

Resurrection publicly in Jerusalem itself, there was no voice raised to contradict or challenge the assertion. Nor is there any record that the Jews in their bitterest persecutions of Christians ever disputed or denied this fundamental fact. It must therefore have been a matter of common notoriety.

(To be Continued.)

### THE BIDDING TO THE HOLY COMMUNION.

The following taken from the *Iowa Churchman* will not be without application to Canada, where the same spurious "liberalism" exists and is occasionally manifested, as was evidenced by public invitation given in a parish, not 1000 miles from Montreal, to all of every sect to come to Holy Communion in that particular parish church on last Christmas Day. We earnestly desire and long for unity; but we are convinced it cannot be had by belittling or ignoring our Saviour's teaching—nor by breaking not only the rubrics of the Church, but also the solemn binding vows of the Priesthood. Our contemporary says:—

It is evident that a misconception exists in the minds of some of the clergy, growing out of the late action of the House of Bishops on the matter of Christian unity. The Bishops very distinctly laid down the proposition "That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church." It is inferred, from this declaration, by some of the clergy, that they are warranted thereby to invite, publicly, to the Holy Communion any and all members of the various religious organizations around us on the very ground of their membership of these bodies, unmindful of the fact that, though "fellow Christians," they may be, *voluntarily and persistently*, and *contrary* to the teaching and prayer of *Christ Himself*, in the language of the same House of Bishops, keeping up "the unhappy divisions which dishonor His blessed name and hinder the triumph upon earth of His blessed kingdom."

The Bishops, in this recognition of the membership of the Church Catholic of Christ of all the baptized, cannot be understood as condoning the existence of "false doctrine, heresy and schism" among those who, by their continuance in these very sins from which we pray at each repetition of the Litany to be delivered, may, and in many cases must, have forfeited their baptismal privileges. The House of Bishops has never condoned the evils of a divided Christendom. This very action, in stating the basis of a return to unity, is of itself the strongest evidence of their condemnation of sectism, schism, separation from the historic, universal Church. Whatever may be the opinion of individual members of the body, the House of Bishops believes in the *necessity* of the historic Episcopate to the being of a perfect Church, and, in accordance with this view, the Canon, in requiring the ordination at a Bishop's hands, "of all ministers of other denominations" seeking to enter the Church, strongly emphasizes the language of the preface to the Ordinal in the Book of Common Prayer, that—

"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles' time, there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and, also, by public

prayer, with imposition of hand, were approved and admitted thereunto by lawful authority. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

It is of little moment to quibble about Episcopacy being requisite only to the perfection, and not to the very being, of a Church, as long as Canons and Prayer-Book ignore all other ordination than that which is Episcopal, and Episcopal in the line of the Apostolical Succession, and not Episcopal, as among the Methodists, merely in name; and while the most gifted and eloquent Presbyterian, Methodist, Baptist, or Congregationalist must be Episcopally ordained—i.e., by the hands of one in the line of the Apostolical Succession. In striking contrast to this, a Roman priest, rejecting the errors of the Papacy, has no such ordeal exacted of him, but is recognized at once and by virtue of his ordination as an authorized priest of the Church of God. Consequently, the membership of the baptized of any of the non-Episcopal bodies around us is no ground for their bidding to the Eucharistic Feast. If they come, they must come not as Congregationalists, Presbyterians, Methodists, or separatists from the historic Church, but simply in response to the Church's authoritative bidding to all the baptized, which is surely broad enough to include all who can rightly come to Christ in this sacred ordinance:—

"Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort."

No one would be warranted in repelling a baptized person who, being present at the administration of a Sacrament, comes forward to the Holy Table with a longing desire to partake of the Sacred Feast, even though he might, ignorantly or through invincible prejudice, be separated from the Communion of Christ's Holy Catholic Church. But to make his membership of a schismatical or separatist organization the *ground* of inviting him to the Table of the Lord is neither warranted by the Prayer-Book nor by the declaration of the Bishops on unity. And the *repetition* of such an invitation on successive administrations of the Holy Communion is *certainly inconsistent with the mandatory rubric* of the Book of Common Prayer, to wit:

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Mr. A or Mr. B may gain a reputation as "liberal" in the judgment of those who know nothing of, and consequently care little for, the historic Church; but such action does not change that Church's immutable law, nor will one thus advance the cause of unity for which the Church ever prays and wisely labors on Scriptural lines.

### BISHOP PARET ON THE DUTIES OF SUNDAY-SCHOOL TEACHERS.

In committing to your charge in the Sunday school the class I have just assigned to you, I wish to have you distinctly understand the duties of the office, its work and its responsibilities; so only can you rightly discharge them.

You will please understand, then, that you really fill the office known in olden times in the

Church as that of the "catechist." The children of your class are placed under your instruction and influence to accomplish a definite end and purpose. You are the rector's special assistant, and so far as they are concerned, to prepare them in due time for being confirmed and admitted to the Holy Communion. These things as definite results to be sought and expected in your work should be always in your thoughts. It will not only give earnestness and definiteness to your teachings in the class, but to your out-of-school influence and your prayers for them. You will, therefore, seek to be as well acquainted as may be with each scholar; to know the character of each; to find out what each one lacks in information, or in devout disposition and earnestness.

As the standard, fixed by the Church, you will very carefully train them in the Church Catechism—in knowledge of its words and in understanding of its meaning. And, in so doing, you will take occasion often to speak to of them confirmation and of the Holy Communion as blessings which they are earnestly to desire.

You will be expected to train them by word and example to join reverently and earnestly in the worship; always to speak distinctly in the responses, and to sing when they are able; to kneel, really, during the prayers, and to observe carefully all the reverent customs of the Church.

You will encourage them to regular attendance at Church services, and inquire often and carefully as to their regularity in this respect.

You will see that each scholar has a prayer-book and a hymn-book, and brings them regularly to school.

You will remind them of the Christian duty of giving to God: encourage them in the regular Sunday-school offerings, and especially to make each a willing contributor to the missionary fund of the school.

You will be expected always to prepare the Sunday-school lessons carefully before attempting to teach them. A teacher has no more right to come unprepared to his teachings than a clergyman has to come without study for preaching.

You will keep your class-book very fully and clearly, according to the appointed rules.

You will be expected to set to your scholars an example of punctuality. A teacher habitually unpunctual ought to resign. If you do not love Sunday-school work well enough to get to it a few minutes before the work begins, you do not love it well enough to be a teacher.

If at any time unavoidably absent, it will be your duty either to provide as a substitute some communicant of the Church, or to give to the rector such timely notice that he can make provision. In this there should be no failure.

If your scholars become irregular you will be expected to search them out during the week and learn the reason. Your duties are not limited to the Sunday-school room and Sunday-school hours.

You will be expected to remember your scholars in your own private prayers, and seek in every way their growth in grace and knowledge.

You will be, of course, enthusiastic and zealous in the work.

And, last of all, when you find that your interest is failing; that your class, through your fault, is losing interest or becoming irregular; that you don't care enough for Sunday-school to come every Sunday, and to come early; that you fail to learn the lessons, and go through the work as a mere routine; then you will either repent and renew your zeal, or, failing in that, will resign your class to the rector.

May our good Lord, by His grace, make you earnest and true in this true work for Him. Remember how He said, "Whoso receiveth one such little child in My name receiveth Me."