

prayer, throughout not only Sunday but also during the weekday—a movement which happily is extending far more widely than the public are aware of. A great gain was established by the subject being brought before the Liverpool Diocesan Conference in November last, when the following resolution was passed with only two dissentients:—

"That in the opinion of this Conference, Churches, where practicable, should be kept open throughout the whole of the Sunday and also on the week days."

"This is the first time, it is believed, that the subject has been discussed in any English Diocesan Conference, and it is significant that the Resolution then passed has been warmly approved of by almost every Bishop of the two provinces. These opinion appear in a tract printed by the Association, and furnish a powerful testimony to the duty and advantage of keeping all Churches open at all times.

"No error can ever be committed without harm ensuing not only to those who are injured, but also to those who have been its cause. The error is made, it is admitted unconsciously in many instances, of accepting a stipend raised by the farming out of God's House to those who have money and to the prejudices of those who have it not. Looking back to the early history of the Church this mode of remunerating a clergyman is without precedent, and the question has been put whether this method of raising money may not injuriously affect the spiritual life both of pastor and flock. The lack of faith in the Church's own appointed means of finance which is that of free-will offerings, and even in the Divine Providence which ever cares for and supplies all the wants of its ministers, must, it is feared, exercise a distinctly deteriorating influence over all concerned.

"The assertion is often repeated that 'the offertory in a free and open church is insufficient for its maintenance, and that the clergyman, if left to the voluntary gifts of the congregation, must starve!' It is submitted in reply to such a charge that if a thing is right in principle, it can never be wrong to practise it, that all experience proves the very opposite, and that out of the hundreds of rented or appropriated churches now converted into offertory and supported ones, in almost every case the income of the Church has largely augmented. The starvation theory is too imaginative to be seriously met. If ordinary human gratitude is felt for devoted personal services, or if even the smallest Christian love is entertained towards a clergyman who spends his life in his Master's work, it surely would be the recipient of these services who would starve long before the clergyman would know what it was.

### WHY AND WHEREFORE?

THE REV. R. S. BARRETT answers the following questions in the plain and concise answers here noted:—

When was your church founded?

The Church of England was probably founded in the Apostolic age. In the second century it was fully organized. When Augustine, the first emissary of the Romish Church, came to England in A. D. 596, he found the British Church fully established, with one archbishop and seven bishops. Thus it is evident that the source of our church is independent of Rome.

What are your present statistics?

In the English-speaking world the Episcopal

Church is greatly in the ascendancy. We have now more than 207 bishops, 31,000 clergy, and 21,000,000 adherents.

Is your church a missionary church?

Essentially so. There are now seventy-one missionary bishops and 3,050 other Episcopal missionaries in the field. They are in every part of Europe, Asia, Africa, South America and the Isles of the Sea.—Many of these bishops have now established strong and independent churches and are themselves sending out missionaries. For instance, the Bishop of Sierra Leone has an entire corps of black clergy, and they are not only self-supporting, but have sent twenty-eight black missionaries into the interior of Africa.

What do you mean by Episcopal?

An Episcopal church is one governed by bishops. We have three orders in our ministry, bishops, presbyters and deacons. In the Bible we read of apostles, presbyters and deacons. We call our apostles bishops, or overseers. That there were other apostles besides the twelve is clear from the fact that Paul was an apostle; so was Barnabas (Acts xiv. 14); so was Timothy and others. It is easy to say the apostolic office was peculiar to those times. That is an easy way to get rid of anything in the Bible.—But we prefer to have our ministry moulded after the apostolic fashion; so we have our apostles, whom we designate bishops, our presbyters and our deacons. It is gratifying to us also to know that our bishops are consecrated by an unbroken succession of apostolic bishops back to St. Paul, St. Barnabas and St. Peter.

What is your Prayer-book?

Our Prayer-book is a growth, not a creation. It is made up of the choicest devotions of all ages. It not only contains our morning and evening services; but it is a *drill-book* for the whole year and every possible occasion. Each Sunday of the year is appointed to teach some special truth about the blessed Saviour. Thus, whatever the minister may fail to do, the services of the church do not shun to declare unto us the whole counsel of God.—Each of the fifty-two Sundays and many week days are *individualized*. Christmas tells of Christ's birth, Good Friday of his death, Easter of his resurrection, and so on. The Prayer-book is full of systematic instruction about the Bible and the life of Jesus.

