

part of the Eastern Church, as Mr. Symonds asserts, it certainly is not so now, for not only classic Greek, but also the Greek of the Septuagint, has long been a dead language even in Athens, where Romaic is spoken. The Bible is read in the "vulgar tongues" of the many nations composing the Eastern Church, the same as in the Western.

WM. LOGAN.

Sir John Cabot's Chaplain.

SIR,—Some months ago, in a letter of mine to CANADIAN CHURCHMAN, mention was made that we believed historic Christianity was first brought to this continent by Cabot's chaplain. At the time Rev. P. Tocque, of Toronto, asked us for a reference to this matter. We would now direct his attention to the opening pages of King's "Handbook of Notable Episcopal Churches." This work was first published by the Moses King Co. of Boston, but that firm having failed, the work can at present be obtained through the Young Churchman Co., Milwaukee. Bishop Perry, we believe, has written upon the subject.

England has had nearly eighteen hundred years of the historic faith and yet she has not to-day as much as one diocesan synod. Why is this? She has been content to be attached to the "state" and she has accepted as supreme "Kentish" rule. Both of these positions are radically wrong. Gladstone is, in God's hands, teaching us a bitter lesson. Spiritually and ecclesiastically have we disobeyed the fifth commandment, and spiritually and ecclesiastically must we receive our punishment. God is our Father and Wales is our mother. Let us in Canada learn a lesson in time—never to repudiate our spiritual mother; we are bound up with the whole Church of England as the Church of England, but not with Canterbury as Canterbury. There is a proposal now on foot to incorporate the Colonial Churches and the Church of U. S. A. in a Patriarchate of Canterbury. The prelate who would vote for such must be beside himself if he believes in a historic Church. If patriarchates are in order and we seek after truth, we must have one of each for Canada, or rest satisfied with working out through many years an independent national Episcopal Church. The U. S. A. is large enough and important enough to be a patriarchate also. Trammelling Colonial Churches is not the way to build them up. It may be Saxon but not English. Are our Archbishops to hold inferior positions to those of either England or Ireland?

C. A. FRENCH.

P. S.—A "Church of Canada," being a part of the See of Canterbury, employing the Use of Sarum, and in union with Rome and the lay Procurator of the Holy Synod of Russia, will be a development worthy of the twentieth century. It will be a just counterpart of the "National Church" of "A Layman of Montreal"—a motley array of disjointed elements, lacking combination or cohesion. The national in religion has been well-nigh destroyed everywhere. *O tempora, O mores.* Canada dare not subject herself to the Italian Mission in England without loss.

C. A. F.

The Christian Ministry—No. 1.

SIR,—In these days the spirit of negation is so strong that nothing remains unquestioned, and therefore every subject must be treated from the very foundation. It must first be made clear that an official ministry has a right to exist in the Church, for we are met on threshold of our subject by the assertion that the only ministry lawful in the Church of to-day is the ministry of "gifts" as distinguished from the official ministry. We are told that when these "gifts" are possessed they will make their presence felt, and that "ordination" is simply a mode of suppressing the manifestation and exercise of those "gifts" in the members of the Church. The theory is deduced from one of the earliest epistles of the New Testament, viz., I. Corinthians. The Plymouth Brethren carry this theory to its legitimate conclusion and dispense even with a president in the assembly, because the "gift" of government will (they say) manifest itself by the working of the Spirit, no less than the "gifts" of "wisdom," "knowledge," "teaching" and "discerning of spirits" in the free assembly of saints; and moreover an official ministry sadly interferes with the manifestation of these gifts and was only lawful during the life time of the divinely inspired and temporary order of the Apostolate. The spirit of this theory animates many in the Church and often it manifests itself in most unexpected quarters. When turned to bay men defend their theory with a subtlety that shows, that however they have neglected the theology of the Church, they have carefully read in other directions. The old Montanist theory has many attractions, and always manifests itself in an age of transition and change like our own. The Montanist contention that "the Spirit" was in such a sense the "Good Vicar" in the Church, that an official

ministry was a menace and obstacle to His operations, is at the root of the theory we are now examining. It led the Montanists, like the modern (consistent) holders of this theory—to contrast "the Church of the Spiritual" with "the Church of the natural man." They were never tired of setting "the true assembly of saints" against "the Church of the bishops;" "personal charismata" (or gifts) against "official authority"—see Tertull. adv. pra.) Now the question is, have we authority for an official ministry in New Testament? On the day of Pentecost we find the "official" ministry in the Apostolate, but we are told this order was only temporary. We will first, then, turning aside from the consideration of the Apostolate, consider the question of a "local official ministry." Great confusion, and a most misleading interpretation of God's word of the New Testament, is caused by forgetting that the different books and epistles were written at different times; they are often treated as if they were written by one man all at the same time. Taking first the 1st Epistle to the Corinthians—we make the free concession that we find no trace of an official ministry in it; the Church at Corinth at the time that epistle was written seems to have been served by a local ministry of gifts (or a charismatic ministry), as distinguished from an official ministry. There is no mention of deacons, presbyters or bishops, but there is of extraordinary gifts, one or other, or more of which seem to have been given to almost every member of the Church there. We shall endeavour to show from the later epistles that the charismata (or the extraordinary gifts) had disappeared before the close of the canon of the New Testament, and that under the direction and authority of the apostles a local official ministry had taken their place. We shall endeavour to prove that if a mistake has been made by the Church in preserving an official ministry by ordination, and by a failure to recognize the manifestation of the charismata, or extraordinary gifts, that mistake was made by the apostles during the time covered by the New Testament.

W.

Does the Church Permit it?

