

THE Rev. Henry Shrimpton, vicar of All Saints', Stoke Newington, suggests the desirability of presenting a pastoral staff to the Bishop of London. "The crozier is used by the Archbishop of Canterbury in the Metropolitan churches, so that it is meet and right that the Bishop of this Diocese should be seen, especially when performing sacred functions with his Grace, using the recognised symbol of the Episcopal office."—*Guardian*.

THE Bishop of Durham was presented on Tuesday with a silver pastoral staff, which had been subscribed for from all parts of the Diocese. Lord Durham, in making the presentation, alluded in generous terms to the high esteem and affection in which the Bishop was held throughout the Diocese, and to their anxiety for his restoration to health. Lord Londonderry, Lord Ravensworth, and others also spoke. The Bishop having responded, the proceedings, which had been witnessed by a large gathering of clergy and laity, terminated.

THE Bishop of London has consecrated a new chancel which has been added to St. Paul's, Onslow square. There were several gifts dedicated at the same time; an arcade, behind the altar, in painted stone arches, with Mexican onyx panels, the gift of the Countess of Seafield; a brass lectern, in memory of the Hon. Captain Mando; and an oak reading desk, by Mr. T. C. Smith; while Mr. A. C. Bannister and others have given stained glass windows.

#### OUR MORAVIAN BROTHEREN.

Let it not be forgotten that Moravians are Episcopalians; that in 1735 their bishop was consecrated by two bishops "being the successors of the old succession." As they have bishops, presbyters and deacons, as their ritual is liturgic. They were the first Protestants who went among the heathen as such to teach Christianity. Their work was in Lapland, shores of the Arctic, Ceylon, Algiers, Guinea, Persia, Egypt and Calcutta. At present, according to the October *Missionary Review*, they have 127 foreign stations, 1,613 native helpers, 29,709 communicants, 31,869 baptized children, 223 day schools, with 18,280 pupils, etc., etc. They labor now in Greenland, Labrador, Alaska, West Indies, Demerara, Mosquito coast, Africa, Australia, and Central Asia. And with these, our own Episcopal brethren, we have no church union! Why is this.—*North Dakota Churchman*.

#### "SEVEN" IN THE BIBLE.

Readers of history and observers of nature alike have often remarked on the frequency with which the number seven occurs, and on the peculiar significance which in all times has attached to this number. Readers of the Bible, too, cannot well be failed to notice how frequently this particular number occurs in Holy Scripture; but many of them will be astonished to find the extent to which that number enters into the structure of God's Word. There are about 300 instances in the Old Testament and 100 in the New Testament. They run through the whole Bible, commencing with the institution of the seventh day—or Sabbath—in Eden, and concluding with the various series of "seven" in the Apocalypse. The variety of the instances may be gathered from the following:—7 utterances of God in Eden; 7 sayings of Christ on the Cross; 7 weepings of Joseph; 7 excuses of Moses when commissioned to deliver Israel; 7 prayers of Christ recorded by St. Luke; 7 miracles recorded by St. John; 7 resurrections mentioned in Scriptures; 7 walks described in the Epistle to the Ephesians; 7 beatitudes in the Revelations. We must surely acknowledge that a divine design has

caused this particular number to be so frequently employed, and to enter into the composition of the several books in the Bible—books written by so many hands and at such various periods. One thing at least, must be believed, it was intended to convey the idea of completeness or perfection. Its first employment on the occasion of the completed work of creation is strongly in favor of this presumption.—*West Indian Guardian*.

