

tion are contained in this work, and if we believe that a people's songs exercise a greater influence on the national character than its laws, we can have no doubts as to the truly evangelical nature of religious thought among the Norwegians. Add to this that every child before confirmation is required to learn a catechism containing 602 questions and answers, each answer sustained by two or three passages from Scripture; that this is Luther's catechism enlarged upon and explained by able Danish theologians, and I hope that I have said enough to convince you that the very name of the Roman Bishop is abhorred by this people, whose national pride is the genuineness of their Protestantism. Having thus, as I hope, assured you that we are dealing with nothing less than staunch Protestants, I shall invite you to follow me to church on a bright and cheerful Sabbath morning in one of those beautiful valleys in which tourists from all parts delight to roam during the summer months.

It is ten o'clock, and the bells in the neighbouring lofty church tower will soon announce the "High Mass," which will be sung at half-past ten. Yes, verily, these evangelicals sing "High Mass," this, and all the following terms which we shall use in connection with the service, being the literal translation of the words used in all their prayer-books and missals. The expression Mass does not necessarily imply celebration of the Sacrament, however, but generally means the chanting and parts of the liturgy—what in this country is sometimes called the Ante-Communion. As the first sound of the church bells breaks the silence of the sacred morning, the men who are standing about the church or farther away, wherever the beautiful notes can reach, uncover their heads. None of us being members of the Church Association, we need not reprove these rustic evangelicals as being guilty of the "Pope's enormities" by so doing.

To the poetic ear of the Norwegian the majestic sound of the old bells conveys the call, "Come, come, come," and it is as he remembers the words of our Lord, "Come to me all ye that travail and are heavy laden and I will refresh you," that he, accepting the invitation, raises his hat in thankful acknowledgment. While now the priest, vested as yet only in the rich black gown, and wearing Elizabethan frills, measures with grave and dignified steps the distance from the rectory to the sacristy of the church, and while he pauses there in private prayer, the bells ring a second time, and we enter the church, which is a large light building erected but a few years ago. I bring you to this particular edifice because I wish to show you a modern evangelical place of worship. Everything inside looks bright and cheerful. Two objects, however, which at once meet the eye date back some centuries, and have been removed from the old parish church, built in the 12th century, but now too small for the needs of a growing population. These are the Ship and the Crucifix. The ship is an artistic model of a 16th century liner suspended by a long rope from the roof about in the centre of the nave. What the symbolism of it is I cannot now state, but similar ships or models more or less elaborately made are found in various country churches, and are, I presume, intended to teach something about the Church as being the ark of safety. I might say in passing that rude pictures of sailing vessels have been found on Christian tombstones in the Catacombs. But if the meaning of the ship is rather obscure, the large wooden crucifix which is placed over the centre of the entrance to the chancel speaks to us in a language which we all understand. And why should it not continue to preach in this new and spacious structure to the rising generation of same old and unchangeable lesson which during centuries past it has conveyed to those whose remains now rest beneath the wild flowers in the shade of the ancient oaks surrounding the old deserted temple? The reredos in this church is a very stately one in white and gold, measuring about 18 or 20 feet in height and surmounted by a cross. The altar cloth is white, the sequence of colours not being observed in Norway. The altar piece, painted by one of the Norwegian masters of continental renown, represents our Saviour in the act of quieting the disturbed waves of the Galilean

sea. I will only add that the parish is one in which an awakening on truly evangelistic lines has been going on for years, and that the two wardens who have their places in the chancel, and who will presently light the candles and assist the priest in putting on the altar vestments, are lay preachers, and we are now ready for the service. The priest enters within the altar rails from the north side and kneels facing eastward, a little to the left or north from the midst of the altar, while the clerk, standing at the entrance to the chancel, reads the opening prayer, which begins:—"Lord, I have come into this Thy holy house." The opening prayer ended, a short hymn is sung. There is no giving out of hymns, the numbers being announced by movable letters on boards in several places in the church. The positions of the clergyman hereafter described are fixed by the rubrics, so that there is no confusion of "uses." The priest, facing the congregation, says: "Let us humble our hearts before God and confess our sins." Whereafter he turns to the altar and says the confession of sins which ends with the well known words of the publican's prayer in the temple. This ended, the choir, which has its place in the gallery in the west end, sings a verse of the Litany, during the singing of which the priest, assisted by one of the wardens, puts on the surplice or alb which has hitherto remained on the altar. The priest then begins the Gloria in Excelsis, which is responded to by the choir. The usual Dominus Vobiscum, with responses, is then sung, after which follows the Collect for the day. While the Epistle and Gospel are read and the responses sung, the people stand; the priest, still facing the congregation, then says: "Let us profess our holy faith," and turning to the altar recites the Apostolic Creed. Instead of "holy Catholic Church," the Norwegian creed has the words "Common Christian Church," an "emendation" inherited from the German reformers.

The creed being read, the priest leaves the alb on the altar and retires to the sacristy while a hymn is being sung.

