

and praying. When they had so confirmed the baptized, these confirmed received the Holy Ghost. In Acts, xix. chapter, we are told that the Apostolic Bishop St. Paul first baptized twelve men and then confirmed them by the laying on of his hands. The Bible very clearly teaches the necessity of Confirmation. All Churches of Apostolic origin and having the Apostolic Ministry administer Holy Confirmation. Methodists, Baptists, Presbyterians, Lutherans, and every religious body of human origin have lost Confirmation because they have lost the Apostolic Ministry. The Lutherans, recognizing the necessity of Confirmation, empower the minister to bestow it, but it is clear if St. Philip could not confirm in his day, neither can any minister confirm in this day. Of course a form can be gone through by any one, but the Confirmation so given would be human, not Divine. In the early days of Methodism the Methodists all came to the Church of England for Confirmation as well as for the great Sacraments. The Presbyterians and the Baptists have felt their need of this Biblical Sacramental Rite. The Bible clearly proves, 1st: The necessity of all baptized people being confirmed. 2nd: That only an Apostolic Bishop can bestow real Confirmation.

As in the days of the Apostles, the Apostolic Bishops journeyed over their dioceses confirming the baptized, so to-day their successors by virtue of an unbroken line of consecrations, journey over their dioceses, going from parish to parish, and give Confirmation to the baptized. Confirmation is not a profession of righteousness, but an expression of willingness to receive strength from God as is implied by the use of the passive voice of the verb to be, "I am going to be confirmed"—to be strengthened—to receive help—to be blessed of God. Now is the time when Christians should consult the parish priest and ask him to have their names entered on his list for Holy Confirmation. It is also their duty to seek to have those not of the faith realize their need of Confirmation, so that they also might receive the seven-fold gifts of the Holy Ghost in Holy Confirmation from the Bishop on his visitation to the parish.

#### HOW CAN I FIND THE CHURCH?

By REV. R. H. GESNER.

Many are asking to-day, "how am I to know what to believe and which Church is right?" All the various communions of Christians claim to teach the true doctrine of Christ. Most all appeal to the Bible in support of their distinguishing tenets. The question which heads this article is important, because in the variety and opposition of Christian teaching, men find an excuse for remaining outside the Church altogether. And even the heathen have begun to take advantage of "our unhappy divisions," and bid the Christian missionaries first agree among themselves, and then come and teach them; for both these classes say: "How can you ask me to accept Christianity when Christians are not agreed as to what the new faith is?"

The importance of the question must be evident, and the Anglican Communion has its plain answer to the objection that one cannot tell what the Christian faith is. She says, to quote the words of the Rev. Vernon Staley, "The Holy Scriptures are the final authority in questions relating to Catholic Truth, the Church being the interpreter of those Scriptures, and that too in the sense in which the Fathers have generally understood them." The Church has a clear, reasonable and historic reply to all who ask "what must I believe?"

Suppose now, one in quest of truth, in search of the teaching of Christ and His Apostles. The Romanist tells him that the Holy Roman Church is the only true Church and that all others are heretical or schismatical. The Baptists, Methodists and all the other denominations tell him that their special beliefs are true ones, and claim to be following the teaching of the Bible. In this Babel of discordant sounds where so many opposing doctrines are taught and where all therefore cannot be true, how can he discover what is truly the teaching of Christ and His Apostles.

Now, for a person who does not own, who has not access to a large library, or who has not the time for prolonged investigation, I conceive that there is nevertheless a way to discover that branch of the Church which holds the faith as taught by the clergy of the Primitive Church and by those who wrote the books of the New Testament. Let one find out the leading and distinguishing doctrines of each denomination professing to follow the teaching of Christ and His Apostles, and then compare them with the teaching of the New Testament. For example, let him see if any Church holds the divinity and sole mediatorship of Christ, the government of the Christian body by a ministry derived in succession from the Apostles, the Sacraments of Holy Baptism and Holy Eucharist, the Rite of Confirmation. If he finds a part of the Christian body believing and obeying these doctrines, then it so far conforms to the Biblical rule and ideal. But suppose one discovers other

