

against our Orders, and each in turn had been shown to be absolutely untenable. If the revenges of theology were real, then, beyond all question, somehow Roman theology would have to smart for the extraordinary utterances about Anglican Orders in the Papal Bull. Do not let English Churchmen be beguiled into thinking that this was a doubtful case. There was no historical event against which you could not make out a case, as might be seen in the fact that Archbishop Whately wrote a *jeu d'esprit* proving that no such person as Napoleon Bonaparte ever existed but except in that sense, Anglican Orders stood indisputable; that was to say, that you could not make out any reasonable case against them when you viewed the matter with the smallest sympathy from inside.

There was one serious feature about the Bull, and it was this. Those who had most studied the tendencies of the Roman Church had seen a terrible habit of the authorities, who never frank and independent inquiry had originated within it, to set a firm foot upon it. A few years ago independent inquiry originated in the Roman Church in regard to criticism and the Pope set a firm foot upon it. A few years later a body of Frenchmen embarked on a free and candid inquiry into our Orders, and that same very large foot very soon appeared again. (Laughter.) It confirmed us in the belief that something very revolutionary must happen to the Roman Church before it could be taught a free and frank love of truth.

We knew why we believed in Holy Orders. It was because we believed in a Visible Church; and a Visible Church must have some link to bind it down to ages. Why did we assert the necessity of the Apostolic Succession? The answer was a common-sense one. A nation had a visible unity. It was bound together by links of common blood, common language, common nationality. But a Church, a Catholic Church must contain every variety of race, every variety of custom, every variety of language, every variety of habit and all kinds of governments. There must be some link—not merely the faith that lived in the heart, but some outward link to bind together this vast visible society. It was the Apostolic Succession that bound the Church of all ages and places into one. We had this Apostolic Succession, we had this appeal to Scripture for the continual purification and rectifying of our faith. There stood the special vocation of the English Church—the appeal to Scripture and with it the maintenance of all that was Catholic. Did we want to promote unity? It was quite certain that it would only be by fearlessly maintaining this principle that we should obtain it. We had no need to be ashamed of our principles. We stood before the world as a Church at once Catholic and Scriptural—a Church appealing for everything that it ventured to teach as matter of faith to Holy Scripture, refusing to

allow anything to be matter of faith which was not plainly and clearly verifiable in Holy Scripture, and enjoying all the richness of Catholic life, but all the purer because of the rectifying appeal to Scripture, and, therefore, freer and fuller and more generous than it could be in any other part of the Church under present circumstances—a Church Catholic—truth-loving—Scriptural.

VARIA

EMBER DAYS.

Wednesday, Friday and Saturday of this week are marked in the church Almanack as "Ember" Days—What does this term mean? What is the origin of the word "Ember?" Two derivations are given, and it is a rather difficult matter to determine which is the correct one. Some people say that the old Latin term "Quatuor temporum," meaning the "Fasts of four seasons," became in the German Quatember, and that our word "Ember" is simply a corruption or abbreviated form of this. Others say that it is derived from the Anglo-Saxon *ymbren*, signifying a circuit, so that the ember days would just mean the periodic times. These days were originally devoted to asking the special blessing of God on the four seasons, as they came round. The earliest mention of them occurs as far back as the fourth century. Nowadays, ordinations are held at the Ember seasons, and the church asks us to remember in our prayers those who are to be ordained; but the association of Ember days with ordination is an afterthought.

A CLINICAL CONFIRMATION.

If an evidence were needed of the Church's care for all—high and low, rich and poor—and an evidence, too, of the varied work and wide sympathy of her Bishops, it can be found in the following:—A tall and powerfully-built man was struck down some two years since by paralysis; he had been a bookmaker. Discovered in this condition by the clergy of the parish where he lay ill, with no inducement held out to him but that of open and friendly conversation, he gradually opened his heart, and with it a keen and bright intellect, to higher things. As a child he had been baptized, but had gone far astray from the Church's influence, but soon he desired Confirmation and the Blessed Sacrament. The latter was given him in accordance with the Church's rule, but whether the former could be administered in his present condition appeared doubtful. The Bishop of Lichfield, however, who was about to hold a Confirmation in the parish, was communicated with at once, and consented to confirm the man in his own home. A few weeks ago, therefore, the Bishop accompanied by the priest of the parish, visited the man's home, situated in an out-of-the-way alley, and entering the house, and wending his way up the most crooked of staircases,

there, "after the example of the Holy Apostles," laid his hands upon the man, to the end that he might receive the longed for gift of the Holy Spirit. It was an unwonted and beautiful sight—the poor crippled man, bright, peaceful, and happy, the humble and dimly-lighted garret, poor but clean surroundings, on the one hand, and on the other, the Representative of Christ and His Apostles, the ancient and Catholic rite, the Church's prayers, and then the gift—better than silver and gold—which the Church, through her Bishops, has to give. The Bishop afterwards proceeded to the parish Church and confirmed over fifty candidates.

One has only to take up any of the good Church of England newspapers, published in England, to see that churchmen are universally recognizing the absolute necessity of having church day schools.

During the last week in November, there are notices of the opening of four new church day schools, erected at a total cost of \$3,875. In Carlisle diocese, a new school at Upperly costs \$10,000; Wakefield diocese, one at Gilderson's costs, \$12,000; and in St. Alban's diocese, one at Barley costs \$2,875.

These figures and facts are taken from the Record, and this particular issue was chosen at random.

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