Until a few years ago the gospel for the day was the only sermon text used, but two new series of texts have now been introduced, so that the gospel is read from the altar only during the years in which the new series are used, but every third year the gospel is read from the pulpit also. After the sermon the common Church prayer is read and followed by prayers for the sick and for those for whom banns of matrimony have been published. The people then rise while the Lord's prayer and the minor benediction are said. At this, and at the final benediction, the priest makes the sign of the Cross with his right hand. When baptisms have taken place, and after the singing of another hymn, the priest returns to the altar, the candles are lighted, and when the communicants are gathered in the chancel, the priest, now vested in alb and chasuble, reads the exhortation, in which the right and worthy receiving of the Holy Sacrament is explained and enjoined. The Lord's Prayer and the words of institution are sung. The elements are elevated at the proper places in the words of consecration, and at the words "Drink ye all of this," the priest turns to the people, holding the chalice in his hand. In distributing the elements, he says to each communicant, "This is the true body of Jesus," and, "This is the true blood of Jesus." Those who have communicated remain kneeling until the distribution is ended, and the priest then turning to the communicants, says, "The crucified and again risen Christ, Jesus who has now given you His holy body and blood, by which He has made a full satisfaction for all your sins, He strengthen and keep you thereby in the true faith unto life everlasting. Peace be with you." This is repeated to each set of communicants. The bread used is wafer, sometimes with a crucifix stamped on it. The people take neither the bread nor the chalice into their hands.

It remains to be said that no theory as to the nature of the presence of Christ can be derived from the words of the Liturgy, although the fact is expressly and strongly stated, but the authorized catechism teaches that the true and real substance of Christ's body and blood is received with, in and under the bread and wine. Hymns and prayers now follow, and the priest having replaced

the alb and chasuble on the altar, gives the Mosaic benediction and kneels while the clerk reads the final prayers, and the service is declared ended, or "rung out" by a nine-fold toll on the bell.

What we have now witnessed is an evangelical High Mass, with celebration. Communion is, however, not frequent, and the term High Mass may be applied to the morning service without the celebration.

The liturgy directs that if the priest is an indifferent singer, or cannot sing at all, the parts to be sung are to be read by him.

Lastly, let me say that although Norway has saved from the wreck of the former church some marks of Catholic faith, and a good many of those practices which only after a long and patient struggle can be restored to our communion, we cannot look upon the religious organization of that country as a Catholic Church, while yet the name of a married monk figures as its official designation, and its bishops derive their authority from the hands of a deposed German presbyter, but it is to be hoped that if the High Church revival which is now making way in those northern fjords succeeds, and if the clergy of Norway can be made to realize the awkwardness of their position, the name of a sect will be dismissed, an Apostolic ministry obtained, and then, but not till then, may we speak of such a thing as the Church of Norway.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

LENNOXVILLE.—*Bishop's College.*—On Wednesday, June 24th, St. John the Baptist's Day, the usual early celebration of the Holy Eucharist was held in St. George's church, the Rev. Dr. Alnatt acting as celebrant. On Wednesday afternoon the corporation held a business session. The office of Bursar, vacant by the resignation of E. Chapman, M.A., was conferred on R. H. Tylee, Esq., who has been assisting Mr. Chapman for several years. Mr. Chapman, now venerable in years, though as willing to work, and as generous and cheerful as ever, is unable to fulfil the increasing duties of the office; he will retain the less onerous but equally honorable office of University Registrar, and retires as Bursar Emeritus. The corporation accepted the resignation of the Rev. Principal Adams, D.C.L., as rector of the school. The Principal still retains certain duties and powers in connection with the school, as the corporation wish to retain and emphasize the substantial unity of the whole institute, consisting of college and school, but the school will be worked as a separate department by the head master. The Principal will still be the Principal of the whole institution, as we said in these columns on June 25th, "Dr. Adams, the Principal, as head of the whole institution, will continue to watch over its interests and report on its condition." The present sub-rector, H. J. H. Petry, Esq., M.A., an alumnus of both school and college, and for the past 9 years an assistant master, has been appointed head master of the school. Dr. Adams came out from England in 1885 and found 62 boys in the school; at present there are 105. That the educational standard is well kept up is illustrated by the fact that G. Cory, one of the 4th form, has recently passed into the Royal Military College fourth in the examination, and this with scarcely any special preparation. In Quebec (his native city) Mr. Petry's appointment is hailed with great satisfaction. On Thursday, the 25th, there was an early celebration with the Principal as celebrant. At 9 a.m. the Alma Mater Society met for business. The President, Hon. G. B. Baker, M.P., was re-elected; Rev. J. Hepburn and John Hamilton, Esq., were elected Vice-Presidents, and W. Morris, Esq., Secretary. At 10.45 a.m. the annual convocation service was held in St. George's Church. Prayers were intoned by Rev. A. J. Balfour, M.A., St. Peter's Church, Quebec, and Rev. A. H. Robertson, L.S.T.; Canon Robinson, M.A., Abbot'sford, P.Q., and Canon Thornloe, M.A., Sherbrooke, read the lessons; the Lord Bishop concluded the service. The sermon was preached by the Principal at a short notice, consequent on the inability through domestic affliction of the Rev. R. D. Mills, Cowansville, to fulfil his engagement. The choir and clergy robed in St. George's school house, and walked in procession to the church, singing "processional hymn." At 2.30 p.m. the corner stone of the new school was laid. A short form of service