

their middle, while Mr. Cox dipped them under the waters repeating the solemn words, and a loud amen was poured forth from all around. The murmuring of the waves among the rocks made us raise our voices; the sound was quite as musical to my dull ears as the hymn tunes had been, though they were well sung. The woman only knelt on the rock, and had the water poured over her head. Then there was another hymn while the men dressed and came back to receive the concluding exhortation; altogether it was a very solemn and impressive rite. I propose to commemorate the event, and mark the spot by sending a plain wooden wayside cross from Queenstown to be erected on the bank.

MISSIONARY ENTHUSIASM.

PROPERLY speaking, the Church of Christ is the one great missionary society. Over her gates we read, from age to age, the inscription which was traced by her great Founder in almost His parting words—'Go, make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.' If the Church of Christ could cease to be missionary she would be utterly untrue to the plainest commands of our Lord, and the missionary spirit is not by any means only the spirit of actual missionaries: it is the spirit of all true Christians, who have the faith at heart, who have their Lord's honour at heart. Every serious Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked upon the face of a heathen in his life; just as every serious Christian bears within his heart the spirit of the martyrs, though he may never be called upon to witness his faith with his blood; for the wish to spread the knowledge of the love of Christ is, if I may so speak, a strong overmastering impulse in every man, in every woman who really knows and loves Him. The man who knows the happiness of peace with God through our Lord Jesus Christ cannot but desire that other men should share it; and this desire in its higher, its stronger, its more heroic forms, is one of the greatest gifts of God to His Church. It is that divine enthusiasm of which our Lord Jesus Christ spoke in the words, "I am come to send fire on the earth."—*Canon Liddon.*

BOOK NOTICES.

AMERICAN CHURCH REVIEW, April number. New York. "The Problem of Evil," by Bishop Clarke, is a thoughtful paper, as far as it goes. The explanation of the existence of evil is found in the evident meaning of man's earthly life as a time of discipline in which those faculties capable of unlimited expansion, with which he is endowed, are exercised and developed by discipline, and there can be no such thing as moral discipline without the existence of moral evil. We cannot but fear, however, that the writer has treated "prevalent theories" with such supercilious disregard as to suggest to the common mind grave doubts of the existence of a personal Devil.

The article on "The Revision of the Common Prayer," is more conservative than that in the January number on the "Enrichment of the Liturgy" by Dr. Dix; but it is also far less learned and less devotional in its tone, indicates a meagre knowledge and a very wooden Anglican view of the subject.

The article by Dr. Wilson on "Authority in matters of Religion," states clearly and well in its opening pages the true relation of authority and individual investigation in matters of faith; but the speculations about the Nicene Creed, which follow, have a very uncatholic ring about them, and ought to be read with caution.

"The Financial Question in the Church," by Dr. Craik, is a piece of earnest, special pleading in behalf of rented pews, and will no doubt be read with interest by that large number of clergymen who have to quiet their consciences for what is practically, whatever may be said about it, an exaction of God's poor from God's house.

"The Revised Version," by Bishop Bedell, and

"A last word on the Revision," by Bishop Doane, are both suggestive and instructive articles of an adverse character.

"Church Music and its future in America," is a well written, interesting, and instructive paper.

Dr. Chambre's article on "Divorce," and Dr. Butler's on the "Beginning of the Reformation in Sweden," are both able and very interesting articles, the latter full of tragic incidents.

"The Comprehensiveness of the Anglican Communion," by Mr. Hodge, is a scholarly and timely paper, pressing lines of thought that are much needed in these times.

"Christianity proved by the Resurrection of Christ," "The Centennial Jubilee of German Literature," and Book Notices, of an extended and very valuable character, complete an interesting and instructive volume. We cannot conclude without calling attention to the cheap edition of this thoughtful and instructive magazine, only one dollar a year, which makes it almost wrong for any clergyman or literary man to be without it.

CATHOLIC CATECHISM.

No. XXI.

RUBRICS IN THE OFFICE FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION, INTERPRETED BY COMMON SENSE.

(Continued.)

2. *The Three Warnings.*—1st. These exhortations are distinct from the Notice of Communion directed to be given in the rubric after the Creed, because that direction is given *before* the sermon, and these exhortations are *after* the sermon. These exhortations were originally introduced when the Church laity were in danger of two extremes—one, that almost total neglect of the Holy Communion which sprang up during the middle ages, and the other, that fearful irreverence which naturally resulted from the dreadful "views" of Holy Communion held by the Puritans. These exhortations were doubtless placed here by the Reformers, as necessary in times when sermons respecting the Sacrament were not common. They seem to be out of character for a Church in which there is a regular Celebration on all Sundays and holy days. It was probably intended to group them generally with the sermon, without disturbing the offertory and prayer for the Church militant. It is also likely that the expression, "warning," may be taken not to include cases where the minister does not consider unusual mention to be imperatively necessary. From these considerations, it has become the custom, where Celebrations are frequent and regular, and are regarded as the distinctive public worship of the Lord's Day, to read these exhortations only occasionally, as for example, before the three great festivals.

