

THE LATE REV. CHARLES LOWDER.

A BIOGRAPHY has recently been published of this eminent worker for Christ, which has produced a great sensation in the mother country, and has very largely increased the sympathies of Churchmen with the cause in which he was enlisted, and with the holy work in which he was engaged. He was born 1820, was educated at King's College School, and was an undergraduate at Exeter College, Oxford; was ordained to work in the diocese of Bath and Wells, and 1851 became one of the curates of the newly erected church of St. Barnabas, Pimlico, an offshoot from St. Paul's, Knightsbridge, especially intended for the poor. The church had been built with all the beauty of ecclesiastical arrangements possible, had a daily choral service and such observances as are now almost universal in churches of a moderate tone, but which at that time the ignorance of the popular mind considered Popish. Seating men and women apart provoked fierce resistance as "contrary to decency and the laws of God and man," and so did the letters Alpha and Omega; which a learned Irish clergyman interpreted as V. M. and took as a proof that the Blessed Virgin Mary was there worshipped! In the Lent of 1856 Mr. Lowder first went out from St. Barnabas' to offer assistance to Mr. Bryan King, by sermons in a room in a court near Ratcliffe Highway on three nights in the week. It was soon apparent that nothing but a special mission could deal with the poor outcasts in that neighbourhood. All the elements of degradation, poverty and improvidence, drunkenness and uncleanness, robbery and violence, ignorance and unbelief were active—a whole parish in which many of the most 'respectable' found their interest in supporting vice, while the police were both unable and unwilling to interfere. Clergy who had begun to aid in the work gave it up as hopeless, and the deep impression he felt that it could not be left undone brought Mr. Lowder into the field. A moderately sized house, but in bad condition, standing in a little court, was secured in Calvert Street, Mr. Lowder was appointed curate by Mr. King to the parish church, and the work of his life began. It was not by what are called popular qualities that Mr. Lowder's wonderful success was accomplished; but because he was heart and soul devoted to God and to the Gospel of Christ. He felt that he had received a gift which would also be a boon to mankind. He was most tender to the sick and distressed, and had a great love for children. The little pale inhabitants of those dismal courts had in him the kindest and readiest of friends. They would run after him, lift up the corners of his long cloak and crowd under it, so that he would often walk along the street with a little crowd pattering and laughing after him. His boldness and sternness in reproving vice won respect from people who would have treated the attempt to win their favour with rudeness and contempt. The secret of his success was that he gave his whole self. His rest was not below.

His house was in a sickening atmosphere of almost intolerable odors, and was never quiet; for it was the abode of his fellow workers, and the resort of choir boys and men, communicant and confirmation classes; and night was made hideous by the yelling and fighting of the population. A naturally strong and vigorous constitution enabled Mr. Lowder to triumph over these difficulties for a number of years, but at length they undermined his constitution; although this was not till the footing was gained, and the victory of his life was

won. There was soon a small chapel of the Good Shepherd, and the nucleus of a sisterhood, who had a great task on their hands among mothers who confused baptism with vaccination, asking if it would hurt their children, and who feared that the first school excursion was a trap for kidnapping the little ones. A temporary building was the commencement of the future church of St. Peter, and here as well as in the church of St. George the ritual was according to the law of the Prayer Book. The storm at St. George's in the East, it is now well known, was chiefly the work of publicans and other promoters of intemperance and vice, who, from fear of losing their profits, suborned certain lewd fellows of the baser sort to commit outrages. Sunday after Sunday, which carry us back to the sacrilege in the days of the Rebellion. On the 25th September, 1859, finding St. George's church closed, the mob made a rush on the Mission. More than a thousand assembled in Wellclose Square, and attempted to throw Mr. Lowder over the bridge on his way from St. Peter's church, but his friends mustered strongly, made a cordon at the entrance to the bridge, and held it till he had gained the Mission House. After a short interval, all opposition died away. It had come to be felt that men laboring like Mr. Lowder and his colleagues were the best judges of the fittest means to gather worshippers, and that to hinder such a work as theirs, would be to aid the cause of Satan. One great step was gained in the cholera times, when the people's confidence was thoroughly won. No wonder the miserable "Church Association" failed to find more than one "aggrieved parishioner" to institute a prosecution; and he failed them! But Mr. Lowder's work was nearly done, and he was visibly a broken man both in the church and streets on the Good Friday of 1880. On the first of August he took the children to Walthamston in nineteen vans, and is well remembered amusing himself with the children, while they were singing an extemporized triplet as an expression of their affection for him. The next day he went to the Continent, and among other things did some mountaineering in Bavaria; but being suddenly taken ill with internal inflammation, died on the 9th September, 1880.

NOTES.

HATCH'S HAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.
BY REV. CANON CARMICHAEL.

MR. HATCH ON CLERGY AND LAITY.

