

glican Church. This diocesan narrow exclusiveness is the fruitful source of a narrow and small policy throughout the Canadian churches, and provincialism is a standing protest against the much claimed catholicity of the Church of England. Let us have free trade in the Church, whatever policy manufacturing interests may dictate in the State.

If good men can be found in England for our episcopate, let the Church in England acknowledge the good status of home ordained and colonially ordained clergy.

CHAS. E. WHITCOMBE.

Hamilton, July 26th, 1892.

Unfermented Wine.

SIR,—In your issue of the 21st ult., you published another letter, written by L. S. T. on "Unfermented Wine." He demurs to the use of "Unfermented Wine" at Holy Communion, on the ground that it incites the weak brother's appetite for intoxicating drinks. L. S. T. evidently writes with earnestness, and exhibits, to a marked degree, anxiety for his fellow Christian, to save him from temptation. I certainly respect L. S. T.'s convictions. But, allow me, if you please, to ask a simple question. Is it possible that the thing which tends to my spiritual edification and uplifting, is also a means of spiritual degradation? A person who thinks himself Christian enough to be fit to partake of the Holy Eucharist, should be proof against the peril of being led by such a holy act into the pernicious vice of inebriety. Religion must certainly have a very slender hold on the communicant who cannot resist his thirst for intoxicating beverages. Ay, evidently he has a very slight hold on religion. But, sir, there is one more point I just want to touch upon, and it is this, viz.: The writer of the letter says, "L. S. T. is quite as anxious as Rev. Mr. Goldberg to reverence sacred things." I do not dispute this at all. It never suggested itself to me to impute irreverence to him. Yet this irreverence is the very thing we ought to guard against, especially now-a-days, which is an irreverent age. Indeed, it seems to me we cannot be careful enough in guarding the sanctity of religious worship. There is too much irreverence for sacred things, such as walking about in church with hat on, tossing about and handling Bibles and Prayer Books as if they were trash; partaking of insipid liquid, so called—a misnomer—vino sacro, at Holy Communion; or talking lightly of holy things, etc. One thing leads to another, and from irreverence we shall be sure to commit other breaches of Christian discipline. The rabbis prohibit the Jews from walking about bare-headed; every Jew therefore was to wear a cap or hat in and out of doors. The reason assigned is the following maxim, that "from bare-headedness he will come to light-headedness." You say it is stupid and puerile; it may be so, but there is a grand truth underlying it. People will infringe upon their religion, and as soon as they have brought it step by step under dis-esteem, good-by to religion.

M. M. GOLDBERG.

Hanover, Ont., July 30th, 1892.

"Resolutions" and "Canons."

SIR,—One of your correspondents has done well to draw attention to the absurdity of reducing (making it *easy to pass* them) new canons to the level of ordinary resolutions, and then still further embarrassing the position by making it almost impossible to correct the mistakes which occur when a canon can be passed by a majority of one, at a single session. It is an admirable plan for stereotyping errors. However, it is historically certain that this is precisely what the original framers of the constitution deliberately avoided by using the phrase "alteration of the canons" instead of "alteration of any of the canons," which would have confined the stringency to mere amendments. That this was the intention is evident from the fact that Hon. J. H. Cameron (the legal composer of the constitution) brought up all new canons or new subjects expressly for confirmation from 1858 onward. What would be thought of anyone who would tell us that the addition of a "new" article or a new subject to the xxxix. articles was *not* "an alteration of the articles?" Does any one imagine that the addition of a new clause or a new subject to "the constitution," or "rules of order," would not be an effective and important alteration of these two sets of regulations respectively?—and yet those phrases are exactly co-ordinate (in the rule) with the expression, "the canons!"

M.

The Destruction of Church Property in St. John's Newfoundland.

SIR,—The hearts of the Canadian people have been stirred with pity and sympathy during the last few days at the terrible calamity which has befallen the city of St. John's, Newfoundland. Ten thousand people have been rendered destitute and homeless

by a terrible fire, which has consumed half the city. The Church there has suffered most severely. The beautiful cathedral, erected at a cost of some \$250,000, the Bishop's house, the clergy house, the Synod hall, the schools, and the girl's orphanage, are all in ruins. The nave of the cathedral was built during the episcopate of that Apostolic Bishop, Edward Field, after a similar fire in 1846. The transepts and choir were completed only about seven years ago; now all has been destroyed. I see the Bishop has issued an appeal for help, and I am sure if ever help was needed by the Church of Newfoundland, it is at the present time. Newfoundland is by no means a wealthy colony. I speak from experience, having worked in it for some years. Outside St. John's there are very few well off people, and many of the Church people in the city are sufferers by the fire, and are therefore unable to help. Now is the time for the Church people in Canada to extend a helping hand and succour a sister sorely in need, and cheer the heart of the Bishop in his time of distress and loss. I should be very glad to receive and forward to the Bishop any amounts that anyone might feel disposed to give.

CHARLES SADDINGTON.

The Rectory, Richmond West, Ont.

Notes and Queries.

SIR,—Has the word "Canon" any well understood technical meaning?

M.

Ans.—Its traditional application is to the higher class of Church rules or ecclesiastical enactments passed after long and careful deliberation by a large majority of votes. Thus it is distinguished from an ordinary "resolution" of a Synod. Such were the Canons of the early councils, the English Church Canons of 1608, and those of our own Provincial Synod. That any alteration of them, when thus carefully passed, should be equally careful, "goes without saying." The Provincial Synod requires *one month's notice* before a Canon is brought up for enactment: and *confirmation* at a subsequent Synod in case of proposed alterations of the "Constitution and Canons." In the diocese of Toronto any new Canon, or Canon on a new subject, has always been treated as an "alteration of the Canons," and held over for confirmation. Everywhere "Canons" have been distinguished from ordinary resolutions by this course to secure deliberation and consent, and so reasonably ensure permanence and immunity from change.

