

June 26th, 1890.

ere is need of some  
er in union with or  
d. If it is said that  
by the clergy, is very  
own inefficiency or  
in support of them  
ment to the slothful  
er is very simple.  
ken for the relief of  
nied by some organi-  
dition of the parishes  
y might be accounted

pass before anything  
other year, to many,  
of decreased energy,  
Churchmen or Chris-  
fort some of the for-  
at parishes to know  
ave arranged their

## CILS.

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ne out of the assem-  
gory was a slightly  
had suffered a good  
and he may be for-  
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desire. Even with-  
at Ephesus, we may  
of decorum.

vere a good deal more  
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n disturbed by the  
e tolerably common  
not now in danger of  
nly of being asphyxi-  
death, no doubt; yet  
a touch of ignominy

ne in the Parliament  
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ed Commons, and in  
em be gone, as he,  
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weary of them, and  
rating. And there  
at scene has appeared  
contemplate. It is  
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f Commons with the  
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and probably Carlyle  
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its of Charles I. and  
l, the King and the  
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ut them. Still it is  
hero-worshipper, and  
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sober, judicious men  
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persons to entertain  
eclesiastical meetings

on this side of the ocean are certainly not of a description to make men in love with representative government. The absolute uselessness of much of the proceedings is the first thing that must strike the onlooker. When it is asked what is the result of all this expenditure of time and talk, there is very little to show which could not have been done a great deal better by a very much smaller assembly.

It will probably be some time before any considerable change can be made. The best thing to attempt at once would probably be to have the meetings less frequent—say once in two or three years. The next thing necessary would be the reduction of the number of representatives. In some of our dioceses, either in Canada or in the States, we believe it is the custom to alternate the Synod with the Diocesan Conference, no legislation taking place at the latter kind of assembly. Acting upon this system, it might be possible, whilst continuing the present large membership for the Conference, greatly to reduce it for the Synod.

As a matter of fact, the majority of the members of the Synod take very little interest in its proceedings, and, after the first day or two, none at all. Sometimes, when a division is called, before the Synod is halfway over, not one-half of the members answer to their names. And, long before the end of the Synod, and when often the most important questions come up for discussion, the Synod is nearly empty, and the "orators," having lost their audience, no longer feel an interest in perorating!

We hope the time is not far distant when this cumbersome machinery will disappear, and the Bishops will be provided with a council of twenty or thirty members, who will do the work a great deal better. It may be a good while before this state of things can be brought about; but the intolerableness of the present system will help it forward.

## SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

## No. 3.

*The Supper of the Lord and The Holy Communion, commonly called The Mass* in the First Book of Edward VI., 1549, will amply repay very close attention, as it is the first distinct effort to popularise the Reformation. It was no spasmodic effort, and it showed no desire to break away from the ancient system. Its spirit was conservative, and its aim was to fall back upon a level that it would have been good for the Western world if the Tridentine council had sought in 1545-68. Other influences were more potent at Rome, and the English reformers had to select their own models; their First Prayer Book was appointed to be used in all churches on Whit-Sunday. The service commenced with the Lord's Prayer and the *Prayer for Purity*, which was a Sarum Vestry Prayer, and then there followed three triple *Kyrie* or Lesser Litany; these were said by "the Priest standing humbly afore the midst of the Altar." Then "the Priest standing at God's board" began the *Gloria in Excelsis Deo*. The taking this beautiful hymn into the Liturgy is a Western use for which we should be thankful: in the Eastern Church this *Angelical Hymn* or *Great Doxology* is only used as a morning hymn. It gave the whole service a jubilant tone, and marked the feast, as the motive of the Hymn is one almost purely of praise. The two *Collects for the King* were composed for the service, and the repetition of the *Nicene Creed* after the *Gospel* was suggested by the Western Missals.

