

CRANMER AND THE ORDINAL.

The attempt is often made of late to make it appear that the Ordinal, as contained in the Prayer Book, falls short of expressing the doctrine of Apostolic Succession, or that episcopacy is of divine origin and essential to the perpetuity of the Catholic Church and the validity of the Sacraments. One method is to insist that those who framed the Ordinal had no belief themselves in episcopacy as a necessary part of the constitution of the Church of Christ, and that that view was altogether new when it was set forth in Bancroft's famous sermon near the end of the 16th century.

We do not think it necessary to admit that anything absolutely depends upon the views of Cranmer or the other reformers. It is not what they thought but what they did which chiefly interests us. If they left the continuity of the Church unimpaired in its constitution and in its faith and worship, in other words, if they left it a part of the Catholic Church, we need not concern ourselves too anxiously with their individual ideas and interpretations. If the Anglican Church has retained its solidarity with the ancient Catholic Church of Christ, then the only legitimate interpretation of its formularies is that which takes them in a Catholic sense. To deny this is to deny the Catholicity of the Church. To contend that the English Church gave up the Catholic "theory" of the episcopate—to use language which has become only too familiar of late years—is to say that she ceased to consecrate Bishops with the Catholic intention, and this is to yield the whole ground to the Roman claim against Anglican orders.

Nevertheless, it is interesting to enquire whether it is true that the reformers did as a matter of fact intend to leave the doctrine of the Apostolic ministry in doubt. *The Church Times* of Dec. 8th has given some interesting material for arriving at a conclusion, so far as Cranmer is concerned. It is in the shape of extracts from Cranmer's "Catechism," published in 1648, a few months before the English Ordinal. The greater part of this catechism is derived from the German and Latin catechism of Justus Jonas, the disciple of Erasmus. But in the latter there is no word about Bishops or their succession from the Apostles. Instruction on this subject, therefore, had to be supplied by Cranmer himself. Here was a fine opportunity to indoctrinate the rising generation in any special views which he and his friends might have adopted. We know from the very Erastian utterances of Cranmer at other times what might have been possible. But in a quasi-official formulary like that before us, there is no trace of such vagaries.

The section is entitled, "The Authority of the Keyes." The child is directed to rehearse word for word the actual words of our Lord in giving "commission and commandment to His ministers." The passage assigned for this purpose is that from St. John xx: 22, 23, "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." An explanation follows in which the child is told that "our Lord Jesus Christ did call and choose His twelve Apostles," (we take the liberty of modernizing the spelling.) "And after Christ's Ascension the Apostles gave authority to other godly and holy men to minister God's Word." "They laid their hands upon them and gave them the Holy Ghost as they themselves received of Christ the same Holy Ghost to execute this office; and they, so ordained, were in deed and also were called the ministers of Christ as the Apostles themselves were. And so the ministration of God's Word, which our Lord Jesus Christ Himself did first institute, was derived from the Apostles unto others after them, by imposition of hands and giving the Holy

Ghost, from the Apostles' time to our days." "And this," proceeds the Archbishop, "was the consecration, orders, and unction of the Apostles whereby they at the beginning made Bishops and priests, and this shall continue in the Church even to the world's end." He concludes by setting before the 'good children' the distinction between the ministry of Apostolic Succession and any others, after this fashion: 'Whatsoever they (viz, the former) do to you, as when they baptize you, when they give you absolution and distribute to you the Body and Blood of our Lord Jesus Christ, these ye shall so esteem as if Christ Himself in His own Person did speak and minister unto you.' But of the others he said: 'And on the other side you shall take good heed and beware of false and privy teachers which privily creep into cities and preach in corners, having none such authority.' Surely it is as clear as day that the authority of which he speaks is that which comes through Apostolic Succession. These irregular teachers are to be rejected not because they are not recognized by the State, but because they are outside that ministry which Christ ordained to 'continue in the Church even to the world's end.'