SIR,—Will you tell me why the priest is directed to stand up after the second Lord's Prayer at Matins and Evensong, and pronounce his part in the versicles, and why the people are to remain kneeling? How long is the priest supposed to continue standing?

RUBRIC.

Ans.—Several reasons have been assigned, but none is satisfactory or worth mentioning. The history of this part of the service is most peculiar, but does not throw much light upon your query. In Edward's First Book the order is slightly different, the Lesser Litany preceding the Creed as well as the Lord's Prayer. To all appearance there is no change of posture in the repetition of the Lesser Litany, the Creed, Lord's Prayer and Versicles, "all devoutly kneeling," although it is also directed that "Then the minister shall say the Creed and Lord's Prayer in English, with a loud voice, &c." (We should like to know how much is laid up in this, &c.) For the Three Collects that follow the rubric is to all appearance explicit in requiring the standing posture, "the priest standing up and saying, 'let us pray.' Then the Collect of the day." But by the Second Book the scene is wholly changed. The Creed is said, "the minister and the people standing." Then follows the service according to the rubric we now have, "all devoutly kneeling." At the close of the Lord's Prayer "the minister standing shall say" the Versicles and the Three Collects. In 1662 there was added to the rubric before the Three Collects the phrase "all kneeling." This is usually interpreted to mean that the priest and people are all to kneel at these Collects, but "priest" is substituted for minister in the rubric preceding the Versicles, and yet it can hardly have any peculiarly sacerdotal meaning. Greater freedom for music may have as much to do with the idea of standing here as anything, but there is no sufficient reason given for the continuous kneeling of the people, and the frequent change of posture by the priest, yet the probability is that the priest is to continue in the standing position while the people are as humbly kneeling.

—A soda water fountain which works on the nickel in the slot plan has been invented; the customer helps himself, but cannot get more than five cents worth at a time.

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Sunday School Lesson.

9th Sunday after Trinity. Aug. 14th, 1892.

THE CHRISTIAN PRAYER—OUR FATHER.

I. THE NECESSITY OF PRAYER.

The Catechism declares that we cannot obey God "without his special grace" or help, which can be obtained by prayer. This is a truth proved by experience, as well as by Scripture. Everyone who has really tried, knows that S. Paul's words are true: "The good that I would I do not; but the evil which I would not, that I do." (Rom. vii. 19.) But S. Paul did not therefore despair; he says also, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13); and the way to obtain strength to do all things is simply to ask for it. "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (S. Matt. xxi. 22).

The secret of successful prayer: (1) To know our weakness; (2) To believe in God's strength; (3) Therefore, to give up self-confidence and trust Him for all things, as a little child depends entirely on his father.

II. THE TIME AND MANNER OF PRAYER.

The time is "always" (Eph. vi. 18), "continue in prayer" (Col. iv. 2), "pray without ceasing" (1 Thess. v. 17). We should try to feel God's presence always, in work and play; speaking to Him often, as we speak to those we love. Still, besides this constant communion with God, special times must be set apart every day for regular prayers. Christ, being our perfect example, must have fulfilled the command, "pray without ceasing;" and yet He "ceased" from praying, that is from stated special prayer (S. Luke xi. 1). These special occasions of prayer are several times mentioned; once He prayed all night (S. Luke vi. 12). David and Daniel were in the habit of praying three times a day (Ps. lv. 17; Dan. vi. 10), and surely we need help as much as they did. Regular morning and evening prayers, at least, should never be omitted. Remind the children of this, and if they are afraid of being laughed at for praying, show them how cowardly that is, and put before them plainly the consequences of being ashamed of Christ. (S. Luke ix. 26).

2. The manner, (a) *bodily attitude*. The Bible speaks of people praying standing (S. Luke xviii. 13), kneeling (Dan. vi. 10), falling on the face (Josh. v. 14; vii. 6). Our Lord prayed in all these attitudes (S. John xi. 41; S. Luke xxii. 41; S. Matt. xxvi. 39). King Solomon was not ashamed to kneel in sight of the whole congregation (2 Chr. vi. 13); nor S. Paul and his companions on the sea shore (Acts xxi. 5). S. Stephen knelt calmly down to pray, in the midst of the torturing stones (vii. 60). S. Peter also knelt in prayer (ix. 40). Nowhere do we read of people sitting down and leaning forward to pray, as so many do now. Why they do it is a mystery; if they are ashamed of being seen kneeling, why do they try to appear to kneel, instead of sitting up straight, which would at least be consistent? They cannot deceive God, and do not deceive man; such half-measures gain nothing, for God will not accept a divided service, and men only ridicule those who are ashamed of their religion. (b) *The spiritual attitude*. It is very little use praying with the body alone, we all know that. Common sense tells us that kneeling down and praying with the lips only, will do us no good—and yet how often do we offer that kind of worship? Do we not sometimes find, when, in the "Prayer of S. Chrysostom," our petitions are summed up, that we have not prayed at all. It is easy to pray with the body, but very hard to keep the spirit in a prayerful mood. The habit of inattentive prayer is easily formed, but hard to overcome; let us pray earnestly for the help of the Holy Spirit, who alone can teach us to pray (Rom. viii. 26).

III. FORMS OF PRAYER.

We have often to answer the modern form of the question, "what mean ye by this service," and, in order that our children "be ready always to give an answer to every man that asketh," (1 St. Peter, iii. 15), they should be taught some of the reasons for using a "form of prayer." All public prayers are "forms" to all except the man who composes them. The only way to avoid using a form would be for