

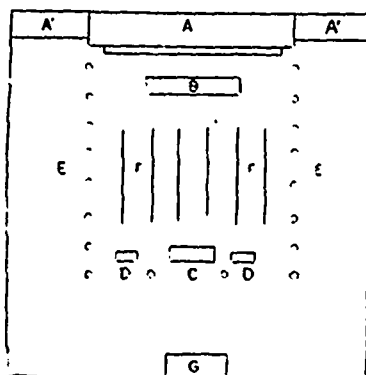


DIAGRAM OF BUDDHA TEMPLE.

(See Page 200.)

houses in connection with all our larger city churches would be of inestimable assistance in solving many of the problems which confront us as a Church and a people.

(2) The American Book of Common Prayer Standard of 1893. As might be expected, at the time the American Prayer Book was first drawn up for the use of the Church's children the compilers had a difficult and delicate task to perform. That they succeeded so well in preserving the Catholic outlines of the Mother Book, in the face of a strong anti-British sentiment, is one of those facts in history which shows the goodness and watchful providence of the great Head and Bishop of souls over the destiny of His mystical body, the Church. The revision, then, of the years 1785 to 1789 left the book in more than the condition of resemblance to its original; a condition rather in which the original was to continue to live with scarcely any vital defect (if we except the grave omission of the Athanasian Creed in the body of the book "at morning prayer," and also the Article (viii.) upon "The Three Creeds")—a new lease of new-world life under alterations suited to the new conditions and tastes of the newborn nation. For over a century this book remained substantially unchanged, but, as we all know, within recent years the desire for so-called "enrichment" sprang up, and prevailed as against the more conservative sentiment; and after the changes had been formulated, the reasons for them sifted and weighed, the majority were approved, and resulted in the standard edition of 1893, which is now known as "The Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Protestant Episcopal Church in the United States of America."

It is not possible for me to more than draw attention to some few differences which strike us when comparing this American "use" with our Anglican "use," and I must admit that the difference, in some instances at least, is on their

side a difference of improvement. (I hope I may say this without being disloyal to our own prayer book in any way.) Take, for instance, the matter of the opening sentences. This book contains (1) four general sentences, beginning with the solemn words of Hab ii. 20, so highly appropriate "The Lord is in his holy temple: let all the earth keep silence before him." Then come two for Advent, one for Christmas, two for Epiphany, one for Good Friday, two for Easter, one for Ascension, three for Whit-Sunday, and one for Trinity, and then follow the old familiar ten, to which we are so attached. (We have eleven in all, but No. 8 is made to do duty for the special Advent sentences in the American Prayer Book.) Thus is there provision for a great variety of opening sentences at morning or evening prayer. Here, too, we have a penitential service for Ash Wednesday, which is really the latter part of our own Communion service; also "A form of prayer for the visitation of prisoners"; also "A form of prayer and thanksgiving for the fruits of the earth, and all other blessings of God's merciful providence." These are followed by what seems to me a most helpful and useful form of prayer, though, strictly speaking, it does not belong to the Book of Common Prayer for public worship, because it is "Forms of Prayer to be used in Families." One can perceive at once the practical advantage of binding together these forms with the public forms in the one book, such an advantage as convenience, for example; and one cannot but be thankful that thus the Church, in her collective wisdom, has taken away all excuse from those parents and guardians who would be inclined to make excuse for not assembling the family around the household altar. I will attempt, before closing, to analyze the morning form as an illustration of these forms. It begins with the Lord's Prayer; then comes the acknowledgment of God's mercy and protection; then the dedication of soul and body to His service, involving a solemn resolution; then prayer for grace for the day, and, lastly, the lesser benediction.

*Finis.* Hurriedly and imperfectly have we run over and looked at the ground and substance covered by and contained in these notes; yet I feel we must leave the subject with this very decided summary of impressions on our minds, that she is a great Church of a great people; that she has great enterprises, and is confronted with great difficulties; that, having a great future before her, if true to the spirit of her doctrinal and liturgical inheritance, as such may we not offer up many prayers on her behalf, that God may grant her great strength and grace for all her manifold needs?

THE late Bishop Smythies walked more miles in Africa than any man except the great explorers.