

S. Cyprian gives us the keynote of the Catholic Faith in this as against Protestant negation by his tersesaying *Ecclesia in Episcopo* and equally by that condemns the Vatican theories which would read Cyprian's motto, *Ecclesia in Papa*.

When the Churchman, or his clergy, is called upon to defend the sacramental rite of Confirmation, it is again to the Fathers that he has to have recourse. Century by century they bear witness to the gift of the Holy Ghost in His seven-fold fullness in Confirmation.

Does an intemperate brother declare that an unfermented beverage can be used as a substitute for wine in the Holy Mysteries? He is asked not to break the traditions of the Catholic Church, and again appeal is made to the Fathers in support of that request.

Does some half educated Churchman complain of the mixed chalice he is referred also to the Fathers. Just'n Martyr and S. Cyprian will silence him. Is the wine to be red or white? S. Cyprian and S. Augustine answer red.

Does some Roman controversialist seek to depress the Episcopacy to exalt the Bishop of Rome, the Anglican Churchman blandly asks him to prove his position from an unforger edition of the Fathers.

Are any uncertain as to the degree of honour they should render to the Blessed Virgin Mary, let them turn to the Fathers. There they will find reverence, but not worship accorded to her. The position of the Anglican Church vindicated against Romanism and Protestantism.

Is a priest remembering the solemn authority given him to forgive sins, at his ordination, desirous of knowing what he ought to teach his flock, he will find that the Catholic Church has nowhere enjoined, nor the early Fathers recommended, enforced confession. Is the claim that infallibility rests in the See of Rome pressed. The reply is that the Fathers knew of no such claim. That Irenæus and Hippolytus teach us that if the Faith was preserved at all in Rome it was by the constraining influence of all other Christian Churches. In other words it was by the mutual interdependence of all the Church and not of the *ipsi dixit* of the Bishop of Rome.

Are we down hearted at the aspect of hydra-headed heresy and the rapid growth of some of the sects let us take courage from the fact that heresies and sects more powerful than those of this generation have had their day and passed away. That without the Fathers we should not know of their very existence. They are like the flies preserved in the amber, or like the ancient forms of unknown vegetation preserved to us in the teeth of the mastodon and mammoth. And do we want to prove the authority of one Father, we do so by another. So with every point of doctrine or practice. Does a sectarian like the fox without a tail, seek to liken the Church to his sect, and pretend that we like him cannot trace the origin of our society beyond a century or two, how can we prove our identity with the Church of Apostolic or Sub-Apostolic ages, but by an intimate knowledge of the Fathers?

More than that, how can the loving words of our Blessed Lord be shown to be true and that His abiding presence, and the energising presence of the Holy Ghost has been with the Church since Pentecost if we have no means of tracing the continuity of the Church, century by century, decade by decade? The Fathers are the torch-bearers of the Light. Their torches may be full of smoke and impurities incident on their origin, and they may have held these torches unsteady or unskillfully. Still those torches were lighted from those held by the Apostles which were kindled of the Holy Ghost. At no time has the torch been allowed to fall to the ground, but age by age men have sprung from darkness to grasp the torch from the stiffening hand and running their allotted space have in turn passed on the living flame.

The children of the Church may still be

children of light, and her priests the *illuminati* of the earth.

In these anxious times, for to the living all times are anxious, are we in doubt how to steer the ark of the Church between the Scylla of Rome, and the Charybdis of Geneva let us take the Fathers as our beacon lights.

(To be Continued.)

### WORSHIP AND ITS ACCESSORIES.

FROM an Essay read by the Rev. John S. Lindsay, D.D., Rector of St. John's Church, Bridgeport, Conn., before the Clerical Association of Fairfield County, in Christ Church, Bridgeport, on the 13th of October, 1888:

Worship is the highest movement of the human mind, for it is the uplifting of the whole spiritual being to God the Father of Spirits. It is an act that man's very instincts seem to prompt and that God demands in the revelation that he has vouchsafed to men. Among its important accessories are, as has been well said, "book, building and ceremony."† It is expressed in language and by certain actions, it is offered in a stated place, and the words and music, the appropriate and accustomed surroundings together with forms and attitudes all tend to inspire the spirit of devotion; hence we call them the accessories of worship.

