

Evening Prayer, and hence the rubric in question can only be taken to apply to these services.

In the Burial Office there is not any rubric immediately before the Lord's Prayer, and if the rubric we are discussing can be taken to apply to the saying of the Lord's Prayer in that office and place, surely it must be taken to apply as a whole, and not in part only. In this case both the priest and people must *kneel* as well as the people repeating the Lord's Prayer after the priest. It must control the *position* of the people as well as the *saying* of the Prayer.

As an instance of the other principle, we turn to the office for the public baptism of infants. We find there this Rubric:—"Then the priest shall take the child into his hands." But after he has done this and has baptised the child, there is not any rubric tell him, or directing him what to do with the child. There is the sad omission of a rubric, directing him to return the child to one another godparent, or to one of its natural parents.

Is this "omission" to be taken as "prohibition"? But all must admit that it is a piece of *lawlessness* and an *added ceremony* for even an archbishop and bishop, as well as for a humble and inferior priest or deacon to return the child there and then to the arms of anybody. Just suppose the persons who ought to receive the child back again from the hands of the priest, were to be sticklers for the rubrics, and to surprise the priest by saying you have no rubric directing you to return the child to anybody and we refuse to receive it from you. In that case if the priest would be guided by the principle of

the Lambeth decision in the matter of the Mixing of the Chalice, he must hold the child in his arms till the end of the office, and then carry it to the vestry where he can do any thing he likes with it without being guilty of an act of *lawlessness* or of an *added ceremony*.

In this instance common sense must be taken to make up for the absence of detail, and no doubt continued and unbroken previous practice would be allowed to govern the case.

#### MEMORIAL OF DR. AMBROSE

A memorial window to the late Dr. Ambrose was dedicated at the morning service at King's College Chapel on the Third Sunday in Advent. The window is one of a historical series of leaders of the English Church, and represents Theodore, Archbishop of Canterbury, A. D. 668. It is beautiful in design and rich in colouring and reflects great credit upon the makers, Messrs. J. C. Spence & Sons, Montreal. Canon Maynard made the presentation in the name of the donors, and the dedicatory prayers were said by the President. Canon Vroom was the preacher, taking his text from the Epistle for the day, "*Moreover in stewards it is required that a man be found faithful.*" "By nothing" he said" was the ministry of John Ambrose more characterized than by faithfulness. He knew what it was to suffer opposition and misrepresentation—to have his good evil spoken of. There were times when he could have purchased more comfort and popularity by a compromise of principles, by prophesying smooth things, but he adhered unflinchingly