

this question. At last a compromise was reached, and the Directory says "to sit at or about it." The pity is that the Independent custom has carried the day, and now the beautiful old custom has disappeared. I have seen it in a Covenanter church, but nowhere else. In Scotland, however, the book boards of the communicants' seats are covered with white linen cloths to represent the tables; but in Canada we have got down to naked nothing. The good old custom is gone, and it is, perhaps, hopeless to look for its restoration. We simply can't, at present, for the middle aisle has disappeared, and, worse than all, the church building itself has almost gone, for it is almost beyond courtesy to call the music halls now in vogue, churches. The tables were filled, perhaps, several times at first; perhaps only once at the one service. One notice seems to show that Knox celebrated the communion daily for a whole week, till all had received, and notices show that the communion was administered in some churches on successive Sundays till all had communicated. We read also of two celebrations on one Sunday—one early, at four or five, the next at eight or nine. The service was very simple; the minister might read the institution and give the exhortation (fence the tables) from the pulpit; then, coming to the tables, he reads the exhortation, beginning: "Dearly beloved in the Lord, forasmuch as we be now assembled to celebrate the Holy Communion of the Body and Blood of our Saviour Christ." The old Scottish custom is, after the fencing of the tables, to sing a psalm (we generally sing Par. xxxv.), and, during the singing of it, the minister and elders go out to the vestry and bring in the elements, which have been prepared beforehand. Having them on the table before the ordinary service begins is an English custom. The minister then offers the prayer of thanksgiving and blessing, at the close of which he takes a piece of bread from the paten, and, using the words of the sacred narrative, breaks it and hands it to those nearest him, each breaking off a little and handing to the next, until the piece is finished, when another piece is handed from the paten. In the same way the cup goes around, being replenished when empty. During the participation the minister either addresses the people or the reader reads some one of the histories of the Passion. While those who have partaken rise and others take their places, generally a psalm is sung, although sometimes,