

# Waiapu Church Times

Joint Editors

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## EDITORIAL NOTICE.

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Parochial Notes must reach the Editors by the 20th of each month.

The Clergy kindly act as agents for this paper, and are responsible for payment.

## Calendar.

Fri. November 1—	All Saints' Day
Sat. "	2—All Souls
Sun. "	3—23rd Sunday after Trinity
Mon. "	4—
Tues. "	5—
Wed. "	6—S. Leonard, C.
Thurs. "	7—
Fri. "	8—Fast
Sat. "	9—
Sun. "	10—24th Sunday after Trinity
Mon. "	11—S. Martin, B.C.
Tues. "	12—
Wed. "	13—S. Britius, B.
Thurs. "	14—
Fri. "	15—S. Machutus, B. Fast
Sat. "	16—
Sun. "	17—25th Sunday after Trinity. S. Hugh, B.
Mon. "	18—
Tues. "	19—
Wed. "	20—S. Edmund, K.M.
Thurs. "	21—
Fri. "	22—S. Cecilia, V.M. Fast
Sat. "	23—S. Clement, B.M.
Sun. "	24—26th Sunday after Trinity.
Mon. "	25—S. Catherine, B.M.
Tues. "	26—
Wed. "	27—
Thurs. "	28—
Fri. "	29—Fast
Sat. "	30—

## THE HISTORIC EPISCOPATE.

During the recent session of the Diocesan Synod, the following resolution was passed unanimously:—"That this Synod, recognising the evils that result from religious divisions, and the serious weakening thereby of the Christian Church in her efforts to cope with wide-spread unbelief and indifference, thankfully notes the efforts which are being made in different parts of the world towards bringing about closer union between Christian bodies, and urges upon the members of the Church in this Diocese the need for earnest prayer that the Divine blessing may rest upon the same." This was preceded by a more or less animated discussion, the tone of which throughout was not in any degree unfriendly towards those bodies of Christians which are not in communion with the Church of England; the "efforts" alluded to in the resolution being spoken of with strong approval. At the same time it was only natural that reference should be made to the resolution of the Lambeth Conference, which suggests, as a basis of union these four points, viz (1) The Bible; (2) The Apostles' and the Nicene Creed; (3) The two Sacraments, Baptism and the supper of the Lord; and (4) The Historic Episcopate. The mere mention of the Historic Episcopate seems to have stirred the indignation of a Presbyterian minister in the district, from whose pen there appeared shortly afterwards in one of the local newspapers a violent attack upon the Church of England in general, and the Synod of the Diocese of Waiapu in particular. Of the discussion which resulted in the resolution above quoted this gentleman says, "It is a trial of strength between the evangelical party and the priestly party, and the priestly party has prevailed." This, he says a little further on, "is a party which abjures the word Protestant, disparages the Reformation, teaches what can hard-

ly be distinguished from transubstantiation, imitates the ritual and advocates the polity of the Roman Church." Again, "Its Church principles so-called, though entirely subversive of the Protestant character of the Church, are summed up in the conception, 'the historic Episcopate.'" A marvellous conclusion truly, whether drawn from the resolution passed by the Synod, or from the magic words, "the Historic Episcopate."

The Historic Episcopate was much thought of, at all events, by Thomas Cranmer when he wrote, "It is evident unto all men diligently reading holy Scripture and ancient Authors that, from the Apostles' time, there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons"; nor did he consider that the Presbyterian polity, as maintained by various bodies of Christians now, was in accordance with what may be gathered from the New Testament writings, for he goes on to say, "to the intent that these orders may be continued and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following," (i.e., the Ordinal of the Church of England), "or hath had formerly Episcopal Consecration or Ordination."

Much importance is attached by the opponents of the Historic Episcopate to the fact, which no one calls in question, that the title 'Bishop' is apparently given in the New Testament to presbyters. The question, however, is not one of names or titles, but of offices in the Church. We read in the New Testament of the Apostles ordaining elders, and also of other men doing this, who presumably had been empowered by the Apostles to exercise this function; but nowhere do we read of ordination by presbyters alone, though they might concur

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