

<i>Matins.</i>	<i>Lauds.</i>	<i>Primes.</i>	Prayer Book of 1549.
Invocation Our Father O Lord, open Thou O God make speed Glory be Alleluia Venite Hymn Psalms Lessons Te Deum	Versicle and Response O God make speed Glory be Alleluia Psalms Canticles Short Chapter Hymn Benedictus Suffrages 1st Collect 2nd Collect	Invocation Our Father O God make Glory Alleluia Hymn Psalms Athanasian Creed Short Chapter Short Litany Our Father Suffrages, Confession and Absolution 3rd Collect Intercessory Prayers	Our Father O Lord, open Thou O God make speed Glory be Alleluia Venite Psalms 1st Lesson Te Deum 2nd Lesson Benedictus Creed Short Litany Our Father Suffrages 1st Collect 2nd Collect 3rd Collect Intercessory Prayers

The Evening Prayer is an exactly similar condensation of Vespers and Compline.

The "Introduction" to our Present Offices Sentences, Confession and Absolution was added in 1552. This Penitential Introduction to the Services has been often severely criticized as being the chief departure from the previous forms of Services. But Archdeacon Freeman, in his learned work on the Liturgy, has clearly proved that

such a penitential "introduction is in full accordance with the ancient, and present, Eastern phase of the Services, and possibly with that which originally prevailed in this country."—Vol. I. p. 309.

The following comparative table for the old and present offices for the Holy Communion is taken from Canon Lückock's "Divine Liturgy":

Primitive (from Apostolical Constitutions, 3rd or 4th Century).	English pre-Reformation (Sarum).	Present Prayer Book (Revised last in 1662).
I.	I. Preparation of Ministers (including C for Purity & L.P.) (Introit Kyrie Gloria in Excelsis Collects)	I. L. P. and Collect for Purity (Kyrie, with Ten Commandments Collects)
Lections—1. Old Testament 2. New Testament	Lections—1. Epistle or O. T. 2. Gospel	Lections—1. Epistle (or O. T.) Gradual, &c. 2. Gospel.
Sermon	Sermon (position variable)	Creed
Prayers for all orders of men	Creed	Sermon and Exhortation
II. Kiss of Peace	II.	II.
Offertory—(1) Lavabo (2) Oblation (3) Silent prayer	Offertory—(1) Sentence (2) Oblation (3) Prayers (4) Lavabo	Offertory—(1) Sentences (2) Oblation (3) Prayer—commem. of (1) the Church, (2) the Living, (3) the Dead Preparation of Communicants, Exhortation and Invitation Confession, Absolution, and Comfortable Words
III. Grace Lift up your heart, Preface, Sanctus	III. The Lord be with you, &c. Lift up, &c., Preface, Sanctus	III. Lift up, &c., Preface, Sanctus
	CANON (Commem. of (1) the Church, (2) the Living, (3) the Saints Oblation in the name of all these, and Prayer for Consecration with a view to Communion Words of Institution Oblation Commem. of (1) the Dead, (2) the Communion of Saints Lord's Prayer with expansion	Prayer of Access [Canon] (Commem. of Redemption Prayer for the benefit of Communion Words of Institution.
(Commem. of Redemption Words of Institution Oblation and Invocation, and Prayer for the benefits of Communion Commem. of (1) the Church (2) the Living and the Dead		
IV. "The Peace of God."	IV. "The Peace of the Lord" with Fraction, Commixture, and Agnus Dei Kiss of Peace	IV.
Deacon's Bidding, and Prayer of Access "Sancta Sanctis" ("Holy things for holy persons") = Invitation	Prayers before Communion	
Communion	Communion	Communion
Deacon's Bidding, and Thanksgiving	Thanksgiving Ablutions Post Communions	Lord's Prayer Oblation, or Thanksgiving Gloria in Excelsis "The Peace of God," and Blessing.
Prayer of Blessings and Dismissal		

Archdeacon Freeman states, as the result of his very learned research into liturgies, that "the existing English Rite, though in some points less expressive than could be desired, is in point of

order more perfectly conformable than any other in the world to what seems to have been the primitive and Apostolic model."

