

MRS. A. B. ORMSBY

For Board of Education, Ward 2.

Principle, not Party. Justice, not Favour. Co-operation between the Mothers and the Teachers, all tending to Good Citizenship.

Your Vote and Influence respectfully solicited for the re-election of

CONTROLLER JOHN O'NEILL

WARD 4, 1918

RE-ELECT ALDERMAN RUSSELL NESBITT

BARRISTER

ELECTION DAY, JANUARY 1st, 1918

WARD 3—1918

Your Vote and Influence are Respectfully Solicited for the Election of

ALDERMAN MAGUIRE AS CONTROLLER

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CHURCH

OUR WAR TIME

MAYOR

KEEP HIM ON THE JOB
FOR 1918

the King's Forces inserted? It might be appended to be used in time of war. But we shall want to put out of sight, when peace comes, that which stands for force.

I cannot see why we should pray that those who serve mankind by learning should be protected. I hope the suffrage may be deleted. Why should not Prayers to be used upon Several Occasions be separated from Thanksgivings, and a good space and large type heading for Thanksgivings used? This is so in the American Prayer Book. Should not a prayer for vestry meetings be found here? There is a prayer to be used during a vacancy. Why not provide a prayer when the people are assembled to fill the vacancy, and for other meetings of the people? We must be thankful for the added prayers and thanksgivings. While making verbal alterations, would it not be better to change the word "suddenly" in the Ember Collect to "hastily," a more appropriate one? Page 123, "For fruitful seasons" (Fr. Scottish Prayer Book). What is the use of mixing up prayer for a good harvest and the spread of God's Word? Let us have a prayer that God's Word may have free course and be glorified, but, when we pray for a blessing on the seed sown in the ground let us keep to our object. The Litany is consistent: "That in due time we may enjoy them." Here is the prayer in the American Prayer Book: "Almighty God, Who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy holy Name; through Jesus Christ our Lord." This prayer ends with its object in view. I do devoutly wish it were possible to have that beautiful prayer "that may be said after any of the former" placed before any of them: "O God Whose nature and property is ever to have mercy and to forgive." It might well precede, as Confession begins our services. It is a most appropriate prayer for a Lay Reader to use after the Confession. I frequently use it in case of a very shortened week night service.

The Holy Communion Order.

Why should this office be pushed away at the end of the Collects, Epistles and Gospels? These are a part of the Office. Why should they have precedence? It is a long hunt for the beginner to locate the Holy Communion Office. This would simplify the book. In the Offices Book for many years we have had the Holy Communion Office printed first. It can hardly be too often stated that our Book of Common Prayer is for the use of the generality of the people and not for the initiated few. Thank God for the cultured men and women who love our way. But we want all the wayfarer, tho' fools that we can bring in. After we have done everything and tell our Lord so, He still knows, "Yet there is room." And we must "Go out again," simplify, simplify, simplify. I cannot but express my gratification that the Office remains. To me it is beautiful beyond words. Let us hand it on to the coming generations as it is. A verbal alteration as our language changes here and there makes it all the more helpful. We can now pray for "impartial" justice. Why not speak of God's Word as "living" implying possessed of vitality, instead of "lively," implying skittishness? Now is the time for verbal changes that are of value. Why in the Gospels must we call a fishing smack a ship? Would it not be a good thing to put an asterisk beside the Collects for the 2nd, 3rd, and 4th

Sundays in Advent with footnote to repeat Collect for Advent Sunday? And do the same in the case of the Sundays in Lent. It would ensure the use of the Collects which are to be repeated. This would help Lay Readers and those who are beginners at taking services. In the Morning and Evening Prayer, after the Second Canticle, the rubric reads, "Then shall be said the Apostles' Creed." Why not make the rubric before the creed in H.C. Office read: "Then shall be sung or said the Nicene Creed"? If I ask a class of young (and even older) people where is the Nicene Creed found? the answer is not often readily given; why not name the Creed in the Holy Communion Office?

The Baptismal Offices.

Not many changes have been made. They were not required. We might express our thanks for the permission to take a baptism after the 3rd Collect. It is so much more reasonable there than to break in after the 2nd Lesson with your organist squirming in case she should start the Benedictus chant and "make a break." But what a weariness of the flesh is it to wade through all the articles of the Apostles' Creed, after having just recited it or, just before reciting it (if baptism is taken after the 2nd Lesson). Why not let us have permission to ask: "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed, teaching as they chiefly do, faith in God the Father Who made the world, in God the Son Who redeemed all mankind, and in God the Holy Ghost Who sanctifies all the elect people of God"? In the closing Exhortation and in the added charge about Confirmation an omission has been made about teaching the Creed, etc., "in the vulgar tongue." I cannot reconcile myself to the omission. We have ceased to speak in ordinary parlance of the tongue of the vulgar. There are no common people in a democracy. Was it found difficult to get a good substitute? I have so often heard the late Archbishop Bond say, "in the common tongue." The knot is cut by omission. Was the Church not wise in the olden days? Speaking of the Prayer Book of 1662, Bishop Barry says: "Thus preserving throughout the main characteristics, both of substance and style, which marked it at its first compilation in 1549, the Prayer Book has exercised a most powerful influence, not only as determining the tone and character of English devotion, not only as forming a standard of faith and of religious thought, but also as affecting the whole development of English literature, of which, after the English Bible, it was the first great monument. Nor has its effect been confined to the English Church itself, the sister communions in Ireland and Scotland, and the daughter Churches of America and the Colonies. There can be little doubt that it has told on Christian bodies separated from the Church, wherever the English language is spoken, and even beyond this limit, wherever its numerous translations have penetrated. For the two great trophies of the Reformation, the English Bible and the English Prayer Book, we may well thank God." It was not for nothing therefore that it is laid upon the sponsors that the child be taught in the mother tongue the essential knowledge which a Christian ought to acquire.

(To be Continued.)

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