

made up as follows: Attendants and contributors to the funds guaranteeing the sum of \$181.40, 30; attendants but non-contributors, 51; non-attendants and non-contributors, including some children, 24; dissenters, 6; total, 111. The means used to obtain some of these names were such as are, alas! but too common in political contests, but, as far as I know, are now employed for the first time in Church matters.

Turning to the other side of the question, we find the following who did not sign the petition. Attendants and contributors to the funds guaranteeing the sum of \$429.88, 67; attendants but non-contributors, 122; total, 189. These things being so, what becomes of your statement that the Bishop has seen fit to ignore the petition of the majority?

As to the so-called secrecy in making these appointments, it is the Bishop's practice to give the churchwardens and lay delegates their choice whether the proceedings shall be public or confidential. In the former case of course it would be impossible for his lordship—for reasons obvious, one would think, to a very limited intellect—to express his views freely upon the different names submitted to him and their notice. As a matter of fact, the churchwardens and lay delegates usually prefer that the proceedings shall be confidential, and did so in this case, the Mr. B. R. Nelles referred to in your editorial note being one who particularly desired it. Hoping you will have sufficient sense of justice to insert this letter in your next issue.

F. G. H. PATTISON.

A member of St. Andrew's Church, Grimsby.

Grimsby, Nov. 22nd, 1892.

[We publish the above letter by request.—Ed. C.C.]

Red Deer Mission.

SIR,—In response to appeal for funds for the Church of St. Mark the Evangelist, Innisfail, Diocese Calgary, Alberta, which you so kindly admitted to your columns in August last, only a small amount has passed through my hands. All that I can say actually came as a result of this appeal was one dollar from E.S.M., two dollars from a Toronto lady, and three dollars collected by a friend at Niagara Falls South. Perhaps your readers would like to hear something of the present position of the church at Innisfail. The Rev. H. B. Brashier, the deacon in charge, expects the Bishop of the diocese on 4th Dec., for the purpose of holding confirmation. It had been hoped that the church would have been free from debt before his coming, that it might have been consecrated, but in this we are disappointed. In a letter received from Mr. Brashier, Nov. 23rd, he says, "I am afraid the church cannot be consecrated. Since our last appeal the church had to be painted (to stand the climate), boarded round the sides and banked up, also a large stove and pipes fitted; this has cost us nearly \$200; the vestry decided this was actually necessary. I am afraid there is a deficit of \$200, although the value of the church is really \$16,000, not \$12,000 as originally stated; the churchwardens are calling on all the settlers for \$5 per head, and I am writing a letter to them myself; this would clear the debt; the people want concerts, but acting upon my advice have abandoned them. I might add the people at Innisfail alone have guaranteed in future \$10 per month towards the stipend of the clergyman, and the envelope system (with loose offertories) has been so far successful that the churchwardens can pay interest and all expenses, and have about \$5 per month to the good. Our choir also has a good bit in hand, about \$9, and we are fully equipped with music, &c." In a former letter Mr. Brashier told me that, one of the settlers, Mr. Ralph Cook, had presented the church at Innisfail with ten acres of ground for use as a cemetery. Your readers will see that the work is making solid headway at Innisfail; the people are developing an admirable spirit of self-help. Such good work deserves most real sympathy and practical help. The deficiency of \$250 may seem a very small matter to many of us who live in the cities and towns of Eastern Canada, but it means a very heavy drag upon the settlers in a new country. St. Mark's, Innisfail, is the only church between Calgary and Edmonton, a distance of 200 miles. Innisfail is just 75 miles north of Calgary, in a beautiful district which is fast settling up. I am sure that there are many Churchmen who would gladly contribute for so important an object as the freeing from debt of the one building, in so many miles, erected by the Church for the worship of Almighty God, that the Bishop may be able to consecrate it to the service for which it is intended. If it is found convenient to contribute through the winter, he will gladly forward subscriptions, and, with your permission, Mr. Editor, will acknowledge all funds received in your paper. Thanking those who have contributed, and you, Mr. Editor.

CHAS. L. INGLES.

