

What hath the Church of England declared concerning Confirmation? That it hath been a solemn, ancient, and laudable custom, continued from the Apostles time, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of the Christian religion, praying over them and blessing them.

How doth it appear that this rite was used by the Apostles?

We have the scripture itself for the evidence of the fact, for when the men of Samaria had been converted and baptized, and had received the word of God, the Apostles, St. Peter and St. John, were sent to confirm those new converts, to lay their hands upon them that they might receive the Holy Ghost; and the Disciples at Ephesus, after they had been baptized in the name of Jesus, were confirmed by St. Paul, who laid his hands upon them, and then they received the Holy Ghost. And further, the same Apostle mentions as fundamentals, not only the doctrine of Baptism, but the laying on of hands by which the ancient interpreters have always understood Confirmation, which appeared so plain to Calvin himself, that it was his opinion that this one place shows evidently that Confirmation was instituted by the Apostles.

How does it appear that Confirmation was not confined to the age of the Apostles?

Because this solemn rite is highly useful and beneficial to the spiritual wants of Christians in all ages, who stand in need of the influences of God's Holy Spirit to the great purpose of Sanctification, and was as such accordingly practised by them in all the succeeding ages of the Church, as appears by the testimonies of fathers and councils who, in this matter, speak as witnesses of a Catholic custom.

Give me some testimonies of this practice?

Tertullian, who flourished about four-score years after St. John, and who is very careful in relating the practice of the Primitive Church tells us, that after Baptism, succeeds laying on of hands by prayer, calling for and inviting the Holy Spirit. And St. Cyprian, who flourished about sixty years after Tertullian, hath this remark upon the history of the Samaritan converts. The same thing, says he, is practised among us that they who are baptized in the Church are presented to the Governors of it, the Bishops, that by our prayers and impositions of hands, they may obtain the Holy Ghost, and be perfected with the Seal of Christ, which is by Confirmation, to attain the highest order of Christians. St. Jerome speaks full to the point. If you ask, says he, where it is written, it is written in the Acts of the Apostles, but if there be no authority of scripture for it, yet the consent of all the world in this particular is instead of a command.

What are the effects of Confirmation?

In the Primitive Church these effects were extraordinary gifts, such as were necessary then in the Infant state of the Church, but upon the settlement of it, the Holy Spirit guides it by secret and invisible communications, which those receive who are qualified to partake of them in this regular and ministerial way, and they are those ordinary helps and assistances which are necessary for the performing the conditions of our salvation, which we cannot work out the influences of God's Holy Spirit. Who is the proper Minister of Confirmation? The administration of this rite was devolved by the Apostles on their Successors—the Bishops of the Catholic Church—for though Philip the Deacon had liberty both to preach and baptize, yet the Apostles only had the power to confirm, as is plain by the History of the Samaritan Converts, and, therefore, this rite is appropriated to the Bishops as being Successors of the Apostles in the Government of the Church in all the Primitive records of Christianity.

What ceremony is used in Confirmation? The laying on of the hands of the Bishop upon the Head of the Person to be confirmed; a very ancient ceremony in giving of blessings practised by the Jews and made use of by our Saviour himself, and adopted by the Apostles with Prayer for communicating the Holy Spirit, in confirmation, and which gave name to the whole office which is called the laying on of Hands. What qualifications are necessary for the Candidates of this Holy Ordinance? Those who are brought to be confirmed ought to be thoroughly instructed in the nature of their Baptismal vow which

they then renew, and of that obligation they lie under to perform it, they ought to be acquainted with the meaning of this Holy Rite and whose office it is to administer it, they ought to have a competent degree of the knowledge of those Christian duties that relate to God, their neighbour and themselves, and in order to these ends it is advisable that they should some time before read over the Confirmation Office.

(To be Continued.)

### Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

### RE-ARRANGEMENT OF SERVICES.

(To the Editors of the Church Guardian.)

Sirs,—In the Church Guardian of the 29th July you have some very good Editorial suggestions of means for attracting larger congregations to the Services of the Church. So far as I have opportunity of judging the subject is one of increasing importance. According to my experience great numbers of persons are content to attend one service only on Sunday, and not one on week days. Fully one-half of the population of towns and cities, is regularly absent from any place either of worship or of preaching; and of those who do attend not even one fourth are men. Might not a re-arrangement of our services, such as is now quite common in England, but very rare in Canada, conduce to bring about a better result? I am quite sure that all who are in the habit of attending early celebrations would rejoice in almost any modification of the customary Eleven o'clock service which prevails, comprising, as it does, Matins, Litany, the Anti-Communion office, Sermon &c., &c.

