

Canada between the Provincial Synod of 1889 and that of 1892 was 233, 125 being Deacons, and 108 Priests. The largest number ordained in any single Diocese was in that of Ontario, where 33 persons were admitted to the Diaconate within the three years, Toronto and Huron following next in order with 27 each, Montreal third with 16, Nova Scotia fourth with 13, Fredericton 5, and Niagara 4. The largest number ordained to the Priesthood was in the Diocese of Toronto, which reported 25, Ontario taking second place with 22, Huron third with 21, Montreal fourth with 16, Nova Scotia fifth, 14, Fredericton and Niagara having respectively 6 and 4. The total number of Clergy in 1889-90 for the Ecclesiastical Province, omitting Algoma and Quebec, was 780, which increased in 1890-91 to 792, and in 1891-92 to 804. The absence of returns from Algoma and Quebec is to be regretted, as it is impossible to show the actual increase in the several particulars reported upon.

As to *Church population* the Report called for particulars, (a) of the number of Families, (b) of the number of Souls, and (c) of the number of Communicants. As to the number of families, no report was received from Toronto, Fredericton and Niagara. The total for Nova Scotia, Montreal, Huron and Ontario in 1889-90 was 36,279, which had increased in 1891-92 to 38,279. (b) The number of souls or individuals was reported from all the dioceses except Montreal, and the total for 1889-90 was 279,238, and, in 1891-92, 291,379.

(c) *Communicants*.—The seven dioceses reported as to Communicants, the result being that in 1889-90 the total was 70,658; in 1890-91, 73,641; in 1891-92, 78,135.

The returns as to *Baptisms* were made from the seven dioceses, and also show an increase each year; being, in 1889-90, 11,663; in 1890-91, 12,413; in 1891-92, 12,917.

It will be noticed that in each of the particulars referred to there has been an advance from year to year, but not as great as would probably appear had the returns been complete from the whole of the nine dioceses within the Ecclesiastical Province. Probably, too, these returns are not strictly accurate and complete, it always having been found difficult to get satisfactory returns from the various parishes and missions. Still, we think it a matter of congratulation that the Synod took in hand the work of securing statistics of The Church, and also that the result of this, the first effort, has been so far satisfactory. Doubtless greater attention will be paid in the several dioceses to the matter from year to year, and the returns made at the next Provincial Synod will probably be more accurate and complete, and better show the true strength of The Church than either these or the Census returns. We have always felt that The Church does not appear as numerically strong as we feel sure she is in the Dominion.

SUNDAY SCHOOL WORK is rightly regarded by all religious bodies as of the highest importance, and probably greater attention is paid to its development by the religious bodies surrounding The Church than by The Church itself. Such, at all events, was the case in England some

years ago, and we fear is still the case in this Ecclesiastical Province. We find from an examination of the statistics sent in by the Bishops, as above mentioned, to the last Provincial Synod, that the total number of Sunday School scholars reported for the seven Dioceses of Nova Scotia, Toronto, Fredericton, Montreal, Huron, Ontario, and Niagara, for 1889-90, was 67,011; for 1890-91, 70,527; and for 1891-92, 74,101. Probably, if returns had been received from Quebec and Algoma, the total number of Sunday School scholars in this Ecclesiastical Province would exceed 80,000. These figures do not, as we understand it, include teachers or officers, but only Sunday School scholars. We find, on examining the returns, that the number of scholars has increased between 1889 and 1892 in every diocese, although in several cases there would appear to have been a slight falling off between the numbers for 1889-90 and 1890-91.

At the last session of the Legislature of the Province of Quebec several important amendments were made to the Revised Statutes of that Province in regard to *vital statistics* which are about to be enforced by the Provincial Board of Health. As these provisions will affect the clergy of the Dioceses of Quebec and Montreal, and others possessing the Status of Custodians of Registers of Civil Status within the Province of Quebec, we are desired by the Board of Health to call attention to the provisions of the law. The most important is that which directs the person entrusted by the Civil Code with the registration of Acts of Civil Status before proceeding to the interment of any person or granting a burial permit, to require from the physician who has attended upon the deceased during his last illness a certificate as to the death and cause of death of such person according to the form prescribed by the amendments. Should no physician have been called in, or where it is impossible to secure a physician's certificate, it is provided that one shall be signed "either by the clergyman who has been called or by two credible persons who establish to the best of their knowledge the cause of death." These certificates are to be forwarded on the first day of every month by the clergyman or person enregistering the Act of Civil Status, to the Board of Health of the Province.

Further, it is required that during the first fifteen days of January in every year any person entrusted with the registration of births or marriages shall forward to the Board of Health of the Province a return, in the form prescribed by the amendments, of the births registered and of the marriages performed by him during the preceding year for each municipality for which registers are kept.

In case of contagious diseases and during epidemics the Board of Health may require that the certificates be sent oftener than once a month.

The forms to be used will be supplied by the Board of Health without charge to those entitled to them.

These requirements are to be observed under a penalty not exceeding \$20.00 in case of refusal or neglect, and of \$50.00 in case of a false return knowingly made.

From the certificates so furnished the Provincial Board of Health is directed to compile a statement to be submitted year by year to the Provincial Secretary on the first of March. The objects of the amendments are good and in the public interest. The information received will show the localities in the Province where the highest death rate occurs, and what diseases specially prevail in certain districts, as also which seasons of the year are most fatal, what ages and sexes suffer most, and what professions are mostly affected. The result of such examination will probably tend to the reduction of the death rate and to the protection of the inhabitants generally from contagious diseases.

CHURCH GOVERNMENT.

(From Convention address of Bishop Sessums, Mississippi.)

In the beginning Christianity was a free gift to the nations by the missionary zeal of the Apostles, and as its gift to men sprang solely from their unselfish devotion to human interest, so the whole system of its teachings and polity was grounded upon their authority as by right, both of ownership and commission. In time an illogical and fatal extension of the conception of ministerial authority was developed, and the claim of Apostolic proprietorship expanded into a tyranny over the lives and fortunes of men, a tyranny possible only under the superstition of its subjects. In time came also the extreme revolt from that extension; the people themselves claimed to be the makers and judges of the religion, and Christian ministers came to be held as professors of spiritual culture voluntarily employed by the people. Neither extreme is true, and neither represents the Church's system.

It is neither the monarchial nor the communistic, neither the Papal nor the Protestant. It is not tyranny, either by an autocrat or a mob. It is not centralization, but organization.

The Christian ministry represents not only the people administering their own religion and using Christ to help themselves, but also represents Christ's claim to use them for His own purpose; not only the people going to God, but God coming to them; it represents a trust and a law which binds the ministry of Christ, and so should bind His members; it represents not only congregations preparing some salvation for themselves, but the obligation of a divine missionary work; not only preaching, but the pressure of a divine command to serve and to worship. The Christian ministry wishes no authority save to realize and enforce the corporate life of the Church as opposed to the selfish. The fundamental truth of Christianity is salvation through *unity*; salvation by bringing the unit out of loneliness and selfishness, bestowing upon it what the whole possesses, and setting it into a whole duty so large as to call forth all its powers. The single soul, and the single company of the faithful, are Christian for the sole sake of unity with all souls and all congregations; for the very and sole sake of the richness, the largeness, the helpfulness of a common worship and common creed and deed, and hope, and will. The body demands a share in the history of the member both to educate the latter and to protect itself; and the member cannot be an autocrat within this community life. Thus to represent the body, to bring it into touch with the member everywhere, is the function of the Ministry, of the Episcopate. He, the *Episcopos*, in a factor in the life of each congregation as the witness