

to constitute itself anew, and what it loses in authority of organization God may make up to it in increase of spiritual power; but if, as has been the case with the Reformed Church of England, a Church without sacrifice of truth or spiritual efficiency, can retain this unbroken and unquestionable authority, this is a blessing not to be lightly esteemed or carelessly thrown aside.

(b) Her Apostolic origin gives the advantage of great antiquity. Those who would build high must dig deep. The Church that roots herself in the long past has by that very fact a promise of permanence for the long future.

Again, the Church of England I hold to be Apostolic not only in her origin, but also in her form of organization and government. This is not the place in which to enter on any lengthy argument in favour of Episcopacy. Suffice it to say that in the pastoral epistles I find very plain directions to Timothy and Titus for the performance of distinctly Episcopal functions. I find from unquestioned history that Episcopacy was the recognized form of church government very early in the history of the primitive and sub-Apostolic Church, although it may not yet have crystallized into the precise forms which it afterwards assumed. I find no trace of any older form which Episcopacy displaced, and from the epistles of Ignatius I gather that in his time it was definitely held to be of Apostolic origin and institution.

#### CATHOLIC.

Again I belong to the Church of England because she is a Catholic Church. She is Catholic in the truest sense of the word. Catholic in her presentation in due order of the entirety of Christian truth; Catholic in her maintenance of well nigh universal Christian practice, such as the ordination by bishops and the baptism of infants; Catholic in that she has gathered in her liturgy the pious thought and deep devotion of all the bygone Christian centuries; Catholic in that being the Church not of Revolution but of Reformation, her Reformation fathers gathered from the past all that was best in organization, all that was purest in doctrine and all that was most devout in worship; Catholic in the large charity and the wise and generous moderation with which she regards all who name the name of Christ. Catholic above all in her retention of the three great Christian Creeds, and in her unswerving and unflinching loyalty to the great and cardinal doctrines of the Christian faith.

#### PROTESTANT.

Again I belong to the Church of England because she is pre-eminently a Protestant Church. It is an utter mistake to assert that Catholic and Protestant are contradictory terms. Nay, rather, they are to one another as the two sides of the same shield. If the Church of England be Catholic in her maintenance of Catholic truth, then she must be Protestant in her readiness to uplift her voice against error of every kind. And even in that special sense of the word Protestant which has been assigned to it since the Reformation, the Church of England is distinctly and eminently Protestant. She is Protestant in that it was her sons and daughters, her bishops, her clergy and her laity, who, in the dark days of Marian persecution, fought and won the battle of Reformation truth. It was the very men who compiled her liturgy and drew up her articles, men like Cranmer, Ridley, Hooper, Latimer—it was these men whose souls went up to God from the fiery flames of Smithfield, who thus won for Englishmen of every name and every creed the priceless boon of an open Bible and an unfettered faith.

She is Protestant in the high honour she assigns to God's Word, making it, as I have said, her sole rule of faith. She is Protestant above all in her assertion and re-assertion of the great Scriptural and Reformation doctrine of justification by faith. "We are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, and therefore that we are justified by faith only is a most wholesome doctrine and very full of comfort." Thus does the Protestant Church of England sound down through the centuries the war-cry of the Reformation, "The just shall live by faith."

#### THE CHURCH OF THE PEOPLE.

Again, I belong to the Church of England because she is pre-eminently fitted to be the Church of the people: She is this, first, because of her use of a liturgy. By her responsive form of worship, her people are continually invited to take devout and audible part in the worship of Almighty God. I could say much in praise of the beautiful liturgy of our Church, but I could say nothing more fitting, nothing more enthusiastic in its tones of commendation than has already been said by the clergymen of denominations other than our own, notably by Dr. Lyman Beecher, of New York. Suffice it to say that when once the strangeness of the service has worn off and its use has become at all familiar, it so endears itself to the hearts of those who employ it as the vehicle of their devotion, that, to judge by the

almost invariable testimony of those who have joined our Church in maturer years, it would be like robbing them of their dearest friend to deprive them of the privileges of our Common Prayer.

