

of proof? If it be so, then the Ninth Commandment is superfluous. Or, do these clean handed gentlemen propose to restore a Court of High Commission in 1882? If forty-four commissioners, backed by the Sovereign, found their work impracticable in 1640, is it probable that like proceedings will be more feasible in these days? No, never. A cry of indignation will rise from clergy and laity, which will be heard far beyond the limits of Huron.

Another consideration for laymen is, that as we are all members of one body, we must all suffer together—the laity with the clergy. Will faithful men, will educated men, men of experience and weight of character be found in a diocese where independent action may be punishable with dismissal at a six months' notice, or a six months' salary? Where to utter a public complaint against tyranny and injustice is a signal to reconstruct a wholesome canon into an instrument of torture, even to trenching on the rights of a British subject. Assuredly no wise man would expose himself to this; and as, one by one, the best men draft off to other fields of labour, where they can conscientiously carry out the sacred duties to which they are so solemnly pledged, their places are filled in by youthful clergymen, trained under the auspices of the Huron College, or recruited from the ranks of Dissenters. This is no prophetic warning, the thing is already working in our midst. Who then are the chief sufferers? We, of the laity. That influences are abroad, causing mistrust, and distress in the minds of faithful Churchmen in Huron, is a truth that cannot be gainsaid; and that measures should be taken to allay these vexations, and irritations, must be of paramount importance. Doubt and anxiety have lasted long enough, and altogether too long.

Since then the interests of all are at stake, let vestrymen be urgent to impress on their delegates to do the work of the Church faithfully and without partiality: if there are difficulties, to meet them honourably; and above all, to vote for wise and faithful legislators—men whose names will inspire and restore confidence, instead of the reverse. When honest opinion is checked, and coercion used, by means of packed vestries, and packed legislative committees, no one needs to be told that something very unworthy is going on. Religion and piety are never found walking hand in hand with covert deeds and injustice. Let us all then work in earnest to get this unrighteous scandal cleared out of our midst. It is to the credit of laymen that out of the forty-three votes cast, the lay vote was in the minority; and I trust that whenever work discreditable to Church principles is being carried on, the lay votes will always be in an honourable minority.

JOHN G. DYKES.

Galt, April 14th, 1882.

SACERDOTALISM.

To the Editor of the Evangelical Churchman:

DEAR SIR,—I find that Mr. Blake has got two letters ahead of me. The first of these relating to "Emasculated Plymouthism," I have mislaid, and will have to defer for a future occasion. In the second, dated April the 10th, Mr. Blake describes me as "very disingenuous" and "utterly obtuse." The two letters stand side by side in your columns, and I am quite content to leave it to the judgment of your readers even, who are prejudiced against me, to determine which of them manifests the greater amount of disingenuousness and obtuseness.

In my first letter I asked Mr. Blake "What he meant by a Sacerdotalist." (2.) Wherein does a Sacerdotalist differ in doctrine or in practice from the doctrinal statements and prescribed usages of the Church of England? And (3.) When did I proclaim myself guilty of this offence?

I have never been able to get any answer at all to the second question. To the first Mr. Blake replied, "A Sacerdotalist is one who believes that the minister of Christ is a *hieruus*, a sacrificing and mediating priest." But it appears from his last letter, that that is exactly what he believes himself, for he says, now that "Every true Christian is a priest." And every minister, if he be a true Christian, as a Christian he is a priest, a *hieruus*, as his argument necessarily implies. And the question, be it remembered, is not about the way of becoming, but about the existence of the thing described. So that unless Mr. Blake is prepared to maintain, with a writer in the *Evangelical Churchman* of some years ago, that a man who as a layman is a priest, a *hieruus*, ceases to be such, and is actually degraded by his ordination—unless he is prepared to maintain this, then Mr. Blake has proclaimed himself a believer in this very Sacerdotalism for which he denounces me and others. I confess that to my "obtuse mind" this self-contradiction seems very like foolishness, and indicates very plainly that Mr. Blake does not in the least understand what he is writing about.

