

Mission cause as General Secretary of the Oxford Mission to Calcutta, has resigned that post, and Miss Edith Argles (Lady Margaret Hall, Oxford, and a daughter of the late Dean of Peterborough) has undertaken the work.

On the 26th inst., and following days, a Missionary Loan Exhibition and Sale of Work will be held at Colston Hall, Bristol, in connection with the C.M.S. There will be three thousand exhibits, representing manners, customs, and modes of worship in different parts of the world.

Cardiff and Swansea Churchmen exhibit a marked aptitude for collecting money. The result of three days' bazaar at the latter town in aid of the rebuilding of the parish church amounted to no less than £1,400; while for the restoration of the church tower at Cardiff £900 was promised.

There was an interesting and important discussion at the Synod of Glasgow and Galloway on the question of the desirability of constituting a pro-cathedral in Glasgow. It was agreed that St. Mary's Church was the most fitting to become the Glasgow Cathedral for the time being.

The Rev. J. F. Keating, M.A., Principal of the Theological College, and Pantonian Professor of Theology, has been selected by the Bishop of Edinburgh, from the Canons of his Cathedral, to hold the office of Chancellor of St. Mary's Cathedral, vacant by the death of the Rev. Dr. Cazenove.

The Church of All Saints' in the parish of Clydach, West Glamorgan, was erected by one Mr. Arthur Gilbertson, in memory of his father, and is his private property, all the expenses of stipend maintenance being provided by him. The church is open to the public, and is crowded on Sunday evenings.

Fridaythorpe, a village on the Wolds, has, owing to the fall in land values, become too small to support a clergyman. Efforts have therefore been made to procure a small endowment, and a sum of £36 per annum has been added to the value of the benefice. The income may now be reckoned as about £3 a week.

Recently Canon Body presided over a meeting in the lecture-room of University College, Durham, when the Bishop of Lebombo gave an address on the occasion of taking leave of three graduates—the Revs. H. T. Hancock, E. A. Gee and F. J. Evans—who are proceeding to Africa under the auspices of the Universities' Mission to Central Africa.

The Aberdeen Diocesan Association met recently, the bishop of the diocese, president, in the chair. At the commencement of the proceedings the bishop read a letter from Mr. E. F. Benson, on behalf of Mrs. Benson, thanking the bishop and the association for an expression of sympathy forwarded on the death of the late Archbishop of Canterbury.

The Dean and Chapter of St. Paul's are again trying an experiment in the lighting of this vast edifice. It is proposed to use incandescent gas, and the authorities are now having large globes, with five burners to each, suspended from the top of the columns of the quarter arches, with the view of spreading a more effective and beautiful light around.

The personality of the late Ven. George Anthony Denison, Archdeacon of Taunton and vicar of East Brent, Somersetshire, has been sworn for probate at £13,842 0s. 7d. gross, and £3,233 6s. 10d. net. The testator, who died, aged 91 years, on March 21st last, appointed as his sole executrix his wife, Mrs. Georgiana Denison, and to her probate of the will with two codicils has been granted.

The service at the Liverpool Cathedral Church on a recent Sunday morning was most impressive, when the newly-elected Lord Mayor, accompanied by aldermen and city councillors, attended in state. The judges of assize were also present. Notwithstanding the inclemency of the weather the sacred edifice was crowded, and an impressive sermon was preached by Ven. Archdeacon Diggle.

The Dean of Canterbury, speaking at the mayoral banquet held at Canterbury recently, said he had been in communication with the Prince of Wales and had used his best exertions to secure for the city a visit from the Prince and Princess next year. Although he was not perfectly certain that the Prince would come, yet he could say that the communication had been received by his Royal Highness with that gracious courtesy and kindness which distinguished every member of the Royal family, and that His Royal Highness was sincerely interested in the fact that almost every sovereign of

England had visited Canterbury in state, with the exception, through accidental circumstances, of Queen Victoria.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen we would solicit their statement in brief and concise letters in this department.

### Extracts from Browne on Thirty-Nine Articles.

#### SECOND COMMUNICATION.

4. *The Christian Ministry.*—"The English Church has been content to give her decision as to the right mode of ordaining, ministering sacraments, and exercising discipline, without expressing an opinion on the degree of defectiveness in such matters which would cause other communions to cease from being churches of Christ. (On Art. XIX.) The evidence, therefore, of the New Testament, seems clear and uniform that there ever existed three orders of ministers: First, (1) our Lord; (2) the apostles; (3) the seventy. Secondly, (1) the apostles; (2) the elders; (3) the deacons. Thirdly, (1) persons like Timothy and Titus, called angels by St. John; (2) the elders, presbyters or bishops; (3) the deacons. Moreover we find that in all these cases ordinations were performed by the first order of these ministers, by the laying on of hands, except where our Lord Himself ordained, when He did not lay on His hands, but breathed on His disciples, John xx. 22. (On Art. XXIII.)

5. *Power of Remitting and Retaining Sins.*—"No more is meant by these solemn words in our ordination service than that, as Christ has left to the Presbytery the right of ministering His sacraments and of excluding from His sacraments, so the newly ordered presbyter now receives by Christ's own ordinance that right—a divine commission to minister and at the same time a divine commission duly to exercise the authority of excluding the unworthy and remitting again the penitent sinner." (On Art. XXXVI.)

