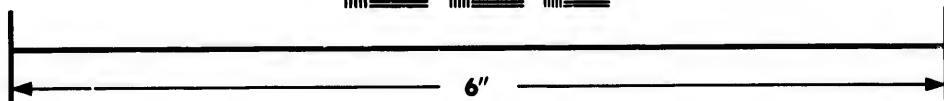
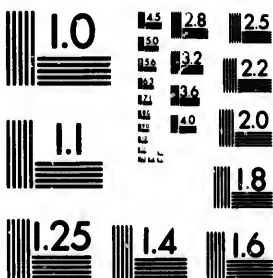


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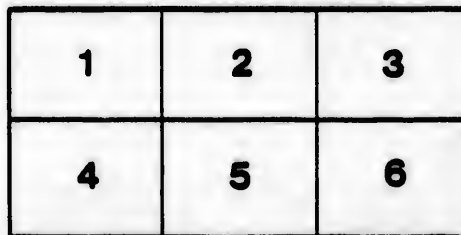
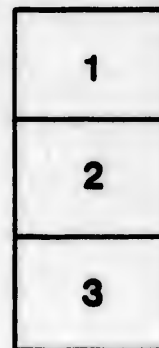
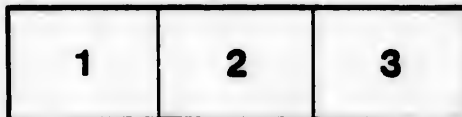
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THE
Hymnal Companion:

IS IT A BOOK FOR EVANGELICAL MEN?

WITH A FEW WORDS ON

CAROLS

AND

PRAYER BOOKS.

BY

A SYNODSMAN.

“ I will sing with the spirit, and I will sing with the understanding also.”

Toronto:
HUNTER, ROSE AND COMPANY.
1882.

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The Hymnal Companion,

CAROLS AND PRAYER-BOOKS.

As this Hymnal is, unfortunately, used in many professedly Evangelical churches, I offer the following remarks for the benefit of those of my brethren who have not time to examine the insidious work themselves, as well as for those who are in search of a sounder selection, merely adding that I have always been a lover of hymns, and for nearly the last score of years have made the subject a particular study, and fully agree, therefore, with the remarks of the Rev. G. W. Butler, Rector of Broadmaynes, Dorchester, Eng., who said of this Hymnal, in 1873, "Here also the ecclesiastical element prevails, and, under conspicuous headings, abound Hymns for Lent, Hymns for Passion Week, Hymns for Saints' Days. . . . Here are found the least satisfactory hymns of the soundest, and the 'most satisfactory' of the least sound, among hymn writers. Roman Catholic and professedly High Church poets stand in equal favour with loved and venerated Evangelical fathers." Another of my friends, a Canon of our Church, said, when it first appeared, he feared it was *too Churchy*, and since then many notes of disapproval have appeared in different papers.

To simplify the matter, and rather than give my own opinion, I will compare this Hymnal with a few others, and principally with the Irish Church Hymnal (I. C. H.), Common Praise (C. P.), Hymns for the Service of the King (H. S. K.), and Kemble's New Church Hymn Book, published after the death of the late Prebendary in 1873.

In referring to the hymns, followed by the objectionable expressions, I shall do it by the first lines, instead of the numbers, so that the hymns may be compared, if necessary, with other selections.

1. Abide with me. "Hold Thou Thy cross." This prayer to the Lord Jesus, entreating Him to assume the attitude of a R. C. priest administering extreme unction, is altered in C. P. to "Be with me, then, when last I close mine eyes," and in the Dean of Toronto's S. S. Hymn Book, and in H. S. K. to "Reveal Thyself before my closing eyes."

2. Sweet Saviour bless us ere we go. "Sweet Saviour," "Gentle Jesu." These are Romish forms of addressing the Lord Jesus by pet terms, thus leading the people to believe that He is still a helpless babe in the arms of, and obedient to the blessed Virgin, and making her therefore, all-important, but the MAN CHRIST JESUS had attained the ripe age of thirty-three years before He died, and all His disciples called Him LORD. (*Vide* Nos. 29, 30 and III.) Written by Faber, the pervert, who was probably thinking of purgatory when he referred to "death's dark night," which cannot signify the valley through which we must all pass, for there is light there or there could be no shadow, and what is death to a Christian? Is it the entry into a doubtful state of purgation (a dark night), whence, as some believe, there is no escape, if the requisite number of masses are not paid for, or is it to be WITH CHRIST?

The Latin form of our Lord's name "Jesu" occurs constantly in Hymns Ancient and Modern, and in this Hymnal, but only very seldom in the I. C. H. and C. P. In the American and Montreal Hymnals, Kemble and H. S. K., however, and also in the American Prayer Book, the P. B. of the Revision Society and the Canadian Reformed Episcopal P. B. the English name alone is used.

3. Sweet the moments rich in blessing—"Which before the cross I spend." . . . "Low before His cross to lie." In H. S. K. this is rendered thus, "Which with thee O Lord I spend" and "Low before His feet to lie," and the verse, "Here I'll sit for ever viewing, Mercy's streams in streams of blood, Precious drops my

soul bedewing, Plead and claim my peace with God," is altered in Kemble and I. C. H. thus, "Here I find my hope of heaven, while upon the Lamb I gaze, Loving much and much forgiven, Let my heart o'erflow in praise." The second part of the third verse is "While I see divine compassion, Beaming in His languid eye." Those who form their opinions from idols—crucifixes, paintings of the crucifixion or the like—may still find the eyes languid, as they undoubtedly were 1800 years ago, when He, as a man, suffered on the cross. But that is past. Our loving Saviour is in heaven. Languid means weak, feeble or exhausted—and yet the term is applied to our Perfect God! The whole of the third verse is omitted in Kemble, I. C. H. and C. P.

4. O come and mourn with me awhile. "Come take thy stand beneath the cross, So may the blood from out His side, fall gently on thee drop by drop." By Faber, the pervert. It is a well-known feature of the R. C. religion to love to dwell upon the physical details of the history of the sufferings of the Lord Jesus, and this materialistic verse is expunged in Kemble, C. P., I. C. H. H. S. K. and the American and Montreal Hymnals. It is only suited for those churches where a bleeding crucifix, depicted or sculptured, hangs over the so-called altar. Our Lord's wounds are not bleeding, neither is He hanging upon a cross. He is not ever-crucified as the Roman Church calls Him and this hymn teaches. He is not sacrificed every day in the mass, but Christ Jesus is in heaven sitting at the right hand of God.

5. Behold the Lamb of God who bore. "His pierced feet bedew with tears." Not in Kemble, C. P., I. C. H. nor H. S. K. The following appeared lately in the London Church Association Monthly:—"In the Romish doctrine the glorious mystery of His 'tabernac-ling in the flesh,' and walking as perfect God in human shape among men, is hidden or frittered away in devotion to, and trust in, each several limb and bodily attribute, and the deification of the several parts of His corporal frame, and even of the instruments of His Human Passion, by perpetually holding Him up before the

people as a helpless infant, an obedient child, a suffering hero, or a lifeless corpse."

