

Canadian Churchman.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

SIXTEENTH SUNDAY AFTER TRINITY.

Morning—2 Chron. xxxvi; Ephesians 1.
Evening—Neh. 1 & II., to 9, or VIII, Luke IV., 16.

Appropriate Hymns for Sixteenth and Seventeenth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.
Processional: 300, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 295, 477, 637.

SEVENTEENTH SUNDAY AFTER TRINITY

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 242.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

Church Authority.

If there is no such thing as ecclesiastical authority, then we may with confidence assume there is no such thing as a Catholic Church. And we are coming very near to that state of things. Every kind of Court has been devised in England, and a certain class of ecclesiastics and laymen declare that none of them are binding on the conscience of the faithful. The two Archbishops, having heard so much about the inefficacy of the legal courts, as being mere State institutions, without ecclesiastical validity, offered to give a hearing to both sides in the controversies now agitated. They listened to counsel arguing on both sides, bringing out every point that could be urged for or against certain usages, and having patiently heard all that could be said, they gave their judgment. A large number of the clergy loyally submitted, but there were some who seemed to think

that the personal opinion of a priest or the judgment of a party-society was a fitter expression of Catholic doctrine than the utterances of the two highest authorities in the English Church, sustained as it was explicitly or implicitly by the whole English bench. It is interesting to remark that a considerable section of the members of the English Church Union are protesting against the action of Lord Halifax and the Council of the Union. Dr. Moberly has taken the lead, and he has the support of many other distinguished men. We append the remonstrances of some of them:

Canon Body:

The English Guardian prints a letter from Canon Body, in which he indicates his entire concurrence in the line taken by Dr. Moberly, with regard to the Declaration of the E.C.U. In the wise and courageous words spoken by Canon Body at the E.C.U. meeting last October, he said that "there can be no Catholicism, no organization in a common society, unless it be through obedience to a common law, and that common law must have authoritative interpreters, to whose interpretation we must submit." We cannot, therefore, wonder, says the Guardian, that he has found it necessary to dissociate himself from the Declaration and the consequences which it involves; and the action which he and Dr. Moberly have taken shows that the E.C.U. is running a grave risk of parting with members of a type which it can ill spare. Another correspondent, Mr. Miller, tries to prove that the Declaration, to which he assented, involves no consequential action about Reservation. We should be very glad to think that Mr. Miller was right both as to its natural meaning and to the intentions of those who framed it, but we fear that he stands alone in his interpretation.

The Rev. P. J. Bainbrigg:

Another remonstrance comes from the Vicar of St. Thomas', Regent St., Mr. Bainbrigg, a member of the E.C.U., who withdraws on the following grounds: Devoutly believing in the Real Presence, I am, nevertheless, unable to assent to the terms of the recent Declaration. The statement therein of Eucharistic doctrine may be quite orthodox, but the concluding words of it distinctly cover, and even incite to, reservation for purpose of adoration, exposition of the Blessed Sacrament, and Benediction, all of which "follow from this doctrine of the whole Catholic Church." They have, as a matter of fact, followed from it in places. These practices are either expressly forbidden or implicitly disallowed by the Church of England, in the exercise of her legitimate right, and as a priest ordained in her Communion, I cannot declare that I will "abide" by them, neither can I be in any way party to such a declaration, without accepting its logical consequences. Deploing the policy of the

President and Council, which has brought others besides myself to this unhappy parting of the ways. I am, etc.

The Rev. George Greenwood:

Another member of E.C.U., writes to the Church Times, and to Lord Halifax to the same effect: Believing that our Church, while acknowledging the reality of the Presence in the Holy Eucharist, has, for good and sufficient reason, claimed and exercised the right to disallow outward demonstrations of Eucharistic adoration, I cannot but regard the Declaration adopted by the annual meeting of the English Church Union as pledging some, and inciting others, to break the rule of the English Church. I feel, then, that no other course is open to me but to sever my connection with the Union; so I must ask that my name may be removed from the roll of its members.

Mr. A. W. Crickman:

One other correspondent of the Guardian (apparently a layman), may be quoted: Sir,—Extremes meet. Our good friends, who appropriate to themselves the title of "Catholic," seem to me, so far as they are represented by the Council of the English Church Union, to have "become" the most Protestant of Protestants. Through its mouth they protest, on the one side, against the Papacy and Popish ways; on the other, they as strongly protest against Anglicanism and the Reformation. They protest against the interference of the temporal courts in spiritual questions; they protest, on the other hand, against the purely spiritual action of the Episcopate when its "opinions" are not agreeable to them. They protest against the obligations of Establishment, and they protest against Disestablishment. In short, they protest against all that is, in favour of a shadowy something that is not, and, for all they show us, never has been. By a tolerably free exercise of private judgment, which they so strongly protest against in others, they publish dogmatic definitions on questions of the greatest difficulty, which have exercised generations of thinkers, and, basing their Churchmanship, above all others, on authority, they, who possess no authority whatever, have no hesitation in binding the consciences of women and others, who, in the nature of things, have not the opportunity of mastering these difficult and technical controversies. They are repeating history, and gradually creating another Nonconformist community. These are weighty considerations, and involve principles of profound and universal significance and application, which concern Churchmen throughout all the world.

Mr. Flavel Cook.

A clergyman has just departed this life who, at one time, occupied a prominent place in the thoughts of English Churchmen. Many persons will still remember the case of Jen-

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