

December 14, 1911.

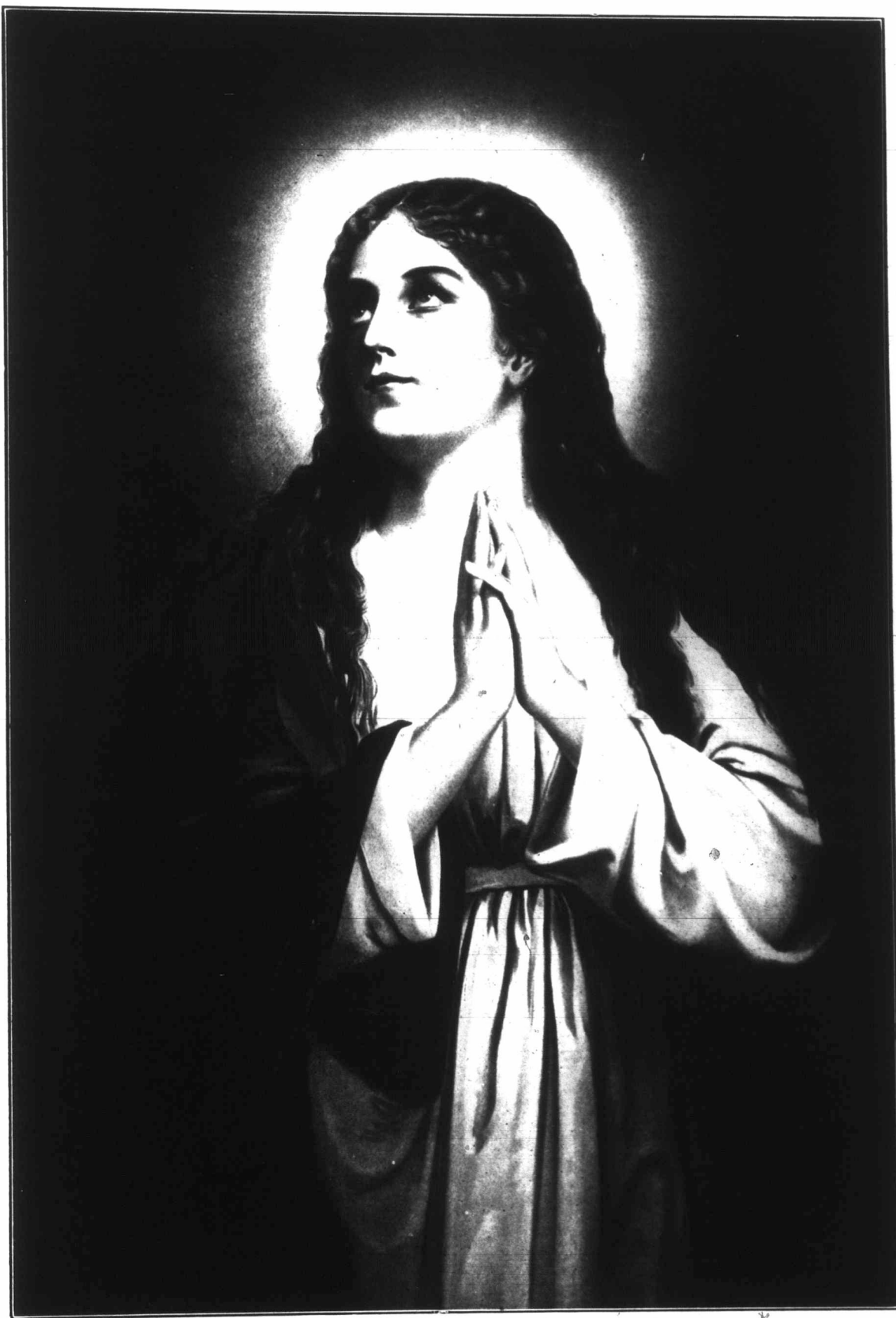
sentiments of the nation will find emphatic expression on this subject.

