

or episcopate do not appear any prayer of the Pontifical, until after the consecration; so that if, according to the Pope's suggestion, our fathers of the year 1550 and after, went wrong in the form by omitting the name of bishop, they must have gone wrong in company with the modern Roman Church. At that time, too, there immediately followed in our Ordinal those words of St. Paul which were believed to refer to the consecration of St. Timothy to be Bishop of Ephesus, and were clearly used in this sense: "And remember that thou stir up the grace of God which is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness (II. Tim. i. 6, 7.)"

You may remember, brethren, that these are the only words quoted by the Council of Trent to prove that order confers grace (*Session xxiii. On the Sacrament of Order, c. iii.*) This form, then, whether contained in one sentence as in the Roman Church, or in two as in ours, is amply sufficient to create a bishop, if the true intention be openly declared, which is done in the other prayers and suffrages (which clearly refer to the office, work and ministry of a bishop), in the examination, and in other like ways. We say that the words, "Receive the Holy Ghost," are sufficient, not that they are essential. For they do not occur in the more ancient Pontificals, whether Roman or English, nor in any Eastern book of any date. But we gladly agree with the Council of Trent that the words are not vainly uttered by bishops (1) either in consecrating a bishop or in ordering a presbyter, since they are words spoken by our Lord to His disciples, from whom all our offices and powers are derived, and are fit and appropriate for so sacred an occasion. They are not equally appropriate in the case of the diaconate, and are accordingly not used by us in admitting to that office.

XV. The form of ordering a presbyter employed among us in 1550 and afterwards was equally appropriate. For after the end of the "Eucharistic" prayer, which recalls our minds to the institution of our Lord, there followed the laying-on of hands by the bishop with the assistant priests, to which is joined the "imperative" form taken from the Pontifical, but at the same time fuller and more solemn. (Cp. ch. xix.) For after the words, "Receive the Holy Ghost," there immediately followed, as in the modern Roman Pontifical (though the Pope strangely omits to mention it), "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained," and then the words from the Gospel (St. Luke xii. 42) and St. Paul (I. Cor. iv. 1), which were very rightly added by our Fathers, "and be thou a faithful dispenser of the Word of God and of His holy Sacraments: in the name of the Father, and of the Son, and of the Holy Ghost." This form is suitable to no other ministry of the Church but that of a priest, who has what is called the power of the keys and who alone with full right dispenses the Word and mysteries of God to the people, whether he remain a presbyter or be advanced to higher duties as bishop. Then there followed, as there still follows, the ceremony of conferring the power to preach and to minister the Sacraments in the sphere where a man has been appointed to that ministry, together with the delivery of the Holy Bible, which is, in our opinion, the chief instrument of the sacred ministry, and includes in itself all its other powers, according to the particular order to which the man is ordained. And, in view of Gordon's case, it may not, perhaps, be idle to explain that these forms are not only verbally, but really different.

The former, "Receive the Holy Ghost," with what follows, together with laying-on of hands, confers the general faculties and powers of priesthood, and, as is generally said, imprints the character. The second, together with the delivery of the Bible, gives a man the right to offer public service to God and to exercise authority over the Christian people who are to be intrusted to his charge in his own parish or cure. The two commissions taken together include everything essential to the Christian priesthood, and, in our opinion, exhibit it more clearly than is done in the Sacramentaries and Pontificals. Nor, indeed, do we avoid the term *Sacerdos* and its correlatives either in the Latin edition of the "Book of Common Prayer" or of the Ministry of the Sacraments as administered in the Church," published in 1560 in the reign of Elizabeth, nor in other public documents written in Latin (1).

That this was not done without intention appears from the fact that in our translations of the Bible published in the 16th century the word "Hiererus"

XIV. (1) See Council of Trent, *Sess. XXIII. On the Sacrament of Order, can. iv.*

XV. (1) In the *Articles of Religion*, 1562, in the *Canons of 1571* and elsewhere: see *Councils of Gt. Brit. Vol. IV.*, pp. 236, 263, 429. Similarly in the Greek translation of our Prayer-Book (Cambridge, 1665), *Ierosune* occur in the Ordinal, the Order for the Holy Communion, and elsewhere. In certain Latin versions *Presbyter* seems to be used in preference.

is rendered by priest (the word which always used in the Anglican Ordinal, and very often in the Communion Office and elsewhere), while "Presbuteros" is translated elder.

