

## V.—CLERGYMAN'S STIPEND.

Local contributions towards the maintenance of the church and its services shall be collected by the churchwardens, through the medium of the offertory, if possible. The clergyman's stipend shall be a first charge, and shall be paid directly and promptly every month.

## VI.—SPECIAL OFFERTORIES.

I hereby appoint the following special offertories for the days or seasons assigned them respectively, and request that they be forwarded with the least possible delay to the Diocesan Treasurer, D. Kemp, Esq., Synod Office, Merchants Bank Chateaus, Toronto :

- (1) Epiphany—Foreign Missions.
- (2) Fourth Sunday in Lent—Algoma Mission Fund.
- (3) Good Friday—The Jews.
- (4) Ascensiontide—Domestic Missions.
- (5) Thanksgiving — Superannuation Fund.
- (6) Christmas—The Clergyman.

Offertories on the occasion of the Bishop's visitation may be applied to local church purposes, on the condition that the foregoing regulations are being complied with.

## VII.—REPORTS.

The Bishop desires to impress on the clergy the necessity for carefulness in filling, and promptness in forwarding, the blank forms of report required quarterly and annually, whether (1) to the Rural Dean at Easter, or (2) "S.P.G." quarterly, and (for statistics) annually, or (3) to the "C.C.S." semi-annually. In the case of the two latter, the grants made by the societies are conditional on the return of these reports to the Bishop by the date specified on each respectively.

## VIII.—EPISCOPAL ACTS.

The Bishop will not baptize, marry, administer the Holy Communion to the sick, or bury, in any organized mission where there is a resident presbyter, save in very exceptional cases, and at the special request of such presbyter.

### The Continuity of the English Church.

The learned and saintly Bernard Gilpin, rector of Houghton-le-Spring, in the bishopric of Durham, known as the Apostle of the North, is a witness to the unbroken continuity of the Church of England during the Reformation in the

sixteenth century. He had often to find fault with extreme men on both sides, and yet was able to serve as a parish priest during the reigns of Edward VI., Mary, and Elizabeth, without forfeiting his reputation as one of the most honourable and conscientious men in England. No new creed was added to those which had been recited for centuries, and men were not bound in conscience to accept the private views of Crammer on one side, or of Gardiner on the other. We have full permission to cite the following important statement made by Lord Selborne, twice Lord Chancellor of England: "For myself, I am entirely of Bernard Gilpin's mind. To me all such differences of ritual as those between the first and second Prayer Books of King Edward's reign seem to be of no importance whatever with respect to either faith or practice. And, as I cannot hold that a man ought to separate himself from the communion of the Church to which he originally belongs, on account of popular errors, either of teaching or of practice, which the Church has not made its own by any formal act to which its members are required by its public authority to assent, I think conformity in Queen Mary's reign, before the decrees of the Council of Trent had become binding upon the Roman Communion, was not inconsistent with fidelity to the truths, with which some of those decrees were at variance."—[From a letter to Rev. G. H. Ross-Lewin, Vicar of Benfieldside, dated September 1st, 1892.] The creed of Pope Pius IV. was not drawn up until several years after the accession of Queen Elizabeth, and has never been received by the Church of England. Our Church sent no representatives to the Council of Trent, and was not bound by its decisions. The instruction "Concerning the Service of the Church," which follows the Preface to our Prayer Book, together with that "Of Ceremonies, why some be abolished and some retained," shows us how our Reformers never dreamt of attempting to found a new Church. We read, "The service in this Church of England these many years hath been read in Latin to the people." or again, "And whereas heretofore, there hath been great diversity in saying and singing in Churches within this realm; some following Saltsbury Use, some Hereford Use, and some of the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use." We may refer also to the Preface to the

to the Ordination Services, and indeed to the whole Book of Common Prayer. The unbroken continuity of our Church was not a new discovery of the Oxford tract writers. Archbishop Usher, one of the most learned men of his time, preaching before King James I. on the 20th June, 1624, could say, "We bring in no new faith nor no new Church. That which in the time of the ancient Fathers was accounted to be 'truly and properly Catholic,' namely 'that which was believed everywhere, always, and by all,' that in the succeeding ages hath evermore been preserved, and is at this day entirely professed in our Church." His successor, Archbishop Bramhall, declared that "we do not challenge a new Church, a new religion, or new Holy Orders; we obtrude no innovations upon others, nor desire to have any obtruded on ourselves; we pluck up the weeds, but retain all the plants of saving truth." Still earlier, an English traveller of high character—Sir Edwin Sandys—writing in 1599, tells us how intelligent Roman Catholics on the Continent were impressed by the conservative character of the English Church. "No Luther, no Calvin, the square of their faith. What public discussing and long deliberation did persuade them to be faulty, that taken away, the succession of Bishops and vocation of ministers continued, the dignity and state of the clergy preserved, the honour and solemnity of the Word of God not abused, the more ancient usages not cancelled." ["Relation of the Religion used in the West part of the World," by Sir Edwin Sandys.] Earlier still, the same Convocation of 1571 which enforced clerical subscription to the Articles [which are not of the nature of a creed, and may not be compared therefore with that of Pope Pius IV.], declared, in its instruction to preachers, that "nothing was to be taught as a matter of faith religiously to be observed but that which was agreeable to the Old and New Testaments, and collected out of the same doctrine by the ancient Fathers and Catholic Bishops of the Church." This canon has been frequently cited by the great writers of the Church of England; we come upon it at every turn. The learned French writer known as Ferdinand Dalbus has recently shown what erroneous views were held by some men of high position in the Church of Rome at the time of the Reformation. Many of the Continental Reformers, too, held strange opinions, and it was the wisest course to follow the advice of