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the Act, that these duties refer only to the Temporalities of the Church; in all other respects, they being simply members of the congregation, just as others who hold no offices. At page 387 of the Canons of the Synod of Toronto, under the head of "Church Temporalities Act," we read that the churchwardens during their term of office are "as a corporation." They are therefore not really a corporation; they can have no successors in law, nor can they, as churchwardens, hold the landed property of the Church to transmit it to those coming after them and holding the same office. But they are "as a corporation"—they are a *quasi* corporation, that is, a limited corporation for certain definitely expressed purposes—they are "as a corporation to represent the interests of such church and of the members thereof," that is, evidently, with regard to the temporalities. The section goes on to say:—"And shall, and may, sue and be sued, answer and be answered unto, in all manner of suits and actions whatsoever, and may prosecute indictments, presentments, and other criminal proceedings, for and in respect of such churches and churchyards, &c., &c. So, that, in all spiritual matters, with regard to the services of the Church, the teaching or conduct of the clergyman, or any similar matters, churchwardens have no more authority than the simplest and the poorest of the private members; they can bring these matters before the Bishop and his court, should he have one. But even in suits, as Cripps remarks in reference to churchwardens in England, "they are little else than a name to sue by," because they merely represent the parishioners during their very limited term of office, and all such suits must go in the name of somebody.

The office of churchwarden, though of short duration, is of considerable importance, and we scarcely remember an instance within our own personal experience, where this official was not of great assistance to his clergyman in carrying on the work of the Church. Men who are placed in any office whatever, connected with the Church, may, if they are inclined to do so, be exceedingly valuable helpers in the cause of Christ and His Church. They have no right to interfere with the services. We have never, ourselves, met with churchwardens who have had the presumption to interfere with the managements or the mode of Divine Worship, although we have heard of such cases. It may be well that churchwardens should know that they have no right whatever to become obstructive and to have services of their own selection, or to scrutinize narrowly the sermons or the proceedings of the clergy, to sit in judgment on the minister, or to adopt a general system of fault-finding. They must remember that their duties, as the law has defined them, are strictly confined to the temporalities of the Church; and, as to anything further, they are morally bound to help forward, and not to obstruct. And we believe that, in the majority of instances, this would be the estimate they themselves would form of their duties, although it is to be feared that there may possibly be some instances where the contrary is the case. In such instances, if they really do occur, they should understand that both legally and morally, they are frustrating the very object for which their office was called into existence.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THE FATHERS ON IMAGE-WORSHIP.

And if we inquire into the "unanimous consent of the Fathers" as to images, we find them express-

ly condemned by the following, without mentioning those whose entire silence makes their taciturnity of any such use. St. Irenaeus (A.D. 120-190) mentions the use of images of Christ, with religious honor to them, as a peculiarity of the Carpocratian heretics, distinguishing them from Catholic Christians.—("Cont. Her." i 25.)

Minucius Felix (A.D. 220): "Crosses, moreover, we neither worship nor wish for. You [heathens], who consecrate wooden gods, do worship wooden crosses, perhaps as parts of your gods; for your very standards, as well as your banners and ensigns of your camp, what are they but crosses gilt and decked?"—"Octavius," xxix.)

Origen (A.D. 230): "We say that those are the most untaught who are not ashamed to address lifeless objects . . . and though some may say these objects are not their gods, but imitations and symbols of real ones, nevertheless they are untaught, and slavish, and ignorant, who imagine that the hands of low mechanics can fashion likenesses of Divinity; for we assert that the very lowest among us (Christians) have been set free from this ignorance and want of knowledge."—"Cont. Cels." vi. 14.) "The statues and gifts which are fit offerings to God are the work of no common mechanics, but are wrought and fashioned within us by the Word of God, to wit, the virtues whereby we imitate the Firstborn of all creation."—"Cont. Cels." viii. 17.)

"What sensible man can refrain from smiling when he sees that one who has learned from philosophy such profound and noble sentiments about God or the gods, turns straightway to images, and offers to them his prayers, or imagines that by gazing on these natural things he can ascend from the visible symbol to that which is spiritual and immaterial?"—"Cont. Cels." viii. 44.)

Lactantius (A.D. 300): "It is indisputable that wherever there is an image, there is no religion. For if religion consists of divine things, and there is nothing divine except in heavenly things; it follows that images are outside of religion, because there can be nothing heavenly in what is made from the earth . . . thus there can be no religion in images, but a mimicry of religion."—"Div. Inst." ii. 19.)

Fathers of the Council of Elvira (A.D. 306): "It has been decreed that there ought not to be pictures in churches, lest what is worshipped and adored be painted on the walls."—(Canon xxxvi.)

Eusebius (A.D. 338) speaking of the image of Christ traditionally said to have been erected by the Syrophenician woman, says: "It is no wonder that those of old amongst the Gentiles who were benefitted by the Saviour, made these things. We have heard of likenesses of Paul and Peter, and of Christ Himself, preserved in pictures, the ancients being naturally wont to honor them in this way as saviours, according to the heathen custom prevailing amongst men."—"Hist. Eccl." vii. 14.)

