

they can afford the additional year's study at Durham, which will give them the title so close within their reach of "University Graduate in Arts." Whether in after years when one has saved the necessary funds out of a curate's or missionary's stipend, this title of "University Graduate" is worth the resignation of one's cure, journey to England, loss of stipend for twelve months, six of which must be spent in vacations and only six at lectures, together with heavy cost of fees and board, is a question that I for one feel inclined to answer in the negative. I do, however, consider that courtesy alone should induce the Canadian Church through her universities to offer some less expensive but equally generous terms of graduation as Durham's to clergymen in her midst who have left their own country to do what they can to build up the old Church in this new land. Believing that this explanation of the status of non-university bishops and priests trained at English divinity colleges, will remove not a few false notions in the minds of some and be of interest to your general readers, I remain

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April 28th.

Itinerary of the Clergy.

LETTER III.

The mere matter whether the responses to the commandments should be said or sung brings discord to one congregation; and another is in the throes of contention, chiefly because the rector, while providing for evening communion, does not himself officiate at its celebration. Even the offertory for the benefit of the Jews becomes the subject of dispute, and the offerings of the people on Good Friday add fresh fuel to the flame; and clergymen and congregations are, by episcopal command, deprived of the right of judging as to which of the contending interests their contributions shall be given. How will the Saviour, who, as on that day died to redeem Jew and Gentile, look upon these things! Can He see of the travail of His soul and be satisfied! When bishops and authorized teachers of theology are at fault, is it surprising if the clergy and laity are not clear as regards their duty! A late bishop of the Canadian Church was known to threaten the students of his diocesan college, in the presence of a large congregation, that if they did not recognize the ministers of other bodies, they would have a cold place in his episcopal estimation! Was he consistent in this threat? His first duty then should be to teach by example. Did he do this by an official exchange of duty with presidents of conferences and moderators of assembly? Not at all. It was only a bid for popularity among dissenters. He afterwards ordained those students according to the Prayer Book Ordinal, which plainly teaches episcopal ordination to be essentially necessary to the validity of holy orders in the Christian ministry; and after ordination he required them "solemnly to assent to the Book of Common Prayer and the doctrine of the Church of England as therein set forth to be agreeable to the Word of God, and in public prayers and the administration of the sacraments to use the Form in the said Prayer Book prescribed and none other, except so far as shall be ordered by lawful authority." That Prayer Book teaches Apostolic Succession and baptismal regeneration as plainly and forcibly as the grammatical and logical construction of the English language can teach such doctrines; and, as Spurgeon rightly says, no clergyman of the Church of England can be honest or truthful, who ignores them, much less if he denies them. Now, it goes without saying, that there are thousands of the laity who will not tolerate this teaching, and who force their clergy to do violence to their conscience and solemn obligation; and there are parishes and even dioceses in which a clergyman's position is precarious in the extreme if he holds loyally to these and other plain teachings of the Prayer Book, which even Wesley taught in strongest terms. It is not enough that theological professors of partisan schools affect to tell us that the minds of our great Reformers had in view different tenets; we have nothing to do with such hazy speculations, but only with the plain meaning of that to which we have been so solemnly obligated. Nor does it suffice to be told by men of position and learning, here and there, that such is not the teaching of Holy Writ; for we are too painfully aware that all the multitudinous sects and heresies that have scourged and disgraced Christendom, have, every one of them, been promulgated and supported by men of some degree of position and erudition; and those men of to-day should note that until their teaching has been sanctioned by lawful authority, and the necessary changes have been made in the Prayer Book, they are only setting up their individual opinions against the authorized doctrine of the Church, in clearest violation of conscience and solemn obligation. In contrast to this condition of things among

us, if the Methodist preacher of average abilities is only loyal to his system and sect, as he finds it, his road to success and acceptability is clear, and the more certain of this is he in proportion to his loyalty to the system. Loyalty then to Church teaching, in bishops, clergy and laity, is an essential requisite to that prosperity of which Mr. Ransford speaks, and without fidelity to our teaching and system no scheme of itinerancy of clergy can ensure success. I shall, if permitted, next refer to the difficulties in the way of any equitable *modus operandi* of itinerancy of the clergy.

JUSTITIA.

The Itinerary of the Clergy

SIR,—From time to time for years past we have been favoured with the views of men who in their love for the Church are afraid she is failing, because perhaps, in their midst, she is not succeeding as well as she should, and they, both clergy and laymen, proceed to give the reason in their opinion for this apparent failure. Now I have so far failed to find the reason or reasons why she has failed from the letters of these men, if she has (I don't admit that she has), but I do admit that she has fallen lamentably behind in the race, and in comparison to the increase in population. But, sir, when I look back 20 years and compare her then and now, and then consider all the battles at vestry meetings, failures on the part of her clergy from one cause and another, instead of saying she has failed, I say to myself, she must be *divine*, she must be of God, or there would be none of her left at all.

Her progress I maintain is steady, but it is slow, more particularly in the country districts. Why?

Not because her Prayer Book is wrong or too formal or stiff. Not because her rules are too stiff, not because her clergy know too much theology. No, none of these. But because (1) her bishops are not apostolic enough, they are not democratic enough, they have not yet learned St. Paul's lesson that they must spend and be spent for Christ and His Church. They must come down off the high horse of "my Lord Bishop," to the apostolic side, and remember that they are the shepherds of the sheep, and as the great Shepherd said "I know my sheep, and am known of mine," so must the Canadian shepherd. How many of them to-day ever spent one hour longer in a country parish than is necessary to carry out the object for which they went there. I suppose I shall be told this is below the dignity of the office. If it is, so much the worse for the office, and the Church. But I maintain it is not, and the sooner our bishops see it the better for them and the Church.

