

when the creed was said, to show their readiness to defend it even to death. Its place after the reading of scripture is appropriate, for 'faith cometh by hearing, and hearing by the Word of God.'

After the Creed follows a beautiful mutual prayer of priest and people for each other, founded on the salutation of Boaz to his reapers in the fields of Bethlehem (Ruth ii. 4). Then the soul is further braced up to devotion by the summons 'Let us pray,' which is succeeded by what is called the 'Lesser Litany,' beginning 'Lord have mercy upon us,' etc., and this again is followed by the Lord's Prayer. After this we have a number of versicles, which were compared in the Ancient Church to sharp 'darts' of prayer sent up as it were to take heaven by force. These are taken from Psalm lxxxv. 7; xx. 9, (Sept. Version); cxxvii. 9; xxviii. 9; and the last is a very old form of prayer in the Church. To these succeeds the Collect for the day. 'Collects,' says L'Estrange, an eminent Liturgical writer, 'are so called either because many petitions are contracted and collected into one body, or because they are gathered from several portions of Scripture.' The Collect may be said to give the special tone or colouring to the service of the day. It forms the link between the ordinary offices and the Communion Service, and as has been well said,* 'in our daily service it is contrived by the introduction of the Collect that there shall be a continual reminder of that Festival, which is the highest (and which in earliest times was the only) act of Christian worship.' The Collect of the day is followed by two others, which are unvarying throughout the year. The first is for peace, the second for grace to take us through the day, on which by God's mercy we have entered. Here anciently the morning office ended, and as it will be profitable to enter somewhat more deeply into the beauties of the collects, it may be well to reserve the examination of the concluding prayers of this office, which are identical with the final prayers of Evening Service, to a future paper.

Short Sermon.

Spiritual Service.

BY HENRY LINDSAY, M.A., RECTOR OF KETTERING.

[PREACHED AT A CHORAL FESTIVAL.]

1 Corinthians xiv. 15. — *"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."*



E shall not, I think, be doing dishonour to God's Word, if we separate this text from the passage in which it lies embedded, and apply it practically to ourselves.

1. Somewhat reversing the order of the text, let us first observe that St. Paul says he will "pray with the understanding." And is not this, to speak reverently, the conclusion