ST. JOHN'S FEARFUL FIRE.

THE BISHOP OF NEWFOUNDLAND APPEALS TO TORONTONIANS FOR AID.

The Church of England here is overwhelmed by the disaster. The fire destroyed the cathedral, bishop's and clergy's houses, schools, Synod Hall and orphanage. They are all practically uninsured. The beautiful cathedral, designed by Gilbert Scott, and recently completed at a total cost of \$250,000, is a ruin. It is a historic landmark of St. John's and was the place where English service was first celebrated in the New World.

I appeal for sympathy and aid to the Anglican communion.

BISHOP OF NEWFOUNDLAND.

THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK CITY.

At a meeting of the trustees of the cathedral of St. John the Divine, held at the diocesan house, Tuesday, June 28th, the following preliminary report from the committee (Drs. Huntington, Cady, and Greer, Messrs. Nash, Miller, and Roosevelt) on scope and plan, was unanimously approved:

Literally interpreted, the words "cathedral church" signify "church of the chair." For a study of the large and difficult question of cathedral organization, there can be no better starting point than this. But whose chair? Evidently the Bishop's chair. The cathedral, that is to say, is the symbol, the outward and visible sign of episcopacy, or government by oversight; and not the symbol only, but the implement as well, for part of its purpose is to aid the bishop in carrying out his administrative designs.

The primitive cathedral was, and the American cathedral should aspire to become, distinctively the bishop's church. And this is not in the sense of a parish church, whose rector, wardens, and vestrymen have assigned to the bishop a seat of honor in their chancel, but on the contrary, a wholly non-parochial organization, of which the bishop is not merely the ornament but the recognized executive and head.

It is to be remembered, however, that American episcopacy differs from the episcopacy of other countries, and notably in this, that it co-ordinates the bishop with his diocese, by means of an elected body known as the convention. If, therefore, the cathedral is to be the representative church of the diocese, as American Churchmen understand the matter, it must, somehow, make out to shelter not only the bishop but the convention, an end easily met by providing for the convention a commodious synod house on the cathedral grounds, connected by cloister with the church itself, and by giving the Standing Committee, which is the convention in miniature, an actual share in the control. Again, there is the matter of the tenure of the property to be considered. The title must be vested somewhere, and some person or persons must be charged with the responsibility of maintaining the fabric. There are evident reasons why neither the Bishop personally nor the convention collectively should own the property. Hence arises the need of the board of trustees, a factor of no inconsiderable moment in our problem of organization.

In five other lights we have still to look at the cathedral: (1) as a House of Prayer; (2) as a centre of missionary activity in all portions of the diocese, both urban and rural; (3) as the unifying link of all the non-parochial benevolent activities of the diocese; (4) as an educational stronghold, and (5) as a local cure of souls.

These are the aspects of the institution upon which we must mainly depend for enlisting the interest of the more serious-minded among us in our undertaking. Architectural enthusiasm and civic pride may be counted upon to carry the enterprise to a certain point, but no further. If the cathedral of St. John the Divine expects to draw to itself large gifts from the people of New York, its friends must persuade the people of New York that what the cathedral means is the propagation of the Gospel of our Lord Jesus Christ.

Five millions of dollars will not be forthcoming either for the sake of ornamenting the brow of Morningside Park with a magnificent structure of hammered stone or of providing a sumptuous abode for a college of titled ecclesiastics. Utility is the test question by which the whole thing will be tried.

1. Useful, first of all, then, the cathedral will be expected to show itself as a house of prayer. To this end provision must be made for the maintenance of a grand and uplifting service of worship. This means a staff of clergy competent to conduct such a service, and a large, thoroughly drilled choir.

Moreover, the pulpit of the cathedral must be one of whose utterances we shall have no reason to be ashamed. The bishop of the diocese can only be depended upon to preach at intervals. Not only must he have deputies resident and on the spot to share this branch of the duty with him, but he must have