

quadruple in form, but one in sentiment as involving the principle of growth in its various stages of grafting, strengthening, feeding and protecting; "Through Jesus Christ our Lord," the mediation.

Quinquagesima.

"O Lord," the invocation; "who hast taught us that all our doings without charity are nothing worth," the doctrine; "Send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee," the petition; "Grant this for Thine only Son Jesus Christ's sake," the meditation.

These Collects have been taken at random. They will serve nevertheless to show that the Collects in general are simply masterpieces for terseness and brevity, for purity and simplicity of style, for fulness and soundness of Scriptural teaching, for fervency of spirit and for the full assurance of hope.

VI.—HOW TO TEACH THE COLLECTS.

I have heard teachers say that they found extreme difficulty in teaching the Collects. The subject matter was not juicy, their teaching was vapid and the supply was soon exhausted. My experience is the very opposite. I can find no better topic than the Collect, both for variety of teaching and for personal application.

(a) *e. g.*, There is always the subject of prayer to fall back upon and that, in itself of the highest importance, opens up in addition the whole store of theology.

(b) There is next the titles given to God, which enable us to refer to many passages of Scripture and to bring in general lessons of the most valuable kind drawn from the kingdom of nature as well as from that of grace.

(c) Then there is the recital of doctrine which is always a rich subject in itself. Here, too, we may not only refer, but we are actually pointed to one or more striking texts of Holy Scripture. Even the Epistle and Gospel for the day, which are under our eyes in the Prayer Book, are the groundwork on which the structure of the Collect is erected.

(d) Furthermore the petition always applies to some serious want. This may generally be traced to the weakness of our sinful flesh, to the allurements of the world, or to the power and guile of Satan. Illustrations can always be found, by way of resemblance or contrast, in the lives of Scripture characters, or, what is often more effective, in our own every day lives. And we can always point to special dangers or blessings that wait upon the case under consideration.

(e) The mediation not only suggests but actually involves the exhaustless theme of the atonement, the sympathy and the intercession of Christ as well as the covenant and love of the Father.

VII.—INNER SPIRIT OF THE COLLECTS.

The foregoing considerations apply only to the Collects in their outward form, *i. e.*, in their relation to us who use them. A deeper and not less interesting view would present them in their inner spirit, *i. e.*, in their relation to those who produced them.

A proverb has been called the wisdom of many and the wit of one. Something similar may be said of all the great monuments of the past. Literary masterpieces are the outcome of the intellectual life of nations that finds expression through the genius of one man. The great Cathedrals of Europe are the embodiment of the ecclesiastical life of Rome in the Middle Ages that found expression through the genius of the architect. And so the Collects in the Prayer Book are the outcome of much of the religious and devotional life of the Church of Christ in all ages and in all the world assimilated and transformed by the piety and genius of the Church of England. It has been said

that the art of composing prayers is a lost art. Men pray, of course, nowadays in their rugged earnest fashion, but how few can produce a prayer that is grateful to the ear and to the lips of others. There is not a collection of family prayers that I can implicitly recommend. There is not a single prayer of recent date that I know of that does not, at some point, grate upon the ear or upon the feelings. Those that are compiled or borrowed from various sources are generally made up of uncongenial elements and form a patchwork and not a mosaic, while those that are composed or original are among the lowest forms of literature and art. The special prayers for those at sea and for the Governor-General, which are used at St. George's, always leave an uncomfortable feeling behind. I once composed a Collect for use in connection with French work. I tinkered at it for about two years and never could muster courage to submit it to the Bishop for his approval. I would be very sorry if it ever should see the light among my posthumous remains. And since then I have sought for distinction in other fields. And as to the forms of prayer recommended for use in the Sunday-schools of this diocese, if you leave out the extracts from the Bible and the Prayer Book, well! the least said about the rest the better. On the other hand the Collects of the Prayer Book fall upon the ear and gratify the feelings like strains of sweetest music, even in the case of those who say their prayers, but who do not pray. They are the outcome of ages of trial and seeking after God, in their substance, and, in their form, they are the product of men on whom the Spirit came and endowed them with the gift of speaking with God. In other words they embody the genius of prayer. They represent the real yearnings and struggles of generations of men, at critical times in the history of the world and of the Church, that found perfect expression, at some happy moment, through the gift of some Christian Israel who was left alone in midnight darkness, who wrestled with an angel until the breaking of the day and who ever after bore the marks of this hand to hand struggle in every joint of his frame and in every feature of his countenance, but who as a Prince, had power with God and with men and prevailed.

