

Other Prayer, or part of the Oblation, viz.

"Upon which we humbly beseech Thee," *i. e.* [say some] upon the oblation before mentioned; or others better, [as] upon the *act of the oblation*, which the priest and people here make; the Church not comparing Christ's with Abraham's, Abel's, Melchisedec's; not praying that the angel should carry Christ sacrificed to heaven; but that her action may be acceptable. These words.

Take for acceptable,

Are, therefore not referred to the host, but to the offerer and action of our oblation; praying the sacrifice may be acceptable, not in itself, because it can never please: *Ille est filius meus dilectus*, &c.; "This is my beloved Son, &c.;" therefore it belongs to the offerers, who, deterred by their sins, are diffident of their own merit; so, offering the acceptable host, they beg themselves, *Ex intuitu illius*, "At the sight of it," may be acceptable. And

That, as in times past, God accepted the sacrifice of Abel, Abraham, &c., so he would accept our host, in whose name those were pleasing to him. The faith of the sacrificers made those sacrifices acceptable; but our host is always so: consequently we pray not for it, but for us, the offerers, that God would make us acceptable, as Abel, Abraham, &c., were pleasing to him.

These three are mentioned, because their sacrifice did more especially prefigure this; or because it reminds us, what dispositions are required in the offerers: *viz.* innocence, as in Abel; faith and obedience, as in Abraham; and religion as in Melchisedec, as being to offer an immaculate host, And,

* Mat. 17. 5.

that God, by intercession of the angel, would make it profitable unto us, he carrying not the sacrifice, but the religion thereof, and offering it to God.*

The Second Memento

Is for the dead; the Church communicating with all the faithful of Christ, living and dead, and all participating of his holy merits and passion. Here, in union with the Church's prayer, it is proper to offer for the dead. 2 Mach. 12. 43, &c.

Nobis Quoque Peccatoribus.

The Church having prayed for the living and the dead, now prays for sinners, of which sort, the priest first acknowledges himself one: presuming the same humility in all present, no any ways trusting in their own merits, but in the multitude of God's mercies. Dan. 9. 18.

The Priest says this aloud, and strikes his breast, that all present may better attend to what so much concerns them. *Sic Publicanus*, † *Sic Latr in cruce*; ‡ As the publican, and the thief on the cross. And here our sin is well acknowledged, that we may be better prepared for communion; and the saints are here named again; because, before, we desired their suffrages; here, their fellowship and society is heaven.

* Tob. 12. 12. Apoc. 8. 4.

† Luke 18. 13. ‡ Ibid. 23. v. 41.

(To be Continued).

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

In consequence of the Catechetical Examinations and Distribution of Premiums on the Sundays in the month of January, the usual Monthly Meeting of the Committee and Collectors was not held. It will take place on Sunday next, February 25, in the New Vestry, immediately after Vespers, when the Subscriptions since the last Monthly Meeting will be received.