Again, the constitution of the Church of England in the Dominion of Canada is an eminently popular one. The supreme legislative power resides in our synods, diocesan, provincial and general, and the basis of the composition of these synods is very largely representative, resting in the last analysis on the votes of the communicant members of the Church. Of course, the bishops are permanent and ex-officio members of all diocesan synods, but as there may be two or three times the number of laity in our diocesan synods that there are of clergy, we can see that our Church may well claim to be a layman's Church.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

**Confirmations.**—During Passion and Holy Week the Lord Bishop has been quite busy with confirmations in the city and vicinity. He has administered the sacred rite to good numbers in the Cathedral, St. Matthew's, St. Peter's and St. Michael's, and also during Passion Week visited Richmond, where he confirmed a number, and also delivered an illustrated lecture at this place and Sherbrooke to crowded houses, on the "History of the English Church."

**St. Sylvester.**—The Rev. Thomas Rudd, of Melbourne, has been appointed to this large mission, in succession to the Rev. George J. Sutherland, who has been appointed rector of Northfield, Vermont.

**Church Society.**—The anniversary meeting of this society is to be held in Tara Hall, on Thursday, April 5th. The Rt. Rev. Dr. Hall, Bishop of Vermont, Canon Thornloe, of Sherbrooke, and Dr. Heneker, Chancellor of the University of Bishops' College, Lennoxville, are to be the speakers. As Dr. Hall has kindly consented to be with us on the 4th, a festival service, similar to the one held at the time of the centenary celebration last year, has been arranged to be held in the cathedral at 8 p.m. on that day, at which he will be the preacher. At 8 a.m. on the 5th there is to be a joint celebration of the Holy Eucharist in the cathedral, in which the various city organizations will unite.

**MARBLETON.**—The Rev. E. Weary, the energetic missionary in charge of this mission, has lately organized a chapter of the Brotherhood of St. Andrew, and proposes also starting a company of the Church Lads' Brigade shortly.

**QUEBEC—St. Matthew's.**—Considerable interest has been added to the regular weekly meetings of the Parochial chapter of St. Andrew's Brotherhood, as several of the members have prepared and read most interesting papers. The two papers lately read have been on the subjects of "Fasting" and "Almsgiving," and one of the members is now busy getting up the paper to be read at the next meeting on "Prayer." A well attended Bible class is held weekly under the auspices of the chapter, which is open to all men. A neatly printed card giving lists of the services in the church is weekly left at the principal hotels, addressed to the various guests, giving them a hearty invitation, in the name of the chapter, to the services.

### MONTREAL.

**MONTREAL.—St. George's.**—A well attended stereopticon evening was given recently in the Parish Hall in aid of S. S. work by the kindness of Mr. C. E. Hine of New York. Alaska and S. Florida formed the subject of the lecture, which was very interesting and was much enjoyed—the views showed well and were mostly taken by the lecturer. Flat ground appears to be scarce in Alaska, and excavations for dwellings is a normal condition of Alaskan homes. Mr. Hine had to resort to stratagem to secure photos of Alaskan ladies—so having paced the proper distance, codac in hand, near a group of natives, he yelled out something at the top of his lungs, and they all turned round their faces and they were all taken without knowing it; on another occasion a falling ice-berg took a young lady in the displacement wave up to her waist in water—it required both pluck and nerve for an insurance magnate to take a snap shot view of such a scene.

"The leap was quick, return was quick,  
He has regained his place."

