

prayers may be found in "Prideaux's Connections." —
Kip's Double Witness.

In Horne's Introduction, Vol. III., may be found the following extract from the Jewish Liturgy, with which our Saviour was familiar, and from which He mainly took the petitions embodied in the form which He gave to His disciples: "Our Father, which art in heaven, be gracious unto us, O Lord, our God; hallowed be Thy name, and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let Thy kingdom reign over us now and forever. The holy men of old said, remit and forgive unto all men, whatsoever they have done against Me. And lead us not into temptation, but deliver us from the evil thing. For Thine is the kingdom, and Thou shalt reign in glory forever and forevermore."

K. (Page 68.)

Before the Reformation, the Liturgy was only in *Latin*, and was much the same as the present Roman breviary and missal. One of the fruits of the Reformation was the purging of the Liturgy of corrupt innovations, and its translation into English. "Edward VI. appointed the Archbishop of Canterbury, with other learned and discreet Bishops and Divines, to draw an order of divine worship, having respect to the pure religion of Christ, taught in the Scripture, and to the practice of the Primitive Church." It was the wish of Cranmer and his associates to retain whatever was sanctioned by Scripture and primitive usage, and to reject nothing but what savored of superstition or tended to errors in doctrine and worship. Many of the collects retained by them, and which now make a part of our Prayer Book, have been used in the public worship of the Church, for fifteen hundred years. The English Prayer Book, substantially as it now is, having been ratified by Convocation and by an Act of Parliament, was used for the first time, by authority, in all the Churches on Whit-Sunday, 1549.

The Prayer Book of the Protestant Episcopal Church in the United States was ratified by the General Conven-