

necessitate tactual succession. Whether it be Apostolic or Presbyterian succession is a matter which history has decided in favor of the former. So far, however, as it is a theory concerning the authority of orders, it does not matter which is established.

In either case the succession necessarily excludes all so-called ministries not thus descended. It is a theory founded upon the necessity of valid succession. It is well that this point should be distinctly understood.

Any theory of orders is exclusive which concedes authority to "minister," only to such as have been ordained by the laying on of the hands of those who in turn have been thus ordained. By that theory the "minister" is not merely a specialized layman. He has authority not derived from the body of the laity, but transmitted (whether he holds it through the Episcopate or Presbyterate) from the original mission of Christ. This, after all, is the great question of the day as regards ministry. It is an excellent feature of the question that several great historic denominations are thus already committed to a theory of the "divine right" of orders transmitted alone by tactual succession. —*The Churchman, N. Y.*

THE REFORMATION SETTLEMENT

By BISHOP SEYMOUR.

Another question presents itself in reference to the omissions which have, from time to time, been made in the successive revisions of the Liturgy. We are not referring to the omissions which are covered by the renunciation of false teaching expressly laid down in the Articles and authoritative declarations of the Anglican Communion in her lawful synods, but to omissions which may be in part accounted for by carelessness, in part by the desire to shorten service, and the residue must remain, so far as we know, unexplained. Now the question arises, do such omissions, aside from those which are made in consequence of expressed and positive prohibition, carry with them the force of prohibition? It would seem not, and that such a position as would make any omission necessarily a prohibition could not successfully be maintained. For in that case, to illustrate the different classes of omissions by examples, the 51st Psalm could not be used on Ash Wednesday until the last revision of our Prayer Book was concluded, owing to the fact that it was accidentally omitted when the Communion Service was thrown out on the adoption of our American Prayer Book in 1789. Again the omissions in the Marriage Service in the American Church would prohibit parties from entering into the holy estate of Matrimony, except for causes other than those which are specified in the English Prayer Book. And again, in the celebration of the Holy Communion we would be obliged to use other bread than "such as is usual to be eaten" and must have recourse to some other kind of bread, because the English rubric has been omitted in our Book of Common Prayer. These instances will suffice to show that such a doctrine as is embodied in the statement, "that omission amounts to prohibition," cannot be insisted upon as a hard and fast rule, but in such cases where doubt reasonably arises, reference should be had to the Ecclesiastical Authority of the diocese or jurisdiction.

We are brought then by these reflections to consider the Reformation Settlement under which, as a Church, we are living and growing. We are not required to accept it as a system which in all respects or indeed in many respects corresponds precisely with what we would have made it, had it been in our power to devise and arrange and complete the settlement, but we are obliged by every consideration of honesty and

integrity and loyalty to truth, in case we find that we can conscientiously accept it with all its drawbacks as we esteem them, and so enter voluntarily the ministry, we are bound to administer it fairly and squarely in accordance with its laws expressed in any legitimate form whether of rubric or canon. This statement does not imply that the details specified in every rubric must be literally fulfilled, because the rubrical system of the Prayer Book is not perfect, and there are minute inconsistencies which cannot be reconciled, but it does not imply that no one who has taken Holy Orders in our Communion, with the subscription and binding force of his vows holding him, can, as an honest man, revolutionize an Office of the Church, and change it essentially in its character, and make it practically precisely what the Reformation Settlement intended it should not be. It does imply that no right minded man can teach his people to assist him in creating a revolution in the public services of the Church, nay in her chief and most solemn service, the celebration of the Holy Eucharist, and do that which is absolutely irreconcilable with the rubrical directions that lawfully guide and control that service.

There are inexplicable phenomena in life, but amongst them there is no one more mysterious to us than that which is presented at the present time by men who we are convinced are, aside from the point which we criticise, unspotted in character, holy in life and excellent in morals, who seem to turn their backs upon their profession, promises, vows, and even oaths, and practically repudiate them in their teaching and the exercise of their office, which they have secured, and could only have secured by making those vows and oaths.

