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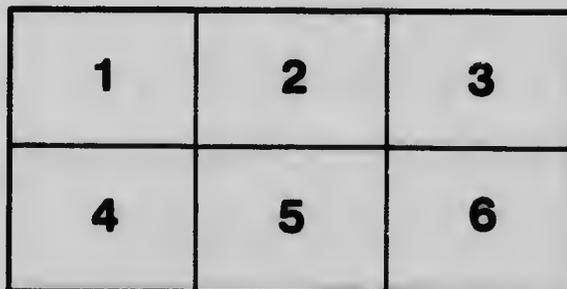
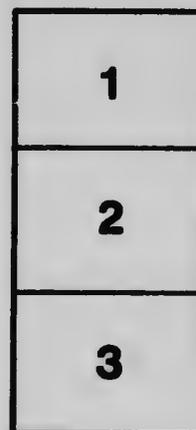
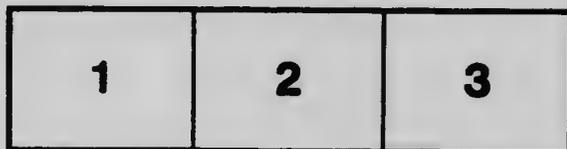
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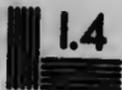
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# Memorial

ADDRESSED TO THE

**Archbishops, Bishops, Clergy and  
Lay Delegates**

CALLED BY THE PRIMATE TO MEET IN THE

**General Synod at Ottawa,**

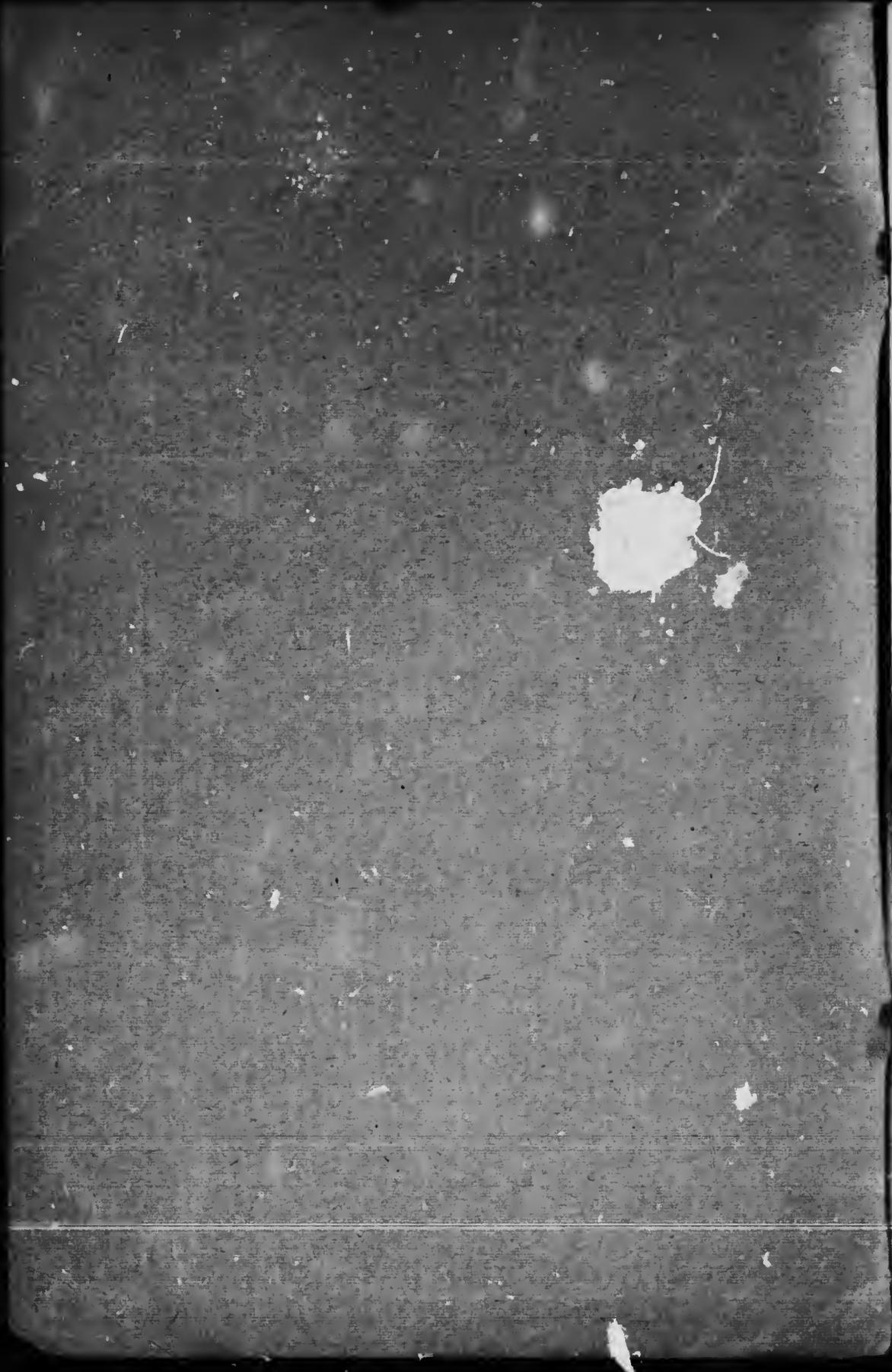
DURING THE MONTHS OF

**September and October,**

**In the year of our Lord, 1908.**



The Memorial of the undersigned, Presbyter of the Church of  
England in Canada, and Rector of St. George's Church,  
Diocese of Rupert's Land, Winnipeg, Manitoba.



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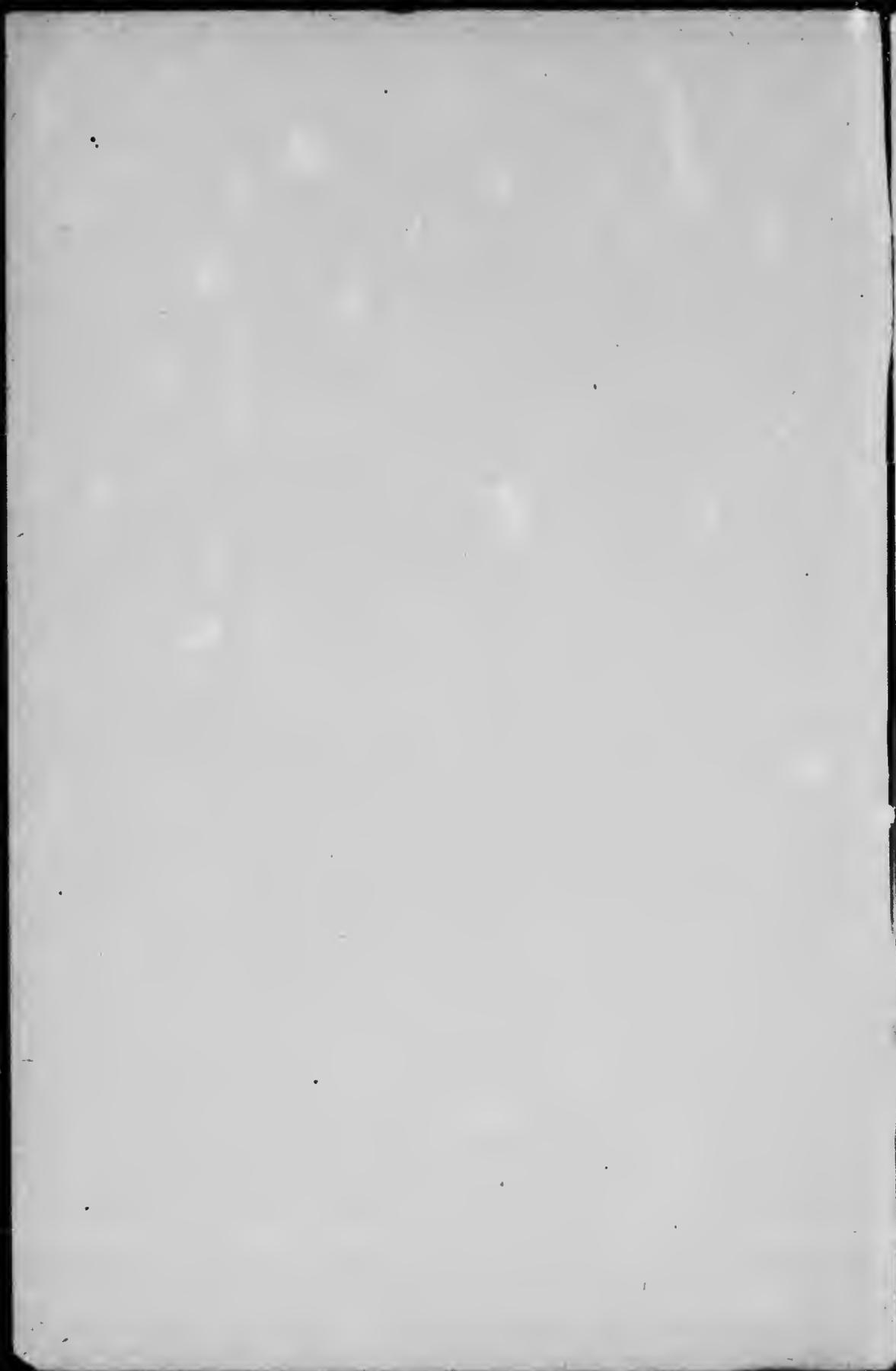
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# Memorial

