

A *Sect* is, strictly speaking, a body which unduly magnifies some special doctrine for the sake of which it was led into separation, and which makes this doctrine a test of orthodoxy and a term of Communion. Often other important doctrines are left out of view. A true doctrine, held and emphasized without regard to the analogy of the Faith, may become almost, if not quite, a heresy. Sometimes the peculiarity of the Sect is simply a denial. There is something you must *not* believe if you would become a member. You must *not* believe the Deity of Jesus Christ, if you would join a Unitarian Society. You must *not* be a Calvinist, if you join the Body whose fundamental tenet is Free Will. If you would join any sect of Baptists, you must *not* believe in infant Church membership. Catholic is *comprehensive*. A Church that is Catholic cannot exclude repenting sinners, 'trusting in Christ and professing to "believe all the articles of the Christian Faith as contained in the Apostles' Creed." The Catholic does not exalt non-essentials into fundamentals. A Catholic Church makes no new terms of Communion. It receives all who would be received by Christ. If any Church, as the Roman, does not do this, its Catholicity is so far imperfect. It stands on Sectarian ground. No Sect, as such, can be Catholic, for no Sect could embrace all true Christians. This comprehensive character is essential to true Catholicity.

4. As to our last point a definition must suffice. The Church is *Apostolic*, as "continuing steadfastly in the Apostles' Doctrine and fellowship, in the breaking of bread and in the prayers" (Acts ii, 43). The Doctrine of the Church as the Apostles received it, and as once for all delivered; fellowship in the organisation which they established, as the Lord, before His ascension, taught them when "speaking of the things pertaining to the Kingdom of God" (Acts i, 4), and as His Spirit guided them, bringing His words to remembrance, and determining their application; participation of the Sacramental elements by which we feed upon His Body and Blood; and the public service of Common Prayer and Liturgy after Apostolic precept and example: these mark a Church's Apostolicity.

In conclusion, I would remind you that the glory of a Churchman is in being *TRULY* a Christian. He may belong to a Church which is Holy, Catholic and Apostolic, and one with the Church which was gathered at Jerusalem, in an unbroken succession through the ages, and yet fail of Salvation at the last. He may belong to the narrowest and most heretical of Sects, or may be of a Church that is well nigh apostate, and yet be chosen of God to be crowned with those who "come up out of great tribulation." You belong to a Church which has every mark of the true Church of Christ. *It is an exceedingly precious privilege.* The results should be seen in your lives. It will all be in vain that you call yourselves Catholics, or by any other name that might seem to recommend you, if you are not *in living union with Christ*, and if you do not love and serve Him.—*From Lecture I of the Church and its Apostolic Ministry.*

CONVOCATION OF CANTERBURY.

We take the following extracts from the report given by *The Family Churchman* of the proceedings of the last Convocation:

THE HONORARY DEACONS QUESTION.

The *Bishop of London*, presented a report in the Upper House from a committee of the Upper House on the Deacons (Church of England) Bill, introduced into the House of Commons by Mr. Sydney Gedge. The committee reminded the House that in February, 1884, a resolu-

tion was passed by the Upper House on the subject of the diaconate admitting that, in view of the overwhelming need of an increase in the number of the ministry, and the impossibility of providing sufficient endowments for the purpose, it was expedient to ordain to the office of deacon men possessing other means of living, willing to aid the clergy gratuitously. These were to be examined, and were not to pass to the priesthood, unless they passed all the examinations required in other candidates, and should have devoted their whole time for four years to spiritual labour. The committee of their Lordship's House pointed out that in this resolution no change in the existing law was suggested or alluded to. The committee were now requested to consider a proposal which involved an alteration in existing laws, and, if adopted, would allow Bishops to ordain to the diaconate persons who might be engaged in trade or in business. In regard to this important change, the committee begged leave to report that though, on the one hand, the example of St. Paul might be referred to, and an inference perhaps fairly drawn as to deacons from the so-called canons of the Apostles, and even further a distinct encouragement recognised in the canons of the Fourth Council of Carthage, which permitted the whole clerical order to supply their necessities by the labour of their own hands—and there was evidence that this was a common practice at least in the African Church—on the other hand, the judgment of the General Councils and the deductions of early canonists were expressly and distinctly to the effect that none of those belonging to any clerical order were to engage in secular business or callings; and that this had been in accordance with English feeling seemed clearly indicated by the tenour of the restrictions in the 21st Henry VIII., c. 13, and perhaps by the expressions of the 75th and 76th canons. And it was evident that a broad distinction must be drawn between allowing or encouraging clergymen to assist in maintaining themselves by secular labour, as St. Paul did, and admitting to the sacred ministry men already devoted to secular occupations and purposing to continue in their callings. The committee thus could not recommend any relaxation of existing laws unless it could be shown that the necessity for doing so had passed into the state of spiritual urgency, a state which had ever been regarded by the Catholic Church as justifying departures from existing disciplinary practice. That the need was great, not only in populous towns, but in scattered hamlets throughout country parishes, for an increase of ordained ministers could not be denied, but the measure proposed in law was so great a departure from long-continued practice of the Catholic Church that the committee did not judge it to be desirable at the present time to take any step in regard to facilitating an entry into the diaconate beyond that which had already been taken in the passing of the cited resolution. His Lordship moved the adoption of the report, and the *Bishop of Gloucester and Bristol*, seconded the motion.