MR. HATCH's chapter on "Clergy and Laity" may be summarized thus:

The distinctions in the early Christian Church were not based on mere official positions, but on "gifts." "Ruling" was a gift in no degree greater or less than the gift of "healing," all gift bearers being on the same level. Through various causes however, such as extension of Church membership, love of order, and an ever-growing analogy between the Christian and Mosiac dispensations, the ruler was elevated into an unnatural prominence, and other gift bearers were gradually excluded from ecclesiastical functions, that in earlier years they fulfilled as a matter of course. Thus arose the distinction between clergy and laity, the breach becoming wider as centuries rolled on.

Three points call for notice in connection with these statements.

1st. Mr. Hatch holds that the distinctions mentioned by St. Paul were distinctions of "gifts," not of "office." I would answer this by quoting that Mr. Hatch appears to have a natural shrinking from a few texts of Scripture.

"These things command and teach." 1 Tim. iv. 11.

"Charge them that are rich in this world, that they be not high-minded." 1 Tim. vi. 17.

"Be instant in season, out of season; reprove, rebuke, exhort." 2 Tim. iv. 2.

"For which cause rebuke them sharply, that they may be sound in the faith." Titus i. 13.

"These things speak, and exhort, and reprove with all authority." Titus ii. 15.

"A man that is a heretic after the first and second admonition reject."

Now the gift of "healing," was undoubtedly a personal gift. One possessed of this gift, as a physical power bestowed by the Holy Ghost, would in the nature of things exercise that gift as the Spirit moved him. But the "ruling," "directing," "rebuking," gifts of Timothy and Titus were plainly subject to the official authority of the Apostle, in other words, the rejection of the heretic by Titus, after a second admonition, did not proceed from the fact that the Spirit directly and personally then and there moved him to reject him, but because the Apostle authoritatively instructed Titus to reject. The Apostle spoke with the authority of a superior in office, and Titus as an official exercise his "gift of ruling" on the lines that his Apostolic master commanded. Thus I hold that there must have been a difference between "ruling" and "healing." "Healing" was plainly personal, intuitive, and directly miraculous, whereas the ruling of Titus was that of the exercise of a divinely given talent, under the direction and guidance of a superior officer.

This distinction of office is seen very clearly in another well known passage. Thus when Paul and Barnabas came to Jerusalem they were received by three distinct classes constituting one body—the Church—the Apostles—the Elders. The result of this reception was, that three distinct classes uniting together as one body, in a letter to the brethren at Antioch, which letter began thus: "The apostles, and elders, and brethren, greeting, unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia, etc." Now here I claim that a marked distinction is made between the gifts possessed by the rulers or elders, and the scattered gifts diffused thro' the general congregation of "the brethren." The owners of the former are placed next to the Apostles, as officers, or men in authority, whereas no discriminating notice is taken at all of direct miraculous gifts possessed, no doubt by a great many of the brethren.

Again, the fact that the elders or rulers were maintained by the offerings of the brethren, and that the apostle insists that they had a positive right to such maintenance, marks them off as a distinct class from the members of the Church, and also from those who were specially blessed with other gifts. For in no case does the apostle say "that the Lord had ordained that those 'who healed' should be supported by those who were restored," or that those who spake with tongues should live on the offerings of those who heard the tongues. This command was solely given with regard to those who preached the Gospel—to those who elsewhere were ordered "to instruct the ignorant," "to confute the gainsayers," "to warn the unruly," and "to take heed of the flock over which the Holy Ghost had made them overseers."

Again, the gifts of healing, of tongues, of prophecy, of interpretation, of discernment of spirits, were, as far as we can learn, the result of the direct work of the Holy Spirit on individuals, altogether apart from apostolic interference, though the exercise of such gifts were plainly subject to apostolic criticism. But the offices which were the result of gifts of ruling, were transmissible offices, a fact that can in no sense be claimed for other gifts in their nature far more wonderful.

Finally, it was plainly the will of God, that ruling and ministrations should remain as permanent gifts in the Church, whilst the more startling gifts of a miraculous nature should cease to be. The wonderful gifts fade out of our sight with the apostolic age; whilst the talents or endowments consecrated by apostles to the service of God, created at once, deathless orders of ministry, because transmissible for all time.

As to patristic evidence of the marked distinction between rulers and ruled, clergy and laity, I need only refer generally to the epistles of the apostolic fathers, Clement, Polycarp, and Ignatius, (a) but as Mr. Hatch styles Tertullian (A.D. 192) "the greatest theologian of his time," and claims him as holding like views with himself, I will give a few well known quotations from his writings.

"It is customary (he says) among heretics to confound the office clergy and laity together; they make one a bishop to-day, and another to-morrow; to-day a deacon, and to-morrow a reader; to-day a presbyter, and to-morrow a layman." (Tertul. de Prescript. e. 41).

"The chief priest which is the bishop has the right of giving baptism. Then presbyters and deacons, not, however, without the authority of the bishop, etc. From another point of view even laymen have the right." (de Baptismo xvii) (a) Clem. Epis. l. c. 1. cc. 40. 41. Ig. ad. Polyc. c. vi.

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