

and it requires a preacher of no mean ability to retain the congregation which attends this famous old historical Temple Church. The church is of great historical interest. When the Crusaders captured Jerusalem two orders of the Templars, viz., Knights Templars and Knights Hospitallers were established for the defence of the Holy Sepulchre. This duty they did not carry out long, for Jerusalem was captured by the Saracens in 1187. In the meantime, however, the Knights Templars had been growing wealthy with the gifts of the devout, and they established themselves in many parts of Europe. The churches of these soldier-monks were of a peculiar plan, a rotunda, or sometimes a polygonal building, standing at the western end in memory of the Holy Sepulchre, where a dome-shaped building covered, and still covers, the traditional site of our Lord's tomb. Four of their churches still remain in the country, of which the Temple Church in London is the largest. Its rotunda was built in 1185, and the rest of the church shortly afterwards. The rotunda indicates the period of transition from Norman to early English, the rest of the church being of early English architecture. The suppression of the order about the beginning of the fourteenth century was owing, it is said, to almost incredible charges being brought against them; but probably, if the real truth were known, their wealth was the main attraction. The Temple Church passed finally into the hands of the legal corporation, which to the present day retains the name of the original founders, viz., The Temple. The church narrowly escaped the great fire of 1666, after which it was restored. Among the occupants of the master's house was Richard Hooker, who retired, however, to the quiet of a country parsonage to compose his "Ecclesiastical Polity."

#### DIVINE COMMUNION.

There is no possible way of finding comfort amid the providences that come to us in life, but in an intimate and habitual communion with God. Much as we may desire to avoid providences, often of an afflictive and disciplinary character, our Heavenly Father sees it wise to administer His government over us in a manner that often hides His love to our human thought. Doubtless, in this way, He would keep us from pride and vanity, impress upon us our absolute dependence upon His guidance, instil a deeper religious conviction in our minds, perfect more fully our ideals of a true life, and clarify our vision of spiritual things. But, theorizing thus, as we often do, how few accept His way with unruffled composure, rejoicing that we are in His hands? Such blessed rest in God comes to us only through one well-trodden path—the path of holy prayer. We do not mean an approach to the mercy seat merely at stated times and in formal utterances, but a constant drawing near to Him in the silent depths of devotion, in the soul's unuttered supplications, in the hourly spiritual contact of the human with the divine heart. But this power to pause amid conflicting uncertainties, and let God give light upon the path in His own good time, is not the product of human philosophy. This ability to wait until He shall solve the problem belongs only to souls that are constantly closeted in His presence. Helping Him to decide difficult questions is one of His ways of "rewarding them openly."

And who will say that this is not rich reward for obeying our Lord's command, "Enter into thy closet?" Can anything surpass such comfort as found here? Toiling, weary pilgrim, wherever thou art found, enter into the inclosure of prayer, and abide very near to Him who "seeth in secret." O what safety is here!—*New York Christian Advocate.*

#### THE PRINCIPLES OF CHRISTIAN WORSHIP.

*A Paper Read Before the Glasgow Ecclesiological Society.*

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[CONTINUED.]

The constituent parts of what I may term the universal Liturgy of the Christian Church may be said to be these:—

1. Preparatory prayers:—while the object of these is the same in all liturgies, their form differs considerably.

2. The reading of a Lesson from the Old Testament:—several liturgies omit this.

3. A Lesson from one of the Epistles in the New Testament.

4. A Lesson from one of the four Gospels.

5. A Creed:—or profession of orthodox belief.†

6. The Kiss of Peace:—the exact position of this rite varies considerably.

7. The solemn Oblation of Bread and Wine for the Sacrifice.

8. The Eucharistic Preface, preceded by the *Sursum corda*, and followed by the *Sanctus*.

9. The Consecration of the Bread and Wine as the Body and Blood of Christ:—the prayer used for this purpose includes the recitation of the Words of Institution over the Oblation, together with an Invocation of the Divine Benediction to sanctify the Gifts, the agency of the Holy Spirit in this work being generally explicitly recognised. A prayer of Oblation is included in the form which accomplishes the Consecration.

10. The Consecration is followed, or preceded, by an intercession for quick and dead, with commemoration of departed Saints.

