

of the Synagogue service; and we must remember that in the time of our Lord, while the Temple was still standing, the theory which substituted certain Synagogue prayers for certain sacrifices had not yet been elaborated. Yet our Lord was contented to preach equally in both places, and to give His countenance equally to both types of service. Can the Church, then, do wrong in claiming an inheritance in both so far, of course, as the change wrought by the Gospel has preserved analogous elements of worship and order? And what conditions must it make?

"We must, I think, lay it down that episcopal ordination is necessary for the celebration of the Holy Communion, and would continue to be necessary whatever changes were wrought in our constitution. There is some indistinct and partial evidence, indeed, that persons distinguished by the gift of prophecy, or marked out by service in the "noble army of martyrs," were permitted to officiate as presbyters in the sub-apostolic age, or a little later, without special ordination. But then we must also remember that the early Church did not imagine its Liturgy to be performed by a single presbyter standing by himself at the Lord's table. The idea was of a Bishop and his presbyters, or at least a body of presbyters, with the assistance of deacons. The Eastern Church has preserved this practice of celebration much more fully than the Western, though even in the Latin Church it is retained at the ordination of presbyters. It is a misfortune, by the way, that this rite was dropped in our own ordinal, excellent as it is. As regards early ages, my impression is, that the prophet or confessor was not considered *by himself* a sufficient minister of the Eucharist; or if he were so considered in any part of the Church at any time, that the custom was soon seen to be inconvenient and dangerous, and tacitly dropped.

"But with this exception, would there be anything wrong in permitting Nonconformist ministers, under license of the united Church, to continue their services as at present in their own buildings, and to preach in consecrated buildings? I think not; the conditions, of course, being that proper guarantees for their competence and orthodoxy as teachers and preachers were forthcoming—conditions which very many of them would certainly be able to fulfil. There is nothing, as far as I know, in the general law of the Church universal against extempore prayers in public worship, or against preaching by properly licensed persons in consecrated buildings. Any law there may be on the subject is part of the special law of the Church of England, which, in such a case, would naturally be revised. The question of baptism by Nonconformist ministers is not quite so simple; but inasmuch as at present it is usual for us to accept baptism administered by Nonconformist ministers as valid, provided the proper matter and words be used, and to admit persons so baptized without scruple to Confirmation, and then to Holy Communion, and it may be to Holy Orders, we could hardly invalidate such baptism after these ministers became members of the united Church. To adopt any other conclusion would be to set ourselves against the rest of the Western Church, as well as our own practice. At

the same time, two principles seem to be laid down by general consent: first, that the Bishop's license should be given, even to ordained ministers, before they made a practice of baptizing; secondly, that other than ordained persons should not administer sacraments except in cases of necessity. Under such circumstances I think the united Church would be justified in giving licenses to existing Nonconformist ministers to baptize, and so relieve their consciences from the fear of committing a sin. But persons so baptized by them would, of course, require confirmation."

### The Stirring Story of the Canadian Church.

(Advent Wednesday evening Lectures by The Rev. F. V. Baker, B.A. Rector of All Saints.)

#### LECTURE 1 (Concl'd.)

#### LENGTHENING THE CORDS.

He was received in the diocese, where he had been a most devoted and beloved pastor, with great joy. In the following year he made a systematic visitation of his enormous diocese, visiting Nova Scotia, New Brunswick, Prince Edward Island and the Bermudas. He travelled 5000 miles by sea and land; Confirmed 4367 persons, and consecrated 44 churches. Arrangements were made for the building of many more churches, and everywhere the Bishop found devout, attentive and anxious hearers. He said of his clergy, "They are respected and beloved—zealous in their labors, exemplary in their lives, and entirely devoted to the duties of their sacred profession."

Yet, in the remote parts of the diocese, there was still great spiritual destitution. The neglect of the days of Bishop Stanser, as well as the later years of the first Bishop Inglis had left considerable parts of the diocese without resident clergy. One of the Bishop's first steps was to appoint four Archdeacons, each with a definite sphere of work; (1) Nova Scotia, Ven. Robert Willis of Halifax; (2) New Brunswick, Rev. Geo. Best, of Fredericton; (3) Bermuda, Ven. Aubrey Spenser, and (4) Newfoundland, Ven. George Coster. The number of clergy in the diocese in 1829 was 68, divided as follows: Nova Scotia, 30, New Brunswick, 23; Newfoundland, 9; Bermuda, 6.

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