

sense Sacraments; but it excludes them from being such Sacraments as Baptism and the Communion." (Ed. 5, p. 582).

Harold Browne on the Articles is the recognized text book in this Diocese, as in most Church of England Dioceses. A knowledge of it is required from all candidates for Holy Orders. But it is certain that a number of men in the Huron Synod from the Bishop down, must have forgotten their "Harold Browne," or they would never have been misled into condemning a S. S. leaflet, whose teaching is identical with that of a text book recognized and adopted by the Bishops of the Church.

Another thing is certain, or seems so, that not a clergyman or layman in the Synod was acquainted with the homily bearing on the subject, or he would have known, and possibly had the courage to say, that in condemning the leaflet, they were condemning the Church's Reformation Homilies. For the homily while rejecting the Sacrament theory of Rome, agrees with the ancient Church that, "in a general acceptance, the name of a Sacrament may be attributed to anything, whereby an holy thing is signified." What the Church is careful to guard is that whatever else we may regard as Sacraments or Sacramental, "yet no man ought to take these for Sacraments in such signification and meaning as the Sacrament of Baptism and the Lord's Supper are." And this is not the only homily of our Church which recognizes other Sacraments besides the two great Sacraments of the Gospel. Were the Huron Synodsmen acquainted with the following when they so unanimously condemned the Institute Leaflet? "By holy promises, with calling the name of God to witness we are made lively members of Christ, when we profess His religion receiving the Sacrament of Baptism. By like holy promises the Sacrament of Matrimony knitteth man and wife in perpetual love." The Church says that this is a "Godly and wholesome Doctrine," (see Art. XXXV.), but I fear me if the Toronto Committee had spoken of the "Sacrament of Matrimony" they would have run as near a chance of being stoned for heresy, as Paul and Barnabas at Iconium. C.

Editor of "The Church Evangelist."

Sir,—Mr. Ingles complains that I did not quote the whole of his extract from the homily in question. Whether the whole homily be quoted or only a few words of it; the plain statements cannot be explained away by either what goes before or what follows after: "If they should be considered according to the exact signification of a Sacrament—there be but two."

The series of leaflets published by the Toronto Sunday School Committee bear the heading, "The Institute Leaflet." One would naturally conclude therefrom that they are an exact reprint of the well known Institute Lessons which are an authoritative voice of the Church, I leave the reader to judge. Speaking of the number of Sacraments, Lesson XLV. on the Church Catechism (of the Institute Lessons), says: "Answer the question, How many Sacraments? How many? Two only. Some people think there are more, but our Church teaches us that there are two. You will perhaps know more about this when you are older. We do not call anything a Sacrament except these two. What are the two? They are Baptism and the Supper of the Lord. These are the only two that are generally necessary to salvation. We do not consider anything a Sacrament unless it is necessary to salvation." Please note, "we do not call anything a Sacrament except these two."

While using the title of such a trusted authority and without a hint but that they do reproduce the teaching of the Institute Lessons, the Toronto Committee

put forth doctrine diametrically opposed to the unmistakable statements of the Catechism. Without further comment, the position of that Committee before the Canadian Church is not an enviable one.

G. B. SAGE.

LONDON, Aug. 26, 1895.

OF THE SUFFERAGAN BISHOPS.

Editor of "The Church Evangelist."

Sir,—In this my first communication to you, I desire to express the wish and the hope that you will prosper.

This done, I also wish to say that I heartily approve of every word in your leading article of the 5th, under the heading, "Of Sufferagan Bishops."

I will be brief, and will content myself by asking two questions:

First,—How many of the present bench of Bishops of this Province would have accepted an offer of the office of a Bishop if such offer had been accompanied by the conditions that the upper house do now unanimously propose? I honestly and sincerely believe, that, as self-respecting men there is not one of them that would have so accepted.

Second,—How many of the clerical members of this Provincial Synod are there who as self-respecting men would accept the offer of the office of a Bishop, accompanied by the conditions that the upper house do now unanimously propose? I sincerely trust there is not one who would accept the office as proposed.

NOLUMUS SIC EPISCOPARI.

CHURCH IN CANADA.

Rev. J. W. Jones, Westport, has just received £30 sterling from England as a subscription towards liquidating the debt on St. Paul's church of that village.

