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A LITURGICAL ESSAY.

BY ALBERT MITCHELL.

IT is sometimes said that those who have opposed the proposals set forth in the Composite and Deposited Books are under obligation to set forth some constructive proposals. The suggestion is really as unreasonable as the demand of a governing party upon the opposition to produce an alternative policy: to which the obvious retort is, "Put us in power, and we will do so." Nevertheless, when made it does provoke thought. Moreover, there has recently been some correspondence in the journal usually supposed to voice episcopal policy that indicates the existence of a certain dissatisfaction not only with the Order of Service now prescribed for Morning Worship but also with the somewhat unimaginative attempts of the Composite and Deposited Books to abbreviate it.

It must be remembered that the Order of Service prescribed for Morning Worship at the time of the issue of the 1549 and 1552 Books contemplated two separate forenoon services. Morning Prayer was at six in summer and seven in winter: with the Eucharist at nine. Archbishop Grindal first directed the two forenoon services to be thrown together. So it was that the ordinary Morning Service of the Church came to be, and continued until quite recent days, the long service of Morning Prayer with Litany and Ante-Communion Service and Sermon, with or without an actual ministration of the Sacrament. To minds trained and used to the dignity of worship this was neither unbecoming nor inconvenient, so long as the service was commenced at a reasonably early hour.¹ But when the craving for much earlier Morning worship, beginning with the early morning "lectures" established by city merchants and others, became concentrated in the early celebrations of the Sacrament, which gradually became more frequent and usual—and at the same time the full Morning Service was thrown to a later hour—a movement commenced which inevitably resulted in the shortening of the main forenoon service to prevent undue postponement of the midday meal.

¹The writer well remembers his first attendance at Sunday Morning Service at Westminster Abbey, under Dean Bradley. Morning Prayer (chanted) began at ten and continued to the Third Collect: then a hymn, followed by the sung Litany. Then a pause, during which the Organ played softly while the Dean and other clergy left their stalls and passed in quiet procession to the Holy Table, and the Holy Communion Service was at once commenced by the Dean at the North Side of the Table. The sermon followed the sung Creed without hymn, and the chanted Offertory and prayer for the Church Militant followed the sermon. Then the Choir slipped quietly out without ostentation, followed by the non-communicants; and the ministration of the Sacrament was continued, without music but with all dignity, and the service closed at 12.15. The writer never forgot the experience, and renewed it as often as he could, and has never since wavered in his allegiance to its memory. It represented the Prayer Book service (of 1662) at its best and in its most dignified presentment.

It must be recognized that this modern practice of an "early Morning Celebration" with later Morning Prayer, or as it is now fashionable to call it "Mattins," usually shortened, is contrary to liturgical proportion. While to those who have communicated early the repetition of the "Ante-Communion Service" after Morning Prayer is rather wearisome. And the still newer practice of truncating "Mattins" by passing to the Order of Holy Communion after *Benedictus* is inartistic, to say the least. Moreover, the number of those who will regularly come to Church twice in the forenoon is a diminishing quantity; while the almost sacrosanct hours of eight and eleven conflict with modern habits of life, and thus lead to neglect of Morning worship.

There would then appear to be need for a single forenoon service that for devout worshippers would combine the essential elements of Morning Prayer and the Order of Holy Communion and be free from liturgical reproach; and it would probably be an advantage if the time-honoured structure of Evensong were left to be retained without the suspicion of sameness.

The ancient Ambrosian Rite (once current in the old province of Milan which included not only Northern Italy but also Switzerland and Southern Germany, but now confined to the modern diocese of Milan) affords some suggestions that may be incorporated in our characteristic English Rite without loss. In that Rite the three Eucharistic lections (Prophecy, Epistle, and Gospel) are retained, and psalmody is used between the lections.

In the Order following provision is made for a complete liturgical service which might be the sole forenoon service where only one forenoon service is possible. But its use (in places where a number of clergy are available and several distinct "congregations" can be assembled) would not conflict with the use also of an earlier "celebration" with the shorter Order, or the use at a later hour of a "Shortened Mattins," in addition. It is contemplated, however, that the Order following would be at a time that would be after the normal breakfast hour, but not too late for those who shrink from a substantial meal before their Sunday service of praise and thanksgiving.

The particular features of the following Order are:

- (a) The prescribing of the primitive "face-to-people" position, usually spoken of as "Westward."
- (b) An opening psalm or introit.
- (c) The use of the Deuteronomic version of the decalogue, which meets two objections taken to the Exodus version.
- (d) The three lections, Prophetic lesson, Epistle and Gospel, with interposed psalmody and canticle.
- (e) An express rubric for withdrawal of non-communicants.
- (f) A form of *epiklesis*, but upon the communicants, interposed without mutilation of our own exquisite Consecration prayer.
- (g) A direction as to fresh consecration that meets the objection taken to the present method as supporting what is sometimes called the "Roman theory of Consecration."

- (h) Some lesser additions or variations that meet innocent wishes or needs without sacrifice of principle, such as the correction of a distressing mispunctuation of the Creed, the restoration of the attribute "Holy" to the Church, the *Dominus vobiscum* before the *Sursum Corda*, and the permission to use both Thanksgivings.

