

of its official propagators and ministers. How, then, can there be anything to spare for others elsewhere? Nay, is it not absolutely inevitable that the moment any attempt is made to help foreign parts, home interests *must* suffer. There is no margin to work upon! Something like a crusade is needed to bring people generally up to a sense of their duty in regard to the support of Christianity both at home and abroad.

THE EFFECT OF "SUNG OR SAID" UPON THE TEXT OF THE PRAYER BOOK.

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There is very much of genuine interest in the study of our Book of Common Prayer, and we are apt to neglect it through a little careless reading. Probably we are so familiar with handling it that it fails to tell us half that it should and would. And we are in such a hurry that we have no time to question it and await an answer. Not one in a hundred will ever look at the prefaces to the Prayer Book; and as for the calendars, they remind us too much of the daily price-lists for ordinary people to have any interest in them. Yet a goodly volume, and an interesting one, could be written with regard to the history and use of these calendars, and their guiding the willing mind away far into the future by a path as sure as the sunrise. There is a wonderful fascination in the application of these hard, dry tables for finding Easter, and yet there are few Church people in Toronto who will tell us off-hand how and why, by statute, 1900 will be without parallel for other two centuries. With our Prayer Book in hand we require no other calendar for thousands of years to come. And it yields a strange vividness to history to see in the English Prayer Book the English forces coming up the cause of Stirling to meet the Scotch at Bannockburn on a lovely Monday morning in June, five hundred and seventy-seven years ago. Bruce no doubt employed a large part of the Sunday afternoon to give a last touch to his masked pits and prepare for the English cavalry, but we go to a strange place to find our information.

Now, however, we select a more peaceful topic, and ask how the Scriptures are presented in the Prayer Book. Attention has often been drawn to the amount of Scripture that is directly incorporated in all our services: they are filled with it in lesson and psalms, and in almost every form it can appear. But it will be of some interest that we try to see how it is used, not for doctrine, but for providing a language of worship to the faithful. Issued in 1549, it has undergone four revisions, and each has left its mark upon the book, and yet there is less change upon the Scripture language than might have been expected. Our authorised version came out from King James' translators in 1611, half a century before the last revision, and some of it was taken to replace the previous translation, but the revisers were evidently working upon a well-understood plan, and thus beforehand we may expect to find here the old, and there the new. From their first compilation the services of the Prayer Book were intended for being sung or said; this idea has been retained in all the revisions, and gives a marked tone to all the book. In the parts then, such as lessons, epistles and gospels, that are to be read for the instruction of the people, the translation of 1611 was adopted by the revisers of 1661; or, in point of fact, no special version or translation has ever been authoritatively prescribed for the lessons. But in all the parts

relating to praise, and such as will naturally fall to a choir, there has been little change from 1549 to the present day. The psalms were then taken from Cranmer's *Great Bible*, which had been the authorised version of Scripture from 1541, and pointed as now, to suit a musical service. These two co-ordinating ideas, God's praise and man's instruction, appear everywhere as the revisers' motive, and perhaps explain some little changes where the ideas get somewhat mixed, but all great changes are subordinated to these two. The laity were always intended to take their share in the Church's services, which again were intended to be more or less "magnificent." Even the "parson and clerk" duet was a remnant or witness. But if God's praise is a large object in our heart's devotion, and should receive the attention of every worshipper, the Church is no less careful that the minds of the faithful be filled with God's word, and that all which is intended for their profit be presented in the most intelligible form.

The opening sentences of morning and evening prayer are from the A.V., and the canticles from the Great Bible of 1541. Throughout the Prayer Book the Lord's Prayer uniformly follows one text, except that it takes the doxology once in the morning and once in the evening prayer; and again in the "The churching of women;" we do not speak of "debts," but "trespasses." In the communion office the commandments are now as when they first appeared in Edward's 2nd Book (except for a few unimportant changes in the second), and the reason for this adherence to the old translation it is not quite easy to give; these could scarcely have been sung at any time, as the creeds were. The offertory sentences naturally follow the old text, as the primary idea connected with them is that they be sung. There are some curious variations from our ordinary New Testament readings, as in the 2nd, "rust and moth" for "moth and rust"; in the 8th, "live of the sacrifice" for "live of the things of the temple"; in the 9th, "little" and "plenteously" for "sparingly" and "bountifully"; in the 10th, "minister" for "communicate," &c. But the most noticeable is the last sentence which is carried on from Edward's First Book, "Blessed be the man that provideth for the sick and needy," while the P. B. psalm has "Blessed is he that considereth the poor and needy," and A.V. has "Blessed is he that considereth the poor." The first of the comfortable words is Edwardine, "Come unto me all that travail, and are (be) heavy laden, and I will (shall) refresh you"; and the second gives peculiarly *telic* force to the Greek participle "to the end that."