The *Exhortations* were taken up from the service of 1548, but the fencing clauses were altered in place and form: in the second Exhortation there is retained the provision for "the auricular and Secret Confession to the Priest," and there is an insertion with regard to the man who refuses satisfaction "thinking to deceive God, who seeth all men's hearts. For neither the Absolution of the Priest can anything avail them, nor the receiving of this Sacrament doth anything but increase their damnation." The *Offertory* and *Offertory sentences* follow, with the rubrics belonging to the preparation for the celebration, and re-arrangement of the worshippers within and without the Quire. The *Lord be with you, etc., Lift up your hearts, etc., five Proper Prefaces*, and *Therefore with Angels, etc.*, stand in the order of Sarum, but the fewness of the Prefaces gives a bareness to this part of the service that in the Roman and Sarum Missals was specially rich. The Prefaces were the same as now, those for Christmas and Whit-Sunday being rewritten and the rest simply translated from the old Sacramentaries. In the *Prayer for the whole state of Christ's Church* is embedded the *consecration*, which departs entirely from the Western type and conforms to the Eastern, but it is difficult to discover the special course which led Cranmer and the Committee in that direction. The language appears to be the nervous and well-balanced English of Cranmer, and the arrangement is one of the most prominent features of the office. There is first the commemoration of the living and faithful departed, and then the *Consecration* in the order of *Invocation, Words of Institution and Oblation*. The *Invocation* occupied the place of the petition, "grant that we receiving these thy creatures of bread and wine," etc., and agrees best with the whole construction of the Prayer; "and with the Holy Spirit and word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ: Who," etc. The formal Oblation is now broken up and placed in different parts of the office. The exact reason for the changes we do not quite understand: but in the First Book there was a sense of restfulness and unity of purpose which are now wanting. The *Lord's Prayer* then followed with *The Peace of the Lord, etc.*, and the *Paschal hymn* "Christ our Paschal Lamb:" the last was based upon the triplicate *Agnus Dei* of Sarum, but had received the tone of our *Easter Anthem*. The *Invocation, Confession, Absolution, Prayer of Humble Access, and Words of Administration* were taken up from *The Order of Communion* put forth in the preceding year, but the remainder of the office was different. During the communicating, the Clerks had to sing *Agnus Dei* as it stands in the Sarum Missal, namely, "O Lamb of God, that takest away the sins of the world, have mercy upon us" twice, and "O Lamb . . . grant us thy peace" once: it is curious that in our Litany the order is inverted. The *Post Communion* was also to be sung from a selection of Scripture texts, "every day one, after the Holy Communion." Again there was "The Lord be with you," and one second *Post Communion Collect* which was partly derived from Herman's *Consultation*, and partly from the Sarum Missal, which probably had derived this form of Thanksgiving from the ancient Gallican Liturgy or some similar use. The *Blessing* was added to the *Peace*: these two are peculiarly Western, though not in this form: All through the offices *Benedictions* were numerous, and ours has caught a fine full tone of comfort and

repose. Of the *Collects* at the close of the office the first is from the Gelasian Sacramentary, the next three are from the Gregorian, and the other two were composed in 1549 but probably from ancient sources. The *Prayer for Rain* has the appearance of being a late composition, but that *For Fair Weather* was an expansion of a similar prayer in the Gelasian Sacramentary. The Rubrics of the office are most curious and interesting, and give the clearest picture of the feelings and habits of the time.

## THE CHRISTIAN MINISTRY.

## CHAPTER V. Continued.

## ORIGIN AND AUTHORITY OF THE CHRISTIAN MINISTRY.

## THE CREDENTIALS.

This, then, is now the question—whether a man, for instance, who professes to have a divine calling to the Christian ministry, is to be accepted as being sent to discharge its functions without any other proof of his authority than his own assertion. This is the first point. Again, if we decide that some outward confirmation of such pretensions is needed, whether a congregation, or a number of congregations, has the power to give such confirmation, and to bestow the authority necessary for ministering in the Church, or whether that authority must be handed on by those who already possess it.

These now are really the questions which have to be answered and decided; and we cannot think that there is any great difficulty in deciding them, if only we base our convictions upon the firm Word of God, and not upon the shifting sands of our own prejudices, our own circumstances, or perhaps, our own supposed interests.

When our blessed Lord rose from the dead He spoke to his disciples the words upon which we have been meditating. Before He was taken up into heaven, He repeated their commission in a somewhat different form, and with an intimation that the time was drawing near when they should receive the power which would give full effect to His Words: "Ye shall receive power." He said, after that the Holy Ghost is come upon you"; \*and this because it was now truly His, as the justified and glorified Head of the Church, to bestow upon His members: "All power is given unto me in heaven and in earth." And this was why He could give it to them. He then adds: "Go ye therefore, and teach all nations," and He confirms His command with the promise: "Lo, I am with you alway, even unto the end of the world." Whatever else these words may mean, they clearly indicate that the ministry was not to cease at the death of the Apostles, but was to be continued unto the second Advent of the Lord. [Eph. iv.]

## THE MINISTRY TO BE CONTINUED BY THE APOSTLES.

By what means has it to be continued? This is the question; and we must answer it from the Book of the Acts and from the apostolic Epistles.

Now, first of all, it is quite clear that the Apostles were, from the beginning, the inspired teachers and the autocratic rulers of the Christian Church. Nothing of importance was done without them. It was not that they acted in an autocratic or even oligarchic spirit. They were willing to consult, and actually did take counsel, not only with the ministers who were not of the apostolic office, but with the laity as well. Yet they decided everything by the authority which they had received from the Lord, and which they exercised in His Name.

## CASE OF DEACONS.

We see the principles at work in the appointment of the seven deacons. These seven men were, in accordance with the request of the Apostles, chosen by the people at large. Such a course, be it observed, whether adopted in those first days of the Church or at any subsequent period, could have no necessary bearing upon the question as to appointment, ordination, authority. The seven deacons received their authority from the Apostles.

\*Acts 1. 7.

†S. Matt. 28, 18. 20.