Alaska is rich in minerals, and besides sealing, there are salmon canning industries which were vividly described. In three short hours the live and kicking salmon was killed, cut up, cleaned,

canned, cooked, and commercialised. Totems or heraldic monuments form a striking feature of Alaskan family traditions. Boat building in various styles was illustrated, from the hollowed-out log birch-bark canoe and seal-skin covered coracle. To the credit of the Presbyterian Church, be it said they are carrying on a mission successfully in Alaska. S. Florida introduced the audience to queer fish on the coast, and, "inter alia," to the lecturer's fair daughter—"God bless her"—in an orange grove. Mr. Hine is a S. S. superintendent, and any parish, whether Anglican or any whatsoever, will be fortunate to secure the favour conferred upon St. George's Sunday school, for which Dean Carmichael tendered Mr. Hine a hearty vote of thanks.

### ONTARIO.

**BANCROFT.**—A Quiet Day, conducted by the Rev. Cecil Powell, curate of St. Thomas' Church, Belleville, was held in St. John's Church on Wednesday, March 14th. At evening prayer on the previous day, an address was given by Mr. Powell, dealing with the duty of thanksgiving after communion, as well as earnest preparation for it. The Quiet Day began with a celebration of the Holy Communion at 8 o'clock, with an earnest address on Love. At 10.30 morning prayer was said, the Rev. Thomas Leech, missionary in charge, reading the prayers. The lessons were read and a sermon preached by Mr. Powell. Addresses were given and prayers said at 12.30 and at 3.30; the litany was sung at 5, and the services of the Quiet Day concluded with evensong and sermon at 7.30. The congregations, though not large, were devout, and the addresses fervent and spiritual. The day was a helpful one to clergymen and people, and it is hoped that the Quiet Day will bear fruit, through God's grace, in the deepening of the spiritual life of the parish.

**COBLEN.**—The mortgage which has been resting like an incubus on the English church here for ten years, is at last a thing of the past, greatly to the satisfaction of all the active and enthusiastic church workers of the parish. As was remarked the other day, "You can tell a Churchman on the streets by the great good humor that irradiates his countenance," as a result of the church debt being wiped out. When Rev. Mr. Shaw took charge of the parish, now about three years ago, he found it in anything like a satisfactory condition, owing to the fact that the conduct and efforts of the last three of his predecessors were not such as to inspire confidence and zeal on the part of the parishioners. A few weeks ago it occurred to Rev. Mr. Shaw that the last of the debt on the church could be paid off by a direct appeal to the members of the congregation here. He and Mr. Thos. Gray, armed with that dreaded thing, a subscription list, went around, and, thanks to the generous way in which most of the members responded, the result was as already stated, and the church is now ready for consecration. This paying off the church debt is all the more creditable when we take into consideration that during the last three years, a lot in the pleasant part of the village has been purchased and a handsome and commodious brick parsonage built on it, a very considerable part of the cost of lot and parsonage being already paid.

**EGANVILLE.**—A special meeting of the vestry of St. John's Church was recently held at the call of the Rural Dean. About forty of the parishioners were present. The Rural Dean stated that he had called them together to consider what was to be done in regard to the parish buildings. He had made a careful examination of the condition of the church and parsonage, on which it was evident no money had been spent for a long time, and he had taken with him a practical builder to whom he had pointed out what were necessary repairs, and what out-buildings were required. Mr. Acton, clerk of the vestry and contractor, reported the result of his inspection of the buildings, and gave estimate of probable cost of repairs and improvements. After some discussion, during which, in reply to a question, the statement was elicited from the Rural Dean that when at Easter he entered upon the charge of the parish he would remain with them, God willing, provided they did their duty by him and met their responsibilities—it was unanimously resolved to at once proceed with improvements to the extent of four hundred dollars, and a committee was appointed to superintend the work. It is expected the parsonage will be ready during April, after which work in the church will be proceeded with.

### TORONTO.

The Rev. Canon Mockridge, D.D., Sec.-Treasurer of the Domestic and Foreign Mission Society of the Church of England in Canada, desires all correspondence, etc., intended for him, to be addressed to 848 Brunswick Avenue, Toronto, to which place he has removed.