Addressed to the Archbishops, Bishops, Clergy and Lay-Delegates called by the Primate to meet, in the General Synod, at Ottawa during the month of September and October in the year of our Lord 1908.

The Memorial of the undersigned, Presbyterian of the Church of England, in Canada, and Rector of St. George's Church, Diocese of Rupert's Land, Winnipeg, Man., humbly sheweth that—

The Book of Common Praise, fourth draft, contained the following, quoted from the Book of Common Prayer:—

"And having thus endeavored to discharge our duties in this weighty affair (4 draft), as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it is impossible (in such variety of apprehensions, humours and interests as are in the world to please all; nor can expect that men of factious, peevish and perverse spirits should be satisfied with anything that can be done in this kind by any other than themselves, yet we have good hope, that what is here presented and hath been by the (duly appointed Committee of the Synod) with great diligence examined and approved, will be also well accepted and approved by sober, peaceable and truly conscientious sons of the Church of England."

Such a close adherence to the "Book of Common Prayer," in things of a purely personal character, would lead one to expect a similar close adherence to that Book in things entirely doctrinal. It is far from being the case. The departure in things doctrinal is as great as the adherence in things purely personal.

The Book of Common Praise, fifth Draft, inculcates the doctrines of Baptismal Regeneration, *ex opere operato*, (267), Apostolic Succession (285), Human Merit (106 and 122), Transubstantiation (248), The Sacrifice of the Mass (273 and 397), Communion under one kind (254), Worship of the Cross and Idolatry (245), Prayers for the dead (69), Mariolatry (90 and 146). These doctrines are all condemned and repudiated in other authoritative Standards of Faith.

**The Book of Common Prayer and The Book of Common Praise.  
DOCTRINALLY COMPARED.**

**BAPTISMAL REGENERATION, EX OPERE OPERATO.**

**The Book of Common Prayer.**

"The doctrine of the regeneration of all infants in baptism is not an article of the faith—the formularies of the Church do not impose it."

(The Baptismal Controversy by J. B. Mozley, D.D., late Canon of Christ Church in the University of Oxford—Second Edition, Preface p. IV.)

"False views as to the effects of Baptism in the case of 'infant' introduce confusion and error into the whole system of doctrine connected with them. If it is supposed that the clergy can dispense God's grace and the best blessing of the Gospel Covenant to anybody they please in infancy there is an end of all round theology—The doctrines of the necessity of God's gift of prevenient grace and justification by faith, as laid down in our 10th and 11th articles, are almost nullified."

(Effects of Infant Baptism—W. Lode, Preface, p. VIII.)

**The Book of Common Praise.**

'Tis done! that new and heavenly birth  
Which recreates the sons of earth,  
Has cleansed from guilt of Adam's sin  
A soul which Jesus died to win."

(267).

**APOSTOLIC SUCCESSION.**

**The Book of Common Prayer.**

Dean Lefroy, in his book—"The Christian Ministry"—says:

"By these documents (The Book of Common Prayer, the XXXIX Article, the Canons, Homilies, etc.) the ministers of the Church of England are bound—They are supposed to acknowledge their acquiescence in their plain and full meaning, under the most solemnizing conditions—In this literature—ancient, vast and varied—there is no recognition of the doctrine which makes man a permanent or essential vehicle by which heavenly grace descends to the soul." (p. 329).

And in the Preface, pages VII and IX, the present Dean of Norwich adds:

"Dr. Hatch has left it as his solemn conviction that "an exaggerated conception of the place and functions of the Christian Ministry, has operated more than any other single cause, to alienate the minds of men from the faith of Christ." That "exaggerated conception," continues the Dean, has been frequently and even powerfully formulated—Its

**The Book of Common Praise.**

"Christ is gone up; yet e'er He passed  
From earth, in heaven to reign,  
He formed one holy Church to last  
Till He should come again."

His twelve apostles first He made  
His ministers of grace;  
And they their hands on others laid,  
To fill in turn their place.

So age by age, and year by year,  
His grace was handed on;  
And still the holy Church is here  
Although her Lord is gone."

(285.)

latest advocate issued his apology on its behalf at the close of the year 1888. "The Church and the Ministry," by the Rev. Charles Gore, M.A., Principal of the Pusey House, Oxford, and Examining Chaplain to the Lord Bishop of Lincoln. . . . "I do not believe," says Dean Lefroy, "I do not believe the grace of God is limited to episcopacy. If, for instance, through some terrible accident, or visitation, or plague, all the Bishops in the world died. . . . I do not believe the calamity would affect either the flow or the fullness of the grace of God—I do not believe the Church to which the Eternal Presence has been promised would come to an end."

(Preface, pages VII and IX.)

### REMARKS

So it is false now, according to this, to say, with Mathew 28-20: "I am with you always, even unto the end of the world. Amen." Or again, with Matt. 18-20: "Where two or three are gathered together in my name there am I in the midst of them." And what becomes of Christ's Headship of the Church in the presence of such miserable stuff, and we are asked to submit this to our people. Shame!

### HUMAN MERIT.

#### The Book of Common Prayer.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings."

(Article X.)

"Good works, which are the fruits of Faith and follow after justification, cannot put away our sins, and endure the severity of God's judgment."

(Article XI.)

#### The Book of Common Praise.

"To gather from these fasts below  
Immortal fruit above."

(106).

"Grant us to mortify each sense  
By means of outward abstinence,  
That so from every stain of sin  
The soul may keep her fast within."

(122).

"Then let us with all earnest care  
And contrite fast, and tear and prayer,  
And works of mercy and of love  
Entreat for pardon from above."

"That he may all our sins efface."

(123).

### REMARKS

The teaching here is that by means of outward abstinence the soul may be cleansed from every stain of sin. This is very far from 1 John 1-7: "The blood of Jesus Christ his Son cleanseth us from all sin."

### TRANSUBSTANTIATION.

#### The Book of Common Prayer.

"Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant

#### The Book of Common Praise.

"Now my tongue, the mystery telling,  
Of the glorious Body sing,  
And the Blood, all price excelling  
Which the Gentiles, Lord and King.

to the plain words of Scripture, overthroweth the nature of a sacrament and hath given occasion to many superstitions.