187 Cowan Ave., Toronto, 25th Nov., 1892.

Notes and Queries.

SIR,—(1) Can you tell me if the convocation of the Province of Canterbury have authorized a burial service for persons dying unbaptized?

(2) If such a service be in existence, will you kindly tell me of what it consists? C.

Ans.—One could hardly imagine a reason for any Christian body giving authority for such a service, or the limits by which it could be used. The rubric forbids the burial service to be used in certain specified cases, and the first case is the unbaptized. Convocation has not given sanction to any other, but nothing prevents your forming a service for yourself and using your own discretion.

Sunday School Lesson.

2nd Sunday in Advent.

Dec. 4th, 1892

CONTENTS OF THE PRAYER-BOOK.

I. SHORT HISTORY OF THE PRAYER-BOOK.

The first disciples met together on the Lord's Day "to break bread" (Acts xx. 7). The Lord's Supper was therefore the great centre of public worship, as it is still. Very soon a regular Communion Service, called a Liturgy, was arranged. The one used from early times in Ephesus was called after S. John, and probably he had a good deal to do with the composition of it. Greek missionaries, using this "Ephesian Liturgy," preached in Gaul (France), taking their Prayer-Book with them. Then French missionaries crossed to Britain, carrying with them the same "Ephesian Liturgy." This was used by the British Church until the end of the sixth century. Then Augustine, a missionary from Rome, brought with him to England the "Italian Liturgy," called also the "Liturgy of S. Peter." This was, in many respects, almost the same as the Ephesian. The two were blended together, and a mingled service was formed which varied slightly in different dioceses. The best one was that revised by Osmund, Bishop of Salisbury, 1085 A.D., and is called the "Sarum Use." This was very generally used in England, but gradually corruptions crept in. Then, at the Reformation, the Prayer-Book was translated, all corrupt additions were removed, some new prayers were composed and some old ones slightly altered. The Communion Service itself is very little altered since it left Ephesus soon after S. John's death. We have still, in common with all who use the ancient liturgies: 1. Prayer for the Church Militant. 2. "Lift up your hearts," etc. 3. Consecration Prayer. 4. Lord's Prayer. 5. "Therefore with Angels," etc.

The Prayer Book has safely weathered many storms. Its use was forbidden by Queen Mary (1553-1558), as being too Puritanical. Later on (1645-1661), the Puritans severely punished any person who dared to use it, even in private, thinking it had a Romish tendency. Being persecuted by both parties, it is plain that its simple teaching goes to neither extreme. As we can trace its history back hundreds of years before Romanism or Puritanism existed, we may safely declare it untainted with the errors of either. Note that in all this time an *extemporaneous* service was never used by the Church generally, although perhaps sometimes force of circumstances might make it temporarily necessary.

II. THE ANCIENT ENGLISH PRAYER-BOOK.

The different services before the Reformation were contained in three books:

1. *The Breviary*, (a short collection) containing Prayers, Psalms and Canticles for the services at different hours of the day, viz., *Nocturns* or *Mattins*, *Lauds*, *Prime*, *Tierce*, *Sexts*, in the morning; *Nones*, *Vespers*, *Compline*, in the afternoon and evening. These were used daily by monks and nuns, and have been shortened and arranged into our Morning and Evening Prayer.

2. *The Missal*, containing the Communion Service which was called "*Mass*" from the Latin words of dismissal, when all catechumens, penitents and unbelievers were dismissed before the celebration of this Sacrament.

3. *The Manual*, containing the services which were only used occasionally, viz., the Offices for Baptism, Marriage, Burial, etc.

These ancient Prayer-Books of the Church of England had their origin, as we have seen, in Apostolic times, being derived almost entirely from the Liturgies of S. John and S. Peter.

III. CONTENTS OF THE PRAYER-BOOK.

The principal changes made at the Reformation, besides translation, were:

1. The condensation of the numerous daily services into *Mattins* and *Evensong*. 2. The use of the *Psalter* monthly instead of weekly. 3. The omission of corrupt innovations, as adoration of the Virgin, etc. Now we have all the necessary parts of the

three books, *Breviary*, *Missal* and *Manual*, in our Book of Common Prayer.

