

LETTERS TO THE EDITOR.

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

THE NUMBER OF THE SACRAMENTS.

Editor of "The Church Evangelist."

Sir,—I can easily suppose that if your correspondent "C" had been on the floor of the Synod when the above question came up, even he would not have been so glib with his authorities there as he is when he can sit down in his study to write on this topic with the help of his library at his elbow. However much we may be at fault for not knowing our Browne and Homilies, I for one object to this wholesale dressing down of the whole Synod of Huron by one man who would like to hold that body up to ridicule, and that too, not in an extempore speech delivered at the time of the debate, but in a letter which he can compose leisurely and deliberately by the help of books from which he quotes passages not memoriter doubtless, but by copying verbatim. Upon the broad question of the number of Sacraments I do not propose to enter, as there is much to be said on "two only," and "more than two," for here as in so many instances it is very much a question of exact definition. All I wish to point out is the discourtesy of "C" in his particular method of taking a hand in this controversy and its obvious unfairness.

ONE OF THEM.

[We think this discussion should now cease.—Ed.]

PROVINCIAL SYNODS.

Editor of "The Church Evangelist."

Sir.—It is to be much regretted that your correspondent "a member of Synod" should have gone out of his way to attack me personally. I did not myself deal with personalities; but this gentleman does. He speaks of me as "fanciable," and so regarded by those whom I would evidently like to represent in such a body"; he also kindly advises me "to keep silence until I am in the Synod myself, or have better cause to complain: than now exists, otherwise I may be open to the charge of jealousy rather than an honest aim to advance the Church's cause."

Perhaps it might be well if you would send my name privately to the gentleman who has thus been at the trouble to supply motives for my writing. He would then probably understand why for many years, until the other day, I have not had an opportunity of speaking in the Synod, and how very unkind are his remarks.

However, my object in writing is not so much to reflect upon "a member of Synod" as to bring before your readers the schedule of business which was promulgated by the president on Thursday last, and I ask them to compare this with the insignificant alterations made in the canons, and then say if it was worth while, at an expenditure of \$5,000 and two weeks' time, to bring two hundred gentlemen from all parts of the Eastern ecclesiastical province to obtain such a result.

"Adoption of two amendments to Canon xvi., on degrees in divinity.

"Confirmation of Canon xx., on the representation of the missionary Diocese of Algoma.

"Adoption of amendments in Canon xiv.

"Repeal of Canon ii.

"Adoption of resolution with reference to stipend of the missionary Bishop of Algoma, and provision in case of his resignation.

"Adoption of amendments to Canon v.

"Adoption of additional clause to Canon xiii.

"Adoption of the resolution respecting the lectionary now in use at a new Canon, No. xxi.

"Adoption of a resolution respecting the joint committee on Christian union.

"Adoption of a resolution conditionally granting the prayer of the petition from the Triennial council of Algoma with respect to the synodical organization of that Diocese."

I am not by any means alone in the opinion that the Provincial Synod does not accomplish the object for which it was really formed,—viz., the extension of the Church. It is to be hoped that the General Synod will be more successful in this matter, though I do not myself expect any great results as long as the two houses communicate with each other by "messages" instead of speaking face to face.

M.

DOES THE CHURCH OF ENGLAND RECOGNIZE MORE SACRAMENTS THAN TWO?

Editor of "The Church Evangelist."

Sir,—In answer to this plain question permit me to observe:—

1. The Church Catechism says our Lord instituted only two sacraments "necessary to Salvation."

2. The Homily "on swearing" explicitly states: "By holy promises we are made members of Christ receiving the Sacrament of Baptism. By like holy promises the Sacrament of Matrimony knitteth man and wife in perpetual love."

Now here are three sacraments, Baptism, Holy Communion, and Matrimony, plainly and distinctly called sacraments by the Church herself, for the homilies are as much the official language of the Church as is the Catechism.

In addition to these three the Church speaks of "other Sacraments" which have not the like nature with the two great sacraments of the Gospel instituted by our Lord Himself. Thus the XXV. says: "There are two Sacraments ordained of Christ in the Gospel, that is to say Baptism and the Supper of the Lord."

"Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

This article makes it clear:—

(1). That there are only two sacraments instituted of Christ in the Gospel.

(2). That the other five commonly called sacraments are not to be placed upon a level in dignity with, because they have not the like nature with, the two great Sacraments of the Gospel.

The meaning of the Church seems to be perfectly plain here: she wishes to safeguard the dignity and importance of Holy Baptism and the Holy Eucharist, these being the two sacraments universally necessary to Salvation and, as such, ordained by Christ Himself. Hence when she speaks of "the Sacrament of Matrimony" she uses the word sacrament in the common and popular sense, and not as implying its co-ordinate importance with the Sacraments of Baptism and the Lord's Supper.

These remarks are borne out by a reference to the Church's own words in the homily on "Common Prayer and Sacraments"; there she tells us that "neither Absolution nor any other sacrament else, be such Sacraments as Baptism and the Communion are."

The foregoing observations seem to yield this result:—

1. The Church of England, following the Primitive Church (and closely fol-

lowing St. Augustine here), places Baptism and the Holy Communion in the highest seats of honor; they are the suns of her Sacramental system.

II. But she recognizes others "commonly called sacraments," lesser lights,—satellites revolving round the two great suns and in a sense deriving their light and heat from them, and one of those satellites she calls the Sacrament of Matrimony.

III. Hence we conclude, the Church of England does recognize and actually names more sacraments than two.

Yours respectfully,

JOHN KERR.

Grace Church, Montreal, Sept. 20th.

CHURCH IN CANADA.

St. Paul's Church, Halifax, has been thoroughly renovated during the last two months.

A special thanks giving service of praise was held in Trinity Church, Galt, on Tuesday evening 10th, the Church was inadequate to accommodate those who desired to attend. Rev. Mr. Ridley, Rector, conducted the services, he being assisted by Rev. J. Ward, of Haysville and Rev. F. J. Steen, of Berlin. The musical part of the service, was under the direction of Mr. R. S. Strong, Jr., organist and choir-master.

"A Trip Across Canada" was the topic of a highly interesting lecture given in Aberdeen Hall, Montreal West, on Tuesday evening by the Rev. P. L. Spencer, M.A., of Thorold, Ont. A very fair audience greeted the lecturer, and the many views presented of scenes and objects of interest photographed by Mr. Spencer himself during his travels, were most entertainingly described. Mr. Spencer is seeking by means of his lectures to raise sufficient funds with which to build a small mission church in an outlying portion of his parish, and he certainly deserves much credit for his painstaking and self-denying efforts. The reverend gentleman occupied the pulpit of St. Philip's Church last Sunday eve.

DIOCESE OF HURON.

The Rural Deanery of Bruce met in St. Thomas church on Wednesday, the 4th inst. The Rev. Canon Young addressed the meeting on behalf of the mission fund, explaining its different classes. The parishes were well represented, from Lion's Head to Teeswater. Letters of apology for non-attendance were read from Rev. C. Miles, of Lucknow; J. Thompson, Kinardine, and J. W. Jones, of Tara. Matters afterwards referred to the Rural Dean were brought before the chapter from Lion's Head and Hanover. Allen Park, through its delegate, asked for a reduced assessment. The following were elected members of the assessment committee:—Clerical—Revs. Jeffery Hill, M.A., and Wm. Henderson, Lay—Messrs. Powell, Elsinore, and Treford, Tara. Rev. S. F. Robinson, Rural Dean, Chairman. Wherever possible the members of this committee were to hold mission meetings and receive collections for the Diocesan Mission Fund. The next monthly meeting of the Deanery is to be held in Tara in January.

The half-yearly meeting of the of the Ruri-de canal Chapter of Huron was held in St. Paul's church, Clinton, on Tuesday, the 3rd, the Rural Dean presiding. The members present were: Revs. Rural Dean Hodgins, Higley, Parke, Stout, Armstrong and Canon Young; Messrs. Jewett, Ransford, Freeborn, Combe,