

LETTERS TO THE EDITOR.

✠ We do not hold ourselves responsible for the opinions expressed by our correspondents.

THE NUMBER OF SACRAMENTS.
Editor of "The Church Evangelist."

Sir,—Mr. Sage has evidently misunderstood my complaint of his having quoted only twelve words out of my quotation concerning the number of Sacraments from Homily 9, Book II. I did not complain of his not having quoted the whole quotation, but of his having quoted only twelve words and by doing so having misrepresented the teaching of the homily on the subject on which he was writing. He will remember Ps. liii. 1, "The fool hath said in his heart, There is no God." What would he think of the man who quoted the words "There is no God," and said that the Bible says "there is no God?" This is exactly the sort of thing Mr. Sage has done with the homily. The fact is the homily teaches exactly what the Church Catechism and Art. XXV. teach, viz., that there are no Sacraments "of like nature" with Baptism and the Supper of the Lord inasmuch as there are these "two only, as generally necessary to Salvation." They may therefore, as Bishop Harold Browne says "par excellence be called Sacraments of the Gospel." But the Church Catechism does not limit the number of Sacraments to two, while the homily speaks of others besides, though pointing out that there are no other Sacraments "of like nature" with these two.

Mr. Sage has a curious idea about the "Voice of the Church." In a former letter he spoke of the conclusions of the Bishops in Conference at Lambeth as the "Voice of the Church." In your issue of to-day, 12 inst., he speaks of a set of lessons published by the Church of England S. S. Institute as "an authoritative voice of the Church." I dare say Mr. Sage may even consider the conclusions of the Synod of Huron as "the voice of the Church," and if so why not the utterances or teaching of the S. S. committee of the Diocese of Toronto?

I would not for one moment allow Mr. Sage to surpass me in respect and reverence for the office of Bishop, but one cannot allow the honor and respect which is due towards the office of Bishop, and to the combined judgment of our Right Reverend Fathers in God, to lead him to give to their conclusions an importance which they would not claim for themselves. The Bishops at Lambeth do not claim that their utterances are "the voice of the Church." But apart from this "the third of the four articles proposed as a basis for Christian union, (which reads thus), 'the two Sacraments ordained by Christ himself: Baptism and the Supper of the Lord,' etc., is not at variance with the teaching of Book II., Homily 9, which declares other Sacraments than these two. These are the only two Sacraments 'necessary to Salvation,' and when our Bishops were laying down terms of re-union they certainly would not insist upon more than was absolutely necessary, they therefore insisted only on those two Sacraments which are pre-eminent Sacraments, and may thus be termed 'the two Sacraments,' and what they wished to state concerning them is that they be 'ministered with unfeigned use of Christ's words of institution, and of the elements ordained by Him.'"

From the Lambeth conference Mr. Sage drops to the lesson notes of the Church of England S. S. Institute as "an authoritative voice of the Church." Now no committee in the Canadian Church is more indebted to the Church of England S. S. Institute than the S. S. committee of the Diocese of Toronto. But we are quite sure that the committee of the Institute would be very much surprised if

we were to claim for their lesson notes what Mr. Sage does. We use their notes most freely, but not slavishly, and have done so for the past fifteen years. The Institute gives us the privilege of using them, and we now pay an honorarium to the Institute yearly for the right of doing so, because their notes are copyright, not because they are "an authoritative voice of the Church." Mr. Sage quotes from the notes of the Rev. A. C. Macpherson on the Church Catechism, so does the S. S. committee of the Diocese of Toronto, but we cannot recognize the notes of any individual man, or even of a committee however numerous that committee may be, however godly and learned its members may be, as "an authoritative voice of the Church," as Mr. Sage does.

Will you kindly place Mr. Sage's quotation from Mr. Macpherson's "Lessons on the Church Catechism," along side the words of the homily concerning the number of Sacraments. The homily it must be remembered is the "authoritative voice of the Church."

Mr. Macpherson,—"Answer the question, how many sacraments? How many? Two only. Some people think there are more, but our Church teaches us that there are two. You will perhaps know more about this when you are older. We do not call anything a Sacrament except these two. What are the two? They are Baptism and the Supper of the Lord. These are the only two that are generally necessary to salvation. We don't consider anything a sacrament unless it is necessary to salvation."