One of the unmistakable signs of the times in the religious world is the growing interest in public worship. Not only is it emphasized in the whole historic Church, but the Christian denominations that once assembled the people with but little reference to anything but preaching, and hence paid scant attention to the style of their places of meeting, and scouted a liturgy and all but the simplest ceremonial, are now erecting Church-like houses of worship, are gradually adopting liturgical forms and are softening their prejudices to ceremonies that they once denounced as popish; and, better still, they are laying more and more stress upon public worship as an ordinance of God. In our branch of the Church the deepening sense of the value of worship and the increasing interest in all that concerns it are manifested along lines that are easily traced. There is a demand for more heartiness in the services. This is but another name for reality or genuineness, and the words used—either or all of them—denote the fervent spirit and the general participation of the whole congregation in the acts of worship.

The people are no longer content that one clergyman in the chancel and four singers in the organ-loft shall say the prayers and sing the praises in God's house, but insist on taking their part in the sacrifice as all are priests unto God.

Another distinctive mark of the services today is greater reverence. The Church is regarded more as a sacred place than it once was; the holy table is not allowed to be used for any but its appropriate purposes and is generally decently covered; the clergy are expected, in the performance of their part in the public worship, to be more decorous, dignified and reverential in manner, without the extravagant attitudinizations of the Roman priests; and the people stand or kneel, quietly and solemnly, with their faces toward the minister, in a manner that indicates a sense of the sacredness of the place and an appreciation of the solemn acts of devotion. An increased attention to the beautiful marks the services of the Church in our time. I mean the beautiful in its truest sense, that which in itself possesses beauty, which is intensified by fitness to Christian worship. The form, furniture, ornaments and coloring of our church buildings, the vestments of the clergy, the simple and appropriate music, all beautiful in themselves, and appealing to

the soul through eye or ear, are made much more beautiful and impressive by their natural association with worship and their fitness for the sacred uses to which they are consecrated.

Unquestionably, many of the changes that have been made in the services have been imported from the past, and some of them may have been adopted, in some congregations from an undue sense of the importance of "the thing that hath been." But all art looks backward, for inspiration and guidance, to the ages of the old masters, which beauty was perhaps more keenly felt and more powerfully expressed than in the present; and the true principles of art must be observed, even in the accessories of worship, if they are to move or to interpret our feelings. Then, we must bear in mind that the Church traces her historic continuity down from a remote period in the past and naturally cherishes everything in her early ages that has not been debased by some unworthy use or association. And so the mind of the Church, working upon the subject of public worship (under God's guidance, we humbly hope), studying her past history and her present needs, is developing a system to which we give the title of Churchly, beautiful in itself and because of its fitness—not modern, not mediæval, not Roman, not altogether English, but simply the Churchly, what this living American Church of to-day takes from the past and the present (for "all things are yours") and binds together in one united whole, as the best aid and expression of the spirit of devotion in our own time and in our own land.

In all ranks of life there is a growing appreciation of the beautiful amongst the people of our country, which manifests itself in the cultivation of flowers, in the adornment of our homes, in learning, the fine arts, music, painting, carving and the like, or patronizing, if not practicing them, and in the greater grace and dignity and ceremony in public and private life; all the natural consequence of the people's passing from the absorbing work of founding their fortunes and their state, and now having leisure to cultivate their tastes. That this movement should make itself felt in our religious life, which concerns the whole human nature, ought to be expected, and we must recognize its presence and its persistent force in the Church.—*The Church Record*.

Is it felt that "often receiving" lessons our reverence for this Sacrament? (the Holy Communion). The experience of those who have tried it contradicts you. Do you, lest you lose your reverence for sacred things, go rarely to church, or read God's Word only once a month, or are you afraid to pray frequently? Who is the better judge of such effect, you or your Lord, and the Apostles taught by Him? Can we doubt that they knew His mind and purpose in the Holy Communion? And when we know that they for themselves, received often, and recognized the Lord's day as the day for "the breaking of the bread," will we not be nearer to His will if we so desire and hunger for what he has given to be food for our souls that we may come to it often? If it be only a way of professing our goodness, then come rarely. If it be something in which God is dealing severely and watching to punish, then come rarely. But if it be the dear Lord's own way for coming before a merciful Father and pleading the merits of the offering Christ has made for you upon the Cross, and taking home to yourself its atoning power, and hiding yourself and your sins in Him, then be not afraid, but come and love to come,—*Bishop Paret*.

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