

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, RD., Winnipeg, Man.

Address Correspondence and Communications to
the Editor, P.O. Box 504. Exchanges to P.O.
Box 1968. For Business announcements
See page 14.

Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

CALENDAR FOR OCTOBER.

- Oct. 2nd—17th Sunday after Trinity.
 " 9th—18th Sunday after Trinity.
 " 16th—19th Sunday after Trinity. [Notice of St. Luke].
 " 17th—INTERCESSION for Sunday-schools.
 " 18th—ST. LUKE—Evangelist.
 " 23rd—20th Sunday after Trinity. [Notice of St. Simon and St. Jude, A. & M. Athanasian Creed]
 " 28th—ST. SIMON and ST. JUDE, Ap. Martyr's, (Athanasian Creed.)
 " 30th—21st Sunday after Trinity. [Notice of All Saints.]

ARE WE EXCLUSIVE?

EXTRACT FROM A SERMON PREACHED BY THE REV.
MARCUS ALDEN TOLMAN.

The theory of the Sacred ministry, as held and taught by the Episcopal Church is sadly misunderstood and misrepresented. Some persons have not given one moment's thought to the question, "What Constitutes a Valid Ministry?"; while other persons, when they find it impossible to refute our claims by an appeal to Holy Scripture, Ancient Authors, or Church History, dismiss the subject with the ever ready charge of "exclusiveness."

The whole theory of the Sacred Ministry is briefly expressed in the following Preface to the Ordinal, as found in the book of Common Prayer:—

"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 Officers 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 Hands, 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."

The words "Or hath had Episcopal Ordination," mean that ordination can be rightly performed only by a Bishop who has been consecrated in the direct line of succession from the Apostles. No man can bestow that which he does not possess. One who ordains to the

Sacred Ministry must have authority to do so, and this authority can come only from the great Head of the Church. It was passed down from Christ to his Apostles, and from them to their successors, to be again transmitted to their successors in office until the end of time. This "law of succession" is plainly recognized by St. Paul in writing to St. Timothy, to whom was committed the charge of the Church at Ephesus. He says, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands;" or, as in another place, "With the laying on of the hands of the Presbytery," thus showing that Ordination then, as now, was performed by the Apostles with the concurrence of the Presbyters—now called "Bishops and Priests." St. Paul then provides for the succession in these words, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Here are four distinct steps in the line of succession. That these words were so understood in the early Church is evident from an allusion to them by St. Clement, who wrote at the close of the first, or beginning of the second century. He says:

"Our Apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the Episcopate. For this reason, therefore, inasmuch as they had obtained a perfect fore knowledge of this, they appointed those ministers already mentioned, and afterwards gave instructions that when these should fall asleep, other approved men should succeed them in their ministry."

The Apostolic office was to continue in the Church, otherwise our Saviour's promise to the Apostles, "Lo, I am with you always, even to the end of the world," could have no fulfillment.

This is the doctrine of the "Apostolic Succession" as held universally in the Church until within the last few centuries, and which is now held by fully FOUR-FIFTHS of all Christian people.

Let us look at the figures. The Bishop of Ohio, at the Consecration of the Bishop of Central Pennsylvania, made this statement:

"There are three hundred and fifty millions of nominal Christians on the earth. Of these, two hundred and ninety-six millions are Episcopalians—round numbers as taken from late tables of authority. [i.e., Episcopal in government, and in ordination.]

There are ninety millions termed Protestants in Christendom. Of these more than forty millions are Episcopalians, (some tables set the number much higher.) Of the remaining fifty millions, sixteen millions have adopted the Episcopalian principle and even adopted the formal name, although they do not preserve a distinct Order of Bishops." [i.e., they have the name without the thing.] The Bishop continues: "This fact of the comparative prevalence of Episcopacy at the present day, and over the whole surface of Christendom, was equally a fact in every one of the eighteen hundred years that have preceded. Indeed, as the student of history goes back among the centuries, concurrence in Episcopacy has fewer exceptions. Until about five hundred years ago, this form of government was absolutely co-extensive with the Church."

While we must admit that figures are not always found on the side of truth and of right, yet the above are certainly large enough to show that the charge of "exclusiveness" cannot be brought against those who hold to the doctrine of the "Apostolic Succession."

Let us look at some more figures. According to statistics published last year, there are in this country (the United States):

Methodists.....	3,793,724
Baptists.....	2,552,128
Presbyterians.....	1,002,944
Episcopalians.....	398,990
Congregationalists.....	387,619

According to the above table our Church ranks among the smallest of the religious bodies in the United States. There are two reasons for this: 1st. In our published statistics we give only the actual communicants, whilst the strength of many other religious bodies is estimated according to the number of persons converted, baptized, &c. 2nd. Our adherence to the principles and practices of the Primitive Church, and our connection with the Church of England, caused our system to be hated and opposed by many whose cry was: "A Church without a Bishop and a State without a King;" supposing Episcopacy and Monarchy to go together; while forgetting that Washington, Hamilton, Jay, Franklin, and many other leaders of the American Revolution were Episcopalians. After this hatred gave place to toleration our Church began to grow with great rapidity. The following table shows the ratio of increase during the later years, as compared with the earlier years of the Republic:—

In 1880 we had	11,978 communicants.
" 1850 " "	87,994 " "
" 1860 " "	140,588 " "
" 1870 " "	220,000 " "
" 1880 " "	344,789 " "
" 1835 " "	398,990 " "

The above statistics are for this country alone. Let us look beyond our own borders, and extend our figures to the whole English-speaking people. This is the true way to estimate the prevalence of our "exclusive" doctrines. According to a table published in London, on the first of January, 1886, the numerical strength of the leading religious denominations among all English-speaking people throughout the world, is as follows:—

Congregationalists.....	5,750,000
Baptists (all descriptions).....	8,195,000
Presbyterians (all descriptions).....	10,650,000
Roman Catholics.....	14,000,000
Methodists (all descriptions).....	16,000,000
Episcopalians.....	21,300,000

By this table it appears that the Church has by far the strongest hold upon the mind and heart of the English-speaking people, and outnumbers, by many millions, the strongest of modern sects; while, taking the three great branches of the Catholic Church, (the Greek, the Roman and the Anglican—to the latter of which we belong), those who hold that valid ordination can be performed only by a Bishop in the line of succession from the Apostles, number fully four-fifths of the whole Christian world!

The charge of "exclusiveness" can not be brought against those who have such a preponderance of figures on their side.

The exhibit of our numerical strength should serve to make us humble, zealous and charitable.

It should make us humble, because according to our strength so is our accountability. Had the Church always been faithful to her trust, and come to the full measure of her responsibility as the custodian of divine truth and as a lineal descendant of the Church which the Apostles planted, far less heathenism would there be to-day, both in foreign lands and in our own. In view of the little that we can show in return for all that God has done for us, as a Church we may well to-day hide our head in shame.

This exhibit should make us zealous; because if we henceforth prove faithful to our trust, we need not fear for the Church's future. The divine word is pledged, "The gates of hell shall not prevail against it." Evidences of the Master's protecting care assure us of His presence. We may expect a continuance of His presence so long as we continue His work by making the world happier and better by our labors.

Finally, this exhibit should also make us charitable. We can afford to be charitable. Many good people do not think as we do, but while we wish that they could share our bless-