With regard to (d) the Prophetic lesson might be usually the First Morning Lesson; and the Morning psalms (where more than one, as usual) could be divided between the Introit and what in the Ambrosian Rite is called the *Psalmellus*.

In one or two places there is hesitation between "may" and "shall."

With this introduction, and without any diminution of loyalty to, and without any disparagement of, our existing Service as shown in the Annexed Book of 1662, which it is submitted is the most perfect liturgical form yet devised or authorized, we now present, as a positive contribution to present-day problems, and in the interests of peace:

AN ORDER OF HOLY COMMUNION :

TO BE USED WHEN MORNING PRAYER SHALL NOT HAVE BEEN SAID PREVIOUSLY.

¶ *At the time of Holy Communion, the Lord's Table, covered with a fair white linen cloth, shall be set in the Chancel or Choir, or other accustomed part of the Church, not less than four feet clear of the east wall or screen: and the Priest shall throughout the service (except where the rubric shall otherwise require) stand and kneel behind the Holy Table with his face toward the people.*

¶ *And while the Priest is proceeding to the Holy Table there shall be said or sung the Psalm following:*

Ps. V. Verba mea auribus:

or else one of the Psalms appointed for the day: except on Easter Day, when the Easter Anthems shall be said or sung. Or (except on Easter Day) the hymn Te Deum Laudamus may be sung here.

¶ *And the Priest standing shall say, in an audible voice, the Lord's Prayer and the Collect following, the people kneeling.*

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

The Collect for Purity.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name: through Christ our Lord. *Amen.*

¶ *Then shall the Priest rehearse distinctly all the Ten Commandments in the words following (from the fifth Chapter of the Book of Deuteronomy) and the people still kneeling shall, after every Commandment, ask God mercy for*

their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister. God spake these words and said : Thou shalt have none other gods before me.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth : thou shalt not bow down thyself unto them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates ; that thy manservant and thy maidservant may rest as well as thou.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, as the Lord thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not kill.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Neither shalt thou commit adultery.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Neither shalt thou steal.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Neither shalt thou bear false witness against thy neighbour.

People. Lord have mercy upon us, and incline our hearts to keep this law.

Minister. Neither shalt thou desire thy neighbour's wife; neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is thy neighbour's.

People. Lord have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ Then $\left\{ \begin{array}{l} \text{may} \\ \text{shall} \end{array} \right\}$ follow one of the collects for the King, the Priest saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen Servant, GEORGE, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of GEORGE thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ Then shall be said the Collect for the Day. After which the Priest may also say the Collects, for Peace, and for Grace to live well, as appointed at Morning Prayer. Then shall be read, at the Lectern or reading desk (by the Priest or some person appointed by him) the Prophetic Lesson from the Holy Scriptures of the Old Testament: and he that readeth shall say, The Lesson is written in the Book of — in the — Chapter, beginning at the — verse: and when it is ended he shall say, Here endeth the Lesson.

NOTE: In the Ambrosian Rite the Psalmellus is between the Prophetic Lesson and the Epistle, and the Hallelujah and Verse or Cantus between the Epistle and the Gospel.

¶ Then $\left\{ \begin{array}{l} \text{may} \\ \text{shall} \end{array} \right\}$ be said or sung one or more of the Psalms appointed for the day [or else the hymn *Te Deum Laudamus*]. After which shall be read the Epistle: and he that readeth shall say, The Epistle is written in the — Chapter of the — beginning at the — verse: and when it is ended he shall say, Here endeth the Epistle.

¶ And after the Epistle $\left\{ \begin{array}{l} \text{may} \\ \text{shall} \end{array} \right\}$ be said or sung the hymn *Te Deum Laudamus* or else the hymn *Benedictus*.

¶ Then shall the Deacon (or other Minister) read the Gospel (the people all standing) saying, The Holy Gospel is written in the — Chapter of — beginning at the — verse. And the Gospel ended shall be said or sung the Creed following, all standing:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord JESUS Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God OF God, Light OF Light, Very God OF very God, Begotten not made, Being of one substance with the Father ; By whom all things were made : Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, and was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father, And he shall come again with glory to judge both the quick and the dead ; Whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and the giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, and I look for the Resurrection of the dead, And the life of the world to come. *Amen.*

¶ *If there be a Sermon it shall follow here. And (either before or after the Sermon) the Minister may here give notice of Holy Days and any other matters that may lawfully be published during Divine Service.*

¶ *Then shall the Priest read, and the choir and people may sing, one or more of the following sentences as an Offertory.*

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

St. Matt. v.

