

had barred against their ancestors and them. Self-supporting, and with opportunity to teach the truth, could success be doubtful? And surely teaching is no less honourable an occupation than tent-making which we remember once supplied the needs of a quite distinguished preacher.

We have been thinking and speaking thus far of men not in Holy Orders, but is not the argument just as good, if not better, for the newly-ordained deacons if only we can be rid of the tradition which makes the office of holy matrimony an appendix of the Ordinal?

William Rogers, in his recently published *Reminiscences* says in his quaint fashion: "The waste of clerical power and shot is lamentable, and a proportion of the time and energy expended on services, held at unseasonable hours and attended by very sparse congregations, might fairly be devoted to the children." Yes, the school-house platform is a grand pulpit, and from it mighty effects may be wrought.

Where are the young clergy who will unite thus to labour, and having food and raiment be therewith content? So Nashotah was founded, and lakesides and mountain sides, through out our broad land are waiting for such occupation in the name of the Lord.

The Presbyterians and the Methodists have come at last to recognize the value of deaconesses. It is true that we take another step in advance and seek to obtain the organized brotherhood which, be they clerical or lay, shall work as they alone can, self-sustained, and with opportunity gained by their very independence, for the extension of Christ's Kingdom.—*Church Chronicle, Kentucky.*

OUGHT THE GENERAL THANKSGIVING IN MORNING AND EVENING PRAYER TO BE SAID BY THE MINISTER ALONE, OR BY THE MINISTER AND PEOPLE TOGETHER?

(From the Church Review.)

THE RIGHT REV. JOHN WILLIAMS, D.D., LL.D.
(Presiding Bishop of the P. E. Church in the United States).

I believe the reasons generally alleged for the saying of the "General Thanksgiving" by the people, as well as the minister, are that it is impressive, or pleasing, or consonant to our ideas of propriety.

The only other reason I have ever met with is, that because the minister and people say the "General Confession" together, therefore they ought to unite in saying the "General Thanksgiving." But, surely, this puts a strain on the word "general" which it cannot be made to bear.

Suppose that in the rubric following the title a "General Confession," the words "to be said by the whole congregation after the minister" did not appear; suppose that in the rubric preceding the "General Confession" in the Office for the Holy Communion, the words "and all those who are minded to receive the Holy Communion" were not found; would the mere use of the word in question carry with it the duty or the right of joint utterance by minister and people?

Or, again, if the word has such force, how will it affect the saying of the "Litany or General Supplication?"

Besides, in the case of both the Confessions mentioned above the Amen at the end is printed in Roman letters, while at the end of the General Thanksgiving it is, and always has been, printed in italics. We were always taught, and I believe correctly, that when the Amen was in Roman letters it was to be said by the person or persons who had been directed to say that

which preceded it; while, on the other hand, where it was printed in italics the minister alone said that which preceded it, and the people alone said Amen.

For these reasons I believe it to be liturgically incorrect and unlawful for the people to join with the minister in saying the General Thanksgiving.—*J. Williams.*

RIGHT REV. WM. CROSWELL DOANE, D.D., LL.D.
(of Central New York).

The modern innovation of encouraging and permitting the congregation to join with the minister in repeating the words of the General Thanksgiving is against all liturgical use. The printing of the Amen at the end of the General Thanksgiving, in the same way as it is printed at the end of the prayers, shows that it is intended to be used as the prayers are—that is to say, that the priest is to say it, and the people are to respond to it with the Amen. It is a violent interruption of the decent habit of the service to have the people break in at this time; and it is based, so far as there is any argument for it at all, upon a mistaken idea of the meaning of the word "general." What the Church means by this word is perfectly plain to see. It is simply opposed to special thanksgivings which follow when there is occasion to use them, from the forms provided after the Litany. It is the thanksgiving we ought to say for general mercies, as they are for special mercies. And it will be noticed that when in the Book of Common Prayer the words "General Confession" are used, that the description is not considered enough to indicate the Church's mind, that the people are to say it with the priest; but there is added to the title a rubric, "to be said by the whole congregation after the minister, &c. No such rubric follows the title of "General Thanksgiving," and therefore its saying by the people is by analogy against the intention of the Book of Common Prayer. The rubric in the Communion Office is equally explicit. That "General Confession" is to be made by the priest and all those who are minded to receive. The General Confession is the opposite of the private confession; the General Thanksgiving of the special Thanksgiving. People who want authority to repeat the General Thanksgiving must agitate for a rubric after it, "To be said by the whole congregation," or else they must not repeat it, or else they must acknowledge their practice unauthorized.—*William Crosswell Doane.*

THE REV. SAMUEL HART, D.D.,
Custodian of the American Book of Common Prayer.