6. *The Word "Catholic."*—"The first five articles (of the thirty-nine) treat of the Trinity, the Incarnation, the Redemption of the world, the Sanctification of Christians and the Judgment of all men. Unity on these points was of old times considered to constitute Catholic Christianity; and by declaring her orthodoxy on these Catholic doctrines, the Church of England, in the very front of her confessions, declares herself orthodox and Catholic. (On Art. VI.) "The term 'Catholic,' which at first applied to all who embraced the religion of Jesus, was afterwards used to express that one Holy Church which existed through all the world, undivided, and intercommunicating in all its branches, as contradistinguished from heretics and schismatics. Hence, Catholic in one view of the term became nearly identified with orthodox." (On Art. XIX.) The word 'Catholic' is much used in the Church press to-day in a sense much narrower than that given by Bishop Browne.

7. *The Word "Sacrament."*—"The use of the term 'Sacrament' was very different among the Fathers from its ordinary use amongst us. Yet there was with them also a more restricted use of the term; and there is abundant proof that the two great Sacraments of Baptism and the Eucharist were markedly separated from and preferred before all other Sacraments and ordinances . . . as for the number seven insisted on by the Church of Rome, we cannot find it in the writings of the Fathers. . . . But the final judgment of the Reformed Church of England appears first in this article (No. 25). Secondly, in the language of the Homilies . . . and thirdly, in the second 'Book of Homilies,' which 'according to the exact signification of a Sacrament,' says there are 'but two,' 'but in general acceptation the name of Sacrament may be attributed to anything whereby an holy thing is signified.' (On Art. XXV.) In view of recent controversy respecting this word, it may be interesting to add what Procter ('History of the Book of Common Prayer,' 18th edition, 481) says: "The language of the Ancients applied the word to any religious ceremony. But in the restricted signification defined in the Catechism, only Baptism and the Supper of the Lord can be correctly and really Sacraments." Browne teaches us if we go outside of two according to the old use of the word, there is no reason for stopping at seven. But Procter and Browne give two as 'correct.'"

*The Homilies.*—"All writers on the subject have agreed that the kind of assent which we are here

called on to give to them is general, not specific. We are not expected to express full concurrence with every statement, or every exposition of Holy Scripture contained in them, but merely in the general to approve of them as a body of sound and orthodox discourses and well adapted for the times for which they were composed. . . . The 'Homily of Salvation' is of greater authority than the rest, being referred to in Article XI." (On Art. XXXV.)

*The Proper use of the Sacraments.*—"The Tridentine definition that 'the grace of the Sacraments is contained in the Sacraments,' naturally led to the adoration of the elements themselves, whereas the doctrine that Sacraments have no efficacy of their own nature, but are ordinances of God, which He is pleased to honour, and by which He has promised to work, will lead to a reverent esteem and diligent use of them, but not to a superstitious veneration of the mere instruments. This is the difference between Rome and England. (On Art. XXV.)

(To be Continued.)

### Priest or Preacher.

SIR,—In considering the above titles with their different significations, our thoughts naturally turn towards the great fundamental principles of "Law and Order." Whenever law and order are respected and maintained, there can be no trouble nor confusion, but the moment either one or the other or both of these are set aside, the result immediately is strife and confusion, contention and disagreement. I am sure all men having a grain of common sense will agree with me on the above points, and those who do must also agree with me in the following facts, as they are all consistently built upon this foundation. Christ established a Church, and to it He gave all power and authority in heaven and upon the earth, power to forgive sins in the name of the Father, Son and Holy Ghost, power to baptize in the same name, power to administer His Body and Blood, power to discipline men, and power to excommunicate those who stubbornly refuse to obey and be disciplined for their sins by her, the Bride of Christ. Yes, He gave to her the keys of the kingdom, saying, "Whoso sins ye remit they are remitted unto them, and whoso sins ye retain they are retained." Imagine a Church like that if you can, and what would she be like? I will tell you. She would be honoured, and revered, and respected, and loved of men. Why? Because she would have and would exercise the power Christ gave to her, and would demand the respect and admiration of the world, because she could compel men to obey her. But alas! to-day, on account of the awful canker of Dissent eating away at her vitals and sapping her life's blood, she cannot discipline men, for if she offends them by trying to exercise the authority over their sinfulness that Christ gave to her, they run away to a dissenting body, and there they are received with open arms. May I ask the majority of Dissenters how long they would continue in their pet sin if they had to confess it to Christ's ambassador, the priest? When Dissent has spent itself, and has become a thing of the past, then we will see the Bride of Christ in her beauty, and then nations will be born in a day, as the Scriptures tell us. Oh Churchmen, beware of false doctrine, beware of itching ears, as the apostle tells us. Is it man you wish to worship, or is it God? Is it amusement you want, is it a flowery sermon you want to hear? For my part, if I never heard a sermon at all nor an organ's peal, I could still enter the house of God, the Catholic Church of Christ, and there on my knees in that holy place make my confession of sin and ask for pardon, and there at His holy altar receive from the hand of the priest the Bread of Life, and be satisfied. Yes, satisfied with "that peace of God that passeth all understanding." This kind of worship produces a humble and a contrite heart, which God tells us He will not despise. Again, bogus authority means bogus administration. Take all the societies in the world, and are they not conducted on the same plan, the plan of direct succession, as we have it in the Church? Are not all the Dissenting bodies compelled to institute a succession of their own? Are not all lodges in direct succession from the first lodge, receiving each their charter from headquarters by a legally instituted ceremony for that purpose, and what is the difference of the Church of Christ, the society of God on earth—is it not to be conducted similarly? Are not Methodists, and Baptists, and Presbyterians, and others, almost too numerous to mention, for there are, I believe, nearly or quite a hundred on this continent—"all claiming to be the Church of Christ, and asking men to become adherents to them on those grounds," compelled to each institute a succession of their own? And do they not appoint their preachers in their way in order that law and order may be maintained? Then I say, what is the matter with the Church of Christ having its succession coming down from the early Church, yea even from the twelve apostles of the Lamb? The mode of perpetuating this suc-