

the need in the parish where he is appointed to serve."

The Bishop of Gloucester and Bristol seconded the motion, which was agreed to, after a brief discussion.

WHY WE ARE CHURCHMEN.

(A Farewell Sermon to the Diocese of Qu'Appelle by the Hon. and Right Rev. Dr. Anson.

"Be ready always to give an answer to every man that asketh a reason for the hope that is in you."—1 Peter iii. 15.

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16.

(CONTINUED.)

2. But in addition to this fundamental reason, there are many others. We may say that we are Churchmen because by her continual repetition of the Creed in all her acts of public worship, and by her round of fast and festival commemorative of all the events of the Saviour's life on earth, our Church witnesses to and for "the faith once delivered to the saints," and maintains a pledge for the continuance of that faith in all members of the body, in a manner impossible for long amongst those who have discontinued these Catholic usages. True, the spirit of that which they inherited from their forefathers may long survive, and where they are brought into close contact with the old Church, a large measure of that Church's teaching overflows its borders, and Christmas, Good Friday, Easter, Whitsunday, with all the glorious truths that each severally commemorates are acknowledged and kept in remembrance, even though such celebrations of times and seasons are nominally repudiated.

3. Once more, the Church while maintaining, with the utmost strictness, the necessary Articles of the Catholic Faith, is really more broad and comprehensive than any other body of Christians.

It is often, indeed, alleged that the Church—at least those who maintain what are undoubtedly her true principles, and speak boldly of the sin of those who separate from unity—is narrow, bigoted. But this is altogether a misapprehension of terms. The question really is, "Are the terms of Communion that she requires narrow?" "Was there any sufficient cause to prevent those who separated from her joining in her worship?" It is absurd, it is utterly misleading (as it would be at once recognized to be in any other society, say, e.g., the Free Masons or the Foresters) for those who refuse to continue in the membership of a society to which they originally belonged and break off from it, and endeavour to form another society with similar objects, to charge the members of the original society with narrowness and bigotry if they do not acknowledge those who have voluntarily gone out from them as still parts of the same society, and their officers as having the position of officers in the old society. Surely the answer would be evident in the case of any other society, "It is you, not we, who are narrow-minded, because on account of something you deemed necessary you refused to continue with us." Men often speak in this matter as though all religious bodies had a common origin in the days of the Apostles, had, therefore, an equally valid commission, and were, therefore, like "different regiments in an army," as it is sometimes said, instead of having broken off at various times from the One Body which was originally constituted, and, therefore, being more in the position of mutineers, with self-constituted leaders, from the one army. And as regards the wideness of the terms on which

any one may be a member of this body, we may fearlessly ask "Where is the religious body that calls itself a Church that requires, as our Church does, nothing more as the terms of full Communion with it than the confession of the Catholic Faith in the objective terms of the Creed?" It must be remembered that while the Church imposes the acceptance of the Thirty-nine Articles as the standards for the teaching of her clergy, these are in no way imposed upon the laity.

It is, indeed, not infrequently brought as a reproach to our Church that she is patient of such wide difference of ritual observance, and that she can tolerate even in her ministers men of such widely different views on doctrinal subjects, as, e.g., Simeon, the great leader of the Evangelicals, Dr. Pusey, and Frederick Maurice. But if these men all held firmly, as they did, the fundamental Articles of the Faith as embodied in the Creeds, and only differed on comparatively minor points, points that have never been determined authoritatively by the voice of the undivided Church, is it not an honor rather than a reproach that the Church should acknowledge them? Sectarianism is essentially narrow and exclusive. Catholicism is essentially broad and inclusive, defining only what is necessary for the maintenance of the "faith once delivered to the saints."

4. Again, the Church offers a dignified and reverent and reasonable form of public worship. Worship and instruction are two entirely distinct things, though they are too commonly confused. Worship, as worship pure and simple, is almost entirely lost sight of in bodies separated from the Church, whose members meet together for mutual edification and instruction, but scarcely for worship. Worship, strictly speaking, has nothing to do with the improvement or the benefit of the worshipper. It is simply the offering to the God of heaven of acts of common and united prayer and praise, and thanksgiving; and it is most perfect as the worshipper is most forgetful of self and absorbed in the adoration of God. But for acts of united prayer, forms are as necessary as for acts of united praise. And the forms used in our worship have been sanctified by the use of faithful worshippers for many centuries, in some cases almost from the beginning of the Church.