The Archbishop of Ontario has received over seventy applications for appointments as parish clergymen this year, about one-third of these from the States. Ontario is clearly a popular Diocese. Every station is occupied.

The Rev. W. C. Bradshaw, the newly appointed Rector of Christ Church parish, Winnipeg, preached his first sermon Sunday morning, Sept. 1st, before a large congregation. The service was conducted by Rev. H. T. Leslie. The Rector chose for his text the adjuration "Bear ye one another's burdens." On Sunday Sept. 8th, the new Rector was formally inducted by His Grace the Archbishop.

Rev. C. B. Kenrick was inducted as Rector of St. Mark's church, Port Hope, on Sunday, Sept. 1st, by the Lord Bishop of Toronto, assisted by Rev. Dr. Bethune. The services morning and evening were very largely attended and were both hearty and devotional, the offertory amounting to the gratifying sum of \$614.

Mr. Robert L. Hinde, one of the best known and most highly respected young men in Harrison, died on Thursday, Sept. 5th, at the early age of 34 years. Mr. Hinde had been for some years past the leader in the many good works undertaken by the young people of St. George's church, and he will be greatly missed. His parents and family have the deepest sympathy of all their friends in this sore trial.

The Rev. Robert C. Caswall, M. A., who has been Chaplain of Toronto General Hospital and of the City Gaol, for nearly eight years, is resigning this charge on the 15th of September, to accept the

position of Archdeacon for work among the colored Congregations of the Diocese of Tennessee, U. S. His new work will begin on Oct. 1st. He has already had some experience in this kind of work when Rector of Emmanuel Church, Alleghany City, Pennsylvania, where many colored families were living within the bounds of his parish, for whom he provided the ministrations of the Church. His father, Rev. Prebendary Caswall of Salisbury Cathedral, was up to the time of his last illness English Secretary and Treasurer for the West Indian Mission, West Africa, the leader of which was the Rev. H. Leacock, "the Martyr of the Pongas," whose memoir Dr. Caswall wrote. Mr. Caswall, Jr., used to prepare the monthly reports of this mission for the "Mission Field" and other Church periodicals, in the earlier days of his ministry.

DIocese OF QUEBEC.

We learn from the Quebec Diocesan Gazette that the Lord Bishop of Quebec has been holding Confirmations during July and August, in the following places in the Missions and Parishes of his extensive Diocese: Black Lake, Lower Ireland, Maple Grove; Cape Cove, Malbaie, Barchois, Sandy Beach, Peninsula Little Gaspe, Gaspe Basin, Gaspe South, Riviere du Loup, Valcartier, and the Magdalen Islands, besides holding services, preaching, lecturing on Church history, and celebrating Holy Communion in these and many other places. Nearly 200 candidates were confirmed during this tour. His Lordship was accompanied on his visit to the Magdalen Islands by the Rev. Lennox Williams as Chaplain, at other places by his domestic Chaplain, Rev. E. A. Dunn.

DIocese OF NEW WESTMINSTER.

On Sunday Aug. 25th, the Lord Bishop of New Westminster fairly entered upon his new duties as chief pastor of the Church of England in the Diocese of New Westminster. His Lordship was celebrant at the early celebration of the Holy Communion at Holy Trinity Cathedral, and later, after 11 o'clock Matins, preached the first sermon he has delivered in the Cathedral. Taking for his text part of the 16th verse of Ephesians 4, "Compacted by that which every joint supplieth, according to the effectual working in the measure of every part," he first alluded to the familiarity of the figure used by St. Paul in comparing human society to an organism, and next to its application to the Church as a body with Christ as its head. The importance of every separate part was next dwelt upon, and, too, the necessity for each individual doing his particular duty, however small and unimportant it may seem to be. After the need there is for each one, from the highest to the lowest, to faithfully perform his part, had been forcibly urged, the preacher said it was a great mistake to say that every man must take care of himself only. The Bible and human history, too, show the great benefit which all receive when individuals sink self interest for the welfare of the whole. Patriotism stirs unselfish feeling more than anything else, so that moved by it men lose themselves in the organism of which they form a part, at times laboring and enduring for country to an extent far beyond what they would do for themselves.

Next the binding feeling of a community of interests was pointed out, especially to those who are really part of the great English speaking race spread over the world. They were glad to know themselves to be members of a race having such a world-wide history. God through this race had done and is still doing very much for the world. All are