When, therefore, in 1662 the addition "for the office and work of a bishop or priest" was made, it would not seem to have been done in view of the Roman controversy, but in order to enlighten the minds of the Presbyterians, who were trying to find a ground for their opinions in our Prayer-Book. Historians are well aware that at this period, when the king had been killed, his son driven into exile, and the Church Government upset, the Church of England's debate with the Presbyterians and other innovators was much more severe than it was with the Romans. These words then were not added to give liturgical completeness to the form. For the changes mentioned drew us further away from the Pontificals instead of bringing us nearer. The object of the addition, therefore, was to declare the difference in the orders. And at this period other similar additions were made by way of protest against the innovators, as, for example, the suffrages in the Litany against rebellion and schism, the prayer for the High Court of Parliament and for the establishment of religion and peace at home, and the Ember Week Collects.

That these facts should escape the Pope's notice is, perhaps, not strange; they only prove the difficulty of interpreting our Prayer-Book that has arisen from the separation of our nationalities and churches (2).

But the sixteenth century form was not merely in itself sufficient, but more than sufficient. For the Collect, *Almighty God, Giver of all good things*, which beseeches God on behalf of those called "to the office of the priesthood," that they may faithfully serve Him in that office, was at that time part of the form, and used to be said by the bishop immediately before the examination (3). Now, however, since the new words clearly express the same sense, it has been moved elsewhere and takes the place of the Collect for the day.

(To be Continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—St. Stephen's—4TH SUNDAY IN LENT.—In the evening a confirmation service was held by the lord bishop of the diocese, when twenty-five candidates were presented by the rector, Ven. Archdeacon Evans, D.C.L. The bishop preached a striking and forcible sermon to an overflowing congregation, among whom a spirit of earnestness prevailed.

Synod Hall.—J. Burr Tyrrell, M.A., F.G.S., lectured last Monday night under the auspices of the King's Daughters, in the Synod Hall. His subject was "A Journey through the Barren Lands." The lecturer's remarks were chiefly confined to a description of missionary life in northern latitudes. His Lordship the Bishop of Montreal presided, and made many interesting comments upon the subject matter of the address. The lecture was illustrated by very graphic limelight views. The life and work of Mr. Lofthouse, one of the best-known missionaries in the diocese of Moosonee, received much attention, and proved to be of considerable interest to the audience.

POINT ST. CHARLES.—A meeting of the Brotherhood of St. Andrew was held in Grace church parlors last Monday evening week. There were a large number present. Interesting papers were read concerning the work of the Brotherhood, in

XV. (2) See G. Burnet, *Hist. of Ref.*, Vol. II., p. 144, 1680, and *Vindication of Ord. of Ch. of Eng.* p. 71, 1677; H. Prideaux, *Ecc. Tracts*, pp. 15, 36, 69-72, &c., 1687, ed. 2, 1715; cp. his letter in *Cardwell, Conferences*, pp. 387-8 n., ed. 3 Oxf. 1849.

XV. (3) It is worth while quoting this Collect here, as used in 1550 and 1552, since such stress is laid at Rome upon the words, "to the office and work of a presbyter or priest."

"Almighty God, Giver of all good things, which by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church; mercifully behold these Thy servants now called to the office of priesthood; and replenish them so with the truth of Thy doctrine, and innocency of life, that, both by word and good example, they may faithfully serve Thee in this office, to the glory of Thy Name and profit of the congregation; through the merits," &c. This Collect expresses shortly the idea of the "blessing," *Deus honorum omnium*. It is even thought by some that "bonorum" ("of all good things") is a variant of "honorum."

addition to a special address by Mr. Dixon. A most enjoyable evening was spent by all concerned.