The question proposed is: "Ought the General Thanksgiving in Morning and Evening Prayer to be said by the Minister alone, or by the Minister and People together?" This may be understood either as a question of rubrical interpretation or as a question of devotional and ritual propriety.

1. I have no doubt that in the use of our present Prayer Book the General Thanksgiving in Morning and Evening Prayer should be said by the minister alone, the people saying Amen at the end. There is no rubrical intimation that it is to be said in a different way from the prayers which precede or follow it; and the fact that the Amen is printed in italics shows that it is to be said by the people, the Thanksgiving having been said by the minister. If it had been intended that the people should say the Thanksgiving as they say the General Confession and the Lord's Prayer, with the minister, a rubrical permission would have been made in this case, as in the others; and, again, this rule is absolutely without exception in our Prayer Book that, when the Amen at the end of a pray-

er, or thanksgiving, or doxology is printed in Roman type, it is to be said by the person or persons who have said that which precedes (and if this has been said by the minister alone, that the people shall not join in the Amen), while in every case in which the Amen is printed in italics it is to be said by the people, the minister alone having repeated the preceding words of prayer or praise. This last rule has been specifically recognized by the last two General Conventions, which, wishing to authorize the customs that the people should say with the minister a thanksgiving in the baptismal office, ordered, with all the formalities attending a change in the Book of Common Prayer, that the Amen at the end should be printed in Roman letters, stating expressly in the resolution that it was done for this purpose.

No argument, on the other hand, can be rightly drawn, I think, from the use of the word "general" in the title of the Thanksgiving. It is used here as in distinction to "special" or "particular," just as the "general" Confession is a public confession couched in general terms. The confession is not said by the people because it is called "general," but because it is specially provided that the people shall say it; and a general thanksgiving should not be said in the same way unless there is a similar rubrical direction.

II. As to the propriety or desirability of inserting a rubrical direction for this purpose, I do not care to express as positive an opinion; yet my judgment would be decidedly against it, both on devotional and on ritual grounds.—*Samuel Hart.*

THE REV. JOSEPH F. GARRISON, D.D.,
Professor of Canon Law, Liturgies and Church Polity in the Divinity School of Philadelphia.

As to the General Thanksgiving, I do not recall any high liturgical source for the usage of its joint repetition by minister and people. The grounds on which the custom has been introduced seem to be only a sort of feeling that the structure of the prayer itself indicates such use. On the other hand, the printing of the Amen in italics and different from the Text has always seemed to me decisive against this mode of saying it.

While there is considerable diversity among liturgists as to the precise significance of the Amen when printed in the same type with the body of the prayer or other form which precedes it. There is an almost universal agreement in the opinion that when printed in italics, and different from the Text, it is intended to indicate that the Text is to be said by the minister alone, and the people are simply to reply with the "Amen." If this be accepted as a principle in practical liturgies, and I think it is well established, it will, of course, confine the saying of the thanksgiving to the minister, leaving the people, as in all the other prayers, &c., of this portion of the service to respond alone with the "Amen" at the end.—*J. F. Garrison.*

CHRISTIANITY is making rapid headway in Japan. A recent number of the *Japan Mail* reports a remarkable series of preaching services in Tokio, in the largest theatre of the city. The audiences were estimated at from 4,500 to 6,000, and the preaching was mostly by native Japanese pastors. The people listened for hours each day while the Gospel was preached to them, and the *Mail*, which is a secular paper, says: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place as the most popular theatre in Tokio, gives evidence of a marked advance in favor of Christianity within the space of one short year."—*Church and Home.*

"An ounce of cheerfulness is worth a pound of sadness to serve God with."