How can it be that men who occupy the highest positions in the Church can say with the awful solemnity of the public recital of the Creed, that they believe that Jesus Christ is "of the same substance with the Father," that is eternal in His Personality, and go directly out from such a public proclamation of their faith in the sight of God and men and give the right hand of fellowship, their wish of God speed and their benediction of peace to men who deny that Jesus Christ is God and assert that he is a mere creature? How is it that such men can condone the most frightful heresies, too revolting almost to put in print, which smirch the character of the Blessed Virgin and St. Joseph, and make our Lord a natural child in denying His supernatural conception and birth? [A mere human being saying as did the Jews, "Is not this the Carpenter's son?"] How is it that such men can assert that they believe in the resurrection of the body in the Creed, and implicitly deny this truth in their sermons? How is it that such men can promise that they will administer the Sacraments as this Church hath received the same and in accordance with her order and form, and yet deliberately mutilate those Offices, change them, transform them and make them differ in principle from what they are as set forth in the Book of Common Prayer? How is it that men, whom otherwise we hold in high esteem and venerate, can thus shock our moral sense by such conduct as appears to us to be absolutely immoral?

We confess we are at a loss for an explanation. —*Church Eclectic.*

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News from the Home Field.

Diocese of Nova Scotia.

ANNAPOLIS.—St. Luke's Dorcas Society has forwarded a bundle of winter clothing to Algoma valued at \$92.

PEROTTE.—St. Mark's church has been newly painted within and without; fifty new volumes have been added to the library of St. Alban's, LEQUILLE.

Diocese of Fredericton.

ST. JOHN.—The Deanery of St. John met Tuesday at St. Mary's Church. Rev. Mr. Barnes, of St. Jude's Church, Carleton, was preacher at the morning service. The meeting then adjourned to the residence of Rev. W. O. Raymond. A paper on the first chapter of first Timothy was read by Rev. Mr. Dewdney and a general discussion followed.

It was decided to guarantee \$150, to be raised by annual collections in the different churches, to secure the services of a district nurse for the hospital. Her services will be given to members of the Church of England reported by the rectors as standing in need of skilled nursing. The subject appointed for the meeting—"how best to interest men in church work"—was postponed. The next meeting will be held in St. James' Church. Rev. Canon DeVeber is to prepare a paper on the appointed passage in the Scriptures.—*Globe.*

A Mission has been opened at Fredericton Junction, service having been held in this connection on the evening of December 10th at the residence of Mr. H. A. Thomas, the Revs. A. A. Dibblee and Montgomery being present; the latter delivered the sermon. A large number of people were present. It is said there are 130 members of the Church in Gladstone and Blissville.

Diocese of Quebec.

DEATH OF MRS. WILLIAMS.—The many friends in Quebec, Montreal and the Eastern Townships will bear with deep regret of the death of Mrs. Williams, wife of the late Lord Bishop of Quebec, and mother of the Rev. Lennox Williams, Rector of St. Matthew's Church, Quebec, which occurred on Tuesday week at St. Leonards on the Sea, England, where she had gone to live after the death of the Bishop. She was widely known in Canada for her good works and large heartedness, and beloved by all who knew her.

The *Sherbrooke Gazette* of December 21st contains a letter from the Rev. John N. Hunter, lately appointed Missionary to the Magdalen Islands, announcing his arrival there during the first week of December and his first service as having been taken on the 9th, at which there was a full church both morning and evening and a good Sunday-school. He remarked upon the earnestness with which the people listened to the lessons and sermon and took part in the prayers and sang the hymns.

Reports from those portions of the Eastern Townships in which the Bishop of the Diocese has been holding Confirmations are extremely encouraging and evidence decided growth in consequence of sound and decided Churchman-