

# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

## DECISIONS REGARDING NEWSPAPERS.

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR JULY.

- JULY 6th—5th Sunday after Trinity.  
 " 13th—6th Sunday after Trinity.  
 " 20th—7th Sunday after Trinity. *Notice of St. James.*  
 " 25th—St. JAMES. A. & M. (*Athan. Creed*).  
 " 27th—6th Sunday after Trinity.

## THE MISSION OF THE EPISCOPATE.

[From the sermon preached at the consecration of the Rev. Dr. Davies, as Bishop of Michigan, by the Rt. Rev. Henry C. Potter, D. D. etc., Bishop of New York.]

Most surely you will agree with me that we have come here this morning because we are persuaded that "no man may take this honor upon himself but only as he is called of God as was Aaron," and that that Divine call is to find its evidence not alone in the election of a convention, or in any inward conviction, but equally and always by the transmission of an authority, having Scriptural and Apostolic warrant, and conferred by Apostolic commission. Amid systems as various and, alas, as mutually contradictory as the dissensions from which they have arisen, we who are here are constrained to see in the story of the infant life of the Church of God, the unmistakable evidence that authority to exercise the ministry, of whatever rank or degree, comes not from below but from above, and that, as from the first, it was handed down from Christ and then from His Apostles, and not up from the people or across from equals, so it has been, or ought to have been, ever since.

In one word, men and brethren, we are here because we believe in the *Historic Episcopate*, not merely as an historic fact, but as an *historic necessity*,—the historic sequence of a Divine purpose and plan, various in its transient and temporary accidents, if you choose, but moving steadily, and that not by the shaping of circumstances, but by the guiding of the Holy Ghost, toward that form and character which, having once taken on, it has now retained, whatever temporary obscuration of its primitive character or degradation of its high purpose may have befallen it, for well nigh twenty centuries.

And therefore we are here to disown the theory that the organic form of Christianity,

as the Catholic Church holds it and has perpetuated it, is *merely the development and outcome of civil and secular institutions*, amid which it originally found itself, any more than the Atonement on Calvary was the outcome of the Platonic or Aristotelian philosophies. Points of resemblance, points of contact, points of identity, even, may we own, here and there, it may be, in the one as in the others, but we are here to-day, if I at all understand the purpose of our coming, to affirm that yonder volume does not more truly declare to us the means of our salvation than it declares and defines that one pre-eminent agency, the Church of the Living God, with its inspired message, and its divinely-instituted sacraments, and divinely appointed three-fold ministry, as the visible agency and instrument by which that salvation is to be made known to men.

And here, at any rate, whatever may be proper elsewhere, we are not called upon to go beyond this. How truly a human body may be so designated which is more or less maimed or mutilated, is a question which theology may not find it easier to answer in one domain than science in another. But in an age when there is so much invertebrate belief, and when the tone of mutual complacency is so great that one man's *delira* (I dream) is as good as another man's *credo* (I believe), it is as well in connection with such an occasion as this to understand the ground upon which we stand, and the point from which we set out. The cause of the reunion of Christendom will be greatly forwarded by the kindly temper which strives to understand, and scorns to misrepresent, others; but it will not be helped by the mistaken amiability which seeks to misinterpret or consents to misrepresent ourselves.

I have said this much, and have endeavored to say it with utmost plainness, because, unless I am mistaken, the exigency of the hour demands it. But I have done so mainly because it opens the way to that larger view of our text, and of this occasion, to which, if possible, we should ascend.