(Article XXVIII).

In a Virgin's womb once dwelling,  
Shed for this world's ransoming;  
That last night at supper lying,  
'Mid the twelve, His chosen band,  
Jesus, with the law complying,  
Keeps the feast its rites demand;  
Then, more precious food supplying  
Gives Himself with his own hands.  
Word-made-flesh true bread He maketh  
By His word His flesh to be;  
Wine His Blood; which whom taketh  
Must from carnal thoughts be free;  
Faith alone, though sight forsaketh  
Shows true hearts the mystery.  
Therefore we, before Him bending  
This great Sacrament revere."

(Hymn 248).

### THE SACRIFICE OF THE MASS.

#### The Book of Common Prayer.

"The offering of Christ, once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

(Article XXI).

#### The Book of Common Praise.

"We here present, we here spread  
forth to Thee  
That only offering, perfect in Thine  
eyes  
The one true, pure, immortal Sacrifice"

(233).

"Alleluia! King Eternal,  
Thee the Lord of lords we own;  
Alleluia! born of Mary,  
Earth Thy footstool, Heaven Thy  
throne:

Thou within the veil hast entered,  
Robed in flesh, our Great High Priest;  
Thou on earth both Priest and Victim  
In the Eucharomistic Feast."

(397)

### COMMUNION UNDER ONE KIND.

#### The Book of Common Prayer.

"The Cup of the Lord is not to be denied to the Lay-people—for both parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministered to all Christian men alike."

(Article XXX).

#### The Book of Common Praise.

"He gave Himself in either kind:  
His precious Flesh, His precious  
Blood."

(254).

### REMARKS

This list of Communion hymns does not exhaust by any means those that are objectionable. The invariable use of the word altar for the Communion Table is in entire contradiction with the teachings of the Book of Common Prayer and is done with the direct intention of bolstering up the false doctrines mentioned above. Even error has its logic and consistency!

## WORSHIP OF THE CROSS.

### The Book of Common Prayer.

As the Compilation Committee, on further reflection, have been led to see the incongruity of such worship, and its utter condemnation by the spirituality of Prayer-Book worship, and as they have already left out two verses from the hymn as given, in the fourth Draft, it is to be hoped that they will proceed further yet and ask the Synod to eliminate hymns 130 and 131 altogether from the Common Book of Praise—it is useless giving any Prayer Book authority as there seems to be some hope of agreement on this point of Cross Worship—Let it be Nehush-tan.

### The Book of Common Praise.

"O Tree of Glory, Tree most fair,  
Ordained those holy limbs to bear,  
How bright in purple robe it stood,  
The purple of a Saviour's blood."  
(130).

"Lo, the Cross, is counted worthy  
This world's ransom to sustain,  
That a shipwrecked race for ever  
Might a port of refuge gain.  
With the Sacred Blood anointed,  
Of the Lamb for sinners slain."  
(131)

## IDOLATRY.

### The Book of Common Prayer.

"The Sacraments were not ordained of Christ to be gazed upon (Article XXV).

"It is hereby declared, that thereby (kneeling) no adoration is intended, or ought to be done, either to the Sacramental Bread or Wine there bodily received, or into any Corporeal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substance and therefore may not be adored (for that were idolatry to be abhorred of all faithful Christians; ) and the natural body and blood of the Saviour Christ are in Heaven and not here; it being against the truth of Christ's natural body to be at one time in more places than one.

(Rubric at the close of the Communion Service.)

### The Book of Common Praise.

"Thee we adore, O hidden Saviour,  
Thee,  
Who in Thy Sacrament doth deign  
to be;  
Both flesh and spirit at Thy presence  
fail,  
Yet here Thy presence we devoutly  
hail."

(Hymn 245).

Here, in the bread and the wine, as the original of Thomas Aquinas teaches unmistakably we adore the Saviour. Just as the Jews adored Jehovah in the Golden Calf, in virtue of the power inherent to the Priesthood. ~~They~~'s teaching of this famous Romish hymn.

## PRAYERS FOR THE DEAD.

### The Book of Common Prayer.

"The Romish (i. e., the Tridentine, modern, actual) doctrine concerning purgatory pardons . . . is a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." (Article XXIII.)

### The Book of Common Praise.

"Ah! that day of tears and mourning  
From the dust of earth returning,  
Spare, O God, in mercy, spare him."  
Lord, all pitying Jesu blest,  
Grant them Thine eternal rest." (60)

## REMARKS

This general ending of the *Dies Irae* is given, in the Roman Breviaries, as follows:

Latin Original	Literal Translation.
Lacrymosa dies illa Qua resurgat ex favilla Judicandus homo reus: Huic ergo parce, Deus, Pie Jesu Domine, Dona eis requiem. Amen.	"That day of tears, when guilty man shall rise from ashes to be judged. Have mercy upon him, O my God. Pitying, Lord Jesus, grant them rest." Amen.

That this general ending of the *Dies Irae* is intended to be a prayer for the dead is plain from the use made of it, and as interpreted in the last Edition of Hymns A and M. It is there used in the Burial Service and is interpreted in Hymn 304, verses 1 and 2, as follows:

O Lord to whom the Spirits live Of all the faithful passed away, Unto their path that brightness give Which shineth to the perfect day. O Lamb of God, Redeemer blest, Grant them eternal light and rest.	Bless Thou the dead which die in Thee, As Thou hast given them release, So quicken them Thy face to see And give them everlasting peace. O Lamb of God, Redeemer blest, Grant them eternal light and rest.
--	--

And so also in Hymn 305, verses 4 and 5:

"Thou hast to the suffering body Granted sweet release; May the soul in Thy safe-keeping Rest in peace."	"Grant him to behold Thy goodness, Set him near Thy side. From all stain of earth's defilement Purified."
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And further, the use made of the *Dies Irae* in the Roman Catholic Church leaves no doubt as to the meaning of its general ending.

I have before me as I write a Romish Service Book, largely disseminated in Canada. Under date of November 2 there is "The *Office* of the Commemoration of all the faithful departed."

The *Office* opens with this Rubric:

"It is according to Scripture, a holy and salutary thought, to pray for the dead. The Church has always done it and the most authentic tradition establishes the dogma of purgatory. Prayers, alms, other good works, and especially the Holy Sacrifice of the Mass, these are the practices which the Church has never ceased to recommend to her children here below, as the most efficacious means of granting relief to her children in purgatory."

The *Office* then begins with a number of Special Psalms and a Rubric is added to this effect:

"At the end of each Psalm, instead of "Gloria Patri," say:

Requiem aeternam dona eis, Domine,  
Et lux perpetua luceat eis."  
(O Lamb of God, Redeemer blest,  
Grant them eternal light and rest.)

After the Psalms there follows this *collect*:

"O God, the Creator and Redeemer of all the faithful, grant to the souls of all your servants the remission of all their sins, that they may obtain through our humble supplications the pardon they have always expected from thy mercy."

Then comes the Graduel:

"Requiem aeternam dona eis, Domine,  
Et lux perpetua luceat eis."

After this, this short prayer: "Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum." (Deliver, Lord, the souls of all the faithful departed from all the bonds of their sins.)

Then comes the *Prose*, which this time comprises the whole *Dies Irae*, as given in the Book of Common Praise with the same general ending.

Lacrymosa dies illa  
Qua resurgat ex favilla  
Judicandus homo reus:  
Huic ergo parce, Deus  
Pie Jesu Domine  
Dona eis requiem. Amen.

Now who can doubt for a moment that this general ending, exactly the same both in the Book of Common Praise and the Romish Mass Book, teach exactly the same thing: Prayer for the souls departed in Purgatory?