#### DEAD WORDS IN THE BIBLE AND PRAYER BOOKS.

##### THE CATECHISM AND CREEDS.

The word *Sacrament* has an instructive history. Archbishop Trench tells it was a first term of Roman law, signifying the pledge deposited by the parties to a suit; when forfeited by the loser it was given to sacred uses and was called "Sacrament" or something consecrated. Next, the word was used for a Military oath, and later for any solemn oath whatever. The Church adopted the word and used it at first to signify any solemn act or mystery. Thus with the early Church writers the Incarnation was a sacrament, the lifting up of the brazen serpent was a sacrament, and many things more; in which cases it seems to be nearly an equivalent for a mystery. Last of all, the use of the word was limited to the two great sacraments of the Gospel, the idea of the *military oath* being prominent in Baptism, and that of *mystery* in the Holy Communion. In the answer 'Two only as generally necessary to salvation,' many people perhaps understand the words in a sense exactly the opposite of the meaning intended. In modern English generally means commonly, and the sentence would mean that two sacraments are necessary for many or most people, but not for all. If the Prayer Book did mean this, it would be making an unwarrantable addition to Holy Scripture, which says nothing of the sort. Baptism is the only means of admission into the Church, and the Holy Communion is the means of uniting us fully with Christ by His Body and Blood, without which there cannot be any life in us. But the Reformers were not so presumptuous, nor were they such bad theologians: they meant to say these two sacraments were *universally necessary*, necessary for all and in their days "generally" had this meaning; and 10 other The General Confession is a Confession of all sin to be used by every one, as opposed to the confession of a particular act of sin by a particular person. The General Thanksgiving is for all blessings. The General Resurrection is that of all men, both bad and good at the last day. *Temperance, soberness*. Both these words have come to refer to moderation in *drink*, but their original sense was moderation or self-restraint in anything. The Holy Ghost is called "The Lord and Giver of Life." The meaning is The Lord 'God, and the Life giving Spirit; a pause should be made after 'Lord.' But most serious of all, the slurring over of the word 'of' in the words 'God of God,' 'Light of Light' &c. It is scarcely too much to say that in this little word 'of' lies the great reason why this Nicene Creed was written at all. The Council of Nicea (A. D. 325) condemned the heresy of Arius who denied that Jesus Christ was Himself God and equal to the Father in respect of His Godhead. This was not expressed in the Apostles' Creed, merely because none had doubted the truth, and 'of' (meaning proceeding forth from) instead of being an unimportant word with no definite meaning, involves the generation of the Son of God. In reciting this Creed, therefore, emphasis should always be laid on the word 'of' in these three clauses. *Hell* is now popularly used of the place of torment reserved for

the devil and lost souls (Gehenna,) but in the Creed the original word is *Hades*, and we here profess our belief that our Lord descended into the place of disembodied spirits where they await the judgment, into Paradise as He called it Himself in speaking to the Penitent thief.

"The *quick* and the dead," the living alive; to the *quick* is the living, sensitive flesh underneath the nail; the motion is one of the most obvious signs of life, we speak of *quick* silver, *quick* (or fast shifting) sands, a *boy of quick* parts.—*West Indian Guardian*.

#### NEWS FROM THE HOME FIELD.

##### DIOCESE OF NOVA SCOTIA.

Our quiet village was greatly grieved and shocked when the news came to us that Minnie, wife of J. A. Tays, Esq., of Ontario, California, had been suddenly called to rest.

Mrs. Tays was the daughter of Sydney Smith, Esq., and sister to Mrs. Bambrick, of this place. Bright, clever, loving and kind, she had endeared herself to the people of this place, and when she went to distant California, three years ago, we missed her indeed. Mrs. Tays leaves one little boy behind her, and an invalid husband to whom she had lovingly and faithfully ministered.

The sorrowing relatives have the heartfelt sympathy of this whole community.

We have the assurance that our departed friend is with the "loyal hearts and true," in God's Paradise. Her loving, happier life will never be forgotten, for "She being dead yet speaketh."

HALIFAX—*St. Mark's*.—What is needed in the present day if the masses are to be drawn to church is bright and attractive services. This was evidenced on Sunday 27th ult., when *St. Mark's Church* was crowded to overflowing, some two hundred persons being unable to gain admission. The occasion was a "Harvest Festival," the first held at *St. Mark's*.

The church had been tastefully decorated. The sanctuary presented a perfect picture of flowers and fruits artistically arranged. The pulpit, prayer desks, and lectern were beautifully ornamented with moss, ferns and autumn leaves, interspersed here and there with bunches of grapes. The whole church, brilliantly lighted and so chastely adorned, produced a charming effect upon the large crowd of worshippers.

The morning service was conducted by the Rector, the Rev. W. Lemoine, who preached an appropriate sermon from Gal. v. 22-23; "The fruit of the Spirit is love, joy, peace, &c." He began by saying that the "Harvest Festival" in which it was their privilege to join today was no new thing to many of his hearers whose memories would readily recall the sweet and pleasant associations of Harvest Home in dear old England. But the idea of expressing gratitude to God for one particular favour, the ingathering of the harvest was older than Christianity. We saw it in figure in the vintage feast of the ancient Greek and Romans, and we found it ordained by God when the Jews were bidden to observe the feast of ingathering, recorded in Leviticus xxiii.

In concluding an admirable address the Rector said, that the best expression of their gratitude to God for a bountiful harvest was not the dollars and cents they might give at the collection, not merely a service of praise and thanksgiving, but a bringing forth in their daily conduct the fruits of the spirit. "Who so offereth me praise and thanks he honoreth me, but to him that ordereth his conversation right will I show the salvation of God."

The special harvest service commenced at 7 o'clock p. m., by the singing of hymn 276, "Come ye thankful people, come. Raise the song of Harvest Home." This hymn, which was heartily joined in by the whole congregation and accompanied by the band of the W.R.