If any comment upon the Ordinal were needed from those who set it forth in its present form, we have it here in as full and uncompromising a form as could be desired. He who penned these words was, in all probability, engaged at that very time upon the revision of the Ordinal which was set forth in English so short a time afterwards. He could not foresee that men would arise who would say that from the Apostles' time there have been these orders in Christ's Church—Bishops, priests and deacons, was not meant to assert that these orders actually came from Christ and the Apostles, or were of divine institution or are absolutely obligatory. Yet he has made it as clear as words could well do what sense he and his associates considered to attach to that expression as well as to the Ordinal as a whole, in what sense the Church was to be instructed upon that subject. And that is no other than the ancient and universal sense of the Holy Catholic Church of Christ.—*The Living Church*.

THE TEMPORAL POWER OF THE POPE
—WHAT IT MEANS?

"The following declarations of the International Catholic Congress held at Liege, April 5 and 6, 1894," appeared in a late number of the *English Churchman* and *St. James Chronicle*, London, England. The Congress was attended by Delegates from all continental Powers; Great Britain being represented by the Duke of Norfolk, the Earl of Denbigh and Lord Herries. (*The Tablet*, August 25, 1894).

1. The temporal sovereignty of the Holy See is demanded by justice and by right.

2. This sovereignty is indispensable to the independence of the Holy See in the government of the Church.

3. The temporal sovereignty of the Pope is the guarantee of liberty of conscience for Catholics throughout the world.

4. The authority of the Holy See, strengthened by its own independence, and even better acknowledged and listened to by the nations, will contribute in the most efficient manner to the maintenance of peace, and to the reconciliation of peoples and of classes of society, as well as to the progress of civilization.

5. The greatness and dignity of Italy are not threatened, but are rather assured by the independence of the Holy See; in the words of Leo XIII., "a Divine institution to which she is bound by some special designs of God." The very nature of the privilege with which our Lord Jesus Christ invested St. Peter and his

successors places the Pope above all earthly power, for He created him supreme head of the kingdom which he came to establish on earth, to conduct men to their last end, that is to eternal happiness. This kingdom knows no limits of space or time; "it embraces all nations of the earth, Kings as well as their subjects; all alike are subject to the Pope's authority, to whom, in the person of Peter, our Lord intrusted its government."

ARCHDEACON FARRAR ON "SOCIAL AMELIORATION."

Archdeacon Farrar preached at St. Martin's in-the-Fields recently on the subject of "Social Amelioration." Taking as his text 2 Cor. viii. 5, "First gave their own selves to the Lord," he said there were in the world sources of evil against which the life of every true man should be a perpetual struggle. These evils were not to be overcome without personal effort and personal sacrifice. We must begin by working out our own salvation with fear and trembling, and then go on to helping our brethren. It was not beyond the power of human wisdom to grapple with the forces of evil, but this work was not to be done without self-denying effort; and we could all see that it was the tendency of well-fed, well-clad, comfortable, and sheltered lives to make care for others almost impossible. But the world had never been regenerated by committees or societies. Some one man had been stirred; individual men and women, called by God, had shaken off the sleek and smug respectability of ordinary life and had dared to stand out against the tendencies of their times. Such were Elizabeth of Hungary, Savonarola, Luther, the Reformers, St. Vincent de Paul, Clarkson, Macaulay, Sharpe, and Wiberforce; John Howard, Elizabeth Fry; John Pounds, Robert Raikes, Wesley, and Whitfield. And in our own time we had witnessed great movements which had had their origin in the self-denying efforts of individual men and women. From these we might learn—1. That the beginning of all good work was small; and we might thereby be strengthened to undertake what might seem to be small duties, because we could never know to what this might grow. 2. We might learn that if we could give nothing else, we might give sympathy—not the cheap, easy, conventional sympathy which costs nothing and was worth nothing, but the loving and self-sacrificing sympathy stirred by the example of Jesus. "This is the message which ye heard from the beginning, that ye should love one another," 3. Whatever we gave would be ten times more valuable if we first gave ourselves. This was the secret of social amelioration. It was the Son of God Who loved us and gave Himself for us, Who made us to be His messengers to our fellow-men.—*Family Churchman*.

Jesus gives not because we can repay Him, but because we are utterly poor and weak and helpless. Hence, we read as the first of the beati udes, "Blessed are the poor in spirit: for theirs is the kingdom of God." Their poverty is their crown; it gives them power; it enthrones them as princes in the realm of grace.

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