

shortened form as permitted under certain rubrical conditions.

2. *A Holy Eucharist, on all Sundays, and other Holy Days*; during the octaves of Christmas, Easter, Ascension and Whitsunday.—particularly on Monday and Tuesday in Easter and Whitsun weeks; and on all the ferial days of Holy Week,—excepting, perhaps, Good Friday which has been by custom allowed only a "Dry Mass" besides a less formal and imperative though plain provision for a Daily Eucharist.

Provisions for services so distinct and detailed, designed, and determined as to time and season, argue both the design and expectation of the Church, that they shall be, and will be observed as they are and as they are provided for. That the latter is not formally fixed by a rubric, shall or shall be, is nothing to the case; for neither is it thus ordered that the whole shall be said in its entirety. That is involved in its evident intent, and in the various special provisions and requirements. Besides, that, they are, as a rule to be observed with regard to time and occurrence, as provided for, follows from the nature of the provisions themselves; for otherwise, it were simply an act of self-stultification for the Church to be at such pains and expense to put forth a regular order for their occurrence. The only consistent thing to do,—and that itself would be a matchless inanity,—would be to set forth an Order for Common Prayer and for the Holy Communion, prefixing to each severally the Rubric, "writ large,"—whenever in any place it shall be deemed convenient or agreeable to have *Daily Morning, or Evening Prayer, —or the Holy Communion*, as the case may be,—the order for the same shall be as follows. But nothing of the kind has been done; nor has anything been put forth in the Prayer Book which suggests any such conditional observance of the services. The mind and the will of the Church stood out clear—in and throughout every one of these provided services, as thoroughly satisfied of their reasonableness and as only counting on their loyal observance as provided for.

*Provisions for Daily Prayer.*—Turning now, to those provisions, for a clearer apprehension of the scope and force of the essential Law inherent in them, we find that they expressly provide for "Daily Morning and Evening Prayer." The very first word used in designating these services carries with it the Church's design that they shall be said,—not weekly or occasionally, but *daily*. It can have no other meaning. The very derivation of these services from the old monastic services of the Hours, which were said *daily*, leads to the same conclusion. This inference from their derivation is strengthened by the fact, that there are various indications that the English Reformers intended that they should be said daily. What is still more conclusive, the act of uniformity enjoins that Common Prayer "shall be said on Sundays and Holy Days and on all other days." Not only is the law plain from these exterior facts, but it is also as clear from specific rules in the Prayer Book. The order for reading the Psalter, which is a part of Daily Morning and Evening Prayer, says explicitly, "The Psalter shall be read through once a month as it is there appointed, both for Morning and Evening Prayer." But how is this order to be obeyed, unless the services are to be observed daily according to their title and provisions? So also in this order for reading the Psalter, it is positively directed that, on the thirty-first day of any month, "the same Psalms shall be read" which are appointed for the thirtieth day. Does not this plainly require a Daily Service; or are we to understand it to mean that the rule is to apply to the thirty-first day of any month, only when it chances to fall on a Sunday, Wednesday or Friday, or perhaps even on Sunday only?  
(To be continued.)

## A QUESTION AND ANSWER.

"Was any property taken from the Roman Catholic Church and given to the Church of England at the Reformation?"

## ANSWER.

There never was any Church in this country before the Reformation, diocesan and parochial, other than the Church of England. The question is based on a very common, but fatal misapprehension that the Church of this country was, prior to the time of Henry VIII, the Church of Rome and that at the Reformation the Roman Church was abolished, and a modern Church of England substituted. It is then assumed, on the strength of this fallacy, that the property which belonged to the Roman Catholic Church was transferred as a whole to the new Church of England. A true view of the unbroken continuity of the Church of England, and of the Reformation as the reform of the existing Church, will provide a complete answer to the question. Mr. Gladstone in his book on "The State in its Relations to the Church" (1841), says "But I can find no trace of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England at the period of the Reformation, and that a Protestant Church was put in its place; nor does there appear to have been so much as a doubt in the mind of anyone of them (the Reformers), whether the Church legally established in England after the Reformation was the same institution with the Church legally established in England before the Reformation."