6. O Sacred Head once wounded. Omitted in I. C. H., C. P., H. S. K., Kemble and the Montreal Hymnal.

7. There is a blessed home. "O joy all joys beyond, To . . . count each sacred wound In hands and feet and side." Is this to be the *chief joy* of heaven? There are some who seem to believe not only that our blessed Lord preserved the accursed tree on which He was tortured unto death, but also that He is waiting for us in Heaven holding forth that cross and showing His wounds! *In fact, boasting of what He suffered for us!* To satisfy poor doubting Thomas the Messiah showed him His hands and His side, but He also said, "Because thou hast seen thou hast believed; *blessed are they who have not seen, and yet have believed.*" This verse is omitted in H. S. K., and the hymn itself is omitted in C. P.

It was St. Paul himself who called the cross the emblem of the curse. He gloried in the doctrine of the cross, but despised the shameful instrument.

8. Great God what do I see and hear. "Low at His cross I view the day." Altered in H. S. K. to "Low at His feet."

O God fill my heart with fear of Thee, not with the fear of torment, but with the holy, child-like fear of offending so kind a Father, so gracious and merciful a Saviour.

9. Bread of heaven on Thee we feed. "This blest cup of sacrifice." It is not a sacrifice, but a remembrance only of the last sacrifice made for us, once for all, on the shameful cross. "To Thy cross we look and live." Even if the cross of wood was not the emblem of the curse, as St. Paul says it was, why should we desire anything to intervene between ourselves and the Saviour? Did our Lord say, "Come unto My cross all ye that labour," or did He say, "Come unto ME?" Can a single authority for honouring the material cross be found in the New Testament? Is our faith so weak that we cannot believe without the use of an image?

0. My God and is Thy table spread. "Rich banquet of His flesh and blood." Altered in England, years since, in the Bishop of London's book, to "Memorial of."

11. Rock of Ages. "Simply to Thy cross." Altered in H. S. K. to "Simply to Thyself I cling."

"Not to Thy cross, but to Thyself,
My living Saviour, would I cling;
'Twas Thou, and not Thy cross, didst bear
My soul's dark guilt—sin's deadly sting."

—H. S. K.

12. Thou who didst on Calvary bleed. "To Thy cross I fly." Should not this be also changed to "To Thyself?"

13. Lord as to Thy dear cross we fly. Would it not be better, "As to Thy dear Self?"

14. In token that thou shalt not fear. "We print the cross upon thy brow." The Puritans, so styled because they adhered to the *pure Word of God*, apart from tradition, objected to the use of the cross in baptism at the time of the Revision of our *Charles the Second Prayer Book*, but were overruled by the King's tools. In the Revised Prayer Book of the P. B. Revision Society, all reference to this sign is expunged. Omitted in H. S. K. and C. P.

15. Stand soldier of the cross. "Receive imprinted on thy brow," etc. Why should the innocent babes alone be branded with the sign of the accursed tree, when it is banished from every other part of the Prayer Book? Omitted in H. S. K., C. P. and I. C. H.

16. O Thou the contrite sinner's friend. "When Satan . . . strives from Thy cross to loose my hold." Alter to "strives from Thyself." If we hold fast to Christ Himself, believing only in the doctrine of the cross, and cheerfully bearing our own cross, Satan will assuredly flee from us.

"Wily his snares the Tempter lays
To turn us from Thyself away;
Knowing our life is all in Thee—
Thyself alone the sinner's stay."

—H. S. K.

17. The year begins with Thee. Another materialistic hymn for the Circumcision, at least the third verse, which I prefer not to copy. In none of the other hymn books herein referred to have they ventured to include this hymn. (*Vide* No. 5.)

18. We sing the praise of Him who died. "The Cross! *It* takes our guilt away. *It* holds *It* cheers *It* makes *It* takes." Is it the Roman gibbet that takes away our guilt, o. the blessed Saviour who died for us on that accursed tree? Omitted in H. S. K. and C. P.

19. Brightest and best of the sons of the morning. This is a hymn to a star, being an imaginary address of the Magi to the Star of Bethlehem. Omitted in H. S. K.

20. The voice that breathed o'er Eden. In this hymn occurs the word "altar," although it is not to be found in the P. B. There are no altars in Evangelical churches, as there is no literal sacrifice to offer. Unfortunately, however, too many of our tables look like sham altars, although the Privy Council decided that the table was a table in the ordinary sense of the word (*i. e.*, on legs, and not boxed up like an altar), and the Canons of the Irish Church agree therewith that it shall be "a moveable table of wood." The Canons of the R. E. Church in Canada likewise forbid the use of "any altar or Communion table constructed in the form of an altar." (*Vide* Nos. 35, I. II. and IV.) Omitted in H. S. K. Verse omitted in C. P. and I. C. H.

21. Brother thou art gone before us. This is an address to a corpse. In verse 4 are the words "solemn priest." Our ministers are not priests, but what St. Peter called himself presbyter, fellow-elder. (*Vide* No. 34.) Omitted in H. S. K. and C. P.

22. The church's one foundation. "And mystic sweet communion with those whose rest is won." This verse is expunged in C. P. and I. C. H., and the hymn itself is omitted in Kemble and H. S. K.

23. Lead kindly Light. Is it seemly to address our blessed Lord as "Light." If so may we not also pray to Him as Door or Vine? This was the last hymn written by Cardinal Newman before he

joined the Church of Rome. Omitted in C. P., H. S. K. and Kemble.

24. Hark the sound of holy voices. "Marching with Thy cross their banner." Not in I.C.H., C.P., nor H.S.K. This is one of the hymns for Saints' Days. In Kemble there are a few hymns under this heading, not referring to any saint in particular, but in the Hymnal Companion there are stanzas for each one of the Apostles. There are no hymns for Saints' Days in C. P. nor in H. S. K., and can it be denied that they acted judiciously, for no one knows the true date of either the births or deaths of any of the Apostles. At the Reformation our Calendar was formed after the Roman, where the Saint's Days had been inserted by different Popes between the fourth and thirteenth centuries, the last having only been placed there about A.D. 1256, when it pleased a Pope to decree that the 25th July was St. James' day, although the Greek Church says it was April 30, the Armenian Church, Dec. 28, and the Coptic Church, April 12. The Roman and English Churches (alas, there is too much in common between us) call April 25, St. Mark's day, while the Greek Church celebrate it on Jan. 11, and the Coptic Church on the 23rd Sept., and as St. Mark is said to have been martyred in Alexandria, it would seem, if any are true, which is very doubtful, that the Coptic is the real date.

The Puritans always complained about the Saints' Days, and, in 1662, "for the charitable purpose of annoying them," as Isaac Taylor says, "the Bishops added a great many to the Calendar, among them being a few popes."

