

rogative of offering God sacrifices which could win His gifts and favours; but it is a grave mistake to suppose that any such teaching is common in the Anglican Church to-day. "Each individual member of Christ's Body holds personal communion with the Divine Head, and the difference between clergy and laity—to use the words of Liddon—is not a difference in kind, but in function."

But why not let each congregation select the best man they can find—one whom they know to be upright, and in whom they have confidence—and let him act as their priest and mouth-piece, without going through the formality of ordination? Simply because the ministerial authority is not from men but of God. The qualifications are not merely moral fitness for the office and a good education, but first of all, authority and commission to act in God's name, and to dispense His grace. If those who are called to this holy office are to minister the sacraments which Christ has given to His Church, so that the outward and visible sign becomes instinct with inward and spiritual grace; this can be by no power of their own, nor is it the result of personal holiness on the part of the minister. It is by the *grace of ordination*.

So throughout the New Testament we find the ministry spoken of as a *gift*. "He gave some apostles, some prophets, some evangelists, some pastors and teachers," "Take heed to the ministry, which thou hast received," "Neglect not the gift which is in thee," "Stir up the gift of God which is in thee by the putting on of my hands," "As every man hath received the gift, so minister the same." And in order that men may be assured that God's commission is truly given, the grace of ordination is not imparted by the secret working of the Holy Ghost; but publicly, in sacramental form, through the laying on of hands of him who has authority to confer it.

In all lands, in every age and in all branches of the Church, it has been essentially the same; and we believe that, in this solemn service, He who promised to be with His Church always, even to the end of the world, still works, and gives to the candidate enabling grace for the work of the ministry, just as truly as He did when St. Paul, by the same ordinance, imparted that grace to Timothy.

It is not a gift for personal edification—to make the recipient a better man; it is to be used for the benefit of those amongst whom he exercises his office—"for the work of the ministry, for the edifying of the body of Christ," looking ultimately to the end for which the Holy Ghost was given and for which the Church exists, namely, "the perfecting of the saints," to the glory of God.

It is this gift which gives efficiency and validity to the holy ordinances ministered by him who has received it, so that he can say, "Not I, but Christ which worketh in me." It is true that God may work, and apparently has worked and does work through others not in the same way empowered and commissioned. We cannot limit the workings of His Spirit. But it is in the channels which He has Himself marked out, we can alone be certain that His grace will flow.

To return for a moment to the analogy of the body. It may be noted that to some extent the functions of the regular organs may be supplied by other means. The hand may make signs to serve instead of the utterances of the tongue; it is possible to convey sounds to the brain through the medium of the teeth, instead of through the ear; the body may receive nourishment through the skin, instead of through the mouth; but it is only when the regular organs fail that we seek to have their functions thus imperfectly supplied.

If there have been times when the organs of Christ's mystical Body have failed to perform their proper functions to the edification of the Body, and men have sought in irregular ways to have those functions supplied, do not think it strange if God, in His goodness, has in some degree given them that strength and refreshment which they sought. "Enviest thou for my sake?" said God's chosen servant Moses, when an irregular manifestation of the spirit of prophecy was reported to him, "would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them."

There is but one thing more which I would set before you; and that is the duty, which reverence for the things of God enjoins upon you, of holding those who are called to this ministry in high esteem for their office's sake. If the building in which God is worshipped should be honoured because it has been consecrated to His service and hallowed by His special presence, so also those who are dedicated and consecrated to the sacred ministry of His Church, through whom God ministers to you the treasures of His grace, should be held in reverend esteem.

See that you always uphold their honour and do nothing to lower them in the eyes of others or to make them forget their sacred calling in the distractions of worldly cares and pleasures. Remember how our Blessed Lord identifies Himself with

ministers when He says "He that receiveth you receiveth Me," and "He that despiseth you despiseth Me."

