

*Member elect.* I will try, God being my helper.

*Warden.* I declare you one of the members of the Court of Enquiry of the Guild of Saint John the Evangelist.

XI. *Badges.* 1. The Member's Badge shall be a cross suspended around the neck with a purple ribbon, and shall be presented to the member at his admission.

2. The Associate's Badge shall be a dark blue ribbon with the name of the Guild thereon, and shall be presented to the associate at his admission.

3. The Officer's Badge shall be a red ribbon with the initials of the Guild and a cross thereon.

XII. *Fees.* 1. All Members and Associates (except in cases provided for) shall contribute to the funds of the Guild, and Honorary Members shall be invited to donate an offering at least yearly; non-resident Members shall not be required to pay fees.

2. If any Member or Associate neglect to pay his fees, and has become six months in arrears, having been notified by the Bursar to that effect, he may be suspended or expelled, if the Guild think it advisable to do so, by a two-thirds vote at a Chapter Meeting.

XIII. *Violation of Constitution, By-laws, Rules, etc.*

If any Member or Associate be thought to have neglected his duties as a Member or Associate, without sufficient excuse, or seem to have acted in any way contrary to the Constitution, By-laws, Rules, Order, etc., of the Guild, or have committed any immorality to the scandal of the Guild, or has been guilty of any bad conduct, or bad language, or any personalities towards any Member or Members, or Associate or Associates, the Court of Enquiry shall be asked to examine into the case, and they shall make their report to the Guild, when such action may be taken as the Guild may decide upon a two-thirds vote.

XIV. *Change or Amendment.*—This Constitution, or any part thereof, shall not be altered or amended except by three-fourths vote of the members present at a Chapter Meeting, of which change or amendment notice shall be given the members either at the Chapter Meeting before or on the notice calling the meeting at which it is proposed to make such change or amendment.

The Priest's of the Church of St. Luke, Toronto, shall be Chaplains to the Guild.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### The Church of Canada.

SIR,—In your paper of the 12th inst., your correspondent C. A. F. says:—"The point of time in planting the Church in Quebec by the Roman Episcopate is voided by the fact that Cabot, the discoverer of Newfoundland, and the discoverer of Canada, had on board one of his ships a chaplain of the Church of England, and was the means, under God, of bringing to Canada (before Romanism), the Gospel of God on 'historic' lines."

Will C. A. F. please have the kindness to inform me from what source he derived his information about Cabot's chaplain?

Nov. 24th.

P. TOCQUE.

### The Church and the Labouring Classes.

SIR,—There are one or two points in the letter of "Enthusiast" which I should like to enforce.

1. "But this gospel must be preached by priest and layman both." Quite so, "Enthusiast!" A whole army of laymen must go to work, and we "priests" must understand that God calls his prophets, and if we do not find room for them in the Church, they will find room for themselves outside of her. I have the honour of knowing Major Mayne, and know his mind on this matter. He is whole souled for the people, and is capable of "reaching down" to them from our own perilous height of diabolical respectability, while at the same time he has no wish to infringe upon the "priest's" office. 2. "But let the Church also preach to the rich the gospel of a regenerated brotherhood in Christ." The time has gone by for Church of Englandism. We must be Catholic in its best sense. Whatever social distinctions the world feels necessary for the protection of class interests, and it may be that such distinctions are necessary, yet the Church Catholic must know nothing within her borders but brotherhood in Christ, if she expects to reach the masses. We are all one

in Him. 3. "Who are not afraid of the false cry of socialism, etc." Socialism is growing, and it will be here to stay as time rolls on. God help the Church if she does not see this sign of the times! Men are binding themselves together by every appeal to the social instincts, and if we do not set Christ at the head of humanity, false prophets will place the devil there, and the gospel of dynamite will be an awful experience. The world is quietly forcing the Bible out of its legislation—out of its education—and it is time that the Church, with no faltering step, should take up Christianity, and by Christianity I mean Christ. Not hair-splitting on questions that concern nobody but the hair-splitters. These are grand Catholic truths—truths from the throne of God—these, and not men's opinions and theories on truth are given to raise fallen humanity. I know, from painful experience, that any man who would rouse the Church to Catholicity must bear the lash of criticism, but keep at it, "Enthusiast!" It is dogged that does it!"

ALFRED OSBORNE.

### A Missionary Post Since 1801.

SIR,—Ninety years ago, what is now the pretty village of Philipsburg, charmingly located on Missisquoi Bay, an arm of Lake Champlain extending into the Eastern Townships, witnessed the first planting of Church of England services east of the Richelieu, by an eccentric missionary who always slept with loaded horse-pistols under his pillow while making frequent tours through the adjacent parts proclaiming the Gospel of Peace. When the Seigneur of St. Armand was finally divided into East and West Parishes by the corrected issue of Royal Letters Patent, August 9th, 1834, during the Earl of Dalhousie's administration, nearly all the original records remained the treasured possession of the West Parish, at the headquarters of the original missionary. From the Act of Authentication of the first of the series notice the following:—"This book