The Puritans became known by that name when Elizabeth came to the throne, and as the Queen, who was *religiously* a Romanist, and only *politically* Protestant, wished to unprotestantize the Prayer Book so as to make it suit both Roman Catholics and Protestants, they became dissatisfied and their troubles soon commenced. They were equivalent to the Low Church party of the present day. Many of their clergy were suspended, and others deprived of their livings, and both they and their people were perse-

cuted in the Bishop's Courts ; they were fined, whipped, pilloried, imprisoned, by the Courts of Star Chamber and High Commission ; they suffered barbarous mutilations, ear-croppings, nose-slittings, cutting off of hands and brandings ; they could enjoy no rest, until at last, as violence naturally engenders violence, the oppression produced its bitter fruits—a vindictive spirit arose among the people. The Revolution took place. After the Restoration, the Bishops determined to revenge themselves for what they had suffered during Protectorate—and one result was our Book of Common Prayer—in which they endeavoured, as far as possible, *to spite* the Puritans.

25. O Saviour, may we never rest. “ O may we gaze upon the cross.” Not in C. P., I. C. H., nor H. S. K. Like No. 4, this is only suited for those churches where there is an image of the cross on or above the Communion table, or *altar* as it is called in such churches.

The material cross, however, is an image for the use of religion, and, therefore, contrary to the second commandment, which forbids all likenesses for religious purposes. Even those who wear it as an ornament only cannot deny that they consider it a *sacred* emblem ; and is not a sacred emblem an idol ? Read Deut. ix. In that one chapter Moses warns us five times against similitudes. Our Saviour gave us three symbols, and only three—water in baptism, bread and wine, which are not likenesses of anything in heaven above or the earth beneath.

“ Not to Thy cross then would I cling,
Which must have mouldered ages past ;
But to Thyself who Throned above,
Can shelter me from every blast.”

—H. S. K.

26. Hark, hark my soul ! Angelic voices are swelling. This Hymn to the Angels is omitted in Kemble, C. P. and H. S. K. It was written by Faber, the pervert, who was undoubtedly thinking of the following from the Monastic Breviary of our Most Holy Father Benedict : “ *Monks and Nuns, angels of Jesus !* singing mid

the night shades of earth, sing on, tire not. Your praise notes make Jesus smile, your Virgin songs heal the wounds of the Ever Crucified, your wondrous adorations gather up His blood drops Virgin choirs, sing on, tire not." Would the so-called Protestants who are so fond of asking angels to sing songs to them dare to pray on their knees in their closets *in prose*, to these "Monks and Nuns, angels of Jesus," as they do in their churches *in verse*?

27. Jesu my strength, my hope. "The consecrated cross." The entire verse is expunged in Kemble and I. C. H., and this part of the verse in C. P. In my own Hymnal this is altered (with a pen), to "Firm to maintain the *doctrine* of the cross."

28. Depth of mercy ! can there be. "Shows His wounds." Altered in C. P. to "Pleads His wounds"—but is even this correct? Our beloved Lord is *ever interceding for us* with a merciful Father, but is He also ever reminding either the Father or us of His sufferings, which the truly penitent sinner can never forget.

The above twenty-eight hymns are in the first edition, and have not been *revised out* of the last. The following are among the new hymns :

29. Joy fills our inmost hearts to-day. "Shine on us, Holy Child." *Vide* Nos. 2 and 30. Not in Kemble, C. P., I. C. H., nor H. S. K.

30. Give heed my heart, lift up thine eyes. "The blessed Christ-child." "Ah dearest Jesus, Holy Child." Like Nos. 2, 29 and III., this tends to Mariolatry, teaching us to look upon the Lord Jesus as a helpless infant subservient to His blessed mother. It is true our Lord is called "child" in Acts iv. 27, but that is not a correct translation. It should be "servant." He was Jehovah's servant. Not in I. C. H., H. S. K., C. P. nor Kemble.

31. Jesu to Thy table led. "While on thy dear cross we gaze." "When we taste the mystic wine." Not in Kemble nor H. S. K. The first is omitted in Common Praise, and it is a question why the second was not also expunged, for there is no mystery in the wine except to those who ignorantly believe that it is changed into blood.

“ No mystic power these conceal—
 They are but bread and wine ;
 Thy Spirit, Lord, alone can give
 One spark of life divine.”

—H. S. K.

32. Lo He comes with clouds descending. “ Those dear tokens of His passion, Still His dazzling body bears. . . . With what rapture gaze we on those glorious scars.”

This verse (from Hymns Ancient and Modern) was expunged in the first edition of this Hymnal, but *restored* in the *more advanced Revised and Enlarged Edition* ! This verse is expunged (1) in I.C.H. published, be it remembered, By Permission of the General Synod of the Church of Ireland, (2) in C. P., published at the office of the Christian Book Society and the Prayer Book and Homily Society, (3) in the Montreal Hymnal, compiled and arranged by a committee appointed by the Bishop of Montreal, (4) in Kemble, by the late Rev. C. Kemble, Prebendary of Wells, (5) in the American Church Hymnal, (6) in H. S. K., published in London, and (7) even in Church Hymns published by the Society for the Promotion of Christian Knowledge.* It is also expunged in the new Hymnal of the Presbyterian Church in Canada, in Moody and Sankey and in many other Evangelical Hymn Books.

33. Come take by faith the body of your Lord. “ And drink the holy blood.” The corresponding clause in the Communion Service of the Revised P. B. is “ Drink this (*Wine*) in remembrance,” &c. The word *Wine*, being in a parenthesis. It is the same in the P. B. of the R. E. Church of England, but in that of the R. E. Church of Canada, it is “ Drink this wine ” &c., without the parenthesis. Thus in three *truly Protestant* Episcopal Prayer Books, the words are “ Drink this wine ”—and not this HOLY BLOOD ! This hymn

* I cannot however, recommend this most pernicious selection which includes high sacramental teaching and constant references to the table as an “ altar.” Baptismal Regeneration is unblushingly taught and such Romish terms as Son of Mary, and Mary undefiled, constantly occur.

which also includes the words, "By His dear cross" is omitted in Kemble, I. C. H., C. P. and H. S. K.

34. Jesu with Thy church abide. "May her priests Thy people feed." It is true the word "priest" is used in our *Charles the Second Prayer Book*, but before his revision the word was "pastor" which his bishops revised to "priest." (*Vide* No. 21.)

35. Sabbath of the saints of old. "They who 'neath the altar sleep." (*Vide* No. 20.) An English writer (Marshall) says "What mean the three, and sometimes six, steps leading now in almost every one of the 'restored' edifices of the Church of England, up to what our church properly calls merely 'the table,' 'the Lord's table' and 'the holy table?' They mean that the table is an 'altar' It has been covered with embroidered cloth to hide its legs, and to make a sham altar of it it can be approached only by steps. . . ."

In 1843-4 the Puseyite Organ, the "Ecclesiologist" gave the following advice about the chancel which it said ought to be "raised a single step of six inches depth at the chancel-arch, and considerably eastward of this" must be "two other steps at least." This has been the rule followed in the "restorations" above referred to, and too many of our modern Evangelical churches have been constructed in accordance with these Ritualistic directions.

36. Praise to God, immortal praise. "For the vine's exalted juice, For the generous olive's use, Should the fig-tree" &c. In the south of Europe wine takes the place of tea and coffee with us, and oil, in a great measure, of butter, while in England or Canada where oil is only used for salads, some do not know what the olive is, for probably much of the so-called olive oil is made in France of American cotton seed oil. This *very appropriate* hymn for a northern clime, on wine, olives and figs, was sung here last Thanksgiving day.

