

will in the future be a source of income to the Church, besides its special usefulness on Sundays. Where such a stable is built special arrangements ought to be made for any great holidays that may be kept in a parish, such as the day of "sports," &c., as on these days, with judicious management, a good revenue might be reaped.

Our Messenger.

QU'APPELLE, AUG. 1, 1889.

The Bishop of Lincoln and the "Ornaments Rubric."

PAPER II.—HISTORY AND MEANING OF THE RUBRIC.

THE rubric before the Morning Prayer concerning "Ornaments" was first inserted in the Prayer Book almost, though not quite, in its present form at the Revision of the Prayer Book that took place in 1559, the year after Queen Elizabeth came to the throne. That rubric, however, had the addition of the words "*according to the Act of Parliament set in the beginning of this book.*" The Act referred to (1 Eliz., c. 2, sec. 25) laid down the rule stated in the rubric, adding, "*until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners,*" &c.

Now, it will be remembered that during the previous reign—Queen Mary—all the pre-Reformation uses had been restored, and the Reformed Books were entirely done away with. It was the pur-

pose of Queen Elizabeth to bring back the use of the Reformed Books.

During the reign of Henry VIII. the only Service that had been revised was the Litany, which had been set forth for public use in its present form, and very nearly in its present words, on June 11, 1544. "All the other parts of Divine Service continued to be celebrated according to the several books and *Uses*" then existing.

Edward VI. succeeded to the throne January 28, 1547, and during his reign two revised Service Books were issued and ordered to be used. The first was ordered, by the Act of Uniformity (Stat. 2 & 3 Edw. VI., c. 1), passed January 15, 1549, to be used on and after the Feast of Pentecost, June 9, 1549. In 1552, a second revised Book was issued and made binding by another Act of Uniformity which passed both Houses April 6, 1552. In that Act it is expressly stated that the First Prayer Book had contained nothing "but what was agreeable to the Word of God, and the primitive Church": and that such doubts as had been raised in the use and exercise thereof proceeded rather from "the curiosity of mistakers than of any worthy cause."

However, this second Prayer Book was undoubtedly a much more advanced book in the direction of ultra-Protestantism than the former, the further alterations in it being due very greatly to the influence of foreigners in England. Amongst other things it was then ordered "*that the minister at the time of the Communion, and at all other times in his ministrations, shall use neither alb, vest-*