Professor Freeman ("Disestablishment and Disendowment") has recently stated the case thus:—"It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry VIII, or of Elizabeth, than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church, or of establishing anything at all. In their own eyes they were not establishing, but reforming; they were neither pulling down nor setting up, but putting to rights. . . . There was no one act called 'The Reformation'; the Reformation was the gradual result of a long series of acts. . . . Nothing happened to disturb the legal continuity of any ecclesiastical corporations except those which were suppressed altogether."

And again:—

"And if there was no particular moment when, as many people fancy, the State endowed the Church by a deliberate act, still less was there any moment when the State as many people fancy, took Church property from one religious body, and gave it to another. The whole argument must assume, because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation."

If there has been no change of Church there can have been no transference of property from one Church to another. As a matter of fact, the diocesan and parochial endowments when given were given to the Corporations sole and aggregate, of the dioceses and parishes of the Church of England. By many means and agencies these endowments have been diminished in quantity, and varied in distribution. But there has been no other legal, moral, and historical owner than the Church of England.—*Selected.*

It is our duty to be happy, because happiness lies in contentment with all the divine will concerning us.—*Bethune.*

## CONFIRMATION.

Have you been confirmed? If not, ask yourselves very seriously if it be your duty.

In this connection consider first the authority for it.

Confirmation, or the "laying on of hands," is a rite practiced by the Church from the earliest times, and full *nineteen-twentieths* of all Christians now use it. It was established by the Apostles under the direction and guidance of the Holy Spirit. St. Paul classes it as one of the "first principles of the doctrine of Christ." These are *Repentance, Faith, Baptism, the Laying on of Hands, Resurrection, and Eternal Judgment*. If out of this list Confirmation may be dropped, why not any of the others.

Consider next its use. There is a felt need among all Christians bodies for some regular means of confessing Christ before men. This confession is rightly held to be requisite to a participation in the full privileges of the Church. It is made in various ways: By standing up for prayers; by being received into the Church; by giving the right hand of fellowship. These ceremonies have each one its own beauty and significance, but not to one of them is attached such a blessing as to the "laying on of hands." Now, as of old, it is that we may "receive the Holy Ghost." His strengthening grace and presence in the gift we receive in Confirmation.

Again consider that Confirmation is the door by which you are admitted to the Holy Communion. That is the Church's provision: "None shall be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed."

This greatest blessing the Church of God has to offer you is conditioned upon Confirmation. Prepared for the rite, you are prepared for the sacrament—for partaking of that Bread of Life of which if a man eat he shall live forever.—*The Church News.*

*LIFE.*—What is it? Can that be called physical life which is attended by such frequent sufferings, and which evinces such an irresistible tendency toward dissolution? In every human body upon earth, however strong and healthy it may appear, there lurk the seeds of death, so that, in a few brief years, it must lie down and moulder in the grave. Or, can that be called intellectual life which is mixed up with so much ignorance and error, and which constantly feels itself crippled in its efforts after development and growth? In every human mind upon earth, however powerful it may seem, there exists many a hindrance to the full attainment of truth, while but a few years impair its faculties, and bring upon them all a dark eclipse. Or, again, can that be called spiritual life which is so entangled by the remains of sin, and has often such a struggle to maintain its very existence? In every human soul upon earth, however holy it may appear, there is still to be found a deep seated depravity, which sometimes threatens to conquer altogether the spiritual vitality which God has imparted. It will only, therefore, be when "the crown of life" spoken of in Scripture has been bestowed, that we shall know what it is really to live. For then shall our bodies be endowed with imperishable vigor and immortal youth: then shall our minds be freed from all perversity, and rendered capable of seeing life clearly in God's light; then shall our souls be perfectly delivered from sin and conformed, in all their tendencies and feelings, to the glorious image of our God and Saviour.—*Selected.*

He who seeks for applause from without has all his happiness in another's keeping.