Voice of the Church, Book II., Homily 9.—"And as for the number of them (the sacraments), if they should be considered according to the exact signification of a sacrament, namely, for visible signs, expressly commanded in the New Testament, where unto is annexed the promise of free forgiveness of our sin and of our holiness and joining in Christ; there be but two, namely, Baptism and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands), is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are; and, therefore, Absolution is no such sacrament as Baptism and the Communion are. And although the ordering of ministers hath His visible sign and promise, yet it lacks the promise of remission of sin as all other sacraments besides the two above named do. Therefore neither it, nor any other sacrament else, be such sacraments as Baptism and the Communion are. But in general acceptation the name of a sacrament may be attributed to anything, whereby an holy thing is signified."

Book I. Homily, "against swearing."—"By holy promises, with calling the name of God to witness, we be made holy members of Christ, when we profess his religion receiving the Sacrament of Baptism. By like holy promise the Sacrament of Matrimony knitteth man and wife in perpetual love, that they desire not to be separated for any displeasure or adversity that shall after happen."

Let us remember that Article XXXV. tells us that these homilies "contain Godly and wholesome doctrine."

Now although we use Mr. Macpherson's "Lessons on the Church Catechism," where we find one thing in his notes, and the Church saying in her formularies some thing quite opposed to what Mr. Macpherson says, we are compelled as honest Churchmen to accept what the Church says and not what Mr. Macpherson, whose opinions are those of a private individual says.

I had no intention, Mr. Editor, of attacking Mr. Macpherson's teaching, un-

fortunately Mr. Sage has drawn him into the controversy, I am simply defending the teaching of the Leaflets published by the S. S. committee of the Diocese of Toronto of which I happen to be a member. That teaching, I have endeavored to maintain, is in accordance with the teaching of the formularies of the Church as to the number of sacraments. The number of sacraments ordained of Christ in His Church are "two only, as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord." "Those five commonly called sacraments . . . are not to be counted for sacraments of the Gospel," (Art. XXV.) "The homily defines a Sacrament of the Gospel to be 'a visible sign expressly commanded in the New Testament, where unto is annexed the promise of free forgiveness of our sins, and of holiness and joining in Christ.' Now this definition does not exclude Matrimony, Confirmation, Absolution, and Orders from being in some sense sacraments; but it excludes them from being 'such Sacraments as Baptism and the Communion.'" (Bishop Harold Browne). Mr. Editor, I have had my say, I must thank you for your kindness and patience. May He who can alone guide us into all truth keep us from all prejudice and error, and grant us a right judgment in all things, and evermore to rejoice in His Holy comfort.

CHAS. L. INGLES.

Sep. 12, 1895.

CHURCH BOYS' BRIGADE.

Editor of "The Church Evangelist."

Sir,—May I through your columns remind my brother Wardens of the Brigade that under the new constitution the annual election of officers should take place at the beginning of October? I would also like to urge upon them the importance of bringing all the boys together at the proposed public inspection at the end of the month. Two new companies have just been added to this youthful army of Churchmen, St. Mary's, (Dovercourt), and Christ Church, (Meaford); and there are several more, likely to be formed soon.

Yours, etc.,

CHARLES H. SHORTT,
Chief Warden.

Editor of "The Church Evangelist."

Sir,—Will you allow me to make through the columns of your paper, a correction in what I am reported to have said in the Provincial Synod, when speaking on a motion of Professor Clarke of Toronto, to omit certain words in Canon xiii., so as to allow of other versions of Holy Scripture being used in churches, than the Authorized Version. I am reported to have said that I hoped the Synod would never by its vote to displace the Authorized Version now used in our churches. What I thought I said, and certainly what I intended to say, was, that I hoped the Synod would never by its vote displace the Authorized Version, for the present Revised Version.

Yours obediently,

F. H. J. BRIGSTOCKE,
Archdeacon of St. John.

Sep. 27, 1895.

Editor of "The Church Evangelist."

Sir,—Permit me through your columns to appeal to our fellow churchmen in behalf of the Church of St. Mary, Aspsdin, Diocese of Algoma.

The church is a stone structure, the tower of which has given away at one corner, and is in a perilous condition. A practical man who has inspected the tower, states, that if attended to immediately, it can be repaired for about \$50. The work should begin at once. The