

The ancient church of St. Leonard's, Downham, which until the middle of the 17th century was the seat of the Bishops of Norwich, has just received a seemingly votive offering in the shape of a richly carved oak chancel screen.

The steeple of Crowland Abbey was recently struck by lightning and much damage was done. Crowland Abbey is one of the most beautiful and noble buildings in England, and is a valuable relic of Christian devotion.

Col. Sir J. West-Ridgeway, Governor of the Isle of Man, laid the foundation stone of St. Matthew's Church, Douglas, lately. This is the first event of the kind since the governorship of Lord Loch. The church will cost £8,000.

St. Michael's Church, Stoke Bow, was reopened recently by the Bishop of Worcester. It has been restored at a cost of between £4,000 and £5,000. The whole of the restoration expenses were borne by Mr. John Corbett of Impney.

Mr. Brock, R. A., has been commissioned to execute a recumbent marble effigy of Dr. Hervey, the late Bishop of Bath and Wells. It will form the principal feature of the late Bishop's tomb, which is situated in the transept of Wells Cathedral.

Dr. Charles Mitchell, of Jesmond Towers, Newcastle-on-Tyne, died recently. He was a staunch supporter of the Church and amongst other things erected a church entirely at his own cost. He spent upon this church £20,000, besides endowing it liberally.

A bazaar was recently opened at Oban by Sir Donald Smith, of Glencoe, in order to collect funds for the restoration of the old Cathedral Church at Lismore, which is, next to Iona, the most interesting ecclesiastical edifice in Argyle. This church dates as far back as A.D. 1220.

Two additional coloured lights have just been placed in the west window of Castle Heddingham Church, one representing St. John, presented by the late vicar, the Rev. H. A. Lake, rector of St. Mary's, Chelmsford, in memory of his brother Mr. Herbert Lake, the other representing St. Matthew, a gift of the Church Guild.

The parish church of St. Drosbane, Insoch, Scotland, was consecrated lately by the Bishop of Aberdeen and Orkney. The church has been built at a cost of £1,700. The present incumbent is the Rev. R. Traill, who was ordained deacon and priest by the Bishop of Winchester, and who was for 5 years in charge of the Uppingham school mission, worked in connection with St. Saviour's, Poplar, E.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Appreciation of Fairness and Courtesy.

SIR,—I am in receipt of a copy of your journal containing a long letter of mine, written under urgent pressure of the Canadian members of the Order, and written most reluctantly, I assure you. My own choice would have been to take for granted that the writer of the attack upon us had simply been misled by the over-zeal of some one who fancied that to build up one work it was necessary to tear down another. When I saw how much space the letter occupied, I wanted to say to you that I feel greatly the extreme courtesy of giving it so much room. I want also to repeat to you personally my assurance that I am glad of the progress of the other Order everywhere, and should feel that I did wrong to put one straw in the way of anything that means good to human souls. Not only that, I want the new work to succeed, and I want every little circle in your Church to decide for itself just the thing that will do it most good and by which it can do most good; but the only thing I do not want is, that they should decide upon mistaken information. Surely there should be no conflict between people who love and try to serve the same Blessed Lord.

Allow me to say that the fairness of a paper that was willing to present both Orders, ought to give it a higher value as the champion of the Church Order. With appreciation of this fairness and of your courtesy

in this matter, I am, in behalf of the Central Council of the International Order of the King's Daughters and Sons, sincerely yours,

MARY LOWE DICKINSON, Secretary.  
158 West 23rd Street, New York.

### Lay-Readers.

SIR,—As for the other kinds of lay-readers, namely, local men, whose license is given them for preaching work only, and who follow their own calling for a living—their usefulness cannot be overestimated. Their lives are known by their hearers, their business habits, their care of their employees, or their service to their masters, are matters of public comment. They are chosen by their clergyman because their lives are examples to their brethren. Will not a sermon spoken by such a man, because it is his own thought—because it is his own conviction—carry with it great weight because it is his own? A priest speaks a word for the Church—let him be ever so zealous—after all he's paid for it, and the success of the Church always means personal gain to him and in his own parish dollars perhaps. But for the layman, he may lose for his zeal—if in business he may lose the custom of dissenters, if an employee he may lose his place. In any case he gains nothing—his sermon, therefore, will certainly have great weight, because he cannot possibly speak except from conviction and from love. It seems to me in such cases that laymen should have authority, as they do have, to assist in parish work in order to draw people to the Church. But I also think that licenses to preach should be given to men competent and withheld from men incompetent. Let us be careful how we deal with enthusiasm. The respectable, by law established, body known as the "Church of England" has done herself much harm by suppressing it, and injured the cause of Christ by refusing to believe in it. She has caused schism again and again. Our Roman brethren, on the contrary, have used it. What Ignatius Layola did for Rome John Wesley might and would have done for England. Had Wesley been a Papist the Methodists would have existed within the Church. Had Ignatius Layola lived at Oxford and professed loyalty to the "Establishment," the Jesuits would have been an independent sect to-day. Lay-readers are here and they are becoming a recognized power—at least a useful body in the Church. Are we going to make them a new sect or an order of the Church? Let us drive them out and hundreds will go with them. Let us make use of them and they will bring hundreds into the Church.

EDGAR W. PICKFORD.

Christ Church Parsonage,  
Bolton, September 12, 1895.

