

## NOTES.

a The following article appeared in the *Collingwood Enterprise*, its February.

"PLAYING AT POPERY."—As a "Churchman but not a Papist," neglected to send us his real name, we must decline to insert his communication, bearing the above title. We are asked to "pronounce upon" the "innovations" that have been recently made at the English Church, in this town. We decline to do so, because it is not ours, but the business of the congregation, to express themselves upon any matter which they may consider affects the interests of their church. We may state, however, that the introduction of a boy-choir, with or without surplices, is not necessarily an indication of High Churchism.

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b I am indebted to the Rev. John Carry, B.D., for the following information, apposite to this subject.

The Offertory Service in the Primitive Church was very different from the general irreverence of the present day. The Roman Emperors, after the Empire had become Christian, did not sit on their thrones in the Church, and drop their offerings into a dish presented to them. It was granted to them as a special favor to be allowed to rise from their superb throne, walk into the Chancel, and lay their gift on the Altar. The learned Bingham, discoursing of the uses of the Chancel in the Primitive Church, says: (Antiqq Bk. viii. c. vi. Sect. 7) "St. Ambrose would not permit the Emperor Theodosius himself to communicate in this part, but obliged him to retire as soon as he had made his oblation at the Altar, which custom continued for some time after, as appears from what Theodosius Junior says of himself in the Acts of the Council of Ephesus, that he only went up to the Altar to make his oblation, and having done that, retired again to the Exterior Court or *atrium* of the people. And so we find it decreed, correspondent to this practice, in the Council of Trullo, That no lay-man whatsoever should come unto the altar-part, except only the Emperor, when he had made his oblation to the Creator, according to ancient custom."

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c In my early school days this was a universal practice. I well remember the entire class making a reverence when the line in Alvary's Prosody occurred—"In recto ac patric, et venerandum nomen IESU." When I went to my first curacy, an occurrence took place