37. My Saviour can it ever be. "Soft as the plumes of Jesus' Dove." Is not this most horrible blasphemy, to call the Holy Spirit *a bird with feathers?* (*Vide* No. I.)

38. For ever here my rest shall be. "Close by Thy bleeding side . . . My dying Saviour." Not in H. S. K. Our Lord's side is not bleeding, neither is He still dying, as the Romanists would lead us to believe.

Our Redeemer, who *once only* took upon Himself the nature of a man, and as a man *once only* bled and died for us, is now in Heaven, a Living Saviour sitting at the right hand of the Father and holding out His hands—not to show His cross nor point to the long-healed wounds, but to embrace us even as the prodigal's father embraced his son.

4 *bis*. O come and mourn with me a while. This hymn has been already referred to, but the word "Lord" in the first edition (Jesus our Lord) is *revised* to "Love." "Jesus, our Love, is crucified." Is this an improvement? A man may call his wife "my love," but is it a proper term for our Divine Lord? We are very careful to call our bishops lords, and although we would not dare to address our earthly parents as plain John or James, think nothing of styling our Heavenly Master "Sweet," "Gentle," Holy Child, Holy Babe, or simply Jesus, although He Himself told us to call Him "Master." The beloved disciple, when leaning on His breast, called Him Lord, and Stephen, when dying, said "Lord—Lord Jesus"—the name once, the title twice.

I might have pointed out more without incurring much risk of being accounted hypercritical, but the above thirty-eight are corrected (with a pen) in all my hymnals, for without such emendations I would not dare to place the book in the hands of my children.

My Prayer Book is likewise altered, or I could not use it, for if it was obligatory with me to read the whole, I should have left the Church long since, as I cannot read the Athanasian Creed, the damnatory clauses in which, as well as the Rubric obliging the minister to read it, are expunged in the Prayer Books of the Irish Church, the R. E. Church of England, and the Revision Society, while the entire creed is omitted in the American P. B. and the R. E. P. B. of Canada. In the Communion Service I have made

mine correspond with the Second Book of King Edward, and the Revised and R. E. Prayer Books, according to which the elements are not consecrated, nor does the minister take up or place his hands upon them in that prayer. Our Saviour Himself did not consecrate. The very prayer we use says, "When He had *given thanks*" . . . He said "Do this"—but we presume to improve upon our Lord's commands!! It is by this prayer of consecration that the Ritualists believe that the bread and wine are turned into the real body and blood.

In the Baptism of Infants I do not believe they are thereby regenerated; nor can I join in professing to believe in the Resurrection of the *flesh* when St. Paul tells us there is a *spiritual* body, nor in praying that the water may be sanctified, as I do not believe in Holy Water. Neither in the Communion Service can I agree with the ministers in solemnly declaring that I believe the old Romish rite of casting ashes upon penitents was a godly discipline, by which their souls might be saved in the day of the Lord, and that it is much to be wished that the rite may be restored again. This service is expunged in four of the above-named books.

As regards the damnatory clauses in the Athanasian Creed, and the invocations in the Benedicite not only to inanimate things but also to Priests, Spirits and Souls and to three dead men, there are some who acknowledge that THE CHURCH gave them the P. B., and if there is anything wrong in it THE CHURCH is responsible, and not themselves, others undoubtedly go through the whole as a matter of form, without reflection. There are some few who omit certain passages, and others, but how few, who conscientiously shut up their books that they may not be supposed to approve of such doctrine.

The Canticle is from the Apocrypha, which in the Articles is called uncanonical, and the rubric does not oblige the minister to give it out. There are some Ministers who value CHRIST and His Laws above THE CHURCH and her laws, and who therefore

never allow this Canticle to be sung in their churches. It is expunged in the Revised and in both the R. E. Prayer Books.

But lukewarmness is the crying sin of the day. Say to one, your surpliced choir is a part of the Ritualistic policy for their great aim the *Elevation of the Priesthood*, and the reply from those who will not take warning from the past, and thinking only for themselves, care nothing for the young and thoughtless around them, is "Oh, they can never carry it any farther *in this church*," as if there was no risk whatever of "this church" being held up as a precedent by others. It is true the surpliced choirs were never *reformed out of* the cathedrals, where they like ornate services (of which it has been well said "The nearer we approach an ornate cathedral service the farther we depart from the simplicity of the gospel"), but they *kept them there* for three hundred years, and it is only within about the last thirty years that they have crept into the parish churches.*

Say to another, "You have a Ritualistic altar frontal. They have five so-called 'canonical colours, and white, the first of their 'sequence,' is the sacred colour for Christmas," and the answer is, "Oh, but it don't mean anything *here*," or words to that effect, and probably a similar reply is given wherever their colours are first introduced. Sometimes at the beginning the colour may not be very decided, so that it may be denied that it is a Ritualistic colour, but why should the legs of the table ever be hidden by a frontal to make it resemble an altar?

But compromise, which is always at the expense of truth, is the order of the day, although, as Marshall says, "The Church of Christ has always lost by her compromises. She lost by her compromise with Paganism in the sixth century, by her compromise with Popery in the sixteenth century, and she is now losing by her compromise with Puseyism."

We allow a choir to sing a beautiful Anthem while we stand up to admire the music, and call that worshipping God, and as we pass

* The choir of the Toronto Cathedral do not wear surplices.

out of Church ten voices are raised in praise of, or perhaps more frequently to criticize, the "lovely voice" to one for the sermon.

Truly, as the lady said on leaving a fashionable church in New York, they should alter the word "people," and sing "Let the CHOIR praise Thee."

It is the same with the hymns. The tunes are often so difficult that the choir monopolize the singing and even intelligent people are frequently at a loss to know what the words are, and the minister needed not to have been surprised when he heard the old woman singing what he could not comprehend, especially the chorus—

"Jews, screws, de fi dum."

She did not know what it meant, she said, but it was a good hymn for they sung it last Sunday. Then only he knew it was "Jews crucified Him."

Besides our own, I have five other Prayer Books, viz. : (1) The American, revised nearly a century ago, and a marked improvement upon ours, but still imperfect, (2) The Irish, published in Dublin in 1878, and the least satisfactory; (3) Prayer Book of the P. B. Revision Society (Lord Ebury, President), used by the Free Church of England; (4) P. B. of the Reformed Episcopal Church of England, and (5) P. B. of the R. E. Church of Canada which is almost the same as that of the R. E. Church of the U. S.

With these as our guides, we ourselves ought to have a Revised Prayer Book very near perfection, for our present one is but a shadow of good things.

It was less than two centuries after the death of our blessed Lord that Tertullian asks, *why, in the face of St. Paul's language as to times and seasons, Pasch is celebrated!*

This day, which is accounted the Queen of Feasts (!), is called the Feast of Easter, who was the Pagan Queen of Heaven. In Old and Anglo-Saxon she was called Eastre, Eostur, Ostara or Oster, in Nineveh Ishtar, and in the Bible Ashtaroth.* She was the same

* "And they forsook the Lord and served Baal and Ashtaroth." Judges

as the Syrian Astarte, the Roman Venus and the Egyptian Isis, and as the Pagans called their chief god Baal, or Lord, she was called Baalath or Beltis, Lady, and fires were lighted to her honour on the first of May even in England and Scotland, where they were called Beltane (Beltis' fire), and in Germany Oster fires, until within the present century, and perhaps the custom is still preserved in some remote places.