5. Once more, and lastly, this Church of ours, Catholic and yet Protestant (for it is an entire mistake to suppose that these terms are in any way antagonistic or opposed. The term Protestant strictly is opposed to that which is merely Roman and not Catholic), Catholic, for she is that first and essentially, it is the name of honor by which the old true Church was ever distinguished in ancient times from all that was merely local, novel, schismatic, or false, it is the name by which we still profess our allegiance to the Church in all our Creeds and prayers. Catholic, as holding whole and undivided the Catholic Faith once delivered to the saints, and abiding in the Catholic Unity of the One Body founded by Christ on His Apostles and Prophets, and possessing the heritage of a succession of ministry deriving its commission in unbroken continuity from Christ Himself. Protestant, as protesting against all the additions to the Faith whereby the Church of Rome has departed from that which is truly Catholic—offers the chief hope for the reunion of divided Christendom. As a great ultramontane Frenchman (an ardent adherent of the most advanced claims of the Roman Church), Count de Maistre, long ago said: By her historic continuity on the one side she can stretch forth a hand to the old historic Churches of Catholic Christendom, while on the other hand, by her purity and simplicity of doctrine, she can touch those who are furthest removed from those Churches, and may in the end, when men begin to be wearied as there are many signs that they are beginning to be wearied, of the strife and contentions among Christians, and ashamed, as in time they must

be ashamed, that they who are brethren in Christ cannot kneel together and partake of the one blessed Sacrament of our Redemption together—be the means, in God's hands, of drawing these separated members of the one true Body of Christ together, so that there may be once again, as there was in the beginning, one Lord, one Faith, one true fellowship of Christian people.

Such, brethren, are the reasons which you should have for the hope that is in you for being what you are—Churchmen.

Prize the privileges that you have. Let others see and know that you really believe that we have that in our Church which in all its fulness cannot, I hesitate not to say, be found elsewhere. Be ready always, boldly (and it does sometimes require moral courage), and clearly (and it requires a little care and study to do so intelligently), to tell men that you are a Churchman, not by mere chance, but by conviction, because it is "the old path," and "the good way" of God's appointment, where you do indeed "find rest for your souls." Rest, because in her Communion you have certainty; certainty that you are in the Communion which Christ founded, and of which He said, "The gates of hell shall not prevail against it;" certainty that you have "the Faith once delivered to the saints," whole and undivided; certainty that you have valid Sacraments administered according to the Ordinance of Christ; certainty that you "abide," as did the early Christians, "in the Apostle's doctrine and fellowship, and in the breaking of bread, and in the prayers." Show, then, that you value the privileges that you have, by speaking up for your Church if ever she is assailed or misrepresented, by your self-denying offerings for her support in all ways that those offerings are needed, by your active labors of love on her behalf, in whatever way you have gifts to help her, but above all compass her with your earnest, faithful, intercessory prayer, for the faithful "prayer of the righteous man availeth much."

"Christ," we are told, "loved the Church," not merely individual souls, but "the Church, and gave Himself for it," and assuredly all who have His mind must, therefore, also love that Church, and in their measure, and according to their several powers and opportunities, "give themselves" for her.

Brethren, beloved in the Lord, I now commend you to God and to the power of His grace. May He make the Church of this Diocese abundantly fruitful in every good word and work. May He establish, strengthen, settle you, and make you that ye may abound in all that shall bring glory to His holy Name, that so ye, too, in your own souls, and in all that pertains to you, may receive abundantly the blessing given to the loved of God.

THE Bishop of Chester, in a letter to the clergy of his diocese with regard to Confirmations says, while none should be presented, who are too young to understand the nature of the ordinance, it should be remembered that Confirmation is a means of preventing grace, and he commends to their consideration what George Herbert says in "The Country Parson," about the age of admission to Holy Communion: "The time for one's first receiving is not so much by years as by understanding; particularly the rule may be this—when anyone can distinguish the sacramental from common bread, knowing the institution and the difference, he ought to receive, of what age soever; children and youths are usually deferred too long under pretence of devotion to the sacrament, but it is for want of instruction, their understandings being ripe enough for all ill things, and why not for better?" His lordship also suggests that the girls should be simply dressed, and that their caps or veils should be without frilling.