

collect exactly how the matter stands. After a great many discussions, for several years, in the Toronto Church Society, and also in the Synod: and after a number of appeals to the vestries, and many endeavours to stir up an excitement and a contention about it, it was finally arranged in a by-law passed in the year 1871, which was moved by the Rev. the Provost of Trinity College, and seconded by Mr. S. H. Blake, as follows:—

"On the vacancy of any rectory, incumbency, or mission within the diocese, (with the exception of missions sustained, in whole or in part, by the Mission Board, the mode of appointment to which missions shall continue as heretofore) the appointment to the vacancy shall rest with the Lord Bishop of the diocese; it being however provided that, before making such appointment the Bishop shall consult with the churchwardens and lay-representatives of the same, provided that such Lay Delegates are resident within the said parish or mission."

For this by-law there was a majority of 93 votes out of a total of 189 votes, clerical and lay.

New one would imagine that it would only be necessary to read this by-law over in order to see at once that it aimed at giving the entire control of every clerical appointment into the hands of the Bishop of the diocese, for the time being, after he had informed himself of anything which five representative men might have to say about it. But if any doubt could possibly exist in the mind of any one, it is only necessary to read the amendments offered to the original resolution, the first of which was that "The nomination to the vacancy shall rest in the congregation; it being however provided that before an appointment is made, the representatives of the vacant parish or mission, elected from year to year for that purpose at the Easter meeting, or in default of such election the churchwardens and lay-delegates of the same, (if such lay-delegates are resident within the said parish or mission) shall consult with the Bishop, for the purpose of his advising them, and stating any objections which he may have against the proposed appointment." This amendment was lost on the following vote:—clerical, yeas, 6, nays, 93; lay, yeas, 59, nays, 87; or a total nay majority of 115. It was then moved in amendment to the original resolution, "That the following words be added: 'And that no appointment be made contrary to the expressed wishes of a majority of the delegates.'"—lost. The original resolution was then put to the vote and carried on the following vote: clerical, yeas, 89; nays, 12; lay, yeas, 52; nays, 86. Lost votes, 6. Total majority, 93.

At the recent vestry meeting at St. James's church, Toronto, some strong language was indulged in, and some very extraordinary principles advocated. The resolutions passed, which we gave in our last issue, were not quite so strong as the general current of the speeches there made. All the speeches which had any reference to the matter, were uttered on the principle that the congregation of St. James's had nothing to do with any interests outside their own limits, that they only were to be consulted, and that their wishes must be gratified.

The meeting was composed of many who had no right to take part either in a vestry meeting or a meeting of the congregation, and when the names of those voting were called for on this account, it was found more convenient to bring the meeting to a close.

Some of the good people at St. James's seem to wish to do as they please, although we did not

hear of any protest from them when the congregation at Roach's Point were not allowed to do as they pleased. They also seem to forget that the ground upon which the church is built was not purchased by them, but was a grant from the Crown "for the benefit of the inhabitants of the town of York for ever." They have not built the church, but the older families who are still residents of the said town of York; and they are not paying off the debt now on the church, but it is being paid off by the proceeds of certain Park lots, secured by Act of Parliament for the "maintenance and improvement of the cemetery and the chapel and buildings erected thereon, only any surplus being at the disposal of the vestry." Moreover the church was built as a cathedral church, has always been the cathedral church, and as such is in a different position from any other church in the diocese. The Bishop wisely delays before making so important an appointment, especially as his letter states "some questions of law connected with the endowment property have to be first settled." The matter of division of the endowment will have to come before the Synod, also the cathedral scheme as suggested by his Lordship in his address to the late Synod, and which was "highly approved" by the Synod.

There are, therefore, many grave and important considerations to be thought of, affecting the general interests of the Church, before the matter can be disposed of; and as the by-law has placed the responsibility on the shoulders of his Lordship, after long and grave consideration before many sessions of the Synod, it is only reasonable that he should have sufficient time to weigh thoughtfully all the many interests which are involved, in the carrying out of what must be held to be the deliberate expression of the sentiment of the whole diocese unmistakably expressed by a large majority, both clerical and lay.

