

hear from any clergyman in Priest's Orders, who, being imbued with a true missionary spirit, and prepared to "endure hardness," may be willing to accept the mission salary \$600, assured, and a residence. We sincerely trust that some one will be found ready to take this important post, so that no time may be lost in getting it filled up. The *hardships* of the missionary in the diocese of Algoma will scarcely be greater than those of the men who first ministered the word and sacraments in the diocese of Toronto.

INTERCESSION FOR MISSIONS.

The following letter has been sent by the Archbishops of Canterbury and York, to the English Bishops:—My dear Lord,—A desire has been generally expressed that the observance of a day of Intercession for Missions, which has been maintained for the last four years, should not be discontinued. It is felt almost everywhere that a blessing from God has followed our prayers. The general opinion appears to be that for the present, as was suggested by the Convocation of the Province of Canterbury, St. Andrew's day is the most suitable day to set apart. We recommend, accordingly, that Thursday, Nov. 30th, 1876, St. Andrew's day, be kept for that purpose; or if for local reasons that day be inconvenient in some districts, then any of the following seven days. We venture to hope that the clergy and laity in both provinces, if invited by the bishops of their dioceses, will join together in setting apart a portion of time for special prayer as recommended. We remain, your faithful brethren in Christ, A. C. CANTUAR, W. EBOR."

PLAIN LECTURES ON THE PRAYER BOOK.

BY DIAKONOS.

LECTURE VI.—We shall now consider the Canticles, or as we are accustomed to name them chants. The word chant is simply the Latin for "a song." From the earliest times it has been usual to intermingle the reading of Holy Scripture in the public service with the singing of psalms or canticles. And first, the *Te Deum*—"Te Deum laudamus" or "We Praise Thee O God." This hymn of praise is very ancient, certainly more than 1800 years, probably 1500 years old. How modern, by the side of this glorious song, are the hymns commonly now in use among Christians! For my part I love old things, and especially old music. When we shall presently see how noble and how scriptural is this beautiful hymn of praise, and supplication and profession, I think our love for it will increase, as we each time hear its words rolled forth, set to solemn music, to the praise and glory of God.

As we have divided The Exhortation, Confession, Absolution, so let us also divide this chant into three distinct parts. I. An act of praise—as far as "The noble army of Martyrs praise

Thee." An act of praise offered to God the Father Everlasting by us and by all creatures, as well in heaven as on earth,—angels and archangels, cherubim and seraphim, the glorious company of the Apostles, the goodly fellowship of the prophets, the noble army of martyrs. The expression Lord God of Sabaoth means The Lord of Hosts—Sabaoth, being a Greek form of an old Hebrew word signifying "hosts" or armies as in Isa. i. 9. and Rom. ix. 29.

II. A Confession of Faith:—1. In the three persons of the adorable Trinity. 2. More largely in the Son—in His divinity as the King of Glory—the Christ—the everlasting Son of the Father. 3. In His incarnation, death, resurrection and mediation at the right hand of God. 4. In the certainty of the second Advent.

III. A prayer, based upon the first act of praise and the second expression of belief.—"We therefore pray thee . . . 1. For all people. 2. For ourselves—that we may be kept daily from sin, and pardoned for all that is past, because our trust is in God.

I wish to point out one striking characteristic of this glorious old hymn, which, notwithstanding that our hearts have been so often stirred by its majestic strains and faultless language, may not hitherto have occurred to you. It is this: That the *Te Deum* meets very perfectly the intentions of St. Paul when he declares "I will sing with the spirit, and I will sing with the understanding also." Let us compare this anthem, that the Church must ever cherish as one of the brightest gems in her rich and glorious service, with Holy Scripture;—and for each clause I shall take but one text of the Bible.—*We praise thee O God.* Compare all the Psalms and Rev. xix. 5: "And a voice came out of the Throne; saying, praise our God all ye His servants, and ye that fear Him, both great and small.—*All the earth doth worship Thee.* Rev. xv. 4. "Who shall not fear Thee O Lord, and glorify Thy name? for Thou only art holy, for all nations shall come and worship before Thee."—*To Thee all angels cry aloud, etc., etc.* Rev. v. 11. "And I beheld and I heard the voice of many angels, round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, worthy is the Lamb, etc., etc."—*To Thee Cherubim and Seraphim continually do cry.* Isai. vi. 2. "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple; above it stood the seraphims . . . and one cried unto another and said . . . Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of His glory.—*The glorious company of the Apostles praise Thee.* Rev. iv. 10. "The four and twenty elders fall down before Him, that sat on the Throne and worship Him that liveth for ever and ever."—*The goodly fellowship of the Prophets praise Thee.* Rev. xviii. 20. "Rejoice over her thou heaven, and ye holy Apostles and Prophets."—*The noble*

army of Martyrs praise Thee. Rev. vii. 14. "And he said to me. These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night."

The Holy Church throughout all the world doth acknowledge Thee. Ephesians, iii. 21. "Unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen."—*The Father of an infinite Majesty.* Jude 25 "To the only wise God our Saviour, be glory and majesty, dominion and power both now and ever."—*Thine honorable true and only Son.* St. John iii. 16. "For God so loved the world, that He gave His only begotten Son."—*Also the Holy Ghost the Comforter.* St. John xiv. 26. "But the Comforter which is the Holy Ghost."—*Thou art the King of Glory.* Rev. xiv. 16. "And he hath on his vesture and on his thigh a name written—King of Kings and Lord of Lords."—*Thou art the everlasting Son of the Father.* St. John i. 18. "No man hath seen God, at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him."—*When thou tookest upon Thee, to deliver man, Thou didst not abhor the virgin's womb.* St. Luke i. 31. "And behold," said the angel to the Virgin Mary, "thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus."—*When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.* St. John xii. 26. "If any man serve me, let him follow me, that where I am there shall also my servant be."—*Thou sittest at the right hand of God, in the glory of the Father.* Acts vii. 55. "But he (Stephen) being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God."—*We believe that Thou shalt come to be our judge.* St. Matt. xvi. 27. "For the Son of man shall come in the glory of His Father with his angels, and then he shall reward every man according to his works."

We therefore pray Thee help Thy servants, whom thou hast redeemed with Thy most precious blood. 1 St. Peter i. 18, 19. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold—but with the precious blood of Christ as of a Lamb without blemish and without spot."—*Make them to be numbered with Thy saints in glory everlasting.* Eph. ii. 19, 20. "Now, therefore, ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone," or the communion of the saints in the Church visible here on earth—and in Rev. vii. are described the number of the sealed 144 thousand of Israel, and the great multitude in the Church triumphant.—*O Lord save Thy people and bless thine heritage.* St. Matt. i. 21. "And thou shalt call His name Jesus, for He shall save his people from their sins.—*Govern them and lift them up for ever.* Psalm xxviii. 9. "Save Thy people and bless thine