

a continuance of very deep feeling and intense interest, producing active fruits without anything that could properly be designated as excitement.

### PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE NO. 17—Collects continued.

The Collect for the day is followed by the second Collect. *For peace.*

That we may observe the perfect accord of the Book of Common Prayer with Holy writ, I shall following my usual course, take first the prayer of which I now speak, sentence by sentence and compare it with the words of the Bible.

*O God who art the author of peace.*

"God is not the author of confusion but of peace," 1 Cor. xiv. 33. *And lover of concord.* A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another."

*In knowledge of whom standeth our eternal life.* This sentence hardly conveys the sense of the prayer, as it originally stood in the Latin tongue, from which the more literal translation would read "whom to know is to live and to serve is to reign." "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." St. John xvii. 3. *Whose service is perfect freedom.* "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." St. Matt. xi. 20-30. *Defend us Thy humble servants in all assaults of our enemies.* "Save me from all them that persecute me and deliver me." Psalm vii. 1.

*That we surely trusting in Thy defence, may not fear the power of any adversaries.* "The Lord's my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?.....Though an host should encamp against me my heart shall not fear; though war should rise against me, in this will I be confident." Ps. xxvii. 1, 3.

*Through the might of Jesus Christ our Lord.* This includes two thoughts. That we shall be defended, and can defend ourselves in Christ, and the opposite, that without Him we are powerless against our adversaries, ghostly and bodily. Our Saviour himself tells us "for without me ye can do nothing," and St. Paul tells us (Phil. iv. 13,) "I can do all things through Christ which strengtheneth me."

*Amen.* Every branch of the church has retained this word in its original language. Being so comprehensive and so sacred, it remains untranslated, as in some cases do the original words Hallelujah, and Hosanna. The word is Hebrew, Amen; and in Greek Amen; in Latin, French, German, in fact in every language, with pronunciation slightly varied, we find it formed of the same letters. Its exact significance is 'truly,' 'verily.' When our Saviour uses the

expression "verily, verily, I say unto you," it will be found in the original "Amen, Amen, I say unto you." At the conclusion of a prayer it has the force "so be it"—"so may it be"—"so might it be" or as an old English form quaintly reads—"so mote it be." In This sense it occurs in the Revelation to St. John the Divine, in xxii. 20. As it is the last word of our prayer, so it is in the Bible. "Amen, even so come, Lord Jesus." It has also the force of *true, certain*, as in 2 Cor. i. 20. "All the promises of God are *amen* in Christ." Christ Himself, the faithful and true prophet and teacher is called the *Amen*. "These things saith the *Amen*, the faithful and true witness." Rev. iii. 14. In Isaiah lxxv. 16, the passage "shall bless himself in the God of truth, and swear by the God of truth," is in the original Hebrew, "shall bless himself in the God *Amen*, and swear by the God *Amen*." It may also signify a wish or desire, as in Numbers v. 22. "And the women shall say, *Amen, Amen*." After the confession of the Creed, it takes the force *so it is*. *Amen*, "so it is." I verily and indeed believe what I have affirmed.

Now how appropriate is the position of this Biblical prayer for peace! Could any man compose a prayer more brief and yet more truly bible? I say, is it reasonable to think that one man out of a thousand, no matter how great he might think the development of his 'gift of prayer,' could offer a more perfect and simple prayer to the God of peace?

Before entering upon the business of our day (for mark you these are not Sunday prayers only, but they compose a form, as you will see at the head of our book, for daily use) how appropriate is this Collect for peace! It has been the utterance of millions of worshippers, it has been in use, having passed through and emerged clean from the darkness of the middle ages, for more than 1,250 years—several centuries before the corruptions of Rome.

Let me draw your attention, in a yet more marked manner, to one special and beautiful clause. *Whose service is perfect freedom.* This is a daily reminder to minister and people of their position as soldiers of Christ, bound to Him 'to continue his faithful soldiers and servants unto their lives end,' yet not bound as slaves to a tyrant—but bound by the yoke of a loving Captain, whose object is to save us from the slavery of sin, and to carry us on to the 'eternal freedom' of heaven. It is well fitted to the lips of men earnestly striving to perform their daily duty. It has a due and proper admixture of Penitence and Faith, humility and confidence.

It is well suited to them who feel the constant watchfulness of the great spiritual adversary, who know how sore are some of their temptations, how futile their own unassisted powers. Such men know their danger, but they have a good hope for the end in the might of Him "who goes forth conquering and

to conquer," of Him who can say to the troublous waters round the ark of His Church—"Peace, be still."

### BOOK REVIEWS.

BIOGRAPHY OF THE HON. W. H. MERRITT, M.P.; INCLUDING AN ACCOUNT OF THE ORIGIN, PROGRESS, AND COMPLETION OF SOME OF THE MOST IMPORTANT PUBLIC WORKS IN CANADA. By J. R. Merritt. St. Catharines: E. S. Leavenworth, 8vo., pp. 429.

This volume, compiled principally from the diary and correspondence of the Hon. W. H. Merritt, embraces the period from the year 1812 to 1862, and contains sketches of events which must be interesting to students of Canadian history.

Mr. Merritt had received a Lieutenantcy just before the war of 1812 broke out, and repaired to Chippawa under the command of Colonel Clark of the 2nd Lincoln Militia.

The Journal contains entries relating to the engagements at Queenston, Stony Creek, Beaver Dams, Lundy's Lane, the burning of Niagara, Buffalo, etc.

"Mr. Merritt has said that riding along the Niagara River from Chippawa to the ferry," in the discharge of his military duties, first suggested to his mind the idea of a canal from "the flowing river, on whose opposite bank were mustered the invading horde, to the sluggish waters of the Chippawa, when a channel would be made to the sources of Beaver Dams." In the year 1818, with the aid of a borrowed water level, the first survey was made for the Welland Canal, the construction of which has been so important to the country. The book also treats of the inception and completion of other public works which have materially aided in the commercial progress of the Dominion.

PLEA FOR MERCY TO ANIMALS. By James Macaulay, A.M., M.D. London: Religious Tract Society, square 8vo. cloth, pp. 160. Price 75 cents.

The four chapters into which this work is divided deal with:

- I.—Claims of the lower animals to Humane Treatment from man.
- II. Various forms of Needless Sufferings inflicted by man.
- III. Means of Prevention, Legal and Educational.
- IV. Vivisection, and other experiments on Living Animals.

It appears strange that with all our investigation, and the humanizing influences which are supposed to have affected us, it should still be necessary to publish a plea for mercy to the lower animals, and to adduce proofs of the truth that the dominion of man over them is a delegated trust, and not an absolute right. Yet our sensibilities have recently had so cruel and rude a shock that we feel there is a necessity for such works as the present.

The facts here dealt with are stated plainly—the very importance of the subject checks exaggeration and renders word painting unnecessary to arouse our sympathies.

The arguments advanced on behalf of the lower animals are clear and convincing, whilst the accounts of the many forms in which needless and dreadful suffering is inflicted by man, sufficiently show the necessity for efforts to protect the defenceless creatures, whose very occupancy of a lower place than ourselves in the scale of creation constitutes in itself a just ground for their being treated with gentleness and mercy.

The question of Vivisection has of late, with unpleasant prominence, been brought