St. Epiphanius (A.D. 370) in a letter preserved in St. Jerome's translation, tells how he found a painting of Christ on a curtain in a church at Anablatha, and tore it up, as "contrary to the authority of the Scriptures and contrary to our religion."—(St. Hieron. Epistle 51.)

St. Ambrose (A.D. 370), writing of the alleged finding of the true Cross of St. Helen, says: "She therefore found the title; she adored the King—truly not the wood, for this is a heathen error, and the vanity of the ungodly, but she adored Him who hung on the Wood."—"De Obiit. Theodos." Compare this with the Good Friday office for the adoration of the Cross in the Roman Missal, with its rubrics: "The priest, taking off his shoes, advances to adore the Cross, genuflecting thrice before he kisses it. . . . Then the ministers of the altar and the other clerks and the layfolks, two and two, genuflecting thrice as aforesaid, adore the Cross. Later on an antiphon is sung, beginning, 'We adore Thy Cross, O Lord.'"

The same St. Ambrose, in another place, uses words to express the impossibility of reconciling heathen language and practice, which precisely apply to modern Roman apologies for the usage now discussed. Speaking of an ably drafted petition

on behalf of the pagan religion, which had been presented to the Emperor Valentinian, he says, "But this gold, if you handle it carefully, is precious outside, while within it is common metal. Ponder, I pray you, and examine the Gentile sect: they utter beautiful and imposing sentiments, but defend what is devoid of truth. They talk about God, they worship an image."—"Epist. xviii. ad Valentinianum.")

St. Augustine (A.D. 430) supplies very valuable testimony, because he lets us know that those heathen arguments in favor of idols which he refutes are identical in meaning, and almost in exact wording, with the defence now set up by Roman divines for the cultus of images. Here is subjoined a parallel between St. Augustine's heathen and the decrees of the Council of Trent.

St. Augustine.

Council of Trent.

"Confounded be all they that serve graven images, that boast themselves of idols. God, and of the Saints, are But some disputant, who thinks himself learned, comes forward and says, 'I due honor and veneration do not worship a stone, nor that image which is without feeling; for it is not possible that your prophets should have known that they have eyes and see not, and I be ignorant that the image in question has no soul, and sees not with its eyes, nor hears with its ears. I do not worship that; but I bow before (adoro) what I see, and reserve Him whom I do not see.' Who is he? 'Some invisible power,' he replies, 'which presides over that image.' By giving this sort of explanation of their images, they think themselves very clever, as not worshippers of idols." ("Enarr. in Ps." xvi. 11.)

"The images of Christ, of the Virgin Mother of God, and of the Saints, are to be had and retained, especially in churches, and to be paid to them; not because there is believed to be any divinity or virtue in them, on account of which they are to be worshipped, or because from them anything is to be asked, or because trust is to be reposed in images, as the heathens of old put their trust in idols; but because the honor which is exhibited to them is referred to the prototypes which they represent; so that through the images which we kiss, and before which we uncover our heads and lie prostrate, we adore Christ and pay veneration to the saints, whose likeness the images bear." (Con. Trid., sess. xxv.)

MISSION WORK IN MADAGASCAR.

The accounts that we have had of Church work in Madagascar have generally been in connection with Schools and individual teaching. It may, therefore, be well now to give some idea of what is being done to establish the English Church in the Island. The Bishop returned to England a few months ago to try and raise funds for a permanent Church of stone at the capital, Antananarivo. Five years' experience has convinced him that it is essential to have one. The first Church was of wood and palm leaves, and was blown down in a storm about a year after the arrival of the Bishop and his staff of clergy. A site was then obtained for a permanent building, and a temporary nave of stamped earth, and a small chancel were erected. Outside this is the ground on which the chancel of Christ Church is to be built. The Bishop considers a substantial Church of stone is a matter of necessity, as a token of the stability of the Mission, and a witness to the earnestness of its work. £5,000 is the sum needed; of this he has gathered about £2,000. In connection with this Mother Church is a Boys' School and a Girls' School, a High School in which 50 boys are preparing for the Native College, a Hospital, in which are 20 beds for women and children, and a Printing Press.

There are two other Churches in the capital city, Holy Trinity, and SS. Philip and James. Both have schools attached to them. Holy Trinity is a little over a mile from Christ Church, and is built of Pese work, as stamped earth is called. SS. Philip and James is built of sun-dried bricks, the people partly built it at their own expense, and they greatly desire to have a separate building for their school. There are 20 stations round the city, where there are small buildings used for Service by Native Catechists. The buildings are very bare and barn-like, and all that can be done is to keep them clean and brighten them with new mats. In some there are texts in Malagasy, and a covering for the altar, sent from England. The Catechists receive instruction from the clergy before they are placed in charge of a congregation, and they are admitted as lay readers and preachers. Every month they spend three days in the house of Mr. Crotty, the clergyman in charge of these stations. He has Services in one or two of the Churches every Sunday, and has classes during the week for Baptism and Confirmation. Some of the Churches want rebuilding or enlarging, the people will often give their labor, but wood has to be bought for the roof. From £20 to £25 will build a Church.