The Rubric before the Invitation.—It would be unnecessary to limit this invitation to "those that come to receive the Holy Communion," if it were unlawful for any to be present but such as "came to receive." In other words, this limitation is perfectly consistent with the presence of others.

Rubric before the General Confession.—The latitude allowed for the saying of this Confession by "one of the ministers and the people together" seems to be a noble recognition of that priesthood of the laity which acknowledges their share in the offering of the Holy Eucharist.

Rubric before the Absolution.—The words "stand up," imply that the celebrant should kneel during the Confession. The direction, "turning himself to the people," is again specifically made, implying that the priest (or bishop) has been turned from the people. The comfortable words point us from the priest, His minister, to Christ THE ABSOLVER; and common sense would recommend that the celebrant should pronounce these words as well as those of the absolution, rather than read them out of a book.

Rubric before the proper prefaces.—Again the celebrant is directed to "turn to the table."

Custom of saying "Holy, holy, holy."—A comparison with the Books of 1549 and 1552 shows

that the time at which the people should join in is at the words, "Holy, etc." The custom of giving this hymn to the people to sing or say, is that of the Catholic Church from the earliest ages.

Rubric before the prayer of humble access.—The priest is assumed to be at (*i.e.*, in front of) the Lord's Table, to which he had previously turned, and is merely directed to kneel down where he is. It is a pious custom, in saying this prayer, for the celebrant to lay his hands reverently upon the edge of the Lord's table.

Rubric before the prayer of consecration.—There are two expressions in this rubric, which common sense may without difficulty understand. 1. Standing *before* the table. 2. Break the bread *before* the people. 1. The meaning is evident from the fact that there is no direction for changing his position from the prayer of humble access, but only his posture from kneeling to standing. 2. The meaning is best interpreted by the Prayer Book itself. For instance, in the Rubric after the Psalm in the Order for the Solemnization of Holy Matrimony, wherein the man and the woman is directed to kneel "before the Lord's Table," and the priest is to stand "at the Lord's Table," the specific direction being given him to "turn his face towards the man and woman." With no direction to turn toward the people in our Rubric, common sense would interpret "before the people" as "in the presence of the people," *i.e.*, *coram*, as for example, in another place in the office for matrimony: "Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same *before* God and this company." It has been assumed, especially of late years, that the intention of the Reformers was that the people shall be enabled to see the manual acts of consecration being performed. In the face of the assertion of Article XXV. that the Sacraments were not ordained to be "gazed upon," it is hard for common sense to understand why people should be encouraged to "watch" the performance of the manual acts of consecration. If, however, it be thought by any necessary that the people should have evidence as eye-witnesses that the priest does faithfully break "the bread" there is a way allowed in what is called "elevation of the elements," that is, turning to the people and holding out to their view the consecrated elements. This was prohibited by the Reformers in the Prayer Book of 1549, which ordered that the words before rehearsed (*i.e.*, of consecration) are to be said turning still to the altar, without any elevation, or shewing of the Sacrament to the people." Nevertheless even this prohibition has not existed since 1552.

"The action," says a well-known liturgist, "of turning round, or half round to the people, holding the paten in the left hand and breaking the Bread with the thumb and forefinger of the right hand, is quite unjustified by the Rubric, and a kind of action very unsuitable to the solemn dignity with which this part of the office should be invested."

Again, common sense can find no reason for pronouncing the words of Institution in a different voice from the rest of the prayer, or for introducing pauses.

(To be continued.)

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—The inaugural exercises of the Sabrevois Schools were held on the 4th inst. His Lordship Bishop Bond presided, and among those present were the Rev. Canon Baldwin, Rev. Canon Evans, Rev. J. J. Roy, and Rev. C. Miel, of Philadelphia. After prayer an address was presented to the Bishop by the members of L'Eglise du Redemption, the teachers and pupils of the Sabrevois Mission Schools. His Lordship made a suitable reply. The children then underwent an examination, and Mr. Miel gave an address in French on the Bible. In the evening the prizes were distributed, Dr. Sullivan gave an address, and Bishop Bond closed the proceedings.