

SOME REFLECTIONS ON FORMER U.P. WAYS

I was baptized in a former U.P. Church and brought up in it. My father was Preses for many years. I was ordained in a former U.P. church, and after fifteen years was translated to another.

It is a mistake to think of the U.P. strand in our tradition as Low Church. In many ways they were High. Confining the minister's sphere to spiritual things was not intended to reduce his status but to enhance it.

It was customary to sing the *Te Deum* at Communion services. This I had been used to from childhood. I found it also in my first charge. When I went to my second I missed it, and on enquiring if we might have it I found it had formerly been in use and had been discontinued. When I restored it many of the older people told me of their pleasure in having it again. The setting used was 'Jackson'. I believe musicians sniff at it, but the whole congregation knew it and sang it vigorously.

A more important feature of the Communion service, which I have never seen reference to in any liturgical study, was the division of the Consecration prayer into two parts. After the reading of the Warrant – I Cor. 11:23-6 – there followed a Consecration Prayer for the Bread, the Fraction, the reception of the Bread by minister and elders, and its distribution to the people. Then when the elders had returned to the Table there was the Lifting of the Cup, and a further Consecration prayer. The ministers and elders then received from the Cup, and it was then distributed to the people and the service continued in the normal way.

Is there scripture for this? 'After the same manner He took the Cup when He had supped, saying This Cup is the new testament in my blood.' (I Cor. 11:25.) 'After the same manner' – that could imply renewed prayer.

It was evidently so taken by Rev. Dr. John Morison, Minister of Canisbay in 1781, who wrote Paraphrase 35 (R.C.H. 312, C.H.3, 237), "Twas on that night', where verse 4 runs:

'Thus in His hands the Cup He raised,
And God anew He thanked and praised.'

This we all sing, but we do not do it.

Another rather startling difference I discovered when first I had an Ordination of Elders. I had prepared the service, using the 1928 Book of Common Order. Before the session met the session clerk came with me into the church to see that all was in order. 'But where

are the Elders-elect to kneel?' he asked. 'Do they kneel?' I replied. 'How else can we lay hands on their heads?' was his answer.

I constituted the session and enquired if all had had hands imposed on their heads at their ordination. All had. I had to make an instant decision. I decided that I could not have two grades of elder, one having had the laying on of hands, the other not. So we laid hands on their heads, and they were none the worse elders for that.

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