If you can afford me space, I purpose detailing some of the disadvantages of the ordinary system, and appending part of an admirable letter from an English Church paper showing, better than I could do, the advantages of one change that might be made. I hope the *inertia*, which seems so much the property of the clerical mind in this respect, will not be too violently disturbed by the propositions which follow:—

A person attending, as many now do, an early celebration at 7.30 or 8 a.m., and also what is usually called "Morning Prayer," at Eleven,—says or hears said the Anti-Communion office twice over, involving the collect for the day three times, and the Commandments, Epistle and Gospel and prayer for the Church Militant, twice. He says the Lord's Prayer six times, the Nicene Creed twice, and the Apostles' Creed once. He is required to pray five times for his semipresbiterian Queen, and several times for other state dignitaries. He makes two different kinds of Confession, and receives first the greater and then the lesser absolution; and he has, besides a lengthy Sermon, six separate readings from the Scriptures, exclusive of the Psalter.

Other inconveniences and anomalies arise from the complication of Services usually known as 'Morning Prayer' on Sundays. 1. I am convinced that people unfamiliar with our Prayer Book are often prevented from coming to Church, both by the length of the Service and Sermon combined, and by the intricate task of threading their way through so many parts and places of an unknown manual: 2. As a consequence of adding, which is almost everywhere done at least once a month, a celebration to Matins, one encounters (a) very frequently, the anomaly of a choral or semi-choral anti-communion Office, succeeded by the exit of the organist and Choir, and a plain celebration; and (c) the Church being ignorantly or wilfully represented as originating in the reign of Henry VIII. Moreover, one finds that these bibles are seldom used, except most unseemly as photograph albums. Why, may one ask, is there no place for autographs and newspaper cuttings, etc.?

Even in the family registers—that part which is, perhaps, the least objectionable amongst additional matter—there is seldom a place to record Holy Baptisms. Prominence is given to the fact that one has been born into the world, but no place to record one's birth into the Kingdom of Heaven. Would it not be better (by spending one half of the amount of

money) to place in the hands of each member of a family a small Bible, that one would not be afraid of soiling, and by using of which one's name may be recorded in God's Book of Life.

V.

### PATRONAGE OF THE RECTORIES, ETC.

(To the Editors of the Church Guardian.)

Sirs,—Allow me, through your columns, to draw the attention of the Committee appointed at the late Session of the Diocesan Synod of Nova Scotia to the following Canon of the Diocese of Toronto:—

"On the vacancy of any Rectory, Incumbency, or Mission within the Diocese (with the exception of Missions sustained, in whole or in part, by the Mission Board, the mode of appointment to which shall continue as heretofore), the appointment to the vacancy shall rest in the Lord Bishop of the Diocese; it being, however, provided that, before making such appointment, the Bishop shall consult with the Church Wardens of the said Parish or Mission and with the Lay Representatives of the same, provided that such Lay Representatives are resident within the said Parish or Mission."

I copy this from the Canons of the Diocese, and it strikes me as being excellent, not only for the purpose intended, but as making the appointment of Synod Delegates more important, and as likely to increase the number of resident Delegates, thereby lessening the centralizing influence complained of in your last with regard to Fredericton Diocese.

Yours sincerely,

QUINQUIS.

### NATURAL HISTORY.

(To the Editors of the Church Guardian.)

Sirs,—Why is it that clergymen do not take more interest in Natural History than they do? It seems that whilst a new country is growing, man undoubtedly assists in giving the educational advantages necessary. Now, Natural History, although it may seem to some as progressing sufficiently without needful attention, to my mind is far in the background. The people of the neighbouring Republic are making wonderful progress in this particular, whilst we in Canada are as yet far behind. Now, my only desire is to awaken an interest in this important subject with the clergy of the several "Dioceses, for, no doubt, they could impart much useful knowledge in this respect. It is difficult to make regular rules, for the position alters the case wonderfully, but with such instruction that the Sunday School scholar would receive, a good result would ensue, whether engaged in practically by the clergyman or not, certainly it would be much better if he would interest himself in the work. What a pleasure it would then be for the student when roaming about the country; knowing the mode of behaviour of plants and insects, birds, and general features of the country, it seems to give one a grander view of existence than what one now possesses. It would make him exclaim with the Duke in "As You Like It"—

"Found tongues in trees, books in the running brooks; Sermons in stones, and good in everything."