As for you, my dear brother, whom God has called to an office of so great dignity and responsibility, there is but little I need say to you in addition to the solemn words of the ordination service. I know you have well considered the greatness of the office, which seemed to St. Chrysostom of old so awful that he fled and hid himself when he thought of his own weakness and unworthiness to receive it. There are trials and disappointments and perplexities of various kinds ahead of you, which will call for the exercise of all the gifts which God has given you. It is only by realizing your own weakness and leaning upon His strength that you can attain any measure of success. Be assured, however, that the charisma (gift of grace) which you this day receive will enable you, if you rightly use it, to fulfil your ministry. But exercise too those other gifts which are already yours by virtue of your confirmation, for the perfecting of holiness. You can hardly teach your people the way of godliness if you have not made good progress in that way yourself. Chaucer has well said:—

"Wel oughte a preste ensample for to give
By his clemensse, how that his scheep schulde lyve."

Whatever else you may be, remember always that you are a man of God. Try to increase ever more and more, by prayer and meditation, in the knowledge and love of God. Count it a light thing—or rather a dangerous thing—to be popular, but "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

HANTSPOUT.—The Avon deanery held a meeting of their chapter on St. Andrew's Day in this town. The clergy participated in a missionary meeting held in St. Andrew's Church on St. Andrew's Eve. Shortened evensong was said by Rural Dean Axford, after which addresses were delivered by the Revs. K. C. Hind, rector of Wolfville, on "Missionary work essential to the work of the Church"; Canon Brock, rector of Kentville, upon "Our individual responsibility with regard to missionary work"; J. Spencer, rector of Rawdon, on "The scope of the domestic field"; and by Archdeacon Weston-Jones, rector of Windsor, upon "Proportional and systematic giving." A collection was taken up for the B. of H. M.

The regular meeting of the chapter commenced with a celebration of Holy Communion at 7.30 on St. Andrew's morning, at which all the clergy present partook. Matins was said at 11 o'clock, the preacher being the Sec., the Rev. J. M. C. Wade, vicar of Aylesford. His sermon was a completely prepared and beautifully worked out exposition of Rev. i. 10, 12, 13, showing the danger of separating Christ from the Church and of concentrating the affections upon either to the disregard of the other, and the benefit to the soul of seeing as the aged apostle in Patmos saw, "in the midst of the seven candlesticks one like unto the Son of Man."

At the business session in the afternoon Canon Brock read a well thought-out and condensed synopsis of Mr. Gore's celebrated Bampton Lectures of 1891 upon the Incarnation, which very much interested the clergy present. A resolution was passed in highly complimentary terms thanking the rector of Windsor and Miss Huntingdon, the sub-editor of the *Hants Journal*, for their eminently successful work upon the *Avon Deanery Magazine*, which had given such entire satisfaction to its many subscribers. A resolution of welcome to the Rev. T. W. Johnston, the new rector of Newport, was unanimously passed. The Rev. Canon Maynard, who was at one time Rural Dean, was present during the day. The meeting adjourned in time for the members to take their respective trains for home in the afternoon.

NEWPORT.—The Rev. T. W. Johnston, until recently rector of Lockeport and Rural Dean of Shelburne, came into residence on the 28th Nov., as rector of Newport and Walton. Several improvements in the rectory have been made in readiness for its new occupants.

WINDSOR.—A very happy hour was spent by the St. Andrew's Brotherhood Chapter of this parish on the evening of St. Andrew's Day, when the officers of the past year were re-elected and other business transacted. Five new subscriptions for the *St. Andrew's Cross* were received. Mr. C. S. Wilcox, the director, will leave town in a few days to undertake deputation work on behalf of the Board of Home Missions of the diocese in the deanery of Lunenburg, in conjunction with the Rev. Dyson Hague, rector

of St. Paul's, Halifax. It is hoped the example set by this self-denying layman will be caught up by many of our efficient Churchmen in other parts of the diocese. This chapter of the brotherhood has only been in existence for about seven months, but it has proved itself already a power for good in the church of this town.

