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ing (which gives the Methodists the colour of their liturgy) and free prayer have given awe and wonder to that holy intimacy in which a preacher dares to address his Maker "as a man speaketh to his friend." Dr. Lowther Clarke's description of liturgy as the "good manners of created beings in the presence of their Maker" is a very Anglican definition and it stops short of the "glorious liberty of the children of God". But we must seek to be judged, in our several traditions, at our best, and not at our worst, and when one ponders the story of the Prayer Books through four long centuries complaint is hushed to make one of John Wesley's most characteristic comments—"What hath God wrought!"

The Canadian Revision

BY THE REV. RAMSAY ARMITAGE, M.A., D.D.

EVERY recent revision of the Book of Common Prayer, and this may also be said of every revision since the first was made for "the more perfection" in 1552, has distinctive values of interest and moment for every individual and autocephalous church within the worldwide Anglican family.

Revision in Canada, as in the Protestant Episcopal Church in the United States of America and elsewhere, is part of a continued and a continuing story which has as its early chapters "1552", "1559", "1604", "1662", with perhaps the ill-fated Scotch Liturgy of 1637, the Services of the Non-Jurors, and the plan for "comprehension" in the reign of William and Mary. These last if not chapters are at least appendices of significant import.

It has been said that the Prayer Book is "the Church of England written down". In so far as this is true there must of necessity be many revisions to meet the needs and to express the character of every several national and regional church.

Quod Ecclesia Anglicana libera sit.

True liberty is always tied to loyalty. Rarely has this been better said than in the Prayer Book itself, doubtless by Cranmer, the master liturgical craftsman: "whose service is perfect freedom". Liberty is never unconditioned.

Certainly for us of the Church of England in Canada our liberty is bounded firm and fast by loyalty, for Jerusalem built in England's green and pleasant land is the mother of us all. So it was that our first Canadian revision was essentially conservative, holding closely to the book of our mother Church.

The Prayer Book of the Church of England is an essentially Catholic book. It grew out of the very life of the living Church. Here is the greatest treasury of worship and devotion in all of Christendom. It is likewise a book of the Reformation, "the which at this time by the aid of the Holy Ghost". The Renaissance might be as "the sound of a going in the tops of the mulberry trees" but the Reformation was as "a sound from heaven as of a rushing mighty wind, and

it filled all the house". By means of Holy Scripture translated and of the Book of Common Prayer men had reason to say, "We do hear them speak in our tongues the wonderful works of God"—"the which at this time by the aid of the Holy Ghost".

The Preface to the first English Prayer Book sounds a keynote of the Reformation: the Service is for the people. It is almost an echo of the Prologue to the first complete English translation of the Bible: "Englishe is comoun langage to oure puple. God for his merci . . . make oure puple to have, and kunne and kepe truli holi writ, to lif and deth".

Tennyson was thinking of Holy Scripture yet his words are also true of our English Prayer Book when he wrote in Sir John Oldcastle, Lord Cobham:

Not least art thou, thou little Bethlehem
 In Judah, for in thee the Lord was born;
 Nor thou in Britain, little Lutterworth,
 Least, for in thee the word was born again.
 Heaven-sweet Evangel, ever-living word,
 Who whilome spakest to the South in Greek
 About the soft Mediterranean shores,
 And then in Latin to the Latin crowd,
 As good need was—thou hast come to talk our isle.
 Hereafter thou, fulfilling Pentecost,
 Must learn to use the tongues of all the world.

Even as the Prayer Book in its creation was a fulfilling of Pentecost that the people might worship God in their own tongue, with their heart, spirit and mind, so every fresh revision is of the same Spirit—"the which at this time by the aid of the Holy Ghost".

Fulfilling Pentecost.

I

As our English Prayer Book was not made by a Committee sitting around a table (although such committees have their uses in matters of rubric and detail) but was expression of the very life of the living Church, so the Canadian Revision was the outcome of the corporate life of the Church in Canada.

The revision of the Book of Common Prayer for Canadian use and needs was therefore not possible until the formation in 1893 of the General Synod, which united our Church in this Dominion into one organized body and which alone had authority to deal with matters affecting doctrine, worship and discipline.

At that first General Synod a Solemn Declaration was made which determined the course of the first revision of our Canadian Prayer Book and doubtless will shape every one to follow. "We are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in his Holy Word, and as the Church of England hath received and set forth the same in 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or

Psalms of David, pointed as they are to be sung or said in Churches ; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons ; ' and in the Thirty-nine Articles of Religion ; and to transmit the same unimpaired to our posterity."

It is noteworthy that following the Solemn Declaration of the first Canadian General Synod which determined the shape and the spirit of future Prayer Book revision in Canada there should be action taken at the second General Synod three years later toward the addition of an Appendix to the Book of Common Prayer to meet particular needs of the Canadian Church. This Appendix, however, which was prepared did not prove satisfactory, yet it was useful as a first step toward revision.

