

ON THE morning of 28th March Bishop Whitaker held a special service at the Church Training and Deacons House, Philadelphia, and admitted five young ladies as candidates for the order of Deaconess.

THE Bishop of Shrewsbury announces that the Lichfield Diocesan Church Extension Society are spending at least 200*l.* a year in the work of church extension in that diocese, in helping to provide additional clergy in populous towns.

It is proposed to erect a building in Oxford in memory of the late Bishop Hannington, to consist of a hall with library and reading-room for the use of the Oxford University Missionary Union, in connection with the Church Missionary Society.

LAST year the congregation of St. Mary Abbot's, Kensington, (England) contributed in offertories to the work of the Church not less a sum than £19,000. This exceeds all previous records, and the amount for the past decade reaches the extraordinary total of £161,559, of which nearly £11,000 was given to London hospitals, £17,000 to home missions, and £9,000 to foreign missions.

ON THE 2nd Sunday in Lent Bishop Quintard of Tennessee held an ordination and admitted to the diaconate, Geo. Walter Honesty, M.D., and Alexander Hartley, D.D. Both candidates had come into The Church from the Methodists, Dr. Hartley having been secretary of the Nova Scotia Conference; and Dr. Honesty a member of the Faculty of the Meharry Medical School. There was also present a former Congregationalist minister now a candidate for Orders in The Church.

A CURIOUS account of the late Lord Denbigh's conversion to Rome was given by Bishop Vaughan in his sermon at the funeral. His first impulse towards a change of faith seems to have come from a shock to his feelings of reverence, caused by seeing a sexton carelessly sweep away crumbs of the consecrated bread left after Holy Communion. No doubt, there was a terrible amount of irreverence in English churches, even as late as forty years ago; but Lord Denbigh's experience was surely exceptional, and he could have found many Anglican clergy, and laity, too, who would have fully sympathised with his feelings.—*Family Churchman.*

Most people have heard of Sister Dora, and many thousands have read the story of her useful life. Her sister, who died a few days ago, Sister Frances, mother superior of the Sisterhood of Holy Rood, at North Ormesby, Durham, was less generally known. She was, however, as great a favourite with the poor among whom she worked in the far north as Sister Dora. Both ladies were daughters of the late Rev. Mark James Pattison, Rector of Hauxwell, and sisters of the Rev. Mark Pattison, rector of Lincoln College, Oxford.

## BY WHAT AUTHORITY.

*Continued*

Can it be said, however, that the question of the *authority* by which the Ministers of Christ act is a matter of indifference or even of secondary moment? To me, I confess, it seems to be one of the most vital in relation to the *consti-*

*tution* of the Church. Almost all Christians, with the exception of Quakers and Plymouth Brethren, believe that an order of Ministers, in some way duly appointed and commissioned, is needed in the organization of the Church for the preaching of the word and the administration of the Sacraments. In *what* way that appointment and commission should be made so as to be in accordance *with the commission of Christ*, from whom alone it can primarily proceed, must be a question of first importance.

The New Testament calls such ministers Stewards of the mysteries of God, Shepherds of His Flock, Ambassadors of Christ. It tells us that to them is committed the Word of Reconciliation, that they have to watch for the souls of other men as those that must give account. In short, it speaks of them plainly as *commissioned to act with authority*. When any one then presumes to take upon himself this office, to administer Christ's Sacraments, to speak to others as one having authority, to act in Christ's name and with His authority, ought we not to demand that he should produce his credentials, and trace the derivation of the authority by which he thus acts? "WHO GAVE THEE THIS AUTHORITY?" The validity and efficacy of the things that he ministers as means of grace must depend on the answer to that question unless indeed any one, any member of the congregation has an equal right to minister those means of grace.

