

ment, and for the elevation of the mind and heart, whose energies do not come to a period with the end of this brief trial—life.

But what is to be done in the spare hours of Sunday, *e.g.*, in London, where pleasant walks, with profitable converse, are not to be had? And how are the young men, occupied in the week, to see their friends if debarred from the 'Sunday Lounge?' Well, as a matter of fact, men of the class of which we are speaking are not so hardly worked but that they can see their friends in the week. They meet at dinner—or after dinner; they can drop in, in the evening, for a friendly cigarette and chat. At any rate, the mere Sunday Lounge is not the last resort of eager friendship; it is the outcome of mere idleness and want of aught to do.

There are many legitimate and profitable employments for the off-hours of Sunday. Highest, there is work to be done for the Master which friends might well undertake together. Sunday-school teaching, or teaching in a Bible-class, need only be tried to become a real delight to many. And the teacher (under the direction of the parish priest, to whom he has offered his services) becomes also an interested scholar. For what, as a rule, do most educated lay folk know about Bible and Prayer-book—even the rudiments of theology and Church history? The taste would arise for further study of these: the sealed treasures of the Greek Testament might be opened; Hooker, Harold, Browne, Pearson, would, in time, fascinate rather than be found dry; the variety of work would be a relaxation, and a warmed heart and a strengthened mind would take the place of the bored dissatisfaction which often closes the golden hours of the Day of Rest. Social pleasure might be secured by a party agreeing to study together, or together to take their part in some most useful and interesting work. The taste for this grows, and an approving conscience is an agreeable companion for the beginning of week-day routine, so well broken by occupation so diverse and so attractive.

For others there might be some *object* undertaken in common, something to redeem the time from mere inane idling. Let the merely bored saunter off, but let some half-dozen, at their meeting, cultivate (say) sacred music together. Let other some meet together for reading and discussion upon some of our Sunday Classics. Let there be, in short, some *object* intended for the Sunday meeting, let it not be a mere trivial and mischievous lounge, full of idle and of evil words. Is there not, in each, a nobler part, which is in danger of falling into entire neglect? Is there not *one thing needful* (in view of our life here being but a short sojourn), which it is not well wholly to put on one side? The taste for idling and time-frittering grows with indulgence. But so also does the taste for higher thoughts and nobler aims.

The study of God's word—with all the geographical, ethnological, geological, &c., branches of science which assist it; the new light brought upon familiar words in it; the deeper knowledge of it which results;—all this is better, far, for mind and soul, than society gossip, and society badinage, and society scandal. And ought we not to learn to treat ourselves as beings having souls?—*I. R. V. in Church Bells.*

THE PROPER USE OF THE GENERAL THANKSGIVING.

BY BISHOP LITTLEJOHN.

The changes introduced by the revision of the Prayer-Book, authorize a diversity of use not hitherto lawful. Not a few were opposed to touching the Prayer-Book because this would be one of its consequences.

To this new and authorized diversity we must become accustomed as best we can. But it should not be increased beyond what is necessary and lawful. All attempts in this direction originating in the taste or preference of individual clergymen or congregations, should be discouraged. I have noticed with regret, a growing disposition to use the General Thanksgiving in Morning and Evening Prayer in an unauthorized way, *i.e.*, by the minister and congregation together as an audible act of worship common to both. At first it seemed to be a local peculiarity confined to two or three parishes. It has ceased to be so, and I think it expedient, as the ordinary, to call attention to it.

Besides the enactment of positive law by the Church, there are several reasons which may justify the introduction of some change of custom:—

1. It may be a matter which is not ordered or forbidden, not provided for at all by any existing rubric, and something which has such strong inherent reasonableness that it is commonly regarded as permissible, at least until the Church makes some ordering. An example of this is the practically universal custom of singing some anthem or sentence at the presentation of the Alms.

2. Or, again, a change of common usage may come about through the introduction of something permitted by rubric, but hitherto largely neglected. Such, for example, is the growing practice of saying the Nicene Creed in the Eucharistic office.

3. Again, a rubric may be ambiguous, and the common interpretation of it not the best, and then a change may well be made which will bring our practice into conformity with the history of the Prayer-Book or with ancient liturgical use. Such a case is the repetition by the people of the *Sanctus* proper—the priest saying *alone* all that proceeds the words, Holy, Holy, Holy, &c.

