

Canadian Churchman.

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Lessons for Sundays and Holy Days.

November 22nd.—TWENTY-FIFTH SUNDAY AFTER TRINITY.

Morning.—Eccles. 11 & 12 James 1.

Evening.—Hag. 2, to v. 10, or Mal. 3 & 4. John 7, v. 25.

APPROPRIATE HYMNS for twenty-fifth Sunday after Trinity, and first Sunday in Advent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 809, 818, 824.
Processional: 165, 231, 281, 392.
Offertory: 234, 271, 288, 298.
Children's Service: 194, 336, 341, 573.
General Hymns: 24, 265, 280, 286, 455, 540.

FIRST SUNDAY IN ADVENT.

Holy Communion: 187, 313, 314, 554.
Processional: 47, 48, 358, 463.
Offertory: 49, 52, 208, 204.
Children's Hymns: 51, 337, 340, 473.
General Hymns: 206, 360, 403, 430, 474, 586.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

On this concluding Sunday, the Church would seem to sum up all her teaching during the whole Christian year. Christ our Saviour is on this day set before us as "He who hath wrought all our works in us," while the good works into which He came to lead us are inculcated and enforced. Thus the Collect prays for power to perform these good works, and teaches us something of the spirit in which we are to perform them; the lessons lead us directly into the practice of them; while the remainder of the services point to Christ as the author and giver of them all. From this day's Collect, then, we learn to understand the light in which God regards our spiritual labours, or "good works." They are to the Christian what the fruits of the earth are to the husbandman—the free gift of God bestowed according to the measure of our own exertions. When the seed is put into the ground, the diligent husbandman uses his utmost endeavours to bring it

to maturity. Though he knows that it is the Lord alone who maketh the earth to bring forth and bud, yet he acts as if the success depended upon his own labours. While he prays God to "bless and preserve to his use the kindly fruits of the earth," he breaks up the fallow ground, waters the tender plant, and spares no pains to make it grow and thrive; and so God blesses his labours with an abundant harvest. He rewards him according to his exertions. Thus also is it with the Christian. His heart is as the ground, in which has been sown the seed of God's holy Word. We see, then, how it is that without any claim to merit of our own, we may yet pray, as we do in the Collect for this day, to be rewarded according to the plenteousness of our works. Just as the earthly labourer reaps the fruit of his toil, so do we reap the fruit of our exertions. When we sow little, we reap little; when we sow plenteously, we reap plenteously. That we may not prove unworthy of such great privileges, we must do with regard to these spiritual provisions as the disciples did with regard to their temporal gifts. Looking back upon the times and opportunities which we have wasted and misused, we must endeavour so to "gather them up," and improve them for the future, that each succeeding year may find us more closely following the footsteps, and better prepared to welcome the coming of our Lord. Especially on this day we must pray that He would so "stir up our wills" within us, that in the strength of these holy privileges and advantages we may so "plenteously bring forth the fruit of good works," as to be of Him "plenteously rewarded." Thus is our blessed Saviour and Redeemer Jesus Christ constantly brought before us as the "Alpha and Omega, the beginning and the ending." As the Church opened her year by proclaiming His coming, so now she closes it by preparing us for His return, as if to teach us that all our doings are nothing worth, unless begun, continued, and ended in Him.

PROFESSOR CLARK ON ANGLICAN ORDERS.

Preaching at St. Margaret's Church on the recent papal utterances on Anglican orders, Professor Clark remarked it was a great pity that some Anglicans should have thought it necessary to trouble the Pope, first, on the subject of re-union, and again on that of Anglican orders. He had pointed out, some months ago, in that place, that on the question of union the Pope could have given no opinion different from what he gave. He could only demand submission, or abandon the well-considered and plainly-uttered claims of his Church and his See. It now appeared that the case was the same with Anglican orders. Popes Julius III. and Paul IV. had condemned them in the reign of Queen Mary, and Clement XI. had done the same in the reign of Queen Anne. So far, therefore, as the judgment of the Roman See was concerned, the question was closed, and need not be re-opened. As regarded the Anglican position, however, we are now exactly where we were, having no doubt whatever as to the validity of our orders, and having (as we think) good reason for our feeling of certainty. What was the Anglican position? It was set forth plainly at the beginning of the ordinal—"that from the apostles' time there have been these orders of ministers in Christ's Church:

bishops, priests and deacons." These three orders the Church of England professed to have. Her ministers had been ordained by bishops who had received the power of ordaining handed down from the apostles' time to our own. In setting forth these principles the Church of England gave no judgment as to the position of those ministers of religion who are not episcopally ordained. Up to this time the claim of the Anglican communion had been admitted by some Roman Catholics, doubted by others, and denied by others. For them the question was now settled. The Pope denies and we affirm that Matthew Parker, made Archbishop of Canterbury in the time of Queen Elizabeth, was validly consecrated; and the reason for either view must be now considered. Some of the older objections are now abandoned by Roman Catholics, but it may be convenient here to mention the principal of them. The questions were the following: 1. Was Matthew Parker consecrated at all? 2. Had Barlow, his consecrator, been himself consecrated? 3. Was the form of consecration sufficient? 4. Was there a defect of intention? 5. Had Parker been ordained a priest before? 1. The first two of these questions are now generally dropped, and they are not mentioned in the Papal Bull. The preacher, however, pointed out that the Nag's Head story was now generally abandoned. Indeed Canon Estbrook, the ablest assailant of Anglican orders, had declared that it was a pity it had ever been heard of, since it produced the belief that the objections of Catholic theologians against Catholic orders were not sincere. It was not likely that it would ever be seriously revived, so that no more need be said on the point. The Lambeth Register gives as consecrators Barlow and Hodgkins, who had been consecrated under Henry VIII., and Scorey and Coverdale, who had been consecrated under Edward VI. The genuineness of the Register is proved by several facts. It was shown to the Roman Catholic divines as soon as they challenged its existence or accuracy. There is a duplicate of the Register in Corp. Christi Coll., Cambridge. The consecration was referred to by the Earl of Nottingham in the House of Lords directly after it took place. The date of the consecration is mentioned in Machyn's Diary, a contemporaneous document. These and other points are well presented in the summary given in his History of England by Lingard, an eminent writer of the Roman Catholic Church: "To this testimony of the Register," he says, "what could the champion of the Nag's Head oppose? They had but one resource—to deny its authenticity; to pronounce it a forgery. But there was nothing to countenance such a supposition. The most experienced eye could not discover in the entry itself, or the form of the characters, or the colour of the ink, the slightest vestige of imposture. Moreover, the style of the instrument, the form of the rite, and the costumes attributed to the Prelates, were all in keeping, redolent of the theology taught in the schools of Strasburg and Geneva. Besides, if external confirmation were wanting, there was the Archbishop's Diary or Journal, in which, under the date of 17th of December, 1559, is found: 'Consecratus sum in Archiepiscopum Cantuarien.' Another confirmation to which no objection can be reasonably opposed, occurs in the Zurich letters, in which we find Sampson informing Peter Martyr on the 6th of