### "Life in a Look."

SIR,—I read with much interest the letter of the Rev. R. B. Waterman, rector of Franktown, Ont., in your issue of the 29th ult., in reference to the pamphlet, "Life for a Look," and I can assure him that many in this diocese feel quite as strongly in the matter as the writer, but we are so used to this general toning down, to please our Presbyterian and Methodist friends (who, in consequence of the breadth of views—from their standpoint—of our diocesan, sometimes speak of His Lordship as the Bishop of all denominations), that we have ceased to protest, and the breadth of view that takes in our dissenting friends is not wide enough to include the Catholic-minded portion of our own Church, and so we can only hope for better times. In connection with this letter, I saw in your issue of the 5th inst. an effusion in which the writer speaks of the letter of the rev. gentleman as being destitute of "broad" common sense. When we see two educated gentlemen like the Bishop of Huron and the Rev. R. B. Waterman advocate views of the teaching of our Church diametrically opposed to each other, we might, I think, allow His Lordship to defend his own opinions, and either convert his opponent or be converted. I think the lack of common sense is shown by a young man just out of school having the presumption to think that he is capable of being a David to the bishop's Saul. Notice, "I" don't know who the individual R. B. Waterman is, when a casual reading of the letter would lead anyone with the common sense on which the writer plumes himself to see that R. B. W. held office in the Church, which a reference to any clerical list would confirm. "I cannot find time" to write the lengthy arguments that shall be more convincing and definite than the pamphlet, and show R.B.W. how greatly he is in error! How glibly he refers R. B. W. to his Bible (a sealed book to Catholic priests, I suppose), and states with emphatic diction what is its hidden teachings! From my knowledge of this young man, it is not so much a desire to correct and teach R. B. W., as a desire to put himself in evidence as one of the faithful, entitled, as such, to a share of the favours as fall to them. But, taking him at his own valuation, I would ask him to give your readers the bene-

fit of his theological erudition in an explanation of the incident recorded in Acts viii. 26 to 39, where the Ethiopian eunuch had the "Word" savingly applied by St. Philip the Deacon, was sanctified by the Holy Spirit, and yet, pointing out water, asked for the same to be literally applied in baptism, and had his request granted. Why did not St. Philip explain that all had been done that was necessary and water was useless? Perhaps, in these degenerate days, when people will not be pinned down to anything, we shall find some poor souls who may think it possible that St. Philip knew what Christ meant by "water."

F.O.W.

London, Ont., September 9th, 1895.

### The Three Orders of the Ministry.

SIR,—Lighfoot's dissertation on the three orders of the ministry is, I suppose, the work usually read in investigating that subject. Seldom, perhaps, do students go for the same purpose to Westcott "On the Canon of the New Testament," and yet this latter work throws a flood of light on the subject of the ministry. I subjoin a few extracts which will be found instructive. "I have endeavoured," says Westcott, "to connect the history of the New Testament Canon with the growth and consolidation of the Catholic Church" (preface). In pursuing this plan it will be found that there is as much evidence for the three-fold ministry as for the N. T. Canon. "Now when we . . . take account of the extent and character of Christian literature up to the last quarter of the second century . . . we cannot hope to construct out of this by itself, or primarily, an idea of the contemporary Christian Society. But on the contrary, if there is at that later date a fairly widespread and clear view of the constitution and opinions of the Church, it is reasonable to examine the earlier and fragmentary records with this view, as the standard of reference, unless it can be shown that some convulsion interrupted the continuity of the development" (preface, 4th edition). It is necessary to have a starting point, a standard of reference, and here is one laid down which is free from objection. If this standard be firmly held in view, it will help the anxious enquirer a long way towards a conclusion on this question. At the time referred to, the three-fold ministry was unquestionably firmly established, and must be taken as the ministry of the Church from the earliest times, unless some convulsion overturning an earlier order of things can be proved. "The history of the formation of the whole Canon involves little less than the building of the Catholic Church" (page 8, 6th edition). "The strength of negative criticism lies in ignoring the existence of a Christian Society, from the Apostolic age, strong in discipline, clear in faith and jealous of innovation. It is then to the Church, as a witness and keeper of Holy Writ, that we must look both for the formation and proof of the Canon" (page 12). "Many have rightly perceived that the reception of the Canon implies the existence of one Catholic Church" (page 21). "The Epistle of Clement (of Rome) proves the existence of a definite constitution and a fixed service . . . earnest warnings are given against divisions and parties, which as we see from the Pastoral Epistles arose as soon as the rules of ecclesiastical discipline were drawn closer . . . Clement's phraseology is clearly of a date subsequent to the Pastoral Epistles. The polity recognized by St. Paul had advanced to a further stage of development at the time when Clement wrote" (page 27). "The Apostles were charged with the enunciation of principles and not with their combination. They had to do with essence, not with form. But after the destruction of Jerusalem an outward framework was required for Christian truth, and the arranging this according to Apostolic rules was left to the successors of the Apostles" (page 28, note). In the Ignatian Epistles "the Catholic Church is recognized as an outward body of Christ, made up of many members. The image which St. Paul had sketched is there realized and filled up with startling boldness. . . . they exhibit that form of doctrine to which the principles of St. Paul would be naturally reduced by a vigorous and logical teacher, presiding over the central church of Gentile Christendom. The letters of Ignatius could not naturally have preceded that of Clement, while they follow it in a legitimate sequence and form a new stage, so to speak, in the building of the Christian Church" (pages 29-31). "The Epistles of St. Paul to the Ephesians, his Pastoral Epistles and the Epistles of Clement and Ignatius, when taken together, form a harmonious progression in the development of the idea of a Church" (page 32). "The Ignatian doctrine of the unity of the Church, which, in its construction, shows the mind of St. Peter, is really based on the cardinal passages of St. Paul." (Eph. v. 23, § 99). The Episcopacy of Ignatius is thus represented as a sequence of and in harmony with the teaching of St. Paul. These extracts point to the conclusion that, as far back as there is a clear record, the three orders are found firmly established, and must therefore be accepted as the standard of reference and projected back to the Apostolic age, unless some