organizations holding doctrines alien to any beyond these, doctrines conflicting with them either through maiming or accretion, and that, too, as necessary to salvation. Suppose he finds Churches organized upon no principle of successive government, but upon individual and congregational choice, electing and ordaining its own ministers. Suppose he finds another insisting upon the mode of Baptism as essential, another discarding ministers and sacraments altogether, another ever and anon setting forth new dogmas as requisite to membership in what professes to be a Church teaching the doctrines of Christ, and still others abandoning Scriptural rites and even denying the Lord that bought them—must he not reject these beliefs as alien to the words and spirit of the New Testament? "But," says the truth seeker, "every denomination professed to find the proof of its teachings and its fundamental differences from other communions in the Bible. Can I doubt that they are all equally honest and sincere, or must I believe that the Bible can be made to prove anything? All these teachings cannot be true, for many are absolutely contradictory. What am I to do—abandon all hope, or is there a way out of this difficulty of beliefs?" Now, it is just here, I conceive, that the Anglican Communion comes to the rescue of the perplexed inquirer.

It reconciles or rather satisfies the truth-seeker by an appeal to the age immediately succeeding that in which the New Testament was written. He confesses his inability to find what is true, what is the teaching of Christ and the Apostolic Church from the Bible only; he must therefore confirm or reject a doctrine according as it forms or does not form part of the teaching of the Church in the centuries closely succeeding the century in the latter half of which most of the New Testament writings were composed. One need not possess a large library to ascertain what were the chief and characteristic teachings of the Church in the early years of the second century. A copy of the Epistles of Ignatius of Antioch or Clement of Rome would give one a fair idea of the unity of doctrine subsisting between the Church of that day and the Episcopal Church of to-day. If a searcher for the Church which holds most closely to the "Apostles' doctrine and fellowship" will pursue this method, there can be little doubt whither his convictions will lead him. He will find in that Sub-Apostolic age, a three-fold order of ministry universal. He will find Infant Baptism, Baptismal Regeneration, worship after a prescribed order. He will find the Holy Eucharist the first and chiefest rite of the Church. He will find the Sacred Scriptures used and believed to be the Inspired Word of God. Above all he will find Jesus Christ exalted as the Sole Mediator and Saviour of Men. It is reasonable, therefore, to believe that a Church whose cardinal doctrines agree not only with the plain language of Scripture, but also with the teaching of the Church in the age immediately succeeding that of the Apostles, is the Church which holds the truth as taught by Christ and His Apostles, and is the legitimate representative of the Lord Jesus Christ in the world.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

##### QUEBEC.

QUEBEC.—Cathedral Services.—Many of our readers are aware that there has existed a considerable difference of opinion among the Cathedral worshippers, with regard to what is the best method of conducting their church services, and this diversity, which has existed for years, has lately been brought into prominence in the following manner. First of all, our Bishop, while he found earnest, hearty services in about all the churches of the diocese, felt keenly the coldness of the services at the Cathedral, which ought, of course, to be a high example to all around. There was a fair congregation on Sunday mornings, but there was very little responding and very little united action on the part of the worshippers. On Sunday evenings, the congregation was very small indeed, and as to week-day services, there was hardly any congregation at all. It was moreover evident, that, owing to this coldness and dreariness, many had deserted their church, and many more were proposing to follow, so that, unless some change was made, the outlook was most discouraging. Finding, therefore, that the Cathedral had been committed as a trust to the Bishops of Quebec—a trust expressly continued, when the Cathedral was lent by Letters Patent to its congregation and became also a parish church, and finding when the Cathedral was opened at the beginning of the century, there was a surpliced choir and proper Cathedral service, which was maintained for forty years, and finding also that arrangements had been made by the late Bishop, and agreed to by the rector and churchwardens in 1888, whereby there was to be "Solemn daily worship of Al-