It was not until the sixth session of General Synod in 1911 held in the City of London in Ontario that the decisive step was taken which initiated the Canadian revision, with not only the Bishops but Clergy and Laity named as joint revisers. This decision marked a new epoch in Church life in Canada in that the *Jus Liturgicum* was recognized as residing in the whole Church. This was practical expression of the New Testament doctrine of the priesthood of all believers. It was recognition that as the Prayer Book grew out of the living life of the Church, so also must every true revision.

This is entirely other to the somewhat curious and obsolescent suggestion recently made by a master in the field of liturgics that "a group of bishops—say seven" (surely not so numbered from The Seven Bishops headed by Sancroft Archbishop of Canterbury who in a perilous time stood faithfully for constitutional action and therefore firmly over against illegality) issue a Service Book containing a liturgy with no authority save that its episcopal authors consider their production "a good liturgy".

The Canadian revision was the authoritative action of the Canadian Church through its proper constitutional medium of all its bishops and of clergy and laity representing the whole body.

Its liberty of action was closely bound by loyalty to the Mother Church and to our Anglican tradition, a loyalty so insistent that some would name our book too conservative. Yet this was wisely so, even as the conservative American revision of 1892 made possible the rich and vigorous American Prayer Book of 1928.

From the outset of the Canadian revision it was expressly stated that "in any adaptation, enrichment or revision of the Book of Common Prayer, no change in either text or rubric shall be introduced which will involve or imply any change of doctrine or of principles, it being always understood that the ornaments rubric be left untouched." Further, "no change shall be made which is not in accordance with Resolution XXVII of the Lambeth Conference of 1908."

Lambeth 1948 was exactly anticipated. "The Conference holds that the Book of Common Prayer has been, and is, so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion."

II

Many of the changes made in this "conservative" revision were not distinctively Canadian. Here and there may be detected the local touch, as for instance in the Litany; "*from fire and flood*" came from the Province of New Brunswick where there is still memory of the forest fire which swept down the Miramachi valley and where rivers sometimes get out of hand, although last year it was British Columbia which stood in greater need of the latter petition. The American revision of 1928 has significantly taken our phrase and made it "*from earthquake, fire, and flood*".

In the Calendar we added no Canadian saint, although our early story of missionary service is marked by heroism and devotion. But we took a wider view of the Church than in 1662, adding many Eastern names, nor were we forgetful of Celtic Christianity, and we made sure to include Saint Patrick for it may well be that we are still best described as "The United Church of England and Ireland".

Many of the enrichments were most practical. "Prayers and Thanksgiving upon Several Occasions" became a section constantly used. Some of these are of Canadian origin but most are from many different sources, with particular indebtedness to Dr. John Dowden, Bishop of Edinburgh, who it would seem was an Irishman.

There were but few changes made in the Collects, Epistles and Gospels, although in this section Special Anthems, on the principle of the Easter Anthem taken from Holy Scripture, were provided for Christmas Day, Ascension Day and Whitsunday. In the Epistle for Trinity Sunday the Revised Version "*living creatures*" was adopted (this was followed by the Irish Revision of 1926, by the American of 1928 and the Scottish Book of 1929), and in the Epistle for the Eighth Sunday after Trinity the word "itself" was changed to "himself": "*the Spirit himself*" (this also was followed by the American and Scottish). The Collect of the Fourth Sunday in Advent, which in its original Gelasian form was addressed to our Lord, was restored to this intent as appropriate to the season.

In the matter of new collects there could hardly be better instance than the four added in the American Book for Monday to Thursday in the week before Easter. In all likelihood we shall make these our own in our next revision.

One Red Letter Day was added, that of The Transfiguration of Our Lord. It is interesting to note that with the provision of a liturgical Gospel for this festival the Canadian Church chose St. Matthew (which the Scottish Revision followed); the Deposited Book of 1928 chose St. Mark; the Irish Book (followed by the American) chose St. Luke. This is a wholesome variation and flexibility.

In the Holy Communion the Canadian Revision held closely to the Liturgy of the Church of England as it has been administered for almost the full length of these last four hundred years.

There was great enrichment in the Order of Confirmation, and it might be noted that the three lections added are all taken from the Revised Version, which gives the wide variety of the Great Bible, the Authorized and the Revised within the one book.

Many special services were added, some of them of great value and

constant use. For Dominion Day, For Children, For Missions, Thanksgiving for Harvest, and not least Forms of Prayer to be used in Families. The American Church had led the way in making special provision within the Prayer Book for Family Prayer. This provision has already won its place and will be made richer in the growing life of the Church. The greater number of our changes were made in order that the Prayer Book might more adequately meet the needs of our people. The General Thanksgiving, to be said by the people if desired, was brought within Morning and Evening Prayer. The Athanasian Creed was made permissible for any day of the year but obligatory on none. Rubrical permission was given to use part of the Burial Office for the unbaptized, thus providing a needed service.