IV. LEADING PRINCIPLES OF THE PRAYER-BOOK.

Praise. The larger part of the daily service consists of praise and thanksgiving; *Psalms*, *Canticles*, *Versicles*, *Gloria Patri*, etc., are to be sung. We join with Cherubin and Seraphin in adoration, singing, "Holy Holy, Holy, Lord God of Hosts," also the *Angelic Hymn* "Glory to God in the Highest." The *Credo* and *Litany* are to be "sung or said." Like David we can say "I will sing and give praise" with the best member that I have. (Psalm cviii. 1.)

To *speak* our praise instead of *singing* it, is a recent innovation, an invention of the sixteenth century. The Church of God has been "a singing Church" since the days when Moses and the children of Israel sang their song of victory (Ex. xv. 21). It was one of the wonderful discoveries made by the Puritans, that the prophets' advice to "sing and rejoice" (Zech. ii. 10) "sing together" (Isa. lii. 9) "sing aloud" (Psalm cxlix. 5) etc., was wrong. That S. James made a mistake when he said: "Is any merry? let him sing psalms" (S. James v. 18). And S. Paul when he declared "I will sing with the spirit . . . and with the understanding" (1 Cor. xiv. 15; Col. iii. 16). Even the Puritans would hardly dare to condemn our Lord for singing a hymn (S. Matt. xxvi. 30) or the saints and angels for singing songs (Rev. v. 9; xiv. 3; xv. 3). Another thing that was discovered to be wrong was the use of musical instruments in the worship of God. David praised God with "psaltery" and "harp" (Psalm lxxi. 22) and appointed singers "to sound with cymbals of brass" (1 Chr. xv. 19). When the singers praised with "trumpets, cymbals and instruments of music," God showed His approval by filling the Temple with a cloud of glory (2 Chr. v. 13, 14). These are only a few instances out of many. The Puritans cannot bring forward a single text to prove their idea that music in God's house is wrong.

2. *Responses*. In modern Protestant denominational worship the same error is made as in the Romish services, viz., the minister prays while the people listen. They cannot join in offering prayers unless they know them, and there are no responses provided for their use. It is the privilege as well as the duty of every Christian in virtue of his "royal priesthood" (1 S. Peter ii. 9) to "show forth the praises" of God. For this reason our Prayer-Book provides a responsive service, giving the laity almost as much to do as the clergy; and the responses should be made heartily. Even in prayers said by the priest alone, the congregation should express their assent in an audible "Amen."

3. *The Holy Communion*. This is the Sunday Service, "and connects the other services with the Intercession of our Lord by drawing down His Sacramental Presence, and making it a ladder between earth and heaven." The modern idea of going to church "to hear so-and-so preach" is not the principle of the Prayer-Book, which still maintains the Apostolic practice of meeting together "on the first day of the week to break bread." (Acts xx. 7.)

4. *Offertory*. The custom of making a weekly collection is also Apostolic (1 Cor. xvi. 1, 2) and it is "placed reverently on the Holy Table" in accordance with our Lord's words about bringing "thy gift to the altar." He also says "the altar sanctifieth the gift." (S. Matt. v. 23; xxiii. 19.)

V. THE PRAYER-BOOK OUR LIFE COMPANION.

The Church, like a loving mother, provides for her children in every emergency. She carries the little ones to Christ in *Baptism*, then sees to their instruction in all needful truth, by means of the *Catechism*. As they leave childhood behind they are again dedicated to God in the strengthening ordinance of *Confirmation*. Suitable spiritual food is provided in the *Holy Communion*. She blesses them when they marry, comforts them in sickness, commits their bodies to the dust with hopeful words of faith in a resurrection to life, and then commemorates them in the "Communion of Saints" and the yearly celebration of "All Saints' Day."

Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

More than a year and a half had rolled away, and Harry worked on still, in the same place, under the same window, and with the same thoughts; he heard often from Nannie, and her letters were always so kind. It made Harry do his work badly for the day after he had them, as the tears would come. But he had never seen Nannie yet; he did so long to see her; but it was so very far off.