What is confirmation?

The laying of hands upon those who are baptized. Among the Reformers outside our church, Beza and Calvin approved of it. It was described by Cyprian, Jerome, Ambrose and Augustine among the early fathers, and still earlier by Tertullian. In Hebrews vi. 2 it is classed with the "foundations" or "principles of the doctrine of Christ." In Acts viii. 17 and Acts xix. 16, the apostles practice it. It is easy to say that it belonged peculiarly to those times. But we, claiming to be an Apostolic Church, prefer to do what the apostles did.

Are you an Evangelical body?

None more so. Let me give you the proof. The word "Gospel" is in the Greek "Evangel." Hence, Evangelical, of course, means a "Gospel Church." All our doctrines are those of the *Gospel*. Our mode of the church government is that of the *Gospel*. Our sacraments are those of the *Gospel*. And we use more *Gospel* in one service than most churches do in several.—Hence, we are emphatically a *Gospel Church*.

Why do your ministers wear robes?

For about the same reason that soldiers wear uniforms and Masons wear white aprons. It is a badge. The white surplice is neat, simple and uniform. We like them, and surely the Almighty can have no objection to them, as upon the only occasion where it pleased him to regulate the details of earthly worship, he gave express directions about the ministerial garments.

Are not forms of prayer liable to formality?

All prayers are. Both modes have their dangers; but, having used both constantly for years, I believe forms of prayer are better for public worship, and less liable to abuse. No arguments can be used against forms of prayer which do not have equal force against hymns, which are forms of prayer, after all. For example, "Jesus, Lover of My Soul," and "Rock of Ages."

What influence has your church in the Christian world?

The works of Farrar, Geikie, Howson, Westcott, Alford, Ellicott, Stanley, Trench and other Episcopalians are educating the world in the study of the Scriptures.—Episcopal hymns are tuning the tongues of the Christian men. At least nine-tenths of the great classic hymns were written by Episcopalians. Many of our customs, once bitterly assailed, are now quietly appropriated.

The ministers of other religious bodies are beginning to wear robes, pray out of books and sing the Te Deums and Glorias of our Church. Organs, once denounced, are everywhere common. Churches everywhere appear with crosses on their spires. Frequent communions are being celebrated. Easter, Christmas and Good Friday are being observed. Prayer-books are being published. The advisability of bishops is being discussed—and so they go—or rather, so they come.

Prejudices against us are dying out, and many broad-minded men have kind things to say about us, for which we feel profoundly grateful. Upon the unhappy, sour souls who see only our faults, we can therefore afford to smile.

### SEPTUAGESIMA—SEXAGESIMA—QUINGAGESIMA.

These three Sundays immediately following the Season of Epiphany are reckoned with reference to the coming Easter. The first Sunday in the *Quadragesimal*, or forty days fast of Lent, was designated *Quadragesima*. The Sunday before Ash Wednesday being exactly fifty days before Easter, was called *Quingagesima*. *Septuagesima* and *Sexagesima* Sundays, which are respectively fifty-seven and sixty-four days before Easter, are supposed to have been called by analogy, from the next decades. According to Duranders, monastics were wont to begin the observance of the Lenten Fast at *Septuagesima*, the Greeks at *Sexagesima*, and the secular clergy at *Quingagesima*. The time of observing Lent varied very considerably in the early Church, according to the rule laid down for fast days. In some parts fasting was not allowed on Sundays, Thursdays, or Saturdays, and in order to make the Lent include forty fast-days, it would be necessary to commence it at *Septuagesima* Sunday. Possibly *Sexagesima* and *Quingagesima* marked the beginning of Lent when different rules obtained. The intention of the services for the three Sundays before Lent is to prepare us for the observance of Lent, and to supply a connecting link between Lent and Christmas. They direct our minds to the original cause of our Lord's coming into the world, and to the necessity imposed upon Christians of emancipating themselves through His power, from the sins on account of which He died. The first lessons set forth the fall and