That this general ending is so understood is evident from the following which appeared in the Toronto Canadian Churchman of Feb. 13, 1908:

"The body was brought to the Cathedral at 8 a.m. where there was a celebration of the Holy Communion with special epistle and gospel sanctioned by the bishop of the Diocese. The altar, pulpit, etc., were draped in black and three tall mortuary candles stood on either side of the coffin . . . . At 2.30 p.m., the funeral procession . . . . marched towards the Cathedral. The Rev. Canon Simpson, incumbent of the Cathedral, vested in black cope and attended by Crucifer and Acolytes, met the cortege at the door and preceded it to the chancel gates. The Crucifer remained at the head of the coffin and the military guard stood by the candlesticks. The lesson was read by Rev. Canon Simpson, after which the *Dies Irae* Hymn 398 A and M was sung."

And further still, showing the objectionable feature of this general ending as given in the Book of Common Praise, we have its rendering in the Irish Hymnal, the Hymnal Companion, Church Hymns, S.P.C.K., last edition but one, altering thus the last stanza:

Lord, all pitying, Jesu blest,  
Grant *us* Thine eternal rest.

*Us*, the living, who now use this Hymn during Advent and not at a funeral, *us*, the living, and not grant *them*, the dead, as in the Book of Common Praise. Why, then, do not the compilers have the courage of their conviction and place the *Dies Irae*, with its general ending, on the list of Hymns for the Burial Service? When will this wretched compromise on points that go to the very core of our faith come to an end!

### MARIOLATRY.

#### The Book of Common Prayer.

"The Romish doctrine concerning . . . . Invocation of Saints is a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." "Article XXII.)

#### The Book of Common Praise.

"O that birth ! rever blessed  
When the Virgin, full of grace." (90)  
"Of the sole-begotten One." (146)

## REMARKS

"Full of Grace"—Expression borrowed from the Rhemish version of the New Testament and which is taken from the Latin Vulgate. A part of the famous Prayer *Ave Maria*—"Hail Mary, full of Grace, pray for us."

"Of the Sole-begotten One"—To repeat the words of a great Churchman I would say: "Is there any authority for this position and is it well unnecessarily to be introducing these questionable matters in a Hymn Book?"

Julian, in his Dictionary of Hymnology, second edition, p. 1083, writes of this Hymn 161 thus: "It was not received into the Roman Missal or Breviary till after 1727 and is there appointed for use in the office of the Seven Dolours of the B.V.M. . . . The fact that so much of the hymn is directly addressed to the B. V. M. has limited its use in hymn books outside those of the Roman Catholic Church." Still, the "*Stabat Mater Dolorosa*" is deemed good enough for the "Book of Common Praise" by its compilers.

Now to show how we are drifting from one point to another, to reveal the method of procedure, the final aim and the convictions of those who first introduced such hymns in our Church and what we may expect if we do not nip the whole movement in the bud. I subjoin this hymn 146, as found in the Book of Common Praise and place beside it the same hymn as given elsewhere and as interpreted by some other hymn in the English Hymnal. This Hymnal bears the signature of Percy Dearmer, a prominent E. C. U. man; Athelstan Riley, the right hand man of Lord Halifax; D. C. Lathbury, former editor of the Guardian. True, several English Bishops and also the Archbishop of Canterbury, put it under the ban, but the Toronto Canadian Churchman in its review, had only good things to say about it for fear, no doubt, of arousing suspicion.

And now let us turn to the seed, the tree, the bud, the flower and the full fruit.

## THE SEED.

## The Book of Common Praise.

## Hymn 146.

At the Cross her station keeping,  
Stood the mournful Mother weeping,  
Where He hung, the dying Lord;  
For her soul of joy bereaved,  
Bowed with anguish, deeply grieved,  
Felt the sharp and piercing sword.

Oh, how sad and sore distressed  
Now was she, that Mother blest  
Of the sole-begotten One;  
Deep the woe of her affliction,  
When she saw the Crucifixion  
Of her ever-glorious Son.

Who, on Christ's dear Mother gazing  
Pierced by anguish so amazing.

Be: n of woman, would not weep?  
Who, on Christ's dear Mother think-  
ing

Such a cup of sorrow drinking,  
Would not share her sorrows deep?

For His people's sins chastised,  
She beheld her Son despised,  
Scourged, and crowned with thorns  
entwined;

Saw Him then from judgment taken,  
And in death by all forsaken.  
Till His Spirit, He resigned.

Jesu, may her deep devotion  
Stir in me the same emotion,  
Fount of love, Redeemer kind,  
That my heart fresh ardour gaining,  
And a purer love attaining,  
May with Thee acceptance find.

## The English Hymnal—Hymn 115.

## THE TREE.

I  
At the Cross her station keeping  
Stood the mournful Mother weeping,  
Close to Jesus at the last.  
Through her soul, of joy bereaved,  
Bowed with anguish, deeply grieved,  
Now at length the sword hath  
passed.

II.  
O that blessed one, grief laden,  
Blessed Mother, blessed maiden,  
Mother of the all-holy One;  
O, that silent, ceaseless mourning,  
O, those dim eyes, never turning  
From that wondrous, suffering Son.

III.  
Who, on Christ's dear Mother gazing,  
In her trouble so amazing,  
Born of woman, would not weep?  
Who, on Christ's dear Mother think-  
ing,  
Such a cup of sorrow drinking,  
Would not share her sorrow deep?

IV.  
For His people's sins in anguish  
There she saw the victim languish,

Bleed in torments, bleed and die;  
Saw the Lord' anointed taken,  
Saw her child in death forsaken,  
Heard His last expiring cry.

V.  
In the Passion of my Maker  
Be my sinful soul partaker,  
May I bear with her my part;  
Of His Passion the token  
In a spirit bowed and broken  
Bear His death within my heart.

VI.  
May His wounds both wound and  
heal me,  
He cankin te, cleanse, anneal me,  
Be His Cross my hope and stay;  
May He when the mountains quiver  
From that flame which burns forever  
Shield me on the Judgment day.

VII.  
Jesu may Thy Cross defend me  
And Thy saving grace befriend me,  
Cherished by Thy deathless grace;  
When to dust my dust returneth  
Grant a soul that to Thee yearneth  
In Thy Paradise a place.

## THE BUD.

The English Hymnal, Hymn 213, and Roman Breviary.

Latin.	Literal Translation.	English Hymnal.
1. Ave maris stella, Dei Mater alma, Atque semper virgo Felix coeli porta.	1. Hail! star of the sea, Mother, nurse of God, and always a Virgin, blessed Gate of Heaven.	1. Hail, O Star that pointest Towards the port of Heav- en, Thou to whom as maiden God for Son was given.
2. Sumens illud Ave Gabrielis ore Funda nos in pace Mutans Eve nomen	2. Having received the saluta- tion from the mouth of Gabriel, changing the name of Eve, stablish us in peace.	2. When the salutation Gabriel had spoken Peace was shed upon us Eden's bonds were broken...
3. Solve vincla reis Profer lumen coecis Mala nostra pelle Bona cuncta posce	3. Break the chains of the guilty, give light to the blind, drive evil from us, ask all good for us.	3. Bound by Satan's fetters, Health and vision needing, God will aid and light us At thy gentle pleading.
4. Monstra te esse Ma- trem Sumat per te preces Qui pro nobis natus Tulit esse tuus.	4. Shew thyself to be our Mother, through thee, may He receive our prayers, who, born for us, was willing to be thy Son.	4. Jesu's tender Mother Make thy supplication Unto Him who chose thee At His Incarnation.