Our P. B. says that all the moveable Feasts and Fasts *depend upon Easter day*, and yet Socrates, the ecclesiastical historian, who flourished in the fifth century, says, "The Saviour and His Apostles *have enjoined us by no law to keep this feast.* . . . The Apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety. *And it seems to me that this feast has been introduced into the Church from some old usage*, just as many other customs have been established."

When we reflect, therefore, upon the words of St. Paul, "Ye observe days, and months, and times, and years," by which it would appear that the Galatians had either retained or restored some of their Pagan ceremonies (for they both feasted and fasted in their mysteries)—and of Tertullian and Socrates upon Easter itself, the latter even adding that it was probably derived from Paganism—is it going too far to ask if it is not time that THE CHURCH should explain why the Church of England retained this feast when it was cast off by the Scotch Church and I believe nearly all the continental Churches of the Reformation? Is it not a part of that compromise with Paganism up to about the sixth century, and with Popery in the sixteenth, referred to by Marshall in his *Dangers and Defences of English Protestantism* (London: 1881)?

For myself, I believe firmly that the Bible is the sole rule of faith, and that we ourselves, like the people of Berea, should "search the Scriptures," and I can find no authority there * for ob-

ii. 13. "The women . . . make cakes to the queen of heaven." Jere. vii. 18. The cakes were offered to Easter, but probably eaten by the priests.

* The word Easter in Acts xii. 4, is correctly translated in the Revised N. T. "Passover."

servng this Feast of Queen Easter, who, as the Syrian Venus, was believed to have been hatched out of an egg, and her priests, the British Druids, wore artificial eggs set in gold hung about their necks, and we to this very day maintain her symbol, the Easter Egg!

The question of the time of keeping Easter long agitated the Christian community. In Britain, bitter controversies were carried on between the old British Church and that founded by Augustine. It was only settled by THE CHURCH, *i. e.* the Council of Whitby, in 664, according to the Roman method, "*because,*" as Bishop Short says, "*both parties agreed that St. Peter kept the keys of heaven, and that he had used the Roman method of computing.*" The italics are mine!

Easter Day has been celebrated as early as March 22, and as late as the 14th calends of May. The Pagans made their fires to Beltis always on the first of May. The British Christians continued to extinguish their fires on Easter Day and light them afresh with fire obtained from the priests long after the Pagan and Christian festivals were amalgamated; and as late as 1557, there was a Paschal taper in Westminster Abbey which weighed 300 pounds, although the custom of exposing useless candles at noon-day was ridiculed by Tertullian A. D. 205, and about a century later Lactantius said, "They light up candles to God as if He lived in the dark; and do not they deserve to pass for madmen who offer up lamps to the Author and Giver of Light?"

The Roman Church still relight their candles, and the Greek Church kindle the holy fire at Jerusalem on Easter Day.

There are no less than fifty-six hymns for Lent, a Church season for which there is no authority in the New Testament. Our Lord never recommended us to fast, for although He said "When ye fast," He was at that time addressing the Jews, who were commanded to fast by the Law, and even then He did not recommend ceremonial fasting. It is true He said also that His disciples would fast when He was taken away, but did He mean that they would

perform a mere bodily exercise, or that they would feel like David when he said "My heart is smitten and withered like grass, so that I forget to eat my bread?"

Our Lord Himself identified fasting with mourning when He said, "Can the children of the bridechamber *mourn* . . . but the days will come . . . and then shall (will) they *fast*." Two years later however, He promised that He would not leave them comfortless.

He Himself fasted, but it is only mentioned as a casual part of the Temptation on the Mount. No stress is laid upon it. In fact Mark does not even mention it. Was it a Jewish fast, or may it not have been part of the temptation, for it was only when He was weak from fasting that Satan made proposals to Him.

It should not be forgotten that even in the Old Dispensation there was *only one fast* appointed by the Law of Moses, viz., the great fast of the Expiation, and that was a fast of *one day only*. All the other Jewish fasts were appointed by the authority of the State—in fact they were what might be called CHURCH fasts.

Both Alford and Tischendorf pointed out in 1869, that the word "fasting" in the New Testament was an interpolation in no less than four places, and the Revised Version agrees therewith.

Let any one turn to his Concordance and note how constantly the words pray, prayer, and the like occur, as "Is any afflicted let him pray, pray to your Father which is in secret, watch and pray, pray without ceasing, we will give ourselves to prayer, the prayer of faith, continuing instant in prayer, I exhort that prayer be made, praying always with all prayer and supplication in the spirit, in everything by prayer and supplication with thanksgiving."

More than one hundred times will he find such words in the New Testament alone, and omitting the four interpolations, how many times are Christians directed to fast in that Holy Writ? The interpolations excepted, fasting is referred to seventeen times only, in the N. T., and as some are repetitions the number must be

reduced to seven or eight, which all refer either to the Jewish fasts or to fasting in the sense of hunger (short of provisions), except two alone in Acts (xiii. 1, and xix. 23), where we read that they ministered and fasted and prayed, and prayed with fasting—but even here, may it not be asked whether this does not point to a season of prayer so earnest that it involved fasting as a consequence of it? Are there not too many who forget St. Paul's words to the Corinthians, "I will pray with the UNDERSTANDING?"

Let us now direct attention to our Christmas Carols, several of which are highly objectionable. In a selection entitled "Carols for use during Christmas and Epiphany in the Church and Sunday-school. Toronto, 1878," I find the following:—

I. I know, I know.

"O'er the altar bright . . . the nest of the Holy Dove,
For there broods He
'Mid every tree
That grows at the Christmas tide."

Here, firstly the children are taught to use the word "altar," and to look upon it as "bright," or lighted up! (*Vide* No. 35 and II.

And is it not at the least dangerously near the unpardonable sin to teach the children that the Holy Ghost is a bird who broods in the Christmas trees? (*Vide* No. 37.)

It has been often and truly said that the Church of England was only half Reformed at the time of the blessed Reformation, when not only the Scotch Church, but I believe also *all* the Protestant Churches of the Continent gave up decking the Churches at the Nativity (or, as we still call it, Christ's Mass, although we profess to have given up the Mass) and we alone retained this relic of Paganism which the Roman Church derived from old Rome, where the fir-tree was sacred at the very season of the winter solstice. It is a relic of the worship in groves so frequently condemned as early as the time of Moses.

Bishop Ryle (whom we follow when it suits our own fancies) said in his last charge, "God's House is not meant to be an exhibition of flowers, corn, fruit, *evergreens* and ferns, but a place for prayer, praise and the preaching of the Word."

There is one church in Toronto, one of the oldest of the twenty-four, where I am happy to say they have never introduced Christmas decorations, both pastor and people being in unison.