SIR,—A correspondent has enquired of you as to the legality of a clergyman taking part in Methodist revival services, and another correspondent in your issue of the 16th Nov. replies that he fails to find any canonical impediment, and forthwith proceeds to argue in favour of such a practice on the plea of "religious liberty." In a few words let me say why I think it both uncanonical and disloyal for a clergyman of the Church to take part in the public services of any religious body not in communion with the Church. Many of my parishioners read your paper, I am glad to say, and for this reason I am the more anxious to set right what is clearly wrong in your correspondent's argument. It is disloyal and uncanonical for a Church clergyman to take part in such services—

1. Because in his "Ordination oath" each person to be ordained priest or deacon swears that "in public prayer . . . I will use the form in said book prescribed, and none other, except ordered by lawful authority."
2. Because at his ordination as priest each candidate solemnly promises to "minister the Doctrines, Sacraments and Discipline of Christ . . . as this Church . . . hath received the same."
3. Because there are diocesan canons expressly forbidding the clergy to take any part in such services. In the diocese of Ontario the Canon Law provides that any clergyman "officiating at the services of religious bodies not in communion with the Church of England" shall be liable to trial and punishment.
4. Because one of our articles of religion declares excommunicated or rightly cut off from the unity of the Church, those who openly denounce her, and we are warned as to our intercourse with them until they are reconciled. It is unnecessary here to more than allude to the fact well known, that Methodists, Baptists, Presbyterians, et al., are in the habit of frequently and openly in their pulpits attacking the Church, and while it may be right and proper to plead for "religious liberty," care must be taken lest it degenerate into "irreligious license."

Your correspondent quotes our blessed Lord as saying, "Forbid him not, for he that is not against us is on our part," but the same divine lips also said, "He that is not with me is against me, and he that gathereth not with me scattereth." To quote the words of an eminent writer: "To gather with Christ he need not become a minister or preach irregularly. He will find in his own soul, in the soul of his friends, in the religious ordering of his household, in the active support of the institutions of the Church, in visiting and relieving the sick—in all these he will find ample means of gathering with Christ. And he must find such means if he would be on the side of Christ." . . . The man whose conduct gave rise to this saying was not indifferent and careless of the honour of Christ. He was a believer above the

common run of believers, . . . and on account of the sincerity of his faith was successful, and so was decidedly on the side of Christ in his contest with the powers of darkness, but if after the Lord had on Pentecost established the fellowship of the Apostles and begun to add to the Church those who were being saved, he had continued in his isolation, then his conduct would have been schismatical. He would have attempted to divide those for whose unity Christ had earnestly prayed. And this is the case with many irregular and unauthorized preachers now—they begin through religious fervour to preach Christ, but are afterwards, through vanity, or the evil influence of others, persuaded to act in opposition to Catholic truth."

The Lord's words "forbid him not" were spoken before He had organized His Church, and cannot possibly be applied as your correspondent would apply them.

F. B.

Nov. 22nd, 1893.

BRIEF MENTION.

Coffee grows wild in Arabia and in the Soudan. London's washing bill is \$25,000,000 a year.

Two hundred people were saved from death by drowning by Britain's life savers during the recent storm.

The Rev. E. P. Judge, late of Monte Bello, P. Q., has succeeded the Rev. H. L. A. Almon at Aylmer, P. Q.

Physiologists say that the gastric glands of the stomach of an adult human being number over 5,000,000.

A Russian scientist has succeeded in tracing all a man's diseases to the fact that he wears clothes.

The Bishop of New York recently confirmed Mr. F. R. Bateman, formerly a Baptist minister, who will seek orders in the Church.

Chichester Cathedral spire is the only one which can be seen from the sea along the coast of Great Britain.

The first paper published in Holland appeared January 8, 1676. It is now known as the *Haarlem Courant*.

Over sixty-eight dollars was collected as a Thanksgiving offering in the church at Petite Cote. The money goes to the General Hospital.

It is understood that as a result of the jubilee services, St. George's Church, Montreal, will shortly have its completing tower. The cost is estimated at \$16,000.

Since the beginning of the century France has fallen from the second to the fourth place in point of population among European countries.

There are on the railways of the United Kingdom 17,439 locomotives of all types, of which 85 per cent. belong to England and Wales.

Rev. R. W. E. Wright, curate at the Cathedral, Hamilton, has received an invitation to Brantford, but will not likely leave until after Easter.

A German has invented a machine for drilling diamonds and other precious stones that bores a hole one one-thousandth of an inch in diameter.

The Rev. Alfred Stunden, B. A., the newly-appointed rector of Edmonton, has entered upon his duties, and was formally inducted by the Bishop of Rupert's Land at the morning service on Sunday, 19th inst.

Twenty-two candidates in St. Mary's Church, North March, and fifty-five candidates in St. John's Church, South March, were confirmed the other day, by the Most Rev. the Archbishop of Ontario.

When the Duke of Monmouth was executed for treason his duchess ordered every oak in the park to be cut on the fateful morning. The new growth belonging to Lord Ebury, is one of the finest forests in Britain.

The weekly attendance at the English Church mission three miles this side of Gananoque, is over forty adults, besides a large number of children. The services are conducted alternately by Rev. H. Auston and J. Griffiths.

The Rev. Henry Evington, one of the examining chaplains of the Rev. Dr. Bickersteth, who recently passed through Montreal en route to his diocese in Japan, has been appointed second Anglican Bishop of Japan, as Dr. Bickersteth's coadjutor. The Rev. Mr. Evington is a graduate of Pembroke College, Oxford, and since 1874 has been interested in mission work in Japan.