

## CHAPTER VII.

## WORSHIP OF THE CHURCH.

Q. What is here the object of our inquiry?

A. To ascertain from Scripture and early Ecclesiastical History what has been the practice of the Primitive Church.

Q. What special influence does the New Testament recognize in the exercise of Prayer?

A. That of the Holy Ghost, who is called the "Spirit of Prayer and supplication."

Q. Does the New Testament recognise or allow of precomposed forms of Prayer?

A. Yes!

Q. In what way?

A. First, because our Saviour worshipped by set forms, as did also His apostles both in the Temple and in the Synagogue, as set forms were always used in the Jewish Church, and secondly, our Lord sanctioned and taught the same to His disciples.

Q. In what instance?

A. In giving the prayer known as the Lord's prayer.

Q. May this be regarded as a set form to be so used?

A. Yes! for while our Lord said in one place, "*after this manner pray ye,*" in another he said, "*when ye pray say Our Father.*"

Q. Under what circumstances were the Lord's Prayer given?

A. Upon request of His disciples, who said "Lord teach us to pray, as John also taught his disciples."

Q. How do we understand that John taught his disciples?

A. Clearly it means, he gave them a form of prayer.

Q. What evidence have we that pre-composed forms were used in the Church during the first century or in the life-time of the Apostles?

A. The universal use of the Lord's Prayer as so given by Him, and so used with common consent. The form of Baptism. The form of professing their faith at Baptism. Form of renouncing Satan and