On a former occasion, in taking a general view of the object of Morning Prayer, "Spectator" asked what is the objective, "What does it lead up to as the climax and core of our worship?" Mr. Brewer, in the last issue of the "Churchman," answered this question by stating that "Morning Prayer (at least on all Sundays and Holy days) leads up to the Lord's own service of the altar." From these words I would gather that he does not consider Morning Prayer as a unit, but merely a preparation for the Holy Eucharist. It is a part, not a whole. For various reasons we cannot accept this as a satisfactory answer. We were speaking of the structure and objective of the Service, and trying to think ourselves and our readers into the Service so as to feel its movements and to recognize its supreme purpose. Now, Mr. Brewer says that on Sundays and Holy days its purpose is to lead up to the Holy Eucharist. The obvious question, then, is, What is its objective on other days, for its structure remains the same? Besides, Morning and Evening Prayer are constructed on almost identical lines. What is the supreme moment, the dominant thought, the climax of Evensong? It surely cannot be a preliminary to the Lord's own service of the altar. If our revisers take the view that Morning Prayer is introductory to the Holy Communion, it would seem to us that it would need considerable recasting. This is the object of "Spectator's" enquiry and suggestion, namely, that we should, first of all, think out and settle the object that is sought in every given service, and then build or modify the service on lines calculated to attain that object. Our interpretation of Morning and Evening Prayer may be incorrect, but it has always seemed to us that the pivotal point in these services is the Creed. There is apparently a gradual but somewhat irregular crescendo, which finds its climax in the confession of our faith, and then there is a subsidence. A grave question to be considered is, Does the Creed take the same position of importance in the public worship of the people to-day as in times past? We simply put this as a question to be thought over—has not the early Christian passion for creeds and symbols been somewhat replaced? Let us just add a word of warning. We shall have many references in the next few years to "liturgical laws" and "catholic practice." It seems to give great weight to our utterances to catalogue them as such. In our experience of ancient liturgies "laws" and "universal practices" are difficult to discover, and

## CANADIAN CHURCHMAN.

some of the so-called "laws" seem to us to transgress the principles of devotional psychology. Let our readers bear in mind that an immense amount of scholarly twaddle has been poured out on the subject of liturgies.

Since writing the foregoing paragraph on the utterance of Archbishop Bruchesi a notable reply has appeared in the Montreal press from Bishop Farthing. Never can we recall so effective an answer on such an elusive subject. His Grace's claim that the "Ne temere" decree is in force in "every country in the world" is met by a quotation from the "provida," which alone has



The Canadian Churchman.

Mary.

authority in Germany. He is most effectively quoted against himself from a pastoral letter on mixed marriages, and the claim to treaty, constitutional and civil authority for the Roman position in regard to marriage is disposed of in the same thorough and effective way. We are in no way surprised that the Archbishop withdraws from further discussion as unprofitable, for a straighter, more complete and understandable utterance could hardly be produced. Its special merit is that the man on the street is able to see its force. It will reach the public that needs and has been looking for it.

Spectator.

705

## PRAYER BOOK STUDY.

The questions are published weekly for a year, and the answers given from time to time. They are intended for studying the Prayer Book.

290. Where does the word "altar" occur in any ordinary Prayer Book? 291. What two persons mentioned in the Prayer Book received their names before birth? 292. Give the English words for "Eli, Eli lama sabac-thani." 293. Where is part of Deut. xxvii. found in the Prayer Book? 294. What does "Gabbatha" mean? Who were Alexander and Rufus? What was Prætorium?

## ANSWERS.

Answers to the questions on the Prayer Book; both questions and answers are numbered alike so as to avoid confusion.

280. When the Epistle is taken from one of the Prophets or from the Acts, and is not really from the Epistles, it is entitled "For the Epistle." 290. This question is put in because some say the word is not found in the Prayer Book. It is in the Gospel for sixth Sunday after Trinity, and is found frequently in the Prayer Book. 291. S. John the Baptist and our Saviour Christ. 292. See Gospel for Sunday next before Easter, "My God, My God, why hast Thou forsaken Me?" 293. In the Communion Service.

## CHRISTMAS UNDER THE NORTHERN LIGHTS.

By Robert John Renison, D.D., Archdeacon of Moosonee.

Although the first Christmas came under Syrian stars, Christmas can hardly mean as much to dwellers under summer skies as to those who have known the regions of the North. When the casual visitor from Canada lands on the shores of some tropical island and hears the music of a summer afternoon as the waters wash on a golden strand, and at night

watches the fireflies flit through the boughs of the palms, he wonders whether other parts of the world are so blest as this, in which nature seems to be always summer-like. But nature has its compensations, and when one reads of the tidal waves blotting out whole villages, of the terrible pestilence that walks at noonday, or of an earthquake that blots out the civilization of a hundred years, one is sometimes thankful for the privilege of living in a country where the north wind brings iron to the blood, and where the necessity to struggle and to conquer develops a more powerful manhood than is