Next to Christmas decorations come Harvest Festivals. It was customary in England to have Harvest Homes, when the harvest men and servants were provided with a plentiful dinner or supper, and spent the rest of the night in dancing or singing; but the present harvest festivals have only been introduced within a few years by the Ritualists. A remarkable German letter, first published in English in the *Union Review* for 1867, enumerates harvest festivals among the other agencies for educating the people for "Catholic Practice," adding, "The service is generally a musical one; the village church is sure to be decorated with flowers and fruit for the occasion." Hely Smith says, "It is well for the people of England to know that these apparently praiseworthy and very popular services were introduced for the express purpose of accustoming them to the ornate ritual of Rome."

Are the flowers and fruit, evergreens and tawdry decorations intended for the honor of that God *who is not worshipped by men's hands*, or for the admiration of that God *who has not eyes of flesh and sees not as miserable man sees* (Job x, 4)? If not, why are they placed in houses dedicated to His service?

II. Like silver lamps in a distant shrine.

"For the Son of Mary was born to-night;
. . . For Mary's son is the Mighty One."

The first line is *intended* to teach the children not only that altars are fit and proper, but also that there should be lights on the altar, a custom which the Roman Church adopted from the Pagans. We read in the Book of Baruch (not a canonical book, but authentic as a history) that the Babylonians lighted candles before their false

gods. "They light them candles, yea, more than for themselves, whereof they (the idols) cannot see one." (*Vide* No. 35.)

In the second clause we have the unscriptural and Romish appellation, "Son of Mary." The Lord Jehovah-Jesus was Son of Abraham, assertive of His covenant-relation to "the seed," Son of Man, expressive of His incarnation, and Son of David as affirmation of His royal dominion and prerogatives. The term Son of Mary, used here and so common in "Hymns, Ancient and Modern," covertly teaches the deadly heresy of calling the blessed Virgin the "Mother of God."

III. "Sleep! Holy Babe, upon thy Mother's breast;
Sleep Holy Babe, while I with Mary gaze."

Is not this worse than nonsense? There is no Holy Babe. Our Saviour is the MAN Christ Jesus. This carol is only suited for a R. C. church where dolls are dressed up to represent the Virgin and child, but it is utterly unfit for a Protestant Hymn Book. (*Vide* Nos. 2, 29 and 30.)

IV. Carol, carol Christians.

"Wreathe them for this shrine . . .
Libanus and Sharon shall not greener be,
Than our holy chancel . . .
At our Christmas altar."

Here again we have the word "altar" repeated, and the almost equally objectionable words "holy chancel," for the chancel is not the Holy of Holies sacred only to the priests and the surpliced choir (who by donning the surplice become *assistants to the priesthood*), and not to be desecrated by unhallowed lay feet, as Romanists and Ritualists would have us believe. At the Reformation when the Romish churches were taken over by us, Bishop Ridley, the martyr, and many others wished to have all the chancels closed up, and although this was not done, they agreed with them so far that it was ordered to place the table—*First*—"In the body of the church," or (second only) "in the chancel."

V. When the crimson sun had set. *Gloria in excelsis Deo*, *Gloria in excelsis Deo*," repeated (twice) at the end of each of the four verses. Why should our children be taught to pray in an unknown tongue, and especially in that of the Church of Rome ?

Although the above pamphlet was not published "By Authority," still the copy from which the extracts were made is used in the S. S. of an Evangelical church.

There is moreover a set of "Christmas Carols, Published under the sanction of the Church Music Committee of the Synod of the Diocese of Toronto," in which I find the preceding—

VI. Carol, carol, Christians,—from which I give five extracts :

"Wreathe them for His shrine ;"

"Than our holy chancel."

"At our Christmas altar"

"Wear thy surplice, priest."

"Go ye to the altar."

Probably some of my readers will exclaim with astonishment "Pretty well for one hymn" !

The raised chancel does not merely signify that the table is an altar, as Marshall says, but also that the *priests* to whom it is devoted are a holier caste than the laity in the nave. Three centuries ago Bishop Hooper complained that it "separateth the congregation of Christ one from the other," and thirty years ago Gladstone in his "Tractarianism is Popery," (London, 1851), used almost the same words. "There you have the separation of the priest (so-called) from the people."

To carry out the idea that the chancel "represents Heaven" more money is spent there than in any other part of the building. Gold and colours abound, and windows *with figures* staring us in the face, although our Reformers condemned paintings on walls and windows.

Canon Stowell says, "Let it never be forgotten that just as the Church lost her spirituality she increased her gorgeousness ; just in

proportion as the Church receded from intimate communion with God, she augmented the poor, wretched substitutes for that communion," and *The Rock* says, "We have thought that the beauty of the sanctuary consisted in the heavenly character of the services conducted therein, and the revelation of eternal things then made to the eye of faith through Him who is 'altogether lovely,' and we have an idea that man's excessive ornamentation of God's house is a disfigurement instead of a beauty. Hence we do not believe in such trumpery devices as priestly vestments, elaborate altar-cloths, surpliced choirs, and *gewgaw chancels*; they only exist where the true 'beauty of holiness' is wanting."

The proper (Ritualistic) term for a raised chancel, which answers to the dais in a palace, is "altar pace." Where they are already established they are likely to remain, but in building new churches is it not time for Evangelical men to consider whether they should not cease to follow Roman models, and whether an altar pace is a proper place for a holy table?

VII. Another carol bears the title, "Three Kings of Orient," and gives their names as "Gaspar, Melchior and Balthazar." Why should our children be taught this Romish fable? They were not Kings, but wise men, literally Magi, and not only their names but even their true number is unknown to this day. A study of history shows that they were probably Parthians or Persians, but what were their names, or whether they were two or two hundred none can tell.

VIII. Another is headed "Good King Wenceslas"—a Bohemian I suppose by the name. His servant was afraid to go out in the deep snow and the king walked in front, and our children, besides being taught that the king was a saint, are also told not only that the snow melted away under his footprints, but also that they even dried up the wet ground,

"Heat was in the very sod
Which the saint had printed."

A few such saints would be very useful for drying up the muddy streets of Toronto !

Without doubt, if the children who are taught to sing this hymn inquire what is this saint's day, as it is not in the Calendar, they will be told that THE CHURCH has wisely appointed a day for the purpose, viz., "All Saints' Day," and that when they sing "For all the Saints who from their labours rest" they must think of good Saint Wenzel.

The late Lord Plunkett, Bishop of Tuam (uncle of the present Lord and Bishop) received a letter from his neighbour John, R. C. Archbishop of Tuam, dated on the "Feast of Saint Jarlath." Lord Plunkett replied on the 1st of July, and dated his letter, "Anniversary of the Battle of the Boyne."

There were good men before the time of Moses, but when the Law was delivered to him fifty-two Holy-days only were named, and they were the days of the Lord God Almighty. Nothing was said about the days of St. Abel, the Martyr, nor St. Enoch, nor of that greatest of earthly fathers to whom it was said that in his seed all the nations of the earth should be blessed ; even he is not called St. Abraham, nor has he a Holy-day ; neither are we told in the New Testament to keep holy St. David's day, nor St. Hezekiah's day, nor St. Samuel's day, but THE CHURCH (in its Romish conception) has remedied all that, and according to the Prayer-Book we have now in all, including sixteen vigils, two hundred and four Holy-days, many of which were derived from Paganism. This number does not include the Romish Saints' Days of the Calendar. Four of these latter were Popes of Rome, and others are as fictitious as the Pagan demi-gods whom they supplanted.