5.  
Virgo singularis  
Inter omnes mitis  
Nos culpis solutos  
Mites fac et castos.

6.  
Vitam praesta puram  
Iter para tutum  
Ut videntes Jesum  
Semper collaetemur.

7.  
Sit laus Deo Patri  
Summum Christus  
decus  
Spiritus compar  
Iribus honor unus.  
Amen.

5.  
Unique Virgin, sweet above  
every virgin, obtain for us  
the pardon of our sins,  
sweetness and chastity.

6.  
Grant us a pure life, pre-  
pare us a safe road, that see-  
ing Jesus we may forever  
rejoice together.

7.  
Praise be to God the Father,  
highest honor to the Son,  
equal honor to the Spirit,  
the same honor to the Trin-  
ity. Amen.

5.  
That, O matchless Maiden,  
Passing meek and lowly,  
Thy dear Son may make us  
Blameless, chaste and holy.

6.  
So as now we journey  
Aid our weak endeavour  
Till we gaze on Jesus  
And rejoice forever.

7.  
Father, Son and Spirit,  
Three in One, confessing,  
Give me equal glory,  
Equal praise and blessing.  
Amen.

### THE FLOWER OR FRUIT—WHICH?

#### The English Hymnal—Hymn 350.

Christ, enthroned in highest heaven,  
Hear us crying from the deep,  
For the faithful ones departed,  
For the souls of all that sleep;  
As Thy kneeling Church entreateth,  
Harken, Shepherd of the sheep.

King of Glory, hear our voices,  
Grant Thy faithful rest, we pray;  
We have sinned, and may not bide it,  
If Thou mark our steps astray,  
Yet we plead that saving victim  
Which for them we bring to-day.

That which Thou Thyself hast offered  
To Thy Father, offer we;  
Let it win for them a blessing,  
Bless them, Jesus, let them free:  
They are Thine, they wait in patience,  
Merciful and gracious be.

They are Thine, O take them quickly,  
Thou their hope, O raise them high;  
Ever hoping, ever trusting,  
Unto Thee they strive and cry;  
Day and night, both morn and even,  
Be, O Christ, their Guardian nigh.

Let Thy plenteous loving kindness  
On them, as we pray, be poured.  
Let them through Thy boundless mercy,  
From all evil be restored;  
Harken to the gentle pleading  
Of Thy Mother, gracious Lord.

When, O kind and radiant Jesus,  
Kneels the Queen Thy throne before,  
Let the court of saints attending  
Mercy for the dead implore;  
Harken, loving Friend of sinners,  
Whom the Cross exalted bore.

Hear and answer prayers devoutest,  
Break, O Lord, each binding chain,  
Dash the gates of death asunder.  
Quell the devil and his train;  
Bring the souls which Thou hast ran-  
somed  
Evermore in joy to reign.

### FULL FRUIT.

#### Roman Breviary.

##### Latin Original.

1.  
Stabat Mater dolorosa,  
Juxta crucem lacrymosa,  
Dum pendebat Filius.

##### Literal Translation.

1  
Near the Cross, as her Son hung  
there stood the mourning, weeping  
Mother.

2.  
Cujus animam gementem,  
Contristatam et dolentem,  
Pertransiuit gladius.

3.  
O quam tristis et afflicta  
Fuit illa benedicta  
Mater unigeniti!

4.  
Quæ moerebat et dolebat,  
Pia Mater, dum videbat  
Nati pœnas inclyti

5.  
Quis est homo qui non fletet,  
Christi Matrem si videret  
In tanto supplicio?

6.  
Quis posset non contristari  
Piam Matrem contemplari  
Dolentem cum Filio?

7.  
Pro peccatis suae gentis  
Videt Jesum in tormentis,  
Et flagellis subditum

8.  
Videt suam dulcem Natum  
Morientem, desolatum,  
Dum emisit spiritum

9.  
Eia Mater fons amoris,  
Me sentire vini doloris  
Fac, ut tecum lugeam.

10.  
Fac ut ardeat cor meum  
In amando Christum Deum  
Ut illi complacem.

11.  
Sancta Mater istud agas  
Crucifixi fige plagas  
Cordi meo valide.

12.  
Tui nati vulnerati  
Tam dignati pro me pati  
Poenas mecum divide.

13.  
Fac me pie tecum flere  
Crucifixo condolere,  
Donec ego vixero:

14.  
Juxta Crucem tecum stare  
Et me tibi sociare  
In planctu desidero.

2.  
The sword hath pierced her grieved,  
sorrowful, wailing soul.

3.  
O, how sad and afflicted was that  
blessed Mother of the only Son of  
God.

4.  
She, devoted Mother, was woeful and  
cast down as she beheld the punish-  
ment of her illustrious Son.

5.  
Who is the man who would not weep  
if he saw the Mother of Christ in so  
great an agony?

6.  
Who could contemplate without in-  
tense sorrow this loving Mother, suf-  
fering with her Son?

7.  
She sees Jesus tormented and under-  
going the lash of the scourge for His  
nation.

8.  
She sees her sweet Son dying forsak-  
en, as He gave up the Ghost.

9.  
O Mother, fountain of love, make me  
feel the strength of thy sorrow, and  
let me lament with thee.

10.  
Let my heart so burn with love for  
Christ, my God, that I may be well  
pleasing unto Him.

11.  
Holy Mother, imprint deeply on my  
heart the wounds of the crucified  
One.

12.  
Share with me the penalty of thy  
wounded Son, which He deigned to  
suffer for me.

13.  
Let me piously weep with thee and  
condole with the crucified One as  
long as I live.

14.  
I desire to stand with thee near the  
Cross and associate myself with thy  
grief.

15.  
Virgo virginum praeclara  
Mihi jam non sis amara  
Fac me tecum plangere

16.  
Fac ut portem Christi mortem  
Passionis fac consortem  
Et plagas recollere

17.  
Fac me plagis vulnerari  
Cruce hac inebriari  
Ob amorem Filii

18.  
Ne flammis urar succensus  
Per te Virgo, sim defensus  
In die Judicii

19.  
Fac me Cruce custodiri  
Morte Christi praemuniri  
Confoveri gratia

20.  
Quando corpus morietur  
Fac ut animae donetur  
Paradisi gloria. Amen.

15.  
Oh Virgin, purest of virgins, be not  
harsh to me, let me smite my breast  
with thee.

16.  
Let me bear within me the death of  
Christ, make me to participate in His  
Passion and to remember His wounds.

17.  
Make me to be wounded by His  
wounds, inebriated with that Cross,  
for love of the Son.

18.  
By thee, O Virgin, let me be protected  
in the day of Judgment that I may  
not be burnt in the burning flames.

19.  
Let the Cross of Christ be my safe-  
guard, His death my surety, His  
grace my support.

20.  
When my body dies obtain for my  
soul the glory of Paradise. Amen.

### CONCLUSION.

For the General Synod to accept this Report of the Hymnal Committee would mean:

1. That the Synod endorses the false doctrines of Baptismal Regeneration, ex opere operato, Apostolic Succession, Human Merit, Transubstantiation, the Sacrifice of the Mass, Communion under one kind, the Worship of the Cross, Idolatry, Prayers for the Dead and Mariolatry, and repudiates its most solemn Synodical doctrinal declaration. "We are determined, by the help of God, to hold and maintain the Doctrine . . . as the Church of England hath received and set forth the same in 'The Book of Common Prayer,' etc. (Solemn Declaration—Report first session of the General Synod p. 96).
2. That the Synod sides with a party, which is making havoc of the Church in England today and will do the same thing in Canada unless speedily checked.
3. That the Synod will force the inauguration of a controversial campaign which will shake the Church from one end of the country to the other.
4. That the Synod will alienate the affections of thousands and thousands of devoted and loyal Church people, and will widen the gap between other Protestant Communions and our own.
5. That the Synod will thereby place scores of incumbents in the worst of predicaments in asking them to place in the hands of their Parishoners a book which contains doctrines which the Incumbents repudiate and which they seek to check continually in pulpit, Bible class, parochial visitation, public meeting and the press.

