

had got a very strong case. Historically, the Roman case against Anglican Orders was a very interesting study, because they had taken point after point as if it were absolutely certain and incontrovertible; and then after a time something had turned up which showed that this "absolutely incontrovertible case" must be abandoned as no longer tenable. To enumerate a few of the points which had thus been taken up and afterwards abandoned in this way, there was first of all the case of Parker's ordination at the beginning of Elizabeth's reign. It had been asserted that there was no consecration at all, but only a strangely blasphemous scene in a tavern. What was the famous Nag's Head fable. After a time it appeared that the document which recorded the ceremonies used at Parker's ordination were of a most inconvenient character to our Roman friends, as they described the scenes with the utmost minuteness; so that, in fact, the actual details of Parker's ordination were better known than those of almost any other ordination in that century. Then another point was taken up. It was said that Barlow, who was the chief consecrator of Parker was not himself ordained, and, therefore, could not consecrate anyone else. That was a question on which a great deal turned, and it had led to a great deal of investigation. He did not want to go into detail on this matter, but would simply content himself with remarking that to maintain that Barlow was never consecrated, meant a reversal of everything that was known about the history of those times, that we found serious Roman Catholic historians pointing out that it was altogether impossible to believe that Barlow could ever have passed as a Bishop all through the later years of Henry's reign if he had never been properly consecrated. One of the obligations that we owed to the Papal Bull was the disappearance of the Nag's head fable and of this theory that Barlow was never consecrated. It was as certain as any fact in history that Barlow was a properly consecrated Bishop.

Then the case was taken a point further—how was Parker consecrated? Now, in every sacrament there was an outward form, and this outward form consisted partly of something done, and partly of something said. In Baptism the thing done was the pouring of water, and the thing said, the words, "I baptize thee in the name of the Father, of the Son, and of the Holy Ghost." By a very odd piece of history in the use of terms, the words used were called the form, and the thing done was called the matter. So then, the question raised was that the matter and form of Parker's consecration were not valid. Here he must touch on a very interesting point. The Roman Church had a very remarkable way, almost amounting to genius, of glossing over its own weak points, and in no respect was this weakness more noticeable than in regard to Holy Orders. Thus the Ar-

menians, who had suffered, and were suffering now so much, approached the Pope at the time of the council of Florence, and asked for his infallible guidance about the form and matter of the Sacraments and of Holy Orders amongst the rest, the Pope accordingly produced a decree and gave his infallible guidance. Now, at the time, all over the Roman Church Holy Orders had been conferred with the giving of the instruments and the accompanying words, "Receive authority to offer sacrifice. It had come to be the opinion of that day that that was the form and matter with which people were ordained to the priesthood, and the Pope thought that it was the truth, and he told these Armenians for certain that the form and matter of ordination of priests was the giving to the ordained a chalice and paten, and speaking over him the words, "Receive authority to offer sacrifice." But, then, after a time, a certain learned Frenchman, Morinus, searched and examined the ancient service books of the Church, both Eastern and Western, and produced a learned work, proving the amazing fact that there had been no such thing as the handing of the chalice and paten for the first thousand years of the Roman church, and never in the Eastern Church. It was a most surprising discovery, and suggested doubts as to the infallible guidance. There was accordingly one of the most surprising right-about-facts that had ever occurred in the history of Theology. (Laughter.) For Morinus showed that what was the form and matter of Holy Orders was not, as was supposed at that time, the "porrection of the instruments" with the words "Receive authority to offer sacrifice," but only that which had been common to the Universal Church, which was something quite different, namely, the laying on of hands, with some accompanying form of words or prayer. That was all that could be deemed to be necessary for the form and matter of ordination. That had been admitted in quite recent years. For example, a matter of the Coptic ordinations was brought before the Roman Church at the end of the last century. It was reported that at a crowded ordination, the Patriarch had hurriedly passed down the line of ordinands, touching their heads with his hands, and repeating the words, "Receive the Holy Ghost," and this was decided by the Sacred College at Rome to be a certainly valid ordination.

(To be Corc'uded next week)

## VARIA

Right Rev. W. Stevens Perry, D.D., Bishop of Iowa, is reported to be lying at his home seriously ill.

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"Nothing is easier than to talk to children; but, to talk to them as they ought to be talked to, is the very last effort of ability. A man must have a

vigorous imagination. He must have extensive knowledge, to call in illustrations from the four corners of the earth; for he will make little progress, but by illustration. It requires great genius, to throw the mind into the habit of children's minds. I aim at this, but I find it the utmost effort of ability. No sermon ever put my mind half so much on the stretch."—Ceell's "Remains."

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Dr. Sinclair, archdeacon of London, stated in a recent charge that the words in Malachi 1, 11, have no reference to the Holy Eucharist. That amongst the Christians of the first (or the beginning of the second) century such connection was considered undoubted, the following extract from Bishop Lightfoot's translation of the Teaching of the Apostles (The Didache, unearthed not many years ago, but universally accepted as belonging to the period named) will prove. (par 14.)

"And on the Lord's Own Day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. And let no man, having his dispute with his fellow, join your assembly until you have been reconciled, that your sacrifice may be defiled; for this sacrifice it is that was spoken of by the Lord: 'In every place and at every time offer me a pure sacrifice: for I am a great King, saith the Lord, and My Name is wonderful among the nations.'"

How closely the above exhortation to intending communicants agrees with that in our Prayer-book!

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