VIII.—THE COLLECTS AND THE CHURCH.

And finally the Collects reflect in a remarkable manner the genius of the Church of England. They exhibit in the fullest measure both her conservative and her reforming spirit. To say that they are Scriptural is to say very little. It belongs to the Church that enjoys the proud distinction of making much of the Law of the Lord to use Collects full of the teaching and saturated in every pore with the spirit of that divine law. In the modern ones, composed at the Reformation, we find the spirit, the teachings and even the language of the Word of God. In the ancient ones, which date back to the earliest times, we find an equal measure of the Spirit and teachings of Holy Scripture, but less of its language. They have a terseness and a fulness of meaning all their own. But all the Collects reflect the three striking features of the Church of England. They are first and above all Scriptural. Then they belong to primitive times in their origin and they reflect the purity of doctrine, the earnestness of purpose and the holiness of life of the infant, persecuted Church. Lastly, they came through and from the fires of the Reformation like refined gold, Protestant in the best sense of that word, as not only free from error but as full of living and life-giving truth. And thus they manifest the historic continuity of the Church, in its spirit and its life, in its being united with Christ and filled with His Spirit, as the three-fold ministry and the two-fold Sacraments do, in its constitution and its outward and visible life. They establish visible links that bind the saints together in one communion both those who are now scattered over the

earth as pilgrims and strangers, bearing the brunt of the battles of the Church Militant, and those who have been gathered, through eighteen centuries, to their rest and reward in the home of the Church triumphant. And thus they vindicate their title to a place among the most precious inheritances of that visible Church which is one, holy, Apostolic, Catholic and reformed and which bears the name of the Church of England.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The committee of the Church Army in England have appointed the Rev. Dr. Hole, of this place, as their representative and Clerical Secretary, and Captain Winfield (St. Paul's Church Army) Lay Secretary for the extension of the work in Nova Scotia and provinces. Full information will be given to clergy who wish it. Donations for the extension fund should be sent to the above.

TRURO.—About sixty-five years since a wooden church was built here, the Rev. John Burnyeat, being the S. P. G. missionary. It was a well designed church for the times. Fourteen years since this church was moved from the centre to one corner of God's acre; and on October 16th, 1876. The reverend Dean Bullock—whose words,

"We love the Place, O Lord,
Wherein Thine honor dwells."

have been sung for years throughout the Anglican communion), laid the first stone of the first stone church on the peninsula of Nova Scotia. The brave old Dean and the genial Dr. Warren (of the clergy then present), now worship together in Paradise.

Canon Maynard and Dr. Bowman still work in this diocese, while the eloquent preacher, on that occasion Garrison Chaplain A. Townend, M.A., is laboring as hard as ever in Dublin. Eight years passed with many difficulties and through many trials, but at last a beautiful fabric was reared and completed (except the spire), but could not be consecrated because although \$20,000 had been paid out, \$5,000 and more had to be collected to free the church from debt. However, it was opened by the Bishop on March 15th, 1881. Six more years passed and not only is the church now out of debt, but mission boards and other church agencies have been generously subscribed to, a valuable organ paid for and the Rectory house repaired and improved; so on the 15th of March last the Lord Bishop came down to consecrate what is indisputably the best fabric of our Church in this diocese.

At eleven o'clock the Bishop, preceded by his Chaplain, Rev. H. G. Lancaster, bearing the Pastoral Staff, and attended by Rev. Dr. Partridge, secretary of the diocese, was met at the West Door by the Rev. J. A. Kaulbach and the Wardens, Dr. David Muir and W. H. Tremaine, with ten visiting clergy. The Vicar read the petition, and His Lordship having consented to the prayer thereof, the procession moved up the central aisle towards the altar, chanting Psalm xxiv. The Bishop proceeded then with the office of consecration, and signed the sentence which had been read by the Rural Dean, who then said matins.

The Bishop celebrated, Rev. F. R. Murray, Rector of St. Luke's, Halifax, and Mr. or Canon, assisting. Rev. J. O. Ruggles, M.A., Rector of Horton, reading the Gospel. Forty more communicated—eighty at the two celebrations. The Bishop himself preached on the subject of consecration of churches, with the logical clearness and convincing force, for which he is so justly renowned.

At 7.30 Rev. J. R. S. Parkinson, Rector of Londonderry, said evensong, and the Rev. Dr. Partridge, Rector of St. George's, Halifax,