There is a Communion of Saints, but it differs widely from the Calendar, neither does it include King Wenceslas, although THE CHURCH, i.e., the Council of Toronto (or, in modern parlance, the Synod of the Diocese of Toronto), through their Music Committee teach the children to call him saint.

The Pagan Romans had an annual festival in honour of their god Terminus, who was supposed to preside over boundaries. In the

year 460, a French bishop transformed these into Rogations (or Litanical Processions), which found their way into England in less than three centuries after.

Since the Reformation, however, no prayers for these days have been published in England, although unfortunately the name was retained in the Calendar, and the idle custom of perambulating or beating the bounds of parishes was continued in some parts of England, but has never been introduced on this continent; but at the Provincial Synod at Montreal in 1880, a prayer for Rogation Days was adopted—thus again fully recognising the successor of the Old Roman Terminalia!

In England there is no established form for Consecration of Churches, those generally used having never been authorized. Many churchmen do not believe that God, who dwelleth not in temples made with hands, confers peculiar sanctity on mere material structures. There was, it is true, a temple where the Shekinah was always present, but that passed away with the old dispensation. Our blessed Lord himself condemned it when speaking to the woman of Samaria. Archbishop Whately (the name is enough) never used a Consecration service. Canon Bell, of Cheltenham, says, "I believe it to be antagonistic to the whole spirit of the Christian dispensation to suppose that God is nearer to us in one place than another, or to think He confers special sanctity on mere material structures." But still there are multitudes who, as the Rev. Hely H. A. Smith says, think after a church is consecrated, "then as a matter of course God is bound to take up His especial abode in it; but it can never be proved that God has given His consent to the transaction; *a place is not necessarily hallowed ground because man says it shall be.*"

We have, however, a Consecration service, authorized by the Provincial Synod, and the Diocese of Montreal have, moreover, a Deconsecration service, authorized by the Diocesan Synod.

Soon after the Montreal Provincial Synod of 1880 adjourned, the papers contained an account of the *Deconsecration* of a church by

Bishop Coxe, of Western New York, in performing which ceremony he probably borrowed a service from the Church of Rome. In a pamphlet that appeared not long after, the opinion was expressed that the next Synod would jump at this opportunity of adding still another ceremony to the already overstocked list ; and so it turned out, for at the Montreal Diocesan Synod of 1881, a form of service of Deconsecration of churches was adopted.

What will be the next move ? Will they possibly adopt a form of Processions for the Rogation Days, or add " Saint " Wenzel to our Protestant Calendar, accompanied perhaps by " Saints " Gaspar, Melchior and Balthazar ? The Reformed Episcopal Church are safe in this respect, for they have no Collects for Saints' Days nor the like, such as the Purification, which, as shown in a previous pamphlet,* was the old feast of Juno februa, or the Annunciation, which was instituted in the seventh century, on a day sacred to Cybele.

The early Christians did not even commemorate the birth-day of our Lord, so that the true date is forever lost. Neither is there any evidence in the New Testament that Pasch (now called Easter), Pentecost (or Whitsunday) and Good-Friday existed at first as institutions, although the latter was probably celebrated from the first age of Christianity.

The Galatians, as I have already stated, observed too many holy days and were condemned by St. Paul for so doing, but the custom was not general until long after, as we learn from Tertullian (died A.D. 225), in whose time only three Holy-days besides the Lord's Day are mentioned, viz., Good-Friday, Pasch, and Pentecost. The number is corroborated by Origen, who died in 254. Two centuries later, Jerome (who died in 420) protested against the multiplying of obligatory feasts.

As regards Christmas, Clement, Bishop of Alexandria, who died about 220, is the first who makes mention of it, considering those

* " The Book of Common Prayer and the Revisions in England, Ireland and the United States." Hunter, Rose & Co., Toronto.

overcurious who assign not only the day but the year, but he says there were some who celebrated the Nativity on the 20th of May, others on the 6th, and others on the 10th of January, and still others on the 21st and 22nd of April, conclusively proving that the day was not generally recognised in his time, and it was not until about the year 380, that the Romish Church enacted that the Nativity should be observed on the 25th December.

These are facts and it is folly to ignore them.

Every other Christian date but that of the Sabbath and of the Lord's Day have been lost, and why? And why, and by whose appointment have those dates been always preserved?

We hear too much of THE CHURCH and too little of CHRIST.

It was THE CHURCH (*i. e.* the Council of Laodicea, about A.D. 372, followed by the equally unimportant Council of Lerida in 546—the Greeks called them Synods) that prohibited marriages in Lent; probably to enhance the power of the bishops by enabling them to grant dispensations, *gratis* if necessary, to curry favour with the great, and for the £. s. d. to others; and this canon, not of a General, but a provincial Synod, and that too of the "lukewarm" Church of Laodicea is still considered so valid that the Queen created much dissatisfaction among the Ritualists by allowing some of the royal marriages to be solemnized in Lent. Although Wheatley (not a Low Churchman) acknowledges "there is no canon nor custom of this realm, that prohibits marriages to be solemnized at any time."

The Latin Church gradually extended their prohibitions, and the Greek Church as well, so far indeed that although they are CHURCH Laws, they are not fit to be published, and these laws, if not all still binding in the Roman, are to this day enforced in the Greek Church, and there is no relief except by dispensation or absolution.

It was THE CHURCH (*i. e.* Pope Leo the Great, A.D. 440-461) that established the Ember weeks, or Fasts of the Four Seasons. They were established in the Gallican Church about the time of the Council of Maintz, A.D. 813, and about the same time, or possibly earlier,

in England, and we still consider them the only seasons for Ordination because, forsooth, a Pope and his successors so decreed, and the Irish Church, still loth to throw off the yoke, retained them in her new Revision, "*In accordance (as they say in the Canons) with the ancient custom of THE CHURCH!*" The American church, however, eliminated these days, and the R. E. Church of England and Canada followed her example.

It was THE CHURCH (*i.e.* the Council of Macon, in 585), that enacted that if a layman on horseback met a mounted priest he should uncover his head; *if the priest was on foot the layman should dismount and salute him.*

It was THE CHURCH, who not satisfied with the decree of Pope Sergius, in 695, that the blessed Virgin was born on the 8th September, for which there was not the slightest proof whatever, but which decree we still recognise by retaining "Nativity of Virgin Mary," in our calendar, actually ventured about the middle of the twelfth century to add that she was conceived exactly nine months previous on the 8th December, and in this we also acquiesce by retaining "Conception of Virgin Mary," in our calendar, and does not that make us also assume the truth of the dogma of the Immaculate Conception as it was solemnly affirmed by the rescript of Pope Pius IX. in 1854?

