

*WHERE ARE THE POOR?*

A PROMINENT clergyman of the Church in the United States has recently been installed Rector of a wealthy congregation in one of the most important cities of the South. The *Southern Churchman* says:—"One of the first questions he asked was: 'Where are the poor of the parish?' He was told in answer that there was none. 'Why, surely, that is a mistake, or else this parish is very unfortunate. We must have some poor in this parish. If we have not any, we must get some. Christ said the poor we have with us always and there are certainly some poor people we ought to look after. I will appoint now a chapter to look after and find out who and where are the poor and report at once to this church. It will not do for us to do without the poor any longer.'"

It would be well for Rectors generally to be equally sensitive upon this subject; for it is to be feared in too many cases the poor are neglected. Rented pews have driven the poor out of very many of our churches, both in town and country.

*HOW WE GOT OUR PRAYER BOOK.*

Ever since the Church was founded she has had "Common Prayer"—that is some form of prayer (and praise too) in which all could join. And as times went on several Bishops of the Early Church drew up *Liturgies* for the use of their converts; so that even from the catacombs and dens and caves of the earth where the Christians were often obliged to hold

their services in secret, arose the united voice of thanksgiving often in the same words that we ourselves use Sunday after Sunday. But among all these primitive Liturgies four are specially held in honour. They are—I., the Oriental; II., the Alexandrian; III., the Roman IV., the Gallican or Liturgy of St. John. The two last are of the greatest interest to English Churchmen; for when St. Augustine came to England from Rome he brought one with him and he found the other then in use in the British Church. Afterwards by the advice of the Bishop of Rome he combined for use in England whatever he found most suitable in both the Roman and Gallican Liturgies.

All throughout England this mixed Liturgy was used; but as the Bishops made some difference in the arrangement of the services in their respective Dioceses, various "uses" grew up in York. Hereford, Bangor and other places. The Sarum "use" was so good that it became gradually accepted as the Liturgy of the English Church and was very generally used throughout Great Britain and Ireland till it was revised and shortened at the Reformation; and in that shape it still forms a large part of our Prayer Book. But until then it was in Latin, and so the mass of the people knew very little about the services that went on, except about the Creed and the Lord's Prayer, which were given to them in English. Meanwhile the Pope had begun to claim supreme authority over the English Church and to force new doctrines upon the people, and a priest named Sawtre and many others were