Very familiar are clergymen's names connected with branches of this science. Who has not heard of Rev. Mr. Wood, well known to boy or girl who has followed him in their studies, or Mr. Henslow, who has taught us much in Botany. The Annals of Solborne cannot be read without a deep affection for the devotion held by the author to a branch he became so much attached to.

There is no reason to imagine it would interfere with ordinary business, for the business man could take it as a pastime.

Let us hope that some good will ensue, and that the clergy will interest themselves in what many of us would consider an important move in the right direction.

Yours truly,

NATURALIST.

### RECTORS, ETC.

(To the Editors of the Church Guardian.)

DEAR SIRS,—In the notice about "Rights of Rectors, Wardens and Vestries" there are two errors. For Rev. Mason "Barnes" read Mason Baum, and for "a portion" read "a fortiiori" of the Church of England in the Colonies. RECTOR.

### VARIATIONS OF ROME.

(To the Editors of the Church Guardian.)

Sirs,—In your last issue you gave an excellent extract on the above subject. Since Roman Catholics are so fond of thrusting forward Bossuet's harpings on the "Variations of Protestantism," it is fitting that we should be prepared with a rejoinder. No branch of the Church has varied so much as the Roman; and it seems hard that a layman should write what our ordinary clergy seem entirely ignorant of these "Variations of Rome."

The following paper is mainly founded on one by Dean Stanley, entitled "Variations of the Roman Church":—

1st. Pre-reformation changes. The Roman Church broke off from the Old Eastern, in the same way and under impulses of a similar kind with those which led to the disruption of the so-called Protestant Churches from itself. The Pope is, in the eyes of the Eastern Church, the first Protestant, the first Schismatic, the first Rationalist. In the self-asserting arrogance of the Papal See, we have the first great infringement of the ancient historical government of equal patriarchal sees, coming down from the 5th century.

Under similar impulses, there took place, in the middle ages, changes of such magnitude in ritual and worship as have not been approached by the Reformation itself. The two Sacraments were wholly transformed, both from superstitious motives and from material rationalism. The Holy Communion, which in the early ages was, and in the Eastern Church still is, given to infants, was in the 13th century withheld from them by the Roman Church. Baptism was universally understood in the Primitive Church to mean total immersion; this also in the 13th century was gradually superseded by the rite of sprinkling and pouring. Confirmation, too, was deferred to an age of consciousness, and thus transformed into a new and instructive ceremony.

Now, let us trace another element of similarity to the Protestant character in the medieval Church of Rome.

The peculiar development of the genius of architecture took place between the 11th and the 15 century. After the 16th century this entirely died out of the Roman Church, and has been subsequently revived more actively in the so-called Protestant branches.

Again, notice the free-spoken language used by both clergy and laymen before the Reformation on the subject of Church abuses. Hardly one of the following mentioned works could have been produced in the Roman Church since the Council of Trent: Would the Roman Church now stand another "Divine Comedy"? How sarcastically that work touches on the relations of the Empire and the Pope, the worldly view of the Papal See, and the vices of its clergy. Would the stinging satires of another Chaucer or another Petrarch be borne after the Council of Trent? Thomas a Kempis speaks of pilgrimages in a tone far more Protestant than Roman. Now wholly unlike the Roman modern books of devotion, yes, quite contrary to them. Bernard, Gerson, Erasmus, all, with fierceness and eloquence, inveighed against the superstitions and corruptions of the Church in their days; this has become impossible since; now, nothing but servile submission, entire self-surrender, and blind-following can be tolerated.

Then, too, we notice in the Medieval Church, the incessant rivalries of the Monastic Orders, sometimes between themselves, sometimes against the Bishops, and often against the scholastic systems. These were at times most disgraceful, and Erasmus notices them as obstacles to the spread of the Gospel among the heathen.

How very few Romans care to own to this; now-a-days we hear little or nothing about this discord of life in the Roman Communion. The power of the confessional is now much stronger than of old; and utterances of discontent rarely reach the outer world.

As far as I have gone, I have endeavoured to show that the Church of Rome has "varied" considerably, that she has shown, in her changes and discords, the same elements of similarity as those she now seeks to smother in the so-called Protestant Branches, and consequently is appropriately named by the Eastern Church The First Protestant.

The next paper will contain her "Variations" since the Reformation. WM. CHAS. WINSOR.