It was THE CHURCH that made a Saint of Pontius Pilate! His day, June 25! Yes, I repeat it, Pontius Pilate, because he said, "I am innocent of the blood of this just person." Should it be said this was only the Church of Abyssinia, my reply is the Abyssinian Church is like ~~ours~~ a church with bishops, and therefore if an Abyssinian priest wished to become a presbyter of our church, he would, according to the Ordinal, have to be admitted without any ceremony whatever, as having "had formerly Episcopal ordination," and therefore when we sing "For all the Saints," we pray not only for the Romish Saints of the Calendar, but also for St. Pontius Pilate. Under these Romish Saints is included the Roman god Bacchus under his Assyrian name, Dionysius

(Denys, Oct. 9). Archbishop Grindall licensed Scotch Presbyterian ministers,* but this "Episcopal clause" was added by Archbishop Sheldon and his clique, *to keep out the Puritans*, so that while we can receive with open arms a half savage Abyssinian priest, who might in due course become a bishop of our Church, had the late Norman MacLeod, the Queen's preacher applied, he would have had to have been re-ordained!

The Queen, who is by law an Episcopalian in England is by law a Presbyterian in Scotland. I speak with all due respect, but is Her Majesty therefore a Dissenter? Archbishop Grindall would not have considered her one.

It was THE CHURCH (*i.e.* the Convocation holden in London, in 1562), and I am sorry to say it, but why should the truth be forever concealed, that in Article VIII. defends the Athanasian Creed, which confines salvation to those who hold the *Catholic* faith; in Art. XX. says THE CHURCH has authority in controversies of faith, which is hardly consistent with the Protestant right of *private judgment*; and, in Art. XXXIII., says an excommunicated person should not be received into the Church until he be reconciled BY PENANCE, which means, I presume, making a pilgrimage to Rome, not in Pullman cars and first-class staterooms, but in the good old-fashioned way, on foot, with peas in his shoes.

It was THE CHURCH (*i.e.* the Convocation held in London in 1604) who made a canon enjoining that ministers should only wear "plain night-caps," etc., and—(was it to save the useless trouble and expense of washing?)—"that they wear not any light-coloured stockings."

It was THE CHURCH (*i.e.* the ^{Nican} Montreal Synod of 1880) that ~~adopted~~ a Prayer for Rogation Days, thus as I have already stated again restoring to notice the old R. C. and Pagan ceremony, which had almost passed into oblivion. *proposed*

* "Book of Common Prayer, and the Revisions in England, Ireland and the United States," HUNTER, ROSE & Co, Toronto.

It was THE CHURCH (*i.e.* the Montreal Synod of 1881) that adopted a service for the Deconsecration of churches, although in England there is not even an authorized service of Consecration, much less of Deconsecration.

Is it surprising that "the Church" and "too churchy" have almost become by-words!

But to conclude—in a fourth Carol (and there are only ten in this series) we have once more the language of the Church of Rome *Christus natus hodie* (twice) and *Ex Maria Virgine* (twice) repeated at the end of each verse.

Our Carol writers are evidently endeavouring to accustom the children to that "unknown tongue," although at the Reformation all the Reformed churches laid aside the Latin Service-books, and in England it was ordered that, according to the precept of St. Paul, the service should be in the English tongue. A little unnecessary Latin was accidentally left in the P. B., but in the American R. E. P. B. they have discarded the First Line Latin headings in the Psalter. In this P. B. they have also changed the word "mystery" in the Communion Service to Holy Supper, for the bread and wine undergoes no mysterious change, but is a memorial only of the one sacrifice offered once for all. In our Service the Minister in one case is obliged to use the word "mystery," but at the end it is optional with him which of the two prayers he uses, and many *never* read the second prayer.

Of what advantage is what is called "a sound Protestant sermon," which many, especially the children, will forget in a few hours, when carols like these are put into their hands—short rhymes which they cannot but remember, especially when accompanied by beautiful tunes so that they will constantly sing or hum over to themselves "Like distant lamps in a silver shrine," "Sleep Holy Babe," "Mary's Son is the Holy One," "Ex Maria Virgine."

Brethren, how long shall these things be?

Postscript.

To show how the Prayer Book was sometimes tampered with, let me add the following :

In 1559 THE CHURCH (i.e., Queen Elizabeth in the 52nd Injunction) enjoined that due reverence should be made at the name of the Lord Jesus, but this regulation was not long nor generally obeyed, and half a century later THE CHURCH (i.e., the Convocation of 1603—the same which passed a Canon on night-caps and stockings)—by Canon 18 confirmed the Injunction.

Prior to 1638, in the Epistle for the Sunday next before Easter, was “*in* the name of Jesus every knee should bow,” signifying that our prayers should be offered up in His name, but in that year the word *in* was altered to “*at*”—in all probability to countenance the superstitious notion that it is our duty to bow the head every time the name of the Lord Jesus is read or spoken, although such reverence is not shown to either of the other persons in the Holy Trinity.

Now I presume no one will allow that the English divines were less learned than the Hollanders, and in the Dutch Testament, published one year prior to this Prayer Book change (1637), the Greek preposition *en* is translated “*in*.” Moreover, both Coverdale’s Bible (1538), and the translation in use before the present authorized version of 1611, have “*in*.” It was therefore not through ignorance that the change was made, and when we reflect how bitterly the Puritans were persecuted, especially for not bowing in the Creed, for the Recorder of Abingdon was cited before the Privy Council because he countenanced the Nonconformists *and refused to punish those who did not bow at the name of Jesus*, does it not seem as if not only the translation in the Testament, but also the alteration in the Prayer Book was made to make both agree with the Laws of THE CHURCH ?

Bishop Short, when referring to the alteration in the P. B., says : “a change which, *whether right or wrong*, is sanctioned by the authorized and Geneva translations.”

The Bishop must have understood Greek and *knew therefore that it was wrong*, but like legions even now, he probably thought it was worse even than high treason to confess that there could be anything wrong in the P. B. It is a wonder that he even ventured to hint at it. As for his quoting the authorized version, I have shown it is in this case a *questionable* sanction, and with regard to the other, the Geneva New Testament, published in 1557, was the work of English exiles at Geneva, who were possibly, if not probably, guided in some manner by the French translation, in which the words are "*au nom de Jesus.*" If so, as they may not have been perfect French scholars, the mistake may be accounted for, as the word *au* generally signifies "at the," and only occasionally "in." In a similar expression, however, it means "in" most unquestionably—*Au nom du Roi*, In the King's name; and it is hard to conceive how, in the authorized version, they could have gone back to "at," except for the reason I have offered, when it was correctly translated, not only in the two English versions already mentioned, but also in the Rheims New Testament of 1582.

It must be noted that the Convention of 1603 was presided over by Archbishop Bancroft, *who was notorious for his severity against the Puritans*, and he was also the *principal supervisor* of the authorized version! Mountfield (*Church and Puritans*) calls him a "very and ambitious prelate, whose little mind was intoxicated by schemes of ecclesiastical aggrandizement," and quaint old Fuller said "he spake most politely when he was not in a passion." The P. B. change was made when Laud was Archbishop, but I believe he denied being the author of it.

Extract from the London "Rock," Jan. 13, 1882. "The necessity for liturgical revision is evidently attracting attention among both the clergy and laity of the Church, in proof of which we note that sixty new members have just joined the P. B. Revision Society within two months."

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