DEACONS AND LAY HELP.

The discussion which ensued was instinct with genuine interest. Though the report met general concurrence, the *Bishop of Winchester* reaffirmed his opinion that there was nothing in the history of the early Church to preclude the Church of to-day from assenting to the principle of an order of persons who could follow secular engagements. He acknowledged that there were great difficulties in the way, from the fact that in this age secular occupations were more absorbing than formerly, and he acknowledged the force of the report as to its being inadvisable at this time to move in this matter. The *Bishop of Gloucester and Bristol*, declared that the sentiment of the ancient Church was expressed by the words *Ni clerici secularibus negotiis se immisceant*, and he pressed that where any secular calling was por-

mitted in ancient times to the clergy it was of a widely different character from what would be the permitting clergymen to engage in trade at the present day. The *Bishop of Ely*, the *Bishop of Oxford*, the *Bishop of Bath and Wells*, and the *Bishop of Llandaff*, spoke on the report. The Archbishop, in closing the discussion, said the whole history of the Church, he held, was against the clergy engaging in secular labour for their means of living. He held that it would be well to increase the number of lay readers and lay evangelists; but for the present the Church should go no further than was provided by the resolution of 1884. The report was adopted.

THE CATECHISM AND THE CHURCH.

Canon Gregory presented the Report of the Committee on additions to the Catechism, containing a number of questions and answers on the Church. The adoption of the Report was opposed by the Deans of Llandaff and Windsor and Canon Bernard, and supported by the Dean of Lincoln and Canon Bright. The discussion was not concluded when the House adjourned on Wednesday. The House proceeded to further consider the Report on Thursday. Canon Gregory moved that the first proposed Question and Answer—"What meanest thou by the Church?—I mean the Body of which Jesus Christ is the Head, and of which part is visible here upon earth, and part invisible"—be approved and adopted. The *Dean of Llandaff* moved an amendment, but it was rejected by a large majority, and after a long discussion, the original answer was adopted in the following amended terms:—"I mean the Body of which Christ is the Head, and of which I was made a member in my Baptism; and of this body, part is militant here on earth, and part at rest in Paradise awaiting the Resurrection." This debate was marked by one or two very interesting speeches. *Archdeacon Farrar* declared that if the proposed answer referred to the Church of England, and not to the Church of Christ, he for one would be no party to unchurching the author of the "Pilgrim's Progress," the author of the hymn "Rock of Ages," John Howard, the angel of prisons, or Lloyd Garrison, the emancipator of slaves. He took it that the great angel whom Dante described, who sat upon a threshold of Diamonds, and had the smiling countenance, would pay little attention to the votes of the Southern House of Convocation. Canon Gregory replied severely that in drawing up their Catechism, their idea was to instruct the children of our own Church, and to leave out all thought of persons outside our own communion. He contended that the question raised by the Archdeacon was outside the question; but no one seemed to take objection to the introduction of a phrase which defines the intermediate State.

PREACHING IN NONCONFORMIST CHAPELS.

The Bishops took into grave consideration the *articulus cleri* on this "great scandal," "detrimental to the spread of true religion," and "tending to hinder rather than promote the unity of Christian people." The *Bishop of Gloucester and Bristol* deprecated any appeal to the law in order to prevent a repetition of the conduct of Canon Wilborforce, and thought that the Bishops ought simply to say a few firm, gentle, and conciliatory words against the practice of clergymen preaching in Nonconformist Chapels. The *Bishop of Winchester* then entered upon a long and eloquent historical survey of the position of the English Church, maintaining that the Church of England had reformed itself as a great nation and a great Church, and that dissent was simply the negation of the principles of the Reformation. "It seemed to him, therefore, that those who belonged to the great Catholic Church of this country were altogether inconsistent, and did, to a certain extent, rebel against the principle of the English Reformation, by joining in public worship with Nonconformists; and, without the slightest ill-will towards Nonconformists,