We know nothing of the "views" or intentions of the Bishop upon the subject, but we most emphatically assert that any appointment made to fill the vacancy at St. James's, should be made with due regard to the interests of the whole diocese.

CATHOLIC CATECHISM.

No. XIX.

Q. What are the ornaments of the ministers, referred to in the Ornaments Rubric?

A. PRESCRIBED by the Prayer Book of 1549. (By notes at the end of the Prayer Book): A surplice for Matins, Evensong, Baptisms, and Burials. (For the Bishop), a rochette, surplice, or alb, a cope, or vestment, and a pastoral staff. (By Rubrics before the Office of the Holy Communion): A white alb plain with a vestment or cope for the celebrating priest.

Albs with tunicles for assistant priests or deacons. (Rubrics of Ordinal).

The candidates for Deacons' Orders shall put on a plain alb.

The Deacon appointed to read the Gospel shall put on a tunicle.

(At consecration of a Bishop). Bishop-elect: a surplice and cope. Presenting Bishops, the same.

These are specifically described. The stole is nowhere prescribed, but along with the cassock, girdle, biretta, mitre, ring, etc., etc., was in use "in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth."

Q. Are not these vestments peculiar to the age in which the Church of England had fallen into many Romish errors?

Certainly not: for:—

(a) The majority of them are essentially and many of them peculiarly Anglican.

(b) They were retained in the Church of England by the Reformers at each period of the Reformation; and particularly retained by the Reformers of 1661, the date of our present Book of Common Prayer.

Q. Are they then historically symbolical of Roman or of Reformation principles?

They symbolize the principles of the Reformation, whose endeavour was to return to the principles of the pure and primitive Church.

Q. Do they (as some now say) symbolize erroneous doctrines?

Far from it, for

(a) They symbolize those doctrines of the Church of England for which our great Reformers suffered and died.

(b) The 36th Article, to which every ordained priest has now to make particular subscription, says, "The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering, neither hath it anything, that of itself is superstitious and ungodly."

N.B. The book thus mentioned specifies the vestments as above.

Q. Sum up the doctrine which the Edwardian vestments symbolize?

That the celebration of the Holy Communion is the Scriptural, distinct, and therefore highest act of public worship in the Christian Church.

Q. Why then do some declare these vestments to be illegal?

Because the Judicial Committee of The Privy Council of England has declared them so to be.

Q. Does the Church acknowledge the authority of any State Court to define her doctrines?

Certainly not. See Articles 34 and 37.

Q. To what body alone can members of the Church give allegiance in matters of doctrine and discipline?

To the lawfully convoked Synods of each national branch of the Church of Christ.

Q. What are these bodies called?

In England, the Convocations of Canterbury and York. In Canada, the Provincial Synod.

Q. Have these bodies declared the above vestments to be illegal?

They have not.

NOTES.

HATCH'S BAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

BY REV. CANON CARMICHAEL.

MR. HATCH ON CLERGY AND LAITY.

3rd. I would notice Mr. Hatch's views on ordination.

One pregnant sentence states them clearly. "Of the existence of the idea that ecclesiastical office is itself, and not as a matter of ecclesiastical regulation and arrangement, conferred special and exceptional powers, there is neither proof nor reasonable presumption." In other words, as a Roman municipal officer was nominated, elected, approved, and declared elected by ordinary municipal law, so the priest was nominated, elected, approved, and declared elected by ecclesiastical law, and his ordination was simply a ceremony of appointment and admission to office.

Now in spite of the terror of "Editorial Evangelical Churchman" criticism, I will gain "readinto" Acts xx. 28, in order to show the difference between the admission of a "Consul designatus" or a "Praetor designatus" to their respective offices, and an elder or Presbyter of God in the Apostolic Church. The latter was appointed by the Holy Ghost, a mode of appointment that Mr. Hatch will scarcely claim for either praetor or consul. Generally—the Roman officers might be said to be appointed by God, for no appointment can be made outside of His providence, but the elders of the Ephesus were personally appointed by the Holy Ghost. "Take heed unto yourselves, and to all the

stock, over the overseers, to purchased with xli. 28; Ephesians.

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