6. That the Synod, in refusing to amend the Report of its Hymnal Committee in the sense of this Memorial, would deprive the Church of much that is good in the Book of Common Praise and would fail to recognize the love, the devotion, the self-sacrifice and the thought of the Compilation Committee.

7. That because the hymns objected to are found in Hymns A. and M. and also in the English Hymnal, therefore, there is no reason why they should not be inserted in "The Book of Common Praise." But the latter, if sanctioned at all, will appear with the imprimatur of the General Synod, and will be considered as representing the views of the whole Church in Canada; whilst the two former have only the authority of private individuals, A. and M. being the work of a self-appointed, anonymous committee; the other, the labours of half a dozen members of the English Church Union and ardent supporters of "The Church Times."

8. That if, however, the Book of Common Praise is to see the light and come before the Church at large in its present shape, it is sincerely to be hoped that it will not be with the authorization of the General Synod. It should appear with the authorization only of the members of the Committee. It should receive in its present form only the imprimatur of that Committee. The names of the members giving their assent should be published in full with their titles. We should have especially the names of its ruling and master spirits written large, such names, for instance, as: Rev. T. G. Scott, M. A. D. C. L., Provincial Superior of the Blessed Sacrament of the Body and Blood of Christ, Canadian Branch; Andrew H. Dann, D. D., Vice-President of the English Church Union. It is only right and fair that the Canadian Church should know what she owes to the C. B. S. and to E. C. U. in the *Regulation of its Songs*.

And to this must be added, to be handed down to posterity, the method of procedure followed in Committee as revealed to us by "Churchman" in one of his recent tracts:

"The mode in which the Committee proceeded in the selection of the hymns could not but lead to the result which we find in the Compilation."

"A Church of England member of the Committee presented for consideration a good old-fashioned hymn, without which no hymn book would be complete. This was questioned by the Ritualistic members, a mild but strong representative doing much of the work. After a struggle it was allowed to pass and immediately a Ritualist played a strong Romish card and claimed that as they allowed the hymn just permitted, the offensive one should be sanctioned. "Turn about is fair play," etc. "The principle must be inclusive," and so the game proceeded. Each side must have a full right to its play. When the game was concluded, instructions were given to the Ritualistic organ not to insert any letter or statement which criticized the work; and communications were sent to all and sundry, asking letters, commendatory of the work, which was said to have been unanimously adopted. Replies were received of the type usually sent under such circumstances, which, as usual, meant nothing; and now the book having been largely circulated, it comes for the consideration of the members of our Church."

9. And now in conclusion, it is to labour under a delusion to assume that those who ask for the inclusion in The Book of Common Praise of the hymns objected to in this Memorial, will be loyal to it and adopt it in their Churches. True, they will seek to propagate it in Evangelical congregations. A correspondent in the Canadian Churchman, p. 387, under September 10, 1908, makes this point clear: "If High Churchmen are deprived of such Eucharistic hymns as: 'Thee We Adore,' 'Now my Tongue the Mystery Telling,' 'Once, Only Once, and Once for All,' they will simply refuse to use the book at all. The result does credit to the Committee entrusted with the task of compilation. Where they have failed to carry out the original ideal, it is at the High Churchman's expense, e. g., many of the best Eucharistic hymns in A. and M. are not included in the new book, we have no hymns

breathing a word of prayer for the faithful departed and that valued hymn "Shall We not Love Thee, Mother Dear" has been left out. We are not enthusiastic about it, we are quite content with Hymns A. and M. and the more the new edition of A. and M. is used the more it is liked, accordingly we are in a very indefensive position. Not a single High Churchman that I know of objects to any of the hymns our brethren of the Low Church school have had inserted and desire to retain." Paraphrased, in plain English, this means:

"The Primate of Canada, Dr. Sweatman, an old-fashioned and moderate Evangelical; Dr. Matheson, for many years Professor of Exegetical Theology in St. John's College, by the appointment of the C. M. S.; Dr. Reeves, Assistant Bishop of Toronto, and Dr. Lofthouse, Bishop of Keewatin, both scholars of Islington College; Dr. Duvernet, successor of Bishop Ridley, and Dr. Stringer, successor of Bishop Bompas, both graduates of Wycliffe College and Spiritual Sons of the Hon. S. H. Blake, have given, in General Synod, their assent to The Book of Common Praise "It is a good book for Evangelicals; not a single High Churchman objects to any of the hymns." The Book is perfectly safe and sound. As for ourselves, we High Churchmen have a higher light. We will feed on the food of the English Hymnal and the Roman Missal and Breviaries, till you Evangelicals can do the same thing as ourselves and enjoy the full fruits of the seed sown in the Book of Common Praise by such a man as Canon Hague, that faithful son of Wycliffe, and Protagonist of the Protestantism of the Book of Common Prayer and one of his associates, Archdeacon Fortin, a convert from Rome and thus the Book of Common Praise will get entrance into Evangelical congregations and foment discord and division. And then, the President of the English Church Union, Lord Halifax in his next annual presidential address, will be able to say: "See, friends see, we have gained every point we began to work for fifty years ago, not only in England, but even in the Colonies in Canada, in the very diocese of a Cronyn, a Hellmuth, a Baldwin, even in the Northwest, the land of an Anderson, of a Machray, of a Bompas, of a Ridley, a land where the Church Missionary Society has for years been spending £20,000 annually. (Applause.)"

And your Memorialist will ever pray.

J. J. ROY, B. A. (Presbyter),

Rector of St. George's Church,

Arch. Diocese of Rupert's Land.

Winnipeg, Man.

Winnipeg, 16th September, 1908.

#### POST SCRIPTUM.

"The Canadian Churchman and The Book of Common Praise."

The first letter appeared in that paper, the two others were refused insertion.

#### ADORATION OF THE HOST.

Sir,—Your issues of the 11th and 18th inst. contain semi-official reports of the Canadian Church Hymnal Committee, written in an apologetic tone. From the first report we gather that they have chosen as one of the hymns for the proposed Hymnal, "Thee we adore, O hidden Saviour Thee." Now, this hymn teaches, clearly and undeniably, adoration of the Host. This is made evident by the positive and distinct wording of the Latin original; by the decided teaching of its author, Thomas Aquinas; by its use during mass in the Roman and Paris breviary at the mass for Corpus Christi; by the interpretation it receives through its setting and guarded surroundings among the Communion hymns of the new edition of A. and M., and by the entire satisfaction this hymn gives to an extreme section in the Church, whose teachings

