

## FOREIGN MISSIONS.

The Rev. B. W. Norman, M.A., of St. James Church, Montreal, delivered a lecture a few evenings since upon some of the results of the Foreign Missions of the Church, in the Lecture Room of the Church of St. James the Apostle. The lecturer prefaced the introduction of his subject proper by speaking of the false impressions he had formerly held, from merely superficial observations in regard to foreign mission labor, derived largely from the custom in the past of treating mission work with a certain amount of flippancy and gushing platitudes. His attention had been first aroused to the subject by his old Diocesan, Bishop Wilberforce, who had done much to break down the iron walls of prejudice. In the consideration of the subject the lecturer used the term "foreign" for the sake of convenience. He agreed with the idea expressed by Bishop Whipple that nothing should be foreign to us in the work of Christ. The earth is one great mission field which is to bring forth a rich crop of souls to be reaped for the Master's barn. Speaking of the causes which have at different times impeded the success of Anglican missions, the reverend gentleman said that even now the missionary spirit is not the power it ought to be, but yet its influence is almost infinitely greater than it was forty years ago. Church people have not, as yet, shown the same lively interest in missionary labor which, as a rule, Nonconformists have displayed. There was cause for gratitude in the wonderful example and missionary zeal displayed by the sister Church in the United States. She had shown herself to be the pioneer of the truth, and had kindled the flame of missionary enthusiasm. The regrettable fact of want in the missionary work of the Anglican Church had been well brought out by Dr. Vaughan, of the Temple Church, London, England, who says that unselfishness is the secret of missionary success, while home-sickness and a narrow, exclusive spirit are the great barriers and obstacles to evangelization. It must be confessed with sorrow and shame that in some cases they, as a church, were tardy in bearing the banner of the Cross to the heathen, and had allowed others to pre-occupy the ground. This was true in the missionary fields of China, Ceylon, the Mauritius, Australia, Madagascar and South Africa. Moreover, it was well known that the relation between the Church and State in England cruelly fettered the Church in her missionary action. Her freedom was impeded by legal difficulties arising from Establishmentarianism, and many a promising opportunity was either lost or deferred. This lack of necessary elasticity had most seriously interfered with missionary progress. Also the injury inflicted by a contemptuous press and the comparative indifference which prevailed among the mass of Church people met with a formidable ally in absolute jealousy on the part of some State officials, who, actuated by motives that seem

well nigh inexplicable, dashed cold water on efforts to evangelize the heathen. There was now, thank God, a great change for the better, owing to increased earnestness on the part of the home church. This revival was begun by the Evangelicals and continued by another school of thought. This spirit now permeates the whole Church. To attain this desirable end two great principles had been recognized as essential; first, systematic missionary work, by means of a bishop and staff of clergy, and, secondly, a native ordained ministry, trained in theological colleges. The first of these principles had been highly satisfactory, and should make all thankful and take courage. The lecturer then spoke of the progress achieved by missionary labor in the Church since the time of the ordination of Bishop Inglis, of Nova Scotia, in 1787. In 1847 there were only ten Colonial bishops, now there are sixty-one bishops at least, of whom nine are missionary bishops, five are metropolitans, and the Colonial Church is marked by vigorous life and unfettered ecclesiastical action. The speaker next passed on to the progress of missionary labors in India and its Presidencies. The field in Africa was also referred to, and the hardships and consequent exposures of missionary workers were pointed out. He concluded by observing that, although no advocate for clerical celibacy, it would not be unwise if, in some cases, missionary bishops and clergy were unmarried. In pestilential climates, a missionary's cares are multiplied ten-fold if those whom he loves are exposed to peril. The lecture was listened to with the greatest interest by a large audience.—*Witness.*

## PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE IV.—Following the "Absolution or remission of sins" our prayer book directs that "Then the minister shall kneel and say the Lord's Prayer—the people also kneeling, and repeating it with him."

As this—the form of prayer given us as our great model—has been already considered in a series of Sunday sermons, I shall pass to what are known as the versicles or short verses.

The minister is directed to petition God—*O Lord open thou our lips*, and the people praying with the spirit and with the understanding according to St. Paul's example (1 Cor. xiv. 15) endorsing the prayer of the minister, that our praises may be the utterance of the Holy Spirit working in our hearts and finding speech through our lips, make answer or rather follow anti-phonally "*and our mouth shall shew forth Thy praise.*"

These versicles are taken from God's Word, Psalm li. 15, wherein David cries in these very words. "*O Lord open thou my lips and my mouth shall shew forth Thy praise.*"

Again—Minister—*O God make speed*

*to save us. Answer, O Lord make haste to help us, taken from Psalm lxx. 1. "Make haste O God to deliver me, make haste to help me O Lord."*

The whole has exactly the same meaning as the cry of the multitude when Jesus Christ entered Jerusalem in triumph "*Hosanna*" or "*Save Lord we beseech Thee.*" How appropriate then is this cry of the Christian worshipper before he opens his lips in praise—because "*The Lord is in His Holy Temple*"—present where two or three are gathered in His name.

The use of these versicles is of great antiquity; they have been thus used in public worship as far back as A.D. 543, (note that the date is long previous to that of the earliest of Romish innovations) and it is so probable as almost to amount to a certainty, that it was then but a continuation of the well known usage of the Church Catholic from apostolic days.

I would have you also to notice this:—The priest does not say "*O Lord open thou my lips*" but "*our lips.*" Not "*O Lord give me thine aid in praying aright for this people,*" but "*give to us,*" thus early in our service does the Church show her intention that there shall be no dumb worshippers but that the public praise and prayer shall be congregational.

The people make answer "*and our lips*" . . . not by means of our minister as a "proxy" for us; but that when, for the sake of order the minister alone prays aloud, yet his words are *our words*, because we know for what and how he is about to offer supplication, we know that he is not offering his own ideas for us to God, but that he is putting up petitions that have been carefully drawn from the language of the Bible, are well known to, and have been weighed well by us.

The people declare—and *our mouth*, not the voices of a select choir alone, but *our mouths* shall show forth Thy praise. If they do not carry out this their own declaration, the neglect must lie at their own door, for the Church's intention and instruction are that the people utter God's praises, and pour out prayer with their own mouths, and from their own hearts. Let me impress this upon you. The Church desires—nay exhorts—you to take your part personally and individually. If you do not, then it is a vain thing for you to follow the cry, "*O Lord open thou our lips*" with the promise, "*and our mouth shall show forth Thy praise.*"

These versicles are uttered all kneeling, for not only are they taken from the penitential psalms, li. and lxx., but they are also, you will perceive, petitions to our Father, and the Church has from the beginning, considered that the most devout and scriptural position of the suppliant at the throne of grace, is that upon the knees.

(To be continued.)

THE Church of England is not home; and moreover, it is not a conventicle.

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