The occasional services present few subjects for remark, until we reach the Burial of the Dead, where the opening services are taken from the A. V. The cento, "Man that is born," and the following meditation, "In the midst of life," are from the First Book. The part that "shall be said or sung" has undergone several changes in its form. Ps. 90 in the Burial Service has been adapted in the "O teach us." Edward I. Book has "I heard a voice from heaven, saying unto me; Write, blessed are the dead which die in the Lord; even so saith the Spirit; that they may rest from their labours." The Second Book makes a slight alteration; "I heard a voice from heaven, saying unto me: Write from henceforth, blessed are the dead which die in the Lord. Even so saith the Spirit, that they rest from their labours." It now reads, "I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest

from their labours." But the A.V. and the R. V. give a different object to the writing: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours." It would be an interesting speculation for us to enquire why the closing clause of the verse has been so uniformly left out, while yet it seems to be so appropriate; "and their works do follow them (or with them)."

In the Churching of Women there is the evident adaptation in one of the psalms: "I found trouble and heaviness, and I called upon the name of the Lord;" where the psalter has the future. And, finally, in the Communion Service there is the rather curious reading in the 51st Psalm: "Turn thy face *away* from my sins." This is not met with in any other of our texts or services of Communion, but curiously enough it is met with under a slightly adapted form, as the third opening sentence of the morning service in Edward's Second Book: "Turn Thy face away from our sins (O Lord), and blot out all our offences." In all these changes there is clearly one directing Spirit, and he is the true Churchman who can have his soul saturated with it. The Book has been in the Church's hand for three centuries and a half, and under the Bible there is no other book that at the present day is so effective in moulding the destinies of the human race. We may be pardoned for at times counting over our jewels.

REVIEWS.

THE PROTESTANT EPISCOPAL ALMANAC AND PAROCHIAL LIST, 1893. Pp. 296. Price 25c. New York: T. Whitteker.

There is scarcely a point of interest that is connected with the American Church but may be found in this almanac, and even the advertising sheets at the beginning and end are closely connected with the Church and her wants. There are full clergy lists for the dioceses in the States and in Canada, and also a large amount of other useful information, as regarding the development of the episcopate, the General Convention and its committees, the General Institutions of the American Church, &c. To enhance the value of the small volume there are portraits, which are evidently photographs, of six bishops and nineteen other prominent ecclesiastics. In 1784 the first bishop went to Scotland for consecration, and now there are 75 bishops, who last year held 266 ordinations. The grand total of contributions for 1890 was \$18,418,053 34. That genuine work is being done is evident in this that, while in 1890 there was one communicant in 416 of the population, there was in 1890 one in 122, or to put it another way, there are 1½ times more communicants to-day in the one State of New York than there were in the whole United States in 1850. There is but one small fly in the ointment (p. 294): Europe would naturally give *earlier* time than New York, and Mexico *later*.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

SECOND ANNUAL CONVENTION TO BE HELD IN TORONTO ON FRIDAY, SATURDAY, AND SUNDAY, THE 12TH, 13TH AND 14TH OF FEBRUARY, 1892.

The following circular has been issued by the Council:

Members of the Brotherhood in Canada and fellow-Churchmen generally.

The Council again brings before your notice the Annual Convention of the Brotherhood in Canada. The growth of the Brotherhood since our last Convention justifies us, we think, in devoting three full days to the Convention. No little time and trouble has been spent in preparing a programme which will, we feel sure, prove not only interesting but of the utmost assistance to all those who are able to be present, and through them to the whole Brotherhood and the Church at large.

The names of the speakers who have already accepted are such as to ensure the different subjects