are identified with those of the Confraternity of the Blessed Sacrament and the English Church Union. No "scholastic pedantism," however skilful it may be, can succeed in disconnecting the adoration of the Host from this hymn. It is useless to assert that this particular hymn is already in some widely disseminated Hymnals, because many of the clergy who use these Hymnals do so on the understanding with their congregation and their choir that such a hymn will never be sung; and they plead for the introduction of these Hymnals on the ground of their many excellent qualities, which no one will deny. But still, whilst using the Hymnals they are bold in condemning the hymn in question. And again, it will serve no purpose to say that several of the clergy use that particular hymn, and that it is dear to them. There is now perfect liberty in the use of Hymns in the Church. Each individual clergyman bears alone the responsibility with his congregation for such use. If he promulgates heresy, it is for the ecclesiastical courts to take it up; but for a committee representing the whole Church to choose a hymn and put it into a Hymnal authorized by the Church is a totally different matter, and it is no less than authorizing and legalizing views that are unmistakably condemned and rejected by the Church. It is impossible to give the sanction of the Church to this hymn without at the same time contradicting and practically denying the teachings of Holy Scripture as interpreted by the third Rubric of the Communion of the Sick, the Black Rubric, the whole Communion service, and Articles 25, 28, 29, 30 and 31. The adoration of the Host, as taught by the hymn under review, is merely a branch of a tree, the root of which is the doctrine of the Real Presence, as taught by the C. B. S. and the E. C. U. (which differs from Transubstantiation only as an unscientific statement differs from a scientific one), the other branches being the Elevation of the Host, the Sacrifice of the Mass, Incense, Altar Light, Sacrificial Vestments, Massing Priests, Fasting Communion, Reservation, Withdrawal of the Cup, and Masses for the Dead. The development of errors in relation to the doctrine of the Holy Communion as shown by the history of dogma establishes this beyond contradiction. Where one of them is, the other is not far off; they are so many links of one chain. The impartial study of the history of the doctrine of the Lord's Supper, reveals the fact that all these doctrinal errors are so many links in a chain, the first of which is the Real Presence, rightly called Transubstantiation, and the last, Masses for the Dead. There is logic in history, and if you adopt the premises the conclusion must follow; and it follows in the present development of doctrine within our own Church in England. That scholars desirous of producing one Canadian Church Hymnal, and endeavoring to bring closer together the legitimate schools of thought in the Church, and working on a theory of "unity by inclusion" should, in three or four days, let pass one such hymn out of four hundred may easily be conceived; but as the choice, so far, is merely "tentative," it is altogether to be hoped that such a hymn, or any other like it, will be withdrawn on further consideration. If not, there is no reason why the Hymnal Committee should not, in such inclusion, recognize as a legitimate school of thought, any school ranging from Arianism to Vaticanism. But then "unity by inclusion" will only work out "unity by exclusion" and their collection will only become so much more "dead wood." Further, the suspicion of a Romanizing drift in the Church entertained by many of her loyal members will be intensified and amply justified, and the sympathy and good-will of many outsiders belonging to other Protestant communions will be withdrawn. Is it worth while to insert hymns of that class and others cognate with them at such cost? Or if we cannot have one hymnal without such, is it not better for us to continue as we are, and use our different Church Hymnals till we are brought closer together in teaching and doctrine by the Holy Spirit of the Living God.

J. J. ROY,

Rector of St. George's Church,

Winnipeg.

The following letter which the "Canadian Churchman" refused to insert appeared in the "Toronto News" as printed here below:

### ANGLICAN HYMNAL.

#### Hymn Which Rev. J. J. Roy Says Should be Rejected.

To the Editor of The News.

Last September the General Synod of the Church of England in Canada met in the City of Quebec and appointed a committee to compile a church hymnal. This committee met in Toronto last December and chose as one of the hymns for this hymnal: "Thee We Adore, O Hidden Saviour, Thee," No. 312 A. and M., old edition, and 276 last edition.

Against the insertion of this hymn in the proposed hymnal I wrote a letter which appeared in the Toronto Canadian Churchman. This letter of mine several weeks after called forth a reply in the same paper over the nom de plume, "A Layman," advocating the selection of the objectionable hymn and attacking at the same time the Church in the Diocese of Huron.

I felt it my duty in defence of evangelical truth to send a second letter to the Toronto Canadian Churchman. The editor refused to insert it, and informed me that "Though the Hymnal Committee may make mistakes, as no one is infallible, it is our duty to do everything in our power to make the hymnal a success."

These words from the editor of the High Church organ must be an eye-opener for all Evangelicals who fail to see the need of our having a decidedly Evangelical organ, like The Evangelical Churchman, in the days of the late Dr. Sheraton.

And now, Mr. Editor, in the name of Evangelical truth and free discussion, I send you what was refused by the High Church organ, and would ask you to insert it in your columns along with this preceding explanation. The letter was as follows:

#### Adoration of the Host.

To the Editor of The Canadian Churchman:

Sir,—“Layman” rejects the Roman Catholic view of the Real Presence, adopts the theory of Pusey, and clings to the “Adoration of the Host.”

He says in your issue of March 15: “Let the hymn, like all others, stand upon its merits, and it will edify thousands who will not care if it is in the ‘Mass for Corpus Christi,’ like for that matter part of Holy Scripture. . . . would not humble adoration of a present Saviour form a suitable training for the worship above?”

Pusey, “Layman’s” chief, once said, “Should it be decided by a competent authority that either the real objective presence, or the eucharistic sacrifice, or the worship of Christ there present, were contrary to the doctrine held by the Church of England, I would resign my office.”

The edifying hymn in question in the first three verses of the Latin original of the Roman Breviary, is as follows:

“Adore te devote, latens Deitas  
Quae sub figuris vere latitas  
Tibi se cor meum totum subjicit  
Quia te contemplanstotum deficit.

Visus, tactus, justus in te fallitur,  
Sed auditu solo tuto creditur;  
Credo, quidquid dixit Dei Filius  
Nil hoc veritatis verbo verius.

In cruce latebat solo Deitas  
At hic latet simul et humanitas;  
Ambo tamen credens atque confitens  
Peto quod petivit latro penitens."

I submit the following rendering:

"Devotedly do I adore Thee, O God, truly hidden under these species. My heart entirely submits itself to Thee, because it wholly fails in contemplating Thee.

"Light, touch and taste are here defective; but by hearing alone is my faith assured. I believe all that the Son of God has said; nothing is more true than the word of Truth.

"Upon the Cross divinity alone was hidden, here both divinity and humanity hide themselves at the same time; nevertheless, I believe and acknowledge the two; and I ask what the penitent thief asked of Thee."

The anonymous compilers of hymns A. and M. have adopted these three verses thus:

"Thee we adore, O hidden Saviour, Thee  
Who in Thy Sacrament dost deign to be  
Both flesh and spirit at Thy Presence fail  
Yet here Thy Presence we devoutly hail."

The words "In Thy Sacrament," with the contents of the Latin original before us, cannot be understood as referring to the ordinance of the Lord's Supper, but can only refer to the consecrated elements, to the consecrated bread—Christ is here adored "sub his figuris," in, under, or with these elements. It is exactly Pusey's theory: "The real objective presence and the worship of Christ there present." And the introduction of this hymn in "Hymns A. and M." is done with the view of promulgating this fundamental error, of endeavoring to secure for it official recognition by the Church.

"Layman" assures us that this hymn will edify thousands who will not care if it is in the "Mass of Corpus Christi." So it does edify, now, millions who are now members of the Roman Catholic Church, and many thousands who are not yet in it, but who are drifting towards it, along with those (to quote "Layman's" own words) "ill-instructed travelers from Puritanism," like, for instance, the late Robert Isaac Wilberforce, of whom the Rev. F. Meyrick, present Canon of Lincoln Cathedral, writes as follows:

#### The Objective Presence.

"The one doctrine of Ritualism round which all its ceremonies are grouped is the Objective Presence of Christ in the Bread and Wine.—This was introduced into the Church of England by Robert Isaac Wilberforce in a book on the Eucharist, drawn from Roman sources, and published by him shortly before he joined the Church of Rome. Without using the terms Transubstantiation or Mass, he taught the views best expressed by these words, Dr. Pusey having to some extent prepared the way."

All this is very edifying for "Layman." But, there is another aspect of this edifying hymn that must not be overlooked by the Hymnal Committee, which is shortly to meet again in Toronto, to continue and review their hurried work of compilation.

Judging from what "Layman" has said in his letter of March 15th, about the Diocese of Huron, and its wretched churchmanship, that hymn cannot be considered very edifying there, and its Bishop and the rector of the Memorial Church must have been voted down in committee in the school room of the Church of the Redeemer. But this is not the last word, that vote does not settle the matter. Huron does not stand alone. Evangelical churchmanship is not yet dead in the Church, though it may be sometimes, for a while defeated.

Bishop Jewell once said: "The adoration of the Sacrament . . . is a thing very lately devised by Pope Honorius, about the year of our Lord 1226: afterward increased by the new Solemn Feast of Corpus Christi Day, by Pope Urbanus, 1264. . . . The matter is great and cannot be attempted without great danger. To give the honor of God to a creature that is no God, it is manifest idolatry."