FALMOUTH.—Thanksgiving services, all well attended, were held here on the 23rd, in three out of the four churches of this parish, viz., the Parish Church, Mill Brook and the Forks. Collections were taken up in each on behalf of King's College, a student of which, Mr. Simondson, took the service at the Forks.

AYLESFORD.—The spirit of the Yarmouth Missionary Conference has spread to this parish. A well attended meeting was recently held in which the various interesting and important points made at the conference were enlarged upon by the vicar. The people were much interested and practically asserted as much by endorsing by resolution the proportional and systematic principle of giving. The Tangier scheme is being adopted here as a result.

MONTREAL.

BERTHIER.—The intelligence of the death of Mrs. Sweeny, wife of the Rev. Dr. Sweeny, Toronto, was received with the deepest sorrow in this place, the deceased having been greatly loved by all who knew her. Mrs. Sweeny had been in feeble and declining health for the past two years. A year ago, after spending a few weeks with her esteemed parents in Berthier, Mrs. Sweeny, accompanied by her devoted husband, went to California, hoping that the mild and genial climate on the Pacific Coast would restore her to health. Her illness, however, proved fatal, and she quietly and peacefully fell asleep in Jesus on Thursday, Nov. 23rd, 1898. The body of the deceased was brought to Berthier, as also was that of her dear little boy who died of diphtheria at Toronto, and were interred together on Friday, the 1st Dec., amid the profoundest sympathy and regret. The impressive funeral service of the Church of England was conducted by the rector (Rev. J. W. Dennis) assisted by the Rev. E. McManus of Montreal. The special hymns sung by the choir of which she was a member for many years before her marriage, were: "How bright these glorious spirits shine," "Brief life is here our portion," and "O Paradise, O Paradise!" As the coffin, which was covered with a profusion of flowers, some of which had come all the way from California, was borne out of the church, the choir sang "Nunc Dimittis," the effect of which was most impressive. The service at the grave was read by the rector. On Sunday morning special hymns were sung, and the sermon preached by the Rev. Mr. Dennis was based upon Revelations 22nd chapter, 4th verse, "And they shall see His face."

ONTARIO.

DEANERY OF STORMONT.—A meeting of the clergy of this deanery was held on Wednesday, November 29th, at the rectory, Iroquois, for the purpose of organizing a Rural-Decanal Chapter. Besides the Rural Dean (Rev. R. L. M. Houston), who presided, there were present the Revs. M. E. Poole, Williamsburg; C. E. Sills, South Mountain; E. S. Anderson, Morrisburg; R. W. Samwell, Osnabrock and Moulinette; and L. B. Stephenson, curate Holy Trinity, Corawall. In opening the meeting the Rural Dean welcomed the clergy to Iroquois, and spoke of the benefit they would all derive from mutual counsel and co-operation. After a declaration of membership had been signed, the Rev. R. W. Samwell was elected secretary. The consideration of the constitution was deferred until the next meeting, the drafting of the same being left in the meantime to the Rural Dean and the secretary. After the preliminary business had been transacted the following practical matters were decided upon: (1) A *Rural-decanal conference* of clergy, churchwardens and lay delegates, to be held at Morrisburg on May 2nd, the day following the next meeting of the chapter. In addition to an address by the Rural Dean, the subject for discussion will be "Sunday School Work" and "Lay Help," to be opened with papers by the Revs. L. B. Stephenson and C. E. Sills respectively. Special services will be held on the evening previous to and following the conference. At the former the Rural Dean was requested to preach, and at the latter addresses will be given on "Proportionate and Systematic Giving," and "Worship." (2) *Circulation of Church Literature*. On this subject the chapter unanimously passed the following resolution: "That this chapter approve of a scheme for the appointment of an inter-diocesan travelling agent of the Society for Promoting Christian knowledge." (3) *Deanery Magazine*. The chapter resolved to undertake, if possible, the publication of a deanery magazine, and the secretary was requested to draw up

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