If in the revision of 1662 there were some 600 alterations ; in the Canadian Revision of 1918 there were 665. There were added 26 Scripture Sentences, 7 Collects, 8 Epistles, 9 Gospels, 10 Services, 101 Prayers, 69 Proper Psalms, 261 Lections, 17 Selections of Psalms, 3 Litany Suffrages, 4 Proper Anthems, 1 Proper Preface, 45 Rubrics, 6 Canticles, 22 Versicles, 1 Preface, 1 Table, 10 Blessings, while 48 Rubrics were altered and 16 Prayers.

III

Looking forward to a further revision, already we have a new Baptismal Office authorized for permissive use. We are not content with the Epistles and the Gospels just as they stand. In the American Revision the Parable of the Prodigal Son has taken the place of the Parable of the Unjust Steward on the Ninth Sunday after Trinity. But this is not enough.

One of the ablest of our Canadian liturgical scholars has recently said : " I have always felt certain enormous gaps in the liturgical year." He instanced The Baptism of our Lord which has been ousted from Epiphany and the extrusion of original Marcan lections in Lent by Johannine. " On the Fifth Sunday in Lent we should obviously have the scene at Caesarea with the first prediction of the Passion. Nowhere I believe have we in a prominent place the command to take up the cross. This would truly be Passion Sunday."

There are only seven Old Testament lections and some of the best material within the New Testament Epistles is unused ; to give but a few instances : Romans i. 8-17, Romans viii. 1-11, Romans viii. 24-39, II Corinthians i. 3-7, Philippian iii. 7-16, Colossians i. 15-20, Hebrews xi., I Peter i., ii. 1-10, Revelation xxi. 1-7, Revelation xxii. 1-5.

As in the Feast of the Transfiguration already, so elsewhere in the liturgical year there is place for variation. So shall we come to learn from one another, and all our many Prayer Books within the Anglican family will be enriched.

In the Canadian Book the Psalter was not revised ; only a couple of changes were made in spelling, not very wisely some of us think, *impatient* for *unpatient* and *imperfect* for *unperfect*. But here we have been made aware of the necessity of revision. The American Church and the Irish Church have each shown a more excellent way with Psalters distinguished by sound scholarship and careful judgment. Either might well be taken just as it stands.

Dr. F. H. Cosgrave, a Canadian scholar, sometime Provost of Trinity College in Toronto, has with his Committee taken the matter in hand for the Canadian Church and we shall have a Canadian revision, which with the Irish and the American, will contribute not a little to the riches of the Prayer Book as shared by all in the Anglican Communion. Perhaps here again the revision will be "conservative", but it is better that it should be so.

There are mistakes through misprints which must be corrected. There are more than a hundred archaisms but these should not be ousted unless they be obscure or misleading.

There are some sixty-six (or is it sixty-seven?) interpolations which Coverdale took from the Vulgate, some few of which are peculiar to the Vulgate alone. This is a curious feature, for in his translation of 1535 there were only thirteen. Most of these "sixty-six" were noted in the Book Annexed, as well as some few others from elsewhere, but later the Printers no longer gave them indication. Some of these, although interpolations, we should not now be ready to lose, as for instance in Psalm vii. 12: "God is a righteous judge, *strong and patient*" (the Irish and American Books with reverent discrimination retain this true description). But there are others which should have no place. For instance, the word *God* in Psalm xlv. 12 completely alters the meaning. (Already this has been deleted in the Irish and American Prayer Books.)

Here as everywhere else in revision there is need of careful and exact scholarship. But as we recognise this we are even more aware of that primary need—"the which at this time by the aid of the Holy Ghost." Wherefore we recall those searching words written in the Prologue of Wycliffe's Bible, reading "reviser" in place of "translator":

"A translatur hath greet nede to studie wel . . . he hath nede to live a clene lif, and be ful devout in preire, that the Holi Spiryt, autor of wisdom . . . and truthe . . . suffre him not for to erre."

Only so shall our revisions be "fulfilling Pentecost".

The Religious Tract Society

IN THE SOCIAL HISTORY OF THE NINETEENTH CENTURY

BY THE REV. G. H. G. HEWITT, M.A.

MOST contemporary writers on the social history of England in the nineteenth century are prepared to recognise the significance of the Evangelical Revival as a social force. Mr. R. C. K. Ensor, indeed, goes so far as to suggest that Evangelicalism is the clue to Victorian England. "It became," he says, "after Queen Victoria's marriage practically the religion of the court and gripped all ranks and conditions of society. After Melbourne's departure it inspired nearly every front rank public man save Palmerston for four decades."¹ M. Halévy² and Professor G. M. Trevelyan³ might be quoted to the same effect.

¹ *England, 1870-1914*, p. 137.

² *A History of England*, p. 520.

³ *England in 1815*, p. 433.