#### Bishop Taylor's Opinion.

Bishop Jeremy Taylor thus expressed himself in this connection: "We may not render Divine worship to Him as present in the blessed Sacrament according to His Human Nature without danger of idolatry; because He is not there according to His Human Nature and therefore you give worship to a non ens, which must be idolatry."

And such a High Anglican as Bishop Bull wrote these plain words: "But the worst ceremony of all is the elevation of the Host to be adored by the people as very Christ Himself. . . . A practice this is, which nothing can excuse from the grossest idolatry but their gross stupidity, or rather infatuation, that a piece of bread can by any means whatsoever or howsoever consecrated and blessed become their God and Saviour."

And to come nearer our time, the Rev. R. N. Dimock, a member of the Conference held at Fulham in October, 1900, and presided over by Dr. Wace, the present Dean of Canterbury, has written as follows on the point at issue:

"Was Christ's Sacrament ordained that His religion might be assimilated in outward show to the pageants of Gentile superstition?"

"Yet, if the so-called Catholic view be true, there is nothing in all this which is not, to say the least, its suitable accompaniment.

"But if this doctrine be not true, then in all this there is not only an outward approach to the likeness of heathen idolatrous rites, but there is unquestionably material idolatry: and not here only, but in every cognate form of Eucharistic Adoration. . . .

"Nor can we think this a matter to be lightly regarded, because the idolatry was to be excused as a devotion misdirected only because of a mistaken persuasion. Man's consciousness of the sinful is assuredly not the true measure of sin—Sins unknown and secret are set by God in the light of His countenance. We are bound to oppose the mistaken persuasion as itself the parent of idolatry—of idolatry, in itself hateful in the sight of a merciful but jealous God, who knows the tendencies of human nature, and who will not be worshipped under the form of an image, or the species of a creature."

#### Discarded the Hymn.

The views, shared by Mr. Dimock, have manifested themselves in many quarters. Our sister Church in the United States, the Protestant Episcopal Church, which indeed by reputation cannot be charged with being Huronic in doctrine, discarded this objectionable hymn in its authorized Hymnal; the Irish Church, which knows what Romanism is in the bud and in full bloom, gave it the wide berth in its official Hymnal, and it found no place, either in the Montreal Diocesan Church Hymnal compiled in 1874 by such representa-

tive men then as Canon Bancroft, Canon Baldwin, Revs. Y. Constantine, J. Fulton, D. Lindsay, R. Norman, and Bishop Oxenden.

Surely if these churches and men could find edification without this objectionable hymn, even its most jealous advocate on the Compilation Committee ought to be able to do so. If not, then I beg to remind him, for the sake of peace, for the sake of the success of the proposed Hymnal, and for the sake of consistency, that there is left for him yet, as consolation, the Latin Original of Thomas Aquinas in the Roman Breviary, and the Mass of Corpus Christi in the neighboring church of his persuasion.

J. J. ROY,

Rector of St. George's Church.

Winnipeg, March, 1906.

Toronto, March 9th, 1908.

Rev. J. J. Roy, Winnipeg, Man.

Dear Mr. Roy,—I have your able letter on "hymns" but it is quite impossible to expect the printers to reproduce the Latin. Frankly, too, I object to such criticism on either side which only tends to divide and raise bad feelings. There are 800 hymns and those any one objects to he need not use.

Yours very sincerely,

FRANK WOOTEN.

The letter that follows is the one referred to in the above communication dated Toronto, March 9, 1908, from the editor of the "Canadian Churchman."

To the Editor of the Canadian Churchman.

### COMMUNION HYMNS.

The alterations and insertions of certain Communion hymns in "The Book of Common Praise" are highly instructive to those who are at all familiar with such hymns.

The last line of the first verse of No. 270 reads, "Before Thine altar kneel," in the Hymnal Companion No. 442 it is "Before Thy footstool kneel," and in the Irish Church Hymnal "Before Thy table kneel." As the table is now removed and the altar is erected, we are ready to offer the sacrifice of the mass and to sing in the words of No. 253:

"We here present, we here spread forth to Thee,  
That only offering perfect in Thine eyes,  
The one true, pure, immortal sacrifice."

And now we pass to another hymn:

"Draw nigh and take the body of your Lord  
And drink by faith the blood for you outpoured."

appears in the Irish Hymnal and as the last:

"O Judge of all, our only Saviour Thou,  
In this Thy feast of Love, be with us now."

The words are exactly the same in the Hymnal Companion with this additional note, however, "A Translation by John M. Neale of the Latin hymn: "Sancti Venite Christi Corpus Sumite." The editor has ventured to modify

the first verse of that translation, which contains no thought answering to "Sancti" by introducing the words "with faith."

This expresses the teaching of our Church. But No. 262 of "The Book of Common Praise" reads:

"Draw nigh and take the Body of the Lord  
And drink the Holy Blood for you outpoured."

and the last verse, inserted in the two other hymns, is left out altogether. No faith now needed, no prayer for Christ's presence required. It all happens magically in virtue of mysterious words mumbled by a sacrificing priest "Ex Opere Operato" and Article XXIX must be made to read "The wicked, as they visibly press with their teeth the Sacrament of the Body and Blood of Christ, are verily partakers of Christ."

And further, in accordance with the analogy of Faith, we are invited to sing in another hymn, No. 237:

"'Tis done, that new and heavenly birth,  
Which recreates the sons of Earth,  
Has cleansed from guilt of Adam's sin,  
A soul which Jesus died to win."

And to Article XXXIX. must be added the following, which every clergyman will be expected to sign "Si Quis Dixerit, per ipsa novae legis Sacramenta ex opere operato non conferri gratiam, sed solam fidem Divinae promissionis ad gratiam consequendam sufficere, Anathema sit." Con. Trid. Sess. VII. Sac. Can. 8.

Leaving now the altered hymns, and coming to some of the inserted hymns, I am reminded of a recent correspondent in "The Church Times" who maintains that Dr. Pusey, in his Eirenicon, has pointed out that the definition of the doctrine of the Eucharist, formulated by the Council of Trent, is capable of agreement with the doctrine of the English Church. With this view, the compilers of the "Book of Common Praise" must agree since they give the three hymns of St. Thomas Aquinas:

"Verbum Supernum Prodiens" given as No. 247.

"Pange linguem Gloriosi corporis mysterium,," given as 268.

and "Adoro te, supplex, latens Deitas" given as No. 265.

Now Lord Selborne in the article, "Hymns" in the Encyclopedia Britannica remarks about these hymns. "Well known sacramental hymns of St. Thomas Aquinas, a group of remarkable composition, written by him for the new festival of Corpus Christi, of which he induced Pope Urban IV (1261-1265) to decree the observance: "In these hymns the doctrine of Transubstantiation is set forth with a wonderful degree of scholastic precision, and they exercised probably a not unimportant influence upon the general reception of that dogma."

.. True, the compilers of "The Book of Common Praise" do not give us these hymns in their entirety but as the hymns are the work of a genius and are powerful in thought, feeling and expression, the original sense still remains in them, in spite of the translator's efforts to veil it, and the compiler's skill in altering their true order and position.

The reason for inserting such hymns in certain hymnals is, it is frankly admitted, with the view of assimilating our Communion Service to that of the Church of Rome and propagating the doctrines of that Church through them, and the compilers of the Book of Common Praise have fallen into their trap,

but very few evangelicals will be found to follow them. They will not be cajoled in this fashion with a little music.

For the committee to assume that they will accept their report as it stands, implies an impossible doctrinal indifference on the part of the evangelicals, it is to insult their intelligence and it is for the Compilation Committee to live in a fool's paradise.

Truly yours,

J. J. ROY.

**N. B.**

The numbers of the Hymns in the Memorial refer to the fifth and last draft of the "Book of Common Praise," but in the Post Scriptum to the fourth draft.

J. J. R.