When our Lord claimed to act with authority even in the Temple by driving out those who by their merchandize had made His Father's house a den of thieves, and the chief priests and elders asked Him, "By what authority doest Thou these things? and who gave Thee this authority?" He did not deny their right to ask Him. He asked them a question which, if truly answered, would at once have shown them by what authority He acted; for John "bare record of Him, that He was the Son of God." But He did not give them a direct answer: for, as it has been well pointed out, "the manner in which they reasoned amongst themselves afterwards shewed that they had no real care for what was *true*; they were not seeking truth; their only care was as to what was *safe* and *prudent* to answer. To have asserted His authority directly before such men would only have been to cast "pearls before swine." When God has been pleased to change the order of a previously constituted Ministry, He has always enabled those first commissioned in such change to work miraculous signs as the evidence to the world of their commission from Him. And this question of the authority by which Ministers execute their office in the congregation of necessity involves another, also of vital importance: Where and what is the *true Church*? For the Sacraments are the outward bands of the unity of that Church, and Ministers, the Officers whereby those Sacraments are ministered. Even Frederick Maurice, a writer who certainly can not be accused of what are ordinarily called High Church views, wrote of the importance of a definite answer being obtained to this question: "The Apostles speak, or have always been supposed to speak, of a *Church*, a one Catholic Church, as established, or about to be established on this earth. They connect that Church with the gift of a Spirit, who is called the Holy Spirit; who, it was said, should dwell in the Church as He did not in the world, who was to purify the hearts of its members. Where is this Church? What does History say of it? What

do our eyes teach us about it? *Answer these questions, or the deepest anxieties of our age are unsatisfied.*" (Theol. Essays, xv. p. 325) I do not say that the answer he gives to the question is by any means satisfactory; but such words from one of the greatest leaders of the Broad School of Theology are, indeed, an eloquent protest against the prevailing spirit of indifference on such questions, and a great testimony to their real importance.

I honor greatly the man, who, believing that he holds the Truth as revealed by God, goes forth into the strongholds of heathendom and hazards his life that he may bring others to the knowledge of the Truth that he has learned to prize and love. I honor, too, the man, be he Roman, Presbyterian, Baptist, or Methodist, who has such faith in the preciousness of the special truths that he believes he possesses that he does his utmost to bring others to the knowledge of those truths. I despise utterly the man, call him what you will, who cares not whether he possesses the truth or not, or whether others believe as he does or not. The greatest zeal for the truth is not, cannot be inconsistent with the greatest love and charity; for *charity* has nothing to do with systems, it has to do with individuals, and as God himself may most shew his love for the *sinner* by manifesting His wrath most plainly against *sin*, so may we most show our love to *those who are in error* by our zeal for the truth as we believe it to have been delivered to the saints. We do not say, as some ignorantly affirm that we do, that those who hold not the truth as we possess it, and who have not the duly authorized Ministry as we believe it was intended to be continued in the Church, are not Christians; or as individuals, members of the Church. All baptized people are Christians, and therefore members of the one Church, tho' they may worship in separation. We do not say that there are not evidences of the working of God's Holy Spirit, amongst those who are so separated, in holy lives and in good works: nay, we may say with St. Paul that we rejoice that Christ is preached anyway. But we do, nevertheless, say, that separation in the body of Christ *is sin*: and that where separation exists there must be truth on one side, *error* on the other: and that it is the solemn *duty* of every Christian to use his utmost endeavor to satisfy his mind as to what *is* the truth, and where it is to be found; and having found it to contend earnestly for it, and to seek with his utmost power in every legitimate way to make it known to others also.

## EASTER.

BY JULIA LARNED.

What saith He as He walks in light  
Among the lilies fair and white—  
More fair than they—  
The risen Lord on Easter Day?

"O ye that suffer, sin and die,  
I suffer with you, even I.  
Those thirty years  
Of human pain, and toil, and tears.

"And when ye nailed Me to the tree  
I knew My dying love would be  
A power so vast  
That all the world must yield at last.

"Triumphant over death and sin,  
Behold My joy and enter in:  
O rise with Me  
Glad sharers in love's victory!

"My quenchless love that burst the grave,  
My risen love is strong to save;  
Where'er I reign  
From captive souls falls every chain.

"Before Me flies the brooding night,  
The sky of dawn is flushed with light;  
O lift your eyes  
And watch the morn of hope arise."