The Rector's Return.—In anticipation of the approaching return of Rev. Dr. Ker, who has been some months absent in England, the Young Ladies' Guild are busy preparing to give him a reception on his return home.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

BATH.—On Monday, 8th Feb., a very agreeable surprise overtook the Rev. Mr. Baker, rector of this parish. It was his 70th birthday, and by the way of fittingly marking the day, his friends, unknown to him, had been for some time previous preparing for the occasion. Accordingly, in the morning of the day named, they sent to the rectory a beautiful dressing gown and a very unique and useful article, viz., an automatic razor stop, encased in solid silver, engraved on which was his family crest and the following inscription: "Presented to Rural Dean Baker on his 70th birthday, Bath, Feb. 8th, 1897." Accompanying the gifts was a note conveying the kind wishes of the donors with a list of their names as follows: Dr. Kennedy, Mrs. D. J. Campbell, Mrs. D. T. Forward, Mrs. Wm. Smith, Miss White, Mrs. Thos. Howard, Miss Fio Davy, Mrs. May Johnston, Mrs. Max Robinson, Mr. J. Morgan, Mrs. Chas. Collins, Miss Laura Armstrong, Miss Gussie Armstrong, Mrs. P. R. Davy, Miss Maud Laird, Miss Fairfield, Mrs. Tuckett, Mr. Woodhams, Mrs. Fred Hamm, Miss Phoebe Miller, Miss Lillian Smith, George Loyst, Charlie Loyst, Dr. Northmore, R. Kennedy, Mrs. D. T. Rowse, Mrs. John White, Mrs. N. Meyers, Miss Williams, Mr. R. R. Finkle, Mrs. F. W. Armstrong, Mrs. A. McCaugherty, Henry Wemp, John Bain, Mr. Mark Rowse, Jos. Johnston, Miss Jessie Davy, Mr. B. E. Aylsworth, Mrs. J. Franklin, Miss Etta Miller, Mrs. J. Thompson, Mrs. A. Irish, Miss Hattie Smith, Mrs. J. M. Loyst, Robt. Marshall, Miss Thompson.

Card of Thanks.—As it will be almost impossible for me to thank in person each individual donor of the gifts presented to me on my 70th birthday, 8th Feb., 1897, I take this opportunity to express my hearty thanks to them, one and all, for their beautiful presents, which were all the more acceptable because entirely unexpected. Particularly I wish to thank the Misses Lillian Smith and Jessie Davy, who, I understand, originated the move and were mainly instrumental in carrying it out.

E. H. M. BAKER.

The Rectory, Bath, 16th Feb., 1897.

Although our correspondent has been tardy in forwarding the above item of Church news from the venerable parish of Bath, yet we gladly publish it, for nothing gives us more pleasure than to notice any act of thoughtful kindness on the part of parishioners towards those who are over them in the Lord. And especially do we like to witness such spontaneous tokens of appreciation and attachment in the case of aged clergymen who have spent their lives in the service of the Church of God. And among those we know of none who has more richly deserved recognition from those above and below him in the Church than Rural Dean Baker, rector of Bath. With regard to Bath the successful results of his arduous and earnest labours for the good of the parish are known and read of all men in the deanery and in the diocese. Look at the numerous improvements to the church fabric, internal and external. Look at the valuable additions to the property of the parish. Look at the Church services which he has multiplied and beautified. Look at the increase in the membership of the church and in the numbers of communicants; look at the guilds and missionary associations of the parish. Look at the contributions. Look at the *esprit de corps* which he has created among the people. In a word, any parishioner contrasting the present condition of the parish with what it was when Rev. Mr. Baker took charge, may well say with reference to his indefatigable pastor, *si quaeris monumentum circumspice*. On every hand you will see tokens of the Rural Dean's successful labours under the Great Shepherd and Bishop of souls. We heartily unite with his parishioners in congratulating Rural Dean Baker on attaining three score and ten, and wish him many years still of usefulness in the Lord's vineyard.—Ed. C. C.

KINGSTON.—Monday, 20th ult., the venerable Archdeacon Bedford-Jones, as commissary of the diocese, arrived from Brockville to preside over a special meeting of the executive committee of Ontario Synod. Next morning the meeting occurred and the incumbent and wardens of the handsome new St. Paul's church, Flinton, were granted leave to borrow \$1,400.

Queen Victoria's salon in her private railway coach was furnished at a cost of \$30,000. The carpet cost \$750, and each door handle a like amount.