mighty God according to the use of the Church of England, in all her cathedrals from time immemorial," the present Bishop, without asserting any rights, made last year sundry propositions, first to the select vestry, and afterwards to the worshippers as a body, leaving it to the Dean to accept the whole or such part of these propositions as might in his judgment seem to be best. The result was that the Dean, while he declined some of the points which were proposed by the Bishop, as being under all the circumstances inadvisable, gave his decision in November last to the effect that, in accordance with the expressed wishes of a great majority of the worshippers, the choir should come down from the west gallery to the body of the church, that the pulpit should have a position toward the north side of the church eastward of the choir, that the Sunday morning service should be read as hitherto, that the Sunday evening service should be choral, and that a surpliced choir should be formed as soon as possible, retaining, however, the assistance of the ladies of the present choir and thus maintaining a high standard of efficiency. And at the same time the Dean also decided that on week-days there should be simple cathedral services with a surpliced choir of boys and an auxiliary choir of ladies. Since, at the second meeting of the worshippers above referred to, there was presented by those who objected to the Bishop's proposals, a petition in which the petitioners said they would gladly accept all that had been agreed to by the select vestry, and since the select vestry had distinctly left the question of a Sunday evening choral service and of a surpliced choir to the congregation, which at this meeting voted in favour of these points by a very large majority, it was hoped that what the Dean decided would prove to be an arrangement to which all parties in the congregation would gladly agree; and in this case, and especially if the seats on Sunday evenings could be declared free, the Bishop felt confident that there would soon be a very considerable increase in the Sunday evening congregations as well as at the week-day services. And, thus far, in spite of the fact that, most unfortunately, certain families have absented themselves, there has been a most marked increase. But, during the winter, those who object to these very moderate proposals have been holding meetings and conferring together, with the result that, at the Easter vestry, they chose a select vestry entirely to their own mind; excluding even a minority of those who hail the choral worship as being necessary, as well as lawful and right. The next step was the moving of a resolution at the vestry to the effect that the pews in the Cathedral, instead of ranging from \$30 to \$50 per pew, should, in the future, be only \$1 per pew. The mover, Mr. R. Turner, said very properly that he hoped thus to open the Cathedral to all comers; he was forgetful, however, of the fact that, if this was the only object, it would be far better to declare all the seats to be perfectly free and to adopt some other plan, such as the well known envelope system, for the maintenance of the fabric and the support of the clergy and paid lay officers of the church. It was pointed out by such high authorities as Judge Andrews and Mr. James Dunbar, Q.C., that the motion was one which could not be properly entertained because it contravened Section XII. of the Church Temporalities Act, which provides that alterations of scales of pew rents cannot be made without previous notice and a special meeting. But, in spite of this protest, the motion was pressed to a decision and carried. A few days later, however, two legal opinions were given, the one by the Hon. Mr. Joly de Lotbiniere, and the other by Mr. W. Cook, Q.C., to the effect that the motion carried was *ultra vires*, and that it must, therefore, for the present, at any rate, fall to the ground. This is probably fortunate, inasmuch as anything that is done by surprise is hardly likely to afford permanent satisfaction. But it is easy to understand that, owing to all that has occurred, both parties feel somewhat vexed and hurt, and it is sad to hear that some members of both parties seem to be advisedly withdrawing their support from the weekly offertory. Whereas, when it has been made clear by both the Bishop and the Dean that the changes made have been adopted simply as an arrangement for the good of the greatest number, and that by this arrangement the principal service (i.e., the Sunday morning service) is to be simply read as hitherto, while only the evening service, which was until lately very little attended, is to be given to those who love the beautiful choral worship of our cathedral churches, with an honourable understanding that these changes are final—surely both parties ought to be able to join hands and agree in a brotherly spirit to support their church to the full extent of their power. And there certainly need be no objection on the ground that it is unjust to thrust upon the congregation the additional expense involved in maintaining cathedral services, for whatever expenses are incurred in addition to those which have already been necessary for the maintenance of the parish church services, will be met, not out of the ordinary funds placed at the disposal of the wardens, but out of a special fund

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