In answer to my third question, Mr. Blake replied that in his judgment I had proclaimed myself a Sacer-

dotalist because I said that the Church of England undoubtedly teaches that the priest alone, because of his Sacerdotal powers, has authority to dispense the Sacraments and to bestow absolution." Authority to dispense the Sacraments and to bestow absolution, then, are what he means by Sacerdotal powers. In his last letter he said that "the ministerial office conferred no Sacerdotal powers!" I pointed out that the Church of England certainly professes to confer in a very solemn manner what Mr. Blake above calls Sacerdotal powers, and asked him if he thought she did not. How he would explain the words of Ordination, "Receive the Holy Ghost for the office and work of priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the word of God and of His holy Sacraments." The words are plain enough. If they don't mean what they say, what do they mean? Mr. Blake does not attempt to answer. He goes off into a disquisition about the power of the priest to offer the sacrifice of Christ in the Mass, and tells us that Roman canonists hold that the power of the priesthood is conferred by the words, "Receive thou power to offer sacrifice to God, and to celebrate masses for the living and the dead," which are in the Roman Ordinal, and have been expunged from ours. It is very curious to find Mr. Blake quoting Roman canonists, (though he does not tell us who they are), to prove that the Church of England does not profess to confer upon the priest alone "authority to dispense the Sacraments and to bestow absolution," though his own quotations show that they are not treating of what Mr. Blake has defined as Sacerdotal powers, but "power to offer the sacrifice of Christ in the Mass." Mr. Blake says that the Roman canonists hold that the power of the priesthood is conferred by the second of the formulas which he quotes. But I would ask, If Mr. Blake agrees with these Roman canonists, as his words imply, then will he maintain that the whole Greek Church, which to the present day does not use them, does not believe in the powers of the priesthood, or that the whole Catholic Church, including the Roman, which for over a thousand years did not use them, agrees with Mr. Blake, and does not believe in any powers of the priesthood at all. If Mr. Blake is under any such delusion, the man at the Divinity School who teaches what they call "Patristics" will be able to shew him how greatly he is mistaken. The Bishop of Lichfield, who was Alford's contemporary, and the most scholarly bishop of his time, used to say, that "The man who goes to Alford for his Greek gives the devil a decided advantage over him." I think it is pretty evident from the quotation Mr. Blake has given, that the man who goes to Alford, or Perowne, either, for the interpretation of Scripture, surrenders his own common sense.

What the quotation from Hooker, every word of which I endorse, has to do with the matter under discussion, surpasses the comprehension of my obtuse mind. Perhaps Mr. Blake will not think the following words of the same judicious Hooker quite so wise, though they are manifestly more to the point. He says, Bk. V., cap. 77, "The ministry of things divine is a function which God did himself institute. They (the clergy) are ministers of God, from whom their authority is derived, and not from men. For that they are Christ's ambassadors and His labourers, who should give them their commission but He whose most inward affairs they manage?" "What angel in heaven could have said, as our Lord did unto Peter, 'Feed my sheep; preach; baptize; Do this in remembrance of Me; Whose sins ye retain they are retained; and their offences in heaven are pardoned whose faults on earth you shall forgive.' The power of the ministry of God translateth men out of darkness into glory; it raiseth men from the earth and bringeth God Himself down from heaven by blessing visible elements; it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls; when it poureth malediction on the heads of the wicked they perish, when it revoketh the same they revive. O wretched blindness if we admire not so great power, more wretched if we consider it aught, and notwithstanding imagine that any but God can bestow it."

Again in Bk. V., cap. 77, sec. 7, in explaining the words of Ordination which I asked Mr. Blake to explain, Hooker says, "What other likelier meaning than that which himself doth mention, as it should seem on purpose to take away all ambiguous constructions, and to declare that the Holy Ghost which He then gave was a holy and Ghostly authority, authority over the souls of men; authority, a part whereof consisteth in power to remit and retain sins."