Etc., etc.,

¶ *While these sentences are in reading, the Alms and other devotions of the people shall be received and brought unto the Priest, who shall humbly present and place them upon the Holy Table.*

¶ *And the Deacon or other Minister may at this time bring to the Holy Table the Bread and Wine for the Sacrament.*

¶ *Then shall the Priest, standing behind the Holy Table as aforesaid, say,*

Let us pray for the whole state of Christ's Church militant here in earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men ; We humbly beseech thee most mercifully [to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governors ; and especially thy Servant GEORGE our King ; that under

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

him we may be godly and quietly governed ; And grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : And to all thy people give thy heavenly grace ; and specially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, And we also bless thy holy Name for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *And this prayer ended all those who are unprepared to receive the Holy Communion at this time (if any such there be) shall quietly and reverently depart out of that part of the Church in which the Holy Sacrament of Christ's Body and Blood is to be ministered.*

¶ *And those that intend to receive that Holy Sacrament being conveniently assembled, and all standing, the Priest shall say unto them :*

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; (for then we spiritually eat the flesh of Christ, and drink his blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour ; we eat and drink our own condemnation, not considering the Lord's Body ; [we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death]. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and steadfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men ; so shall ye be meet partakers of these holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man ; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that he might make us the children of God, and exalt us to ever-

lasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us : he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

Then shall he say :

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall the Priest and all those that are minded to receive the Holy Communion, both he and they kneeling humbly upon their knees, say this general Confession of sin.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake ; Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy name ; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop being present) stand up and pronounce this Absolution.*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

Then shall the Priest say :

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travail and are heavy laden, and I will refresh you.

St. Maith. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

1 St. John ii. 1.

¶ *After which the Priest, standing as aforesaid, shall say :*

The Lord be with you.

Answer. And with thy spirit.

Priest. Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Then shall the Priest say :

It is very meet, right, and our bounden duty, that we should, at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

(Here shall follow the Proper Preface.)

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising Thee, and saying,

Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

¶ *Then shall the Priest kneel down, and in the name of all them that shall receive the Communion say this Prayer following :*

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Priest (if he have not already done so) order and set out so much of the Bread and Wine as he shall judge to be sufficient for all them that be come together for Holy Communion: and then he may say :*

Vouchsafe, O Lord most holy, through the Eternal Spirit to sanctify us here assembled to do that which thy Blessed Son com-

manded to be done in remembrance of him ; and add thy blessing to these gifts of thy bounty ; that our prayers and thanksgiving may be acceptable in thy sight, O Lord our strength and our Redeemer.

¶ *Then shall the Priest, still standing behind the Holy Table with his face toward the people as aforesaid, say :*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant that we receiving these thy creatures of bread and wine, according to thy Son, our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood :

Who, in the same night that he was betrayed, (a) took bread ; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying Take, eat, (c) this is my Body which is given for you : Do this in remembrance of me. Likewise after supper he (d) took the Cup ; and when he had given thanks, he gave it to them saying, Drink ye all of this ; for this (e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins ; Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hand.*

(e) *And here to lay his hand upon every vessel (be it Chalices or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and after that to the people also in order, into their own hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say :*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say :*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *But if by reason of there being many Communicants and but few Ministers, and the time pressing, so that it be not reverently convenient to say the foregoing words to each Communicant, then the Minister may in due discretion,*

but not lightly or of constant habit, say the words once in a loud voice to all that be come together, and then deliver first the Bread, and afterwards the Cup, to each Communicant in silence : but so that a reverent space be made between the delivery of the Bread and the delivery of the Cup to each person.

- ¶ And if notwithstanding the care of the Minister the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed : beginning at the words " Hear us, O merciful Father " ; but he shall lay his hand upon such only (be it Bread or Wine) as is to be consecrated.
- ¶ When all have communicated the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.
- ¶ Then the Priest, standing behind the Lord's Table as aforesaid, shall say the Lord's Prayer, the people (kneeling) joining with him and repeating every petition.

Our Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil ; For thine is the kingdom, The power and the Glory, for ever and ever. Amen.

¶ Then shall the Priest say one or both of the following prayers.

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do

all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

Then all standing up, shall be said or sung :

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or the Bishop if he be present) shall let them depart with this Blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *If any of the consecrated Bread and Wine remain the Priest (and such as he shall then call to him) shall after the Blessing reverently eat and drink the same : and the Paten and Cup and Flagon (if such there be) and any unconsecrated Bread and Wine shall then be carried into the Sacristy or Vestry.*

¶ *If the Minister shall, after the open Communion, be called upon the same day to celebrate the most Comfortable Sacrament of Christ's Body and Blood privately : then, if he shall have duly communicated at such open Communion he may, at his discretion, refrain from communicating himself at any and every such subsequent private Communion.*

Messrs. Thynne and Jarvis have sent us new editions of *Inspiration and Higher Criticism* (1s.), by the Rev. E. L. Langston, and *Cranmer on the Lord's Supper* (4s.). The last-named work has become a classic, and no one who is interested in the interpretation of the teaching of the Church of England on the Sacrament of our Redemption can afford to overlook this book.

Messrs. Thynne and Jarvis also publish *Christianity : Its Trials and Triumphs* (2s. 6d.), by Ernest Phillips. The book contains a great number of most interesting facts concerning the martyrs and the heroes of the Church of Christ. In addition it has an almost encyclopædic collection of facts and figures that cannot fail to be of interest to all students of present-day events, for it gives the necessary references and will be a help to further study. It is an extraordinarily useful publication, which will be frequently referred to by us.