4. Lastly, there are extreme cases where mercy must be preferred to sacrifice by directly contravening an existing rubric. This may be occasional or habitual, but in the latter case should, of course, be with the permission of the ordinary. Under this head would come the omission in certain cases of the warning of the celebration of the Holy Communion, or of the longer exhortation, or of the offertory, as well as the shortening or adapting of the services for the use of Mission Schools, Chapels, &c.

But the saying of the General Thanksgiving with or after the minister can be justified on none of these grounds. There is *no reason why* the people should say this particular prayer aloud rather than many others which are equally general in the character of their petitions, and where, as here, the Church directs that the minister shall be the mouthpiece of the congregation. Nor can this be justified under the second head, for there is no rubric which ever gave permission for such a practice, and of which advantage could now be taken.

Nor, thirdly, is it a case where there is the slightest ambiguity of rubrical direction, and even if there were, the appeal to history for the best usage would condemn this. The General Thanksgiving was inserted in the revision of the English Book of Common Prayer in 1661, and neither then, nor since, has any rubric directed common repetition.

Fourthly, on the contrary, such a usage is distinctly unrubrical and illegal.

The true ruling on the subject is stated clearly in Blunt's Annotated Prayer-Book (American edition p. 240) as follows, "There is no authority whatever for the congregation saying the General Thanksgiving with or after the minister. Wherever this is intended the several clauses of the formulary are printed with capital initials." An examination of the

Standard edition of the American Prayer-Book will show that this is the case. The following are the only parts of any services which the people are directed to say with or after the minister, and in each and every case the several clauses are printed with capital initials—the General Confession, the Lord's Prayer, the Creeds in the morning and evening offices, the Lord's Prayer in the Litany, the Confession, the Trisagion, the Lord's Prayer in the order for the administration of the Holy Communion, the Confession in forms of Prayer to be used at sea.

In the office for the public Baptism of Infants it is not explicitly stated that the people shall say with or after the minister, the supplication following the exhortation, but the fact that each clause of this supplication is printed with an initial capital shows conclusively that this is expected. The Lord's Prayer is printed with initial capitals at the beginning of each clause throughout the Prayer Book.

The General Thanksgiving is general in the sense that it is for all men, just as the prayer that precedes it is for all conditions of men. So far as I know, the saying by the people of the General Thanksgiving with the minister is a comparatively recent innovation in this Diocese. Quite naturally, and properly, those who favor this use must be expected to give some acknowledged authority for it. I know of none, and have never heard of any beyond the taste and liking of individual clergymen. It is thought, I have been told by some, that this use renders the prayer more impressive. All who have any desire to maintain uniformity, where diversity is not authorized by the church, will certainly regard this as a very insufficient reason—a reason which, if widely acted upon, would plunge our worship into utter confusion. Clearly, as has been shown, the Prayer Book contains an explicit or manifestly implicit direction on this subject and who respect its ruling would not encourage a practice that finds no countenance there.

DIOCESE OF COLUMBIA.

THE *Victoria Colonist*, of May 1st, announcing the death of Mrs. Hills, says:—"A gentle Christian lady has entered into rest. On Sunday last, at noon, the beloved wife of the Lord Bishop of Columbia passed away at 'The Close,' in the presence of mourning friends. Mrs. Hills had been ailing for some time and her death cannot be said to be unexpected; it was none the less a shock to the whole community. The deepest sympathy is expressed on all sides for Bishop Hills, whose beloved helpmate through life has been called away from his side, just as he was about leaving for the old home across the Atlantic, to spend the future years of an earnest and useful life amidst the scenes of his youth and early manhood. The deceased, who was the eldest daughter of Sir Richard King, K.C.B., was aged 65 years. She became the wife of the Right Rev. Bishop Hills in 1865, and for twenty years resided in this city, loved and respected by all who knew her.

FOR THE NEWLY CONFIRMED.

Remember always that you are not your own but God's: God's, because He created you, because He has redeemed you by the Precious Blood of His dear Son, because He has made you His child by His Holy Spirit.

2. Remember always that in your Baptism you were made God's child, and a member of Christ, and that you received the gift of His Holy Spirit to dwell in your heart.

3. Remember always in your Confirmation you renewed the vows and promises made in your Baptism, and that God confirmed you—that is, gave you more strength, more of His Holy Spirit's Grace.