

well-worn sceptre of personal supremacy from generation to generation. As men grow old they throw off—if they are wise, as well as strong in vitality—many of the weak points of character which impede and weaken their progress in less mature years; and stand forth at last, polished a most to perfection as well rounded and nearly inimitable human characters. Younger men gaze at them in hopeless admiration, waiting rather impatiently for their turn to win the "hoary crown" of influence.

HAPPY THE NATION

which has been well supplied by men of this stamp—the nation which is not left to the feverish wrestling that goes on among men of only middle life, especially in the "hurly-burly" of politics. It is well that there should be at least one colossal figure, overtopping all his fellows, and majestically pointing backwards a warning finger to the former generations in which he had won, perhaps very dearly bought, experience. To such men even the impetuous and thoughtless youth is apt to listen with some degree of respect, and the headlong course of so-called "progress"—another name for lightsome change—is sensibly moderated by the counsels of old age. In the realm of theology—what immense influence had the name of Dr. Pusey and his personality—even now the aroma of his uttered thoughts lingers on the air and tempers the feverish atmosphere of our day with a wholesome element of more than chemical efficacy in correcting the tone of religious opinion, because he died amid the halo of a long and well spent life. So of many other Englishmen.

CANADA IS LINKED

most happily with England's past by a few men of similar calibre to those we have mentioned. We not only have had one Sir John A. Macdonald in our political arena, but—on the verge between the religious and political life—we have had the grand figure of Bishop Strachan. Our own day is enlightened by such pillars of "Church and State" as *Archdeacon McMurray*, who lately presided with such marvellous vigour and intellectual clearness at Niagara's Church Centenary. Not only of Canadian history can he say "*magna paes fui*," in the regions of missionary, diocesan and academic distinction: but he can stretch hands across the lakes, and across the ocean too, to such compeers of former days as Bishop Coxe, Dr. Pusey and W. E. Gladstone. It would require another Cicero to descant "*de senectute*" and do full justice to the rich stores of experience—by which Canada would do well to profit—wrapped up and enshrined in such a life. It is to be hoped that Niagara's octogenarian will leave behind some printed record of his life's learning.

OUR NEXT ISSUE AUGUST 11th.

In consequence of taking our annual Holiday, our next issue will be the 11th of August.

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON, D.C.L., BISHOP OF QU'APPELLE.

Continuity of Forms of Worship.

As one chief purpose and function of the Church on earth is the maintenance of the worship of Almighty God among men, and as the outward form in which that worship is offered is necessarily a token and expression of the faith that she holds, the continuity of the body will show itself in a continuity of the form of worship, at least in all essential matters. A complete severance in the mode of worship, such, e.g., as would have been the substitution of extemporary prayers for fixed

forms, or an entire change in the prayers and ceremonial used, might justly have been thought to denote a change in the character, or in the faith of the Church. But no such change ever took place in the manner of worship in our Church. *The forms we now use are, in their chief parts, those that we have inherited from the earliest times, and have been continuously used in our Church from its beginning.* As the preface of our Prayer Book itself asserts, while claiming for the Church liberty to make alterations, "that the main body and essentials (as well in the chiefest materials as in the frame and order thereof) have still continued the same until this day."

The English Church, even before the Reformation, had a liturgy, independent of, and in many respects differing from, that of Rome. Liturgio-lists trace four or five great early groups or types, of liturgies: those called after St. James, or the Oriental; St. John (perhaps rather St. Paul), or Ephesine (Gallican and Spanish); St. Peter, or of Rome and Sicily; St. Mark, or Egyptian and Ethiopian; and perhaps a Persian. The original offices of the old British Church were undoubtedly of Eastern origin, and even the office introduced by St. Augustine, though differing from these, seems not to have been actually that in use at Rome, but a French variety thereof. "This is incontestably proved," says Archdeacon Freeman, "by the English Diocesan Uses; the contents of which are, on occasion, utterly different from the Roman; while in very many particulars they are found to correspond to usages preserved in various French and Spanish churches."—(*Principles of Divine Service*, p. 418).