(a) For, first of all, and plainly enough, it belongs to us to remember on such an occasion as this, that there is a *past*, and that we cannot divorce ourselves from it. Interesting and impressive as even the coldest criticism would be apt to own the service in which we are now engaged, neither its impressiveness nor its intrinsic appropriateness, is the reason for our observance of those solemn features which compose it. We did not originate, extemporize, or invent them. Their claim upon us, first of all, resides in this: that they are a part of that venerable and scriptural inheritance which God has put us in trust. In an age which, with its smart sciolism, considers itself competent to invent a method for every emergency, and extemporize a function for every most august solemnity, it is enough for us that we are here engaged in doing what "our fathers did aforesaid." That law of historic continuity which Christ in his earlier ministry so consistently and invariably emphasized, from the day when at His home in Nazareth He went into the synagogue on the Sabbath day\* to those closing hours when, on the eve of His Crucifixion He made ready to keep the Passover with his disciples,\* is still the Church's truest wisdom, as it is daily coming to be more and more plainly to be seen to be an essential element of her inmost strength. The evolution of the Church, like the evolution of the highest forms of physical and intellectual life, must forever be along those lines which keep her present in close and vascular connection with her past. No more tragic lesson has been taught to Christendom than that which salutes us, in this

\*St. Mark xiv: 14. \*St. Luke iv: 16. land and age, in the manifold and mutually destructive divisions of that Christendom, as to the folly and madness of the defiance of that law. We are set, in a generation of ignorant and audacious departures from primitive faith

and practice, to say, and to say it over and over again: "The old is better." We are set to affirm that, howsoever it may have been caricatured, overstated or misunderstood, there is a doctrine of Apostolic Succession in teaching, in ministry, in fellowship, and that we are to guard it and perpetuate it. Pre eminent as are the truths of Christ's personal relation to the personal soul, we may forget that He has chosen to reveal and proclaim them through an agency which binds those souls to one another, and to Him, in the great as well as "good estate of the Catholic Church." And this it is our bounden duty to remember and to affirm, not less, but more, because it is to many an unwelcome and unnecessary affirmation, and one that, only late and slowly, men are coming to own and accept.

(b) But when we have done this duty, we are not to leave the other duty undone. And what is the other duty, if it be not to remember that as there is a *past*, and that we must not get out of touch with that, so there is a *present*, and that we must be careful to get into touch with that? The fact of all others most inspiring in our land and day is this: that never before was The Church, whose children we are, so earnestly at work to understand the situation, in the midst of which she finds herself, and so strenuous by any and every lawful means to adjust herself to its demands. An alien, as men perversely miscalled her, in the beginning, from the spirit of our Republican institutions and the genius of the American people, she has not failed to show that she is loyal to the one, and that she understands the other. Not always nor everywhere wise in the manner or the methods of her original approach to those who she has sought to win, she has consented to unlearn not a little of her earlier stiffness, and largely to disown a temper of aristocratic reserve and exclusiveness. As in England, so in America, she is no longer the Church of a class or a caste, but pre-eminently, at any rate in some of her chief centres, the Church of the people.

## THE ESSENTIALS OF CHRISTIANITY IN THE PUBLIC SCHOOLS.

In his address at the Diocesan Convention, the Bishop of Long Island discusses the matter of education in our public schools, with characteristic force and ability. A method of teaching which has no religious and moral basis is so one-sided and defective, and so contrary to the genius of our institutions, that he predicts a reaction against it. The nation was not conceived and born in atheism or paganism, and the Christian intelligence of the nation will not suffer it to assume any such shaping. Such shaping is abnormal and contradictory, and the tendency in that direction is sure to call out an earnest and vigorous protest on the part of Christian people at large.

As preliminary to that turn in the tide, which will set toward religion and not away from it, the Bishop says that public opinion must be "taught to discriminate between essential Christianity and denominational Christianity." This is a matter of great consequence. It is out of the question that denominational Christianity of any sort shall be taught in our public schools. Multitudes of Christian people not only take no interest in it, but they will agree with the Bishop that it is the denominational which has so largely sacrificed the essential in connection with the schools. The shadow, so to speak, has expelled the substance, and we are presented with the unique spectacle of a Christian nation which must say nothing about Christianity in the public teaching of its children, because it has been appropriated by so many sets of Christian people. "That our schools should be threatened with practical paganism because of sect indifference, or sect jealousies, or sect disagreements, is the open scandal of religion in this land."