2. Her clergy to make up their minds to spend and be spent for the flock over which they are sent to preside. Our country clergy are, as a rule, (thank God there are exceptions) too much afraid of hurting their health and thereby unfitting themselves for the prize they look for, a *city parish*. And as a consequence the parish suffers. Just when a clergyman makes up his mind that each soul in that *poor country parish* is as valuable in God's sight as the soul in that *rich city parish*, and uses all his energies to bring each of those souls to the foot of the Cross and keep them there, with a single eye to his parish and its welfare, recognizing the fact that his parish is his family, and that the family at the extreme end is just as important and just as much under his charge and needs, if anything, more attention than his next door neighbour in the village in which he resides—when he makes up his mind to *teach, teach, teach* the simple practical truth as contained in the doctrine of the Church's year and with a practical application to the every day life of his people, instead of airing some pet theological argument which he has found in the latest work he has read—when he uses the Prayer Book in a practical common-sense way, showing the people where to find all the places by giving them the page, or in some other manner, and by seeing that there are plenty of Prayer Books and Hymn Books in the church to hand to strangers, and teaching his people to see that those around them have books and have the right place, and if not, find it for them, and make both friends and strangers welcome by a shake of the hand as they enter the church, and a constant increasing round of visiting, *equally*, to all his parishioners.

3. More practical and less theoretical homiletics and pastoral theology taught in our divinity schools.

4. The country and missionary clergy paid a sum adequate to their needs. Our mission boards to make this one rule stand out before all others.

That each priest shall have \$800 and a house, each deacon \$600, and that there be no increase on opening new fields, until this provision is made, and a closer watch kept on the parishes that they are doing all they are able themselves before a grant is made to them. By this means the clergyman can and will work with a single eye to his parish, instead of keeping one eye on it and the other upon an opening where he may be able to live and maintain his

family, as his position requires him to do. There never was a time when the Church had the opportunity she has to-day in the country districts. Our young people are not Methodists because their parents were or are; they are thinking for themselves, they are asking amongst all the scores of so-called religious societies, "*What is Truth?*" and for want of an answer, and this want is left unfulfilled, and to a great extent because our clergy are too slow in recognizing the wants of the people in their midst, and our laymen too slow and dead to invite and make welcome these young starving souls. As a consequence the young Canadian, especially in the country districts, is becoming sceptical and atheistic, and Sunday is becoming a holiday, a visiting day, instead of a holy day.

I maintain that the causes which I have mentioned are some to greater and some to less extent the reasons for the want of growth in the Church, and not because her Prayer Book is wrong, or her rules and regulations wrong.

The Church is divine; God will help her, for He is in the midst of her; if she apparently fails to fulfil her position the fault is in her clergy, who are responsible for her to Him, whose ambassadors they are.

T. DEALTRY WOODCOCK.

Camden East, April 28th, 1891.

Notes and Queries.

SIR,—What are the Catacombs, and why are they so often referred to in connection with forms of Christian worship.

TENEBRE.

Ans. Catacombs now form a general name for underground galleries that are used for burial, and are equivalent to sepulchral vaults. But as containing records of Christian antiquity, they are the excavations found in proximity to Rome and used in ancient days for the worship and burial of the Christians. The notion entertained some generations ago, which still clings to many writers, is that they were at first the quarry and sand pits of ancient Rome, and that the Christians took possession of them as convenient places of refuge. But later research has demonstrated that they could never, to any extent, have been either quarries or sand pits, and must have been laboriously made by the Christians for burial first, and afterwards for places of safety and worship. As being the resting place of the dead, their friends have decorated their tombs with many Christian symbols and parts of divine worship. They form an interesting study on account of their peculiar form, the length of their ramifications, and the number of the bodies that must have reposed there. The origination of the idea is probably pagan or Jewish. Their extent has to all appearance been much exaggerated, but even 400 miles of underground galleries must fill us with no little amazement, and the visitors with a great deal of fatigue.

SIR,—Will you please inform me whether the Reformers intended the *prayers* of the Church services as well as the Canticles to be *sung*, and if so, what provision they made for this purpose?

CURIOSUS.

Ans.—They so intended, and the Litany was published by the King's Majesty in A. D. 1544, to be "*said or sung*" etc. The music set to it was that used for the Litany in pre-reformation times, and in use in many of our churches at the present day. In 1549 all the remainder of the first prayer book of Edward VI. was set to the ancient plain song music of the former Latin services, modified and adapted to the words of the translations and compositions of the reformed book, by John Merbecke, under the supervision of the Archbishop of Canterbury, and with the Royal sanction published *cum privilegio* under the name of "The Book of Common Prayer, Noted."

SIR,—Can you explain (1) why the publication of Banns of Marriage is so very seldom heard in our churches? (2) By whose authority is the usual license issued?

Ans.—(a) Because of a desire for privacy. (b) The convenience in other ways of the license. (c) Rubrics count for nothing with some of the laity. (d) The laity have not been thoroughly instructed in the Rubrics and reasons for them.

NOTE.—In those churches where the congregations are instructed in the Rubrics, it is a very common occurrence to hear the Banns of Marriage published for people of all stations.

2. By the authority of the Lieutenant Governor of the province through his deputy, *ad hoc*, who is the Deputy Provincial Secretary, exercised under the statutes.