

covenanting with Christ. Forms of Scripture Hymns; so also the forms of benediction, and the repetition of the words of institution at celebrating the Lord's Supper.

Q. Were such forms generally used?

A. Yes! in all the churches.

Q. Is there any similar evidence during the Second century?

A. Yes! The account given by Pliny the Proconsul to Trajan, Emperor of Rome, concerning the early Christians, shows that they worshipped God in Christ, by a Liturgy, or the alternate use of a set form of words.

Q. What other evidence have we of the use of set forms of prayer at this period?

A. Ignatius, Bishop of Antioch, brought in the practice of singing hymns *alternately* to the praise of Christ, into the church at Antioch, also Lucian the heathen, mentions having heard in the Christian worship, "that prayer which began with the Father and ended with the hymn of many names."

Q. What evidence do we find in the Third century?

A. Cyprian, Bishop of Carthage, refers to the use of a form in professing their faith, also to certain parts of their public service, such as the words of the priest or minister to the people, "Lift up your hearts," and their answer "We lift them up unto the Lord."

Q. Is there unbroken testimony to the same effect in the succeeding ages.

A. Yes! and also it is more full.

Q. What reason may be assigned for no more of the ancient Liturgies being handed down entire?

A. At first, as every Bishop composed the Liturgy for use in his own Diocese, so the practice differed somewhat in different places.

Q. What change took place afterward?

A. Each Diocese agreed to conform its Liturgy to the model of the Metropolitan church.

Q. Where was this first begun?

A. In the French churches.

Q. What further uniformity afterwards obtained?

A. That of National Liturgies, first begun when Rome became divided into different kingdoms.