And "in this," he says, "was fully accomplished that which the power of the keys did impart." And in section 8, "Whereas now, forasmuch as the Holy Ghost, which our Saviour in His first ordination gave, doth no less concur with spiritual vocations

throughout all ages than the Spirit which God derived from Moses to them that assisted him in his government did descend from them to their successors in like authority and place, we have for the least and meanest duties performed by virtue of ministerial power, that to dignify, grace, and authorize them, which no other offices on earth can challenge. Whether, we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our words, judgments, acts and deeds, are not ours, but the Holy Ghost's." These are the words of the judicious Hooker to whom Mr. Blake appeals as being on his side in this controversy. Unless I am greatly mistaken he will find it quite as hard to reconcile them with his notions about *faith only* as anything I have ever written or said. If the words which Mr. Blake quotes from my speech in Synod, as reported in the *Evangelical Churchman*, prove me to be a Sacerdotalist, how can the judicious Hooker escape the same condemnation, though according to Mr. Blake's representations he lived ages before this pestilent Sacerdotal heresy arose.

Yours, etc.,

Toronto, April 20, 1882.

JOHN LANGTRY.

FEAR GOD.

A MAN once went into a field to steal some wheat, taking his little son with him. He put down his bag, and cautiously looked round on every side to see if there was anyone to witness his evil deed. Having satisfied himself that no one was near, he said to his little boy, "We have looked *everywhere*, there is no one to see us; we are quite safe." The boy answered, looking up, "No, father, you forgot to look *there*." It was enough; the man went home without committing the theft, and ever afterwards when tempted to an act like this, he heard his boy's simple words, "No father, you forgot to look *there*."

RATHER fear to do ill, than to suffer for thy ill-doing.

If the mercies which come from God are so sweet, how sweet is God from whom the mercies come!

The Word of Life is best held forth in the works of our life.

A Christian sometimes prayeth to have what he wants; and other times, yea, often, at the same time he prayeth to want what he hath.

If we do not find that in heaven which we did imagine, yet we shall find more than we could imagine.

Love excuseth what is ill done in another; but malice accuseth what is well done in another.

Reason and Faith may walk together, provided Reason give Faith the upper hand.

No gift coming from God is so mean as to be despised; nor is there any so great as to be gloried in.

They are most highly descended who are born from above.

Be careful to do nothing that deserves to be ill-spoken of; and then thou needest not care if thou be undeservedly spoken ill of.

Men are not more happy in having more goods, but in doing more good than other men.

A man should do nothing, which should not be imitated; and a man should imitate nothing, which should not be done.

To maintain an opinion because it is thine, and not because it is true, is to maintain thyself not the truth, and so to prefer thyself before the truth.

DR. Isaac Watts, when broken down by age and infirmity, quoted the sentiment of the aged minister, "that the most learned and knowing Christians, when they come to die, have only the plain promises of the Gospel for their support, as the common and unlearned;" "and so," said he, "I find it. It is the plain promises of the Gospel that are my support; and, I bless God, they are plain promises, that do not require much labour and pains to understand them."

Laid on the Shelf.—Mr. Thos. Claydon, Shelburne, Ont., writes: "I have been suffering with a lame back for the past thirty years, and tried everything I heard of without success. Not long ago I was persuaded to use St. Jacobs Oil. I purchased a bottle, and, strange to say, before I had used it all, I was perfectly cured. I can confidently recommend it to any one afflicted. No one can speak too highly of its merits." Mr. W. E. Weckley, also of Shelburne, thus mentions a matter of his experience: "I have been a sufferer with rheumatism for years. I was laid up with a severe attack a short time ago, and I can truly say that St. Jacobs Oil produced the quickest relief that I ever experienced. I cheerfully recommend it to every sufferer."