was this day presented to me, the Hon. Arthur Davidson, one of the Justices of the Court of King's Bench for the District of Montreal, by the Rev. James Tunstall, minister of the Protestant congregation at St. Armand, to serve as a Register," etc. "Montreal, 20th Jan., 1801." Few Protestant Registers of civil status within this Dominion go farther back. The bedside of an aged Irish Churchman furnished an amusing illustration of the use of the term "Protestant" in this connection. Asked whether a friend of his was a Protestant, he replied, "He's not, your riverince; shure he's a rale Presbyterian." So greatly were the early settlers divided on points of doctrine by wandering preachers of rival denominations, that common ground of agreement seemed only to be found in the almost universal article of belief and practice, "The One Thing needful is—Dollars and Cents." The more sober-minded were ready to turn from the interminable dissensions of private opinions to the simplicity of the Undivided Faith, whenever it should be fully presented. The Hon. and Rev. J. Stewart, shortly after coming to St. Armand in 1808, writing home to his mother, the Countess of Galloway, says: "The people are worse in appearance or manner, than in reality or principle. They have been more out of the way of true religion and inattentive than adverse to it. In short they suit my object—to be useful to them and the Church. With a population of 40,000 the Eastern Townships waited until 1809 for the erection of the first church. In that year a wooden structure was put up at Frelighsburg. A second followed after a few months in the western part of St. Armand near Philipsburg. The Frelighsburg church has since been replaced by the Bishop Stewart Memorial at a cost of \$14,000. The Western church has a singular history. Built two miles away from the village in compromise to contending factions, the location proved a mistake from the first. One stormy Saturday night, 22nd April, 1843, a tremendous gust entering by the base, filled and forced the spire upwards high in the air like an immense balloon, and turned it completely over end for end, causing the point to come down first and pass right through the middle of the roof and floor deep into the ground. Next morning there stood the steeple calmly pointing its finger downward to hades, and leaning its base against the front of the gallery. Thus unceremoniously overturned by the powers of the air, the old timbers were brought down to the village and used in the framework of the new church. Hence the sad state of the present building—rotten beams in a comparatively recent structure. So badly settled and decayed are some of the main stays, defective and unstable the walls and foundation, that the building has been condemned by practical men as beyond repair. Shall this old missionary post be abandoned, or re-built by questionable methods? The Lord Bishop writes:—"The church at Philipsburg is sorely needed, and I strongly endorse the principle adopted of simple reliance upon the Offertory for its erection." While those who recognize this plan as in accord with the teaching of the Word

of God may be courteously invited, none will be urged, to aid the humble undertaking "In His Name."

F. A. ALLEN.

I earnestly commend the above.

W. B. MONTREAL.

Montreal, 17th Nov., 1891.

## Notes and Queries.

SIR,—When the church-wardens hand the offertory plates to the clergyman, some congregations stand. Is it right to do so, and if so, why is it not universally done, and why do the Bishops not enforce it?

CHURCHMAN.

Ans.—There is a clear instruction to the church-wardens as to their duty of collecting the alms and other devotions of the people, and reverently bringing the alms-dish "to the priest, who shall humbly present and place it upon the holy table," but there is no direction for the mode of the people's offering. From the use of the phrase "present and place" and the general conception of the whole action, we must infer that it is oblatory, and in order to show the people's direct participation in the action, they will naturally stand. They will stand in fact when they give their coin to God, and stand when the priest offers it all as the people's oblation. But the Bishops are too wise to attempt any coercion, which must inevitably fail, and there are "many men, many minds" in a free country like ours. There is no reason why the practice should not be universal, and the use is probably increasing now, but it must be left to individual and congregational feeling and custom, not Church law, must rule the day in such a matter. We think it right as a matter of feeling and religious propriety, but it is not wrong to act otherwise.

SIR,—In answer to a question in last week's CHURCHMAN in St. Luke v. 21, there occur these words:—"It is not true that God alone forgives sins, and it is not true that God as God forgives sins at all; God the All-just and All-holy cannot forgive." Will you let me ask for an explanation of such language? The naked statement seems to be contradicted by many passages of Holy Scripture. And if it be said there is no forgiveness except through mediation—was any more than this asserted in the words, "Who can forgive sins but God alone." It has always appeared to me that our Saviour did not say this was not the truth—He said it was not all the truth, but (understanding always the forgiveness of sins through mediation) He was not denying statement upon statement of Scripture that God does forgive sins, and where no word of a mediator is mentioned.

WILLIAM CRAIG.

Ans.—We are a little surprised to meet with this objection to our note on St. Luke v. 20-24, but we stated the case in a plain form, because it is theologically true, and might draw attention to the looseness of our popular phraseology. We do not accept the Scribes and Pharisees as competent exponents of our Christian faith, or as genuine defenders of the divine prerogatives, so much as zealots anxious to score a point against our Lord. Jesus did not deign to argue with them by textual niceties, but quietly supplied the complementary truth, as we might say, "through Jesus Christ our Lord." It is evident that the baldness of their assertion by an interrogative was taken by Jesus as a cloud to cover a want of accurate thought, and therefore He supplied the wanting side of the theological truth, as also in act He completed what was wanting in His miracle. In our short reply we compressed as much truth as we could, and did not enter into the quotation of texts. The Scribes and Pharisees could have had but the lowest ideas of mediation, and refused to believe in the Great High Priest. If their one Lord Jehovah was alone, absolute and perfect in all His attributes, He, although the sin could only be done against Him, could not forgive sin. The All-perfect and All-holy could not look upon iniquity, but He could and does forgive through the Son of Man, who is our great Atonement and Atoner. How His Sacrifice had the retrospective force to obtain the forgiveness of even the Patriarchs, we may not attempt to define. Our forgiveness is not procured by the Godhead, but by the manhood in the person of Jesus Christ, as "the Father judgeth no man (to bind or to loose), but hath committed all judgment unto the Son." In our current theology we are losing our grasp upon the Incarnation of the Son of God.

—A man is a great bundle of tools. He is born into this life without the knowledge of how to use them. Education is the process of learning their use, and dangers and troubles are God's whetstones with which to keep them sharp.