11. The Sacrifice being thus hallowed and presented, the Lord's Prayer is solemnly said over it.

12. Certain rites usually follow, or in part accompany, the Consecration and Oblation:—

i. The Elevation of the Sacrifice.

ii. The Fraction of the Host.

iii. The Mingling of the Consecrated Bread and Wine in the Chalice.

13. The celebrating Bishop or Priest first, then the other clergy, then the people, receive the Holy Mysteries.

14. Final prayers (which differ considerably in different liturgies), and a dismissal with a benediction end the service.

Though these constituent parts of the universal Christian Liturgy are adopted by different Churches in very different forms, and though the order in which they are used admits of a large amount of variety also, yet these constituent parts are found, speaking quite generally, in all Liturgies everywhere, with only sufficient exceptions to prove the rule.

Is it possible to resist the conclusion that this agreement is the result of a common tradition? Can we reasonably place the origin of this tradition at a later date than the times of the Apostles? When else could it have originated? Taking then the universal tradition of the universal Christian Church as my guide, I come

† The exact period at which the recitation of a Creed at Mass began is a subject left undecided by ecclesiastical authors, who do not however always seem sufficiently to distinguish between two quite distinct questions—the recitation of some Creed, and the use of the Nicene or Constantinopolitan Creed, which of course could not have commenced before the 4th century.

then to the conclusion that ideal Christian Worship consists of these elements:—

1. Of the reading of the Scripture both of Old and New Testaments:—not merely to inform the faithful, but also as an act of faith in what they record.

2. Of the Oblation to God of offerings of bread and wine:—in acknowledgment of Him as Creator, by the presentation of the fruits of the earth.

3. Of the Consecration of this Sacrifice to be the Body and Blood of Christ:—by which Consecration the Church's Sacrifice does not remain mere bread and wine, but becomes the Body given and the Blood shed in expiation of the sins of the world. And thus the worship of the Church on earth is assimilated to the Worship of the Church above—both centre round the Victim of Salvation, the *Salutaris Hostia*, adored above beneath the symbol of a Lamb, adored below beneath the symbols of bread and wine.

4. Christian worship further consists of prayers, intercessions, and thanksgiving for all men;

5. And of the eating and drinking of the Sacrifice by the faithful.

6. All this is done through an ordered series of rites and prayers. In a word, ideal Christian Worship consists in coming to the Father, presenting and pleading the Sacrifice which Christ offered on the Cross for quick and dead, by offering and consecrating bread and wine to be the Body and Blood given and shed for us, according to the institution and command of our Saviour Christ Himself.

Though it may not have been developed by pious ingenuity, as a deduction from scattered texts of Scripture, I believe that every feature of this Christian Worship is strictly *scriptural*, that is, the word of Scripture bears witness to its entire conformity to the mind of Christ.

I will now very briefly proceed to notice only two points immediately connected with Christian Worship, such as I have been considering it:—

1. There can be no doubt that this Eucharistic, Sacrificial Worship was no infrequently celebrated rite, but formed the normal act of Christian Worship at least every Lord's Day. Soon, very soon, the Eucharist appears as the *daily* Oblation, but from the very first we must conclude that it formed the weekly offering of the Christian Church to the God and Father of our Lord Jesus Christ.

2. At first, there can be no doubt that every one in communion with the Church was considered as *bound* to receive sacramentally at every Eucharist. But in the course of years the Church had to face a difficulty. It could not honestly be taken for granted that everyone in communion with the Church could profitably receive at every Eucharist. What was to be done? In early ages, after the reading of the Scriptures it had been the custom to expel from the Church before Oblation, Consecration, and Communion the unbaptized, those who though baptized were under penitential discipline for grievous sin, and persons thought to be possessed with evil spirits. Should the Church treat those who were in living communion with her, but who at any special time were not prepared to communicate, as though they belonged to these classes? This would have been neither just nor charitable. A middle course was adopted, and after the rule that all must communicate at each celebration was abandoned, all members of the Church were allowed, and in some cases even required, to be present at the Offering of the Sacrifice, even if they could not conscientiously receive the Holy Things. No one has ever thought, nor dreamed, that such presence is or ever could be a beneficial substitute for oral Communion, but the Church, ever since the earliest discipline was abandoned, has regarded such presence as better than forsaking the assembling of the Church round the Eucharistic Altar together; and surely this is only common sense.

So I must add to the ideal of Christian Wor-