

prayers of the *Christian Church* were in like manner offered up according to settled forms at a very early period, is also a point too well established to admit of successful controversy. Their use was also sanctioned in the former case by our Lord's personal attendance upon the Synagogue worship, of which repeated mention is made by the Evangelists; and in the latter by the appointment of that *most* excellent form which he himself has given us, and which is thence called, by way of eminence, the *Lord's prayer*.—Nor is it at all improbable, as Calmet remarks, that the prayers of the first Christians were formed on the model of those of the Jews, “some traces of the first and chief Jewish benedictions being found in the first articles of the Lord's prayer. The public prayers celebrated in the Synagogues” (he informs us,) “were performed thrice every day. The minister began the service with a prayer called *Kadush*, because therein they asked of God to sanctify his name, after this manner :

O God, let thy name be magnified and sanctified in the world, which thou hast created according to thy good pleasure. Let thy Kingdom have dominion therein, let redemption flourish, and let the Messiah come speedily, that thy name may be glorified, &c.

From this prayer, which, from its being rehearsed in the Chaldee language, is supposed to have been composed either during or soon after the the Babylonish captivity, Calmet concludes that our Saviour borrowed these words : “Hallowed be thy name; thy Kingdom come.” The *whole*, indeed, of that admirable form, according to Lightfoot and Schoetgen, appears to have been modelled after the Jewish *Euchologies*; and Gregory, after them, has given the following as its prototype :

Our Father, who 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 in the 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 thee! And lead us not into the hands of temptation, but deliver us from the evil thing! For thine is the Kingdom, and thou shalt reign in glory for ever and for evermore.

Such was the respect which our blessed Saviour paid to the ancient and venerated forms of his own nation, that He, in whom all wisdom dwelt, condescended to use them as patterns of his own.—This example of adherence to antiquity our own pious reformers have closely followed in the compilation of the Liturgy of the Church of England. At the period of the Reformation, the people of England, in general, thought well of forms and liturgies; admitted the solemnity of much of the Romish Ritual; worshipped with delight in the devout prayers conveyed through many ages by the Church of Rome; and found in many of her ceremonies a charm to fix the wandering mind, to warm the fro-