Though all early liturgies were evidently framed after one model or form, yet each church or diocese was at liberty to make adaptations or changes for its own use. This continued for many centuries. When Augustine found in Britain uses different to those to which he had been accustomed, he wrote to the Bishop of Rome, Gregory the Great, for advice as to what he was to do. Gregory's answer is noteworthy, evidently showing that the Roman Church did not pretend to such universal and despotic power then as she does now.

"You, my brother, are acquainted with the customs of the Roman Church in which you were brought up. But it is my pleasure that if you have found anything either in the Roman or the Gallican or any other Church which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angels, which is at present new in the Faith [he evidently did not know that there had been a Church in the country before], whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and correct, and when you have made these up into one body, instil this into the minds of the English for their use."

At the time of the Norman conquest there were several "Uses" in different parts of England. Osmund, Bishop of Salisbury, and Chancellor of England, remodelled the Services in 1085, for his diocese, and this "Use of Sarum," because the most extensively adopted through England, and was the one upon which our present Book was framed at the Reformation. There were, however, other Uses well known, especially those of York, of Bangor, and of Hereford. At the time of the Reformation a committee of bishops and clergy was appointed in 1542, to revise the Service Books,

but the committee, which in the meantime had been considerably enlarged, was not able to finish its work till 1548, when the revised Book that it had compiled, after having been submitted to, and approved by convocation, was ordered by Act of Parliament to be used in churches, on Whitsunday, 1549. Cranmer, in after years, offered to prove that "the order of the Church of England, set out by the authority of Edward VI., was the same that had been used in the Church for fifteen hundred years past."

The Prayer Book was again revised in 1562, and again, very slightly, though omitting some objectionable alterations that had been introduced in 1552, under Queen Elizabeth, in 1559. This was practically our present Book, as the last revision in 1662 was again very slight. So little was this book thought to be anything but a revision of old offices, that out of 9,400 clergy only about 200 refused to adopt it. "The Pope himself saw so little to object to in it that he offered to give the Book his full sanction if only his authority were recognized by the Queen and Kingdom." This is vouched for by Lord Chief Justice Sir Edward Coke, who in a charge said: "I have oftentimes heard avowed by the late Queen, her own words; and I have conferred with some Lords that were of greatest reckoning in the State, who had seen and read the letter which the Pope sent to that effect, as have been by me specified. And this upon my credit, as I am an honest man, is most true."—(Speech and charge, London, 1607, quoted with other authorities by Blunt, introduction to Prayer Book, xxxv.) "Neither the Bishop of Rome, nor the Court of Rome, alleged that in our Reformation, in our re-casting of our Liturgy and Service Book, there was anything at all outstepping the rights and customs of an independent local Church. The French Church had done the same only a few years before without reproach, and when our Prayer Book itself was considered at Rome it was not regarded as heretical. . . . It was not till 1570 that the breach came by the act of the Pope excommunicating the Queen, and until then those who held to the old learning and those who loved the new, worshipped side by side, met in the same churches, received the same Sacraments, joined in the same prayers."—(*Canon Ashwell, Lectures on the Church*, p. 87). For eleven years after the final revision there was only one Church and one mode of worship in the country, as there had been before. The fact is that it was only because the Church and Queen of England refused to acknowledge the supremacy of the Pope that England was cut off from communion with Rome, and then, afterwards, to justify that step, the Church of Rome has raised various pretexts to endeavour to show that our Church by the change she made, was guilty of schism.

The following tables will show clearly the truth of what has been stated above, and how our present offices have retained all the essential parts of the pre-Reformation offices.

The morning and evening prayer are a condensation of the Services for the canonical hours, called the "Divine Office," which, however, were more appropriate for use in monasteries than for general worship. They were *Nocturns* or *Matins*, before daybreak; *Lauds*, soon after; *Primes*, about 6 o'clock; *Tierce*, at 9; *Sexts*, noon; *Nones*, at 3; *Vespers*, evening; *Compline*, at bedtime. In mediæval times these services were often accumulated. *Tierce*, *Sexts*, and *Nones* seem to have fallen out of public use before the Reformation. The others were condensed into the morning and evening prayer;