

TURNING TO THE EAST.

I turn to the east when I say the Creed,
And this for reasons three:
First, Holy Church doth practise it,
And she's a guide for me.

I turn to the east when I say the Creed,
For thence the rising sun
Thro' thousand circling months and years
His ceaseless course hath run.

I turn to the east when I say the Creed,
And our Redeemer bless,
Who rose on our benighted earth
'The Sun of Righteousness.'

I turn to the east when I say the Creed,
And look for my final doom;
For thence the sculptures seem to speak
The Righteous Judge shall come.

I turn to the east when I say the Creed,
My reasons I have given;
But not my eyes alone, my heart
Must turn itself towards heaven.

I turn to the east when I say the Creed,
And tell me now I pray?
Why any humble christian need
To turn another way.

REMARKS ON THE RUBRICS.

BY REV. J. LOCKWARD.

Rector of Clementsport, N. S.

It seems that it might be well to offer an illustration of each of the principles which are to guide our general remarks. The one principle is that the rubrics in one office of the Book of Common Prayer are not to be taken to apply to any other office; the other, that the Rubrics in no one office are to be taken as perfect in every detail—such details to be supplied from the original offices.

As an example of the first, we find in the Morning Prayer this rubric:—"Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both

here, and wheresoever else it is used in Divine service."

The question then is, does this rubric apply to the saying of the Lord's Prayer in any other office? Does it apply, for instance, to the say of the Lord's Prayer in the order for the burial of the dead? I know that the oracle of the evangelical churchman has quoted the above rubric as requiring that the Lord's Prayer at the opening of the Communion Office should be repeated by the people after the priest. This authority, however, is most unhappy in this argument, for the rubric immediately before the Communion Office distinctly and explicitly directs that "the priest standing . . . shall say the Lord's Prayer." There is then the express mention of the priest, and no mention of the people. In this case "omission is prohibition."

The rubric itself limits the application thereof to "Divine service." What then is "Divine service"? Some people consider and call the Holy Communion Office as the only "Divine Service," as the Holy Sacrament is the only Divine public service—Morning and Evening Prayer, being entirely human appointments. In this case then the rubric has no application to Morning and Evening Prayer. Others call all the Offices of the Prayer Book "Divine service," and this would give the said Rubric the whole field of the Prayer Book to govern and regulate. But what does the Prayer Book itself apply the term "Divine service" to designate? In the introductory section "concerning the service of the church" we there read of "the Common Prayers in the church, commonly called "Divine service." Now the "Common Prayer" can only be Morning and