

policy of aggressive Church work. The facts upon which these charges were made were entirely founded upon instances in the Civil Province of Ontario, and we are thence led to suggest two things: (1) that the alleged slowness to occupy the field in the country parts is solely due to the Parochial selfishness of City Incumbents and Wardens, and (2) that it would have been far more respectful, if those who made these charges had, without accusing the Bishops of inaction, asked for a Conference on the subject. As far as the Diocese of Quebec is concerned, our readers are most of them well aware that we have a regular and highly efficient organised system of aggressive Church work, so much so, that in a diminishing Protestant population the number of members of the Church is being on the whole maintained, and we have a larger proportion of Communicants than will be found in any other Diocese in the world.

On the subject of *Divorce and Remarriage* Dr. Langtry submitted a resolution affirming that the law of the Church of England is that "marriage is indissoluble except by death;" and "directing the Clergy within its jurisdiction not to solemnize any marriage in which either of the parties has been divorced," and "entreating all members of the Church who may be the unfortunate subjects of a divorce to abstain from seeking remarriage during the life of a former partner." This resolution, which only came before the Lower House, was not passed, but the Upper House sent down to the Lower a resolution of its own, not asking for concurrence, but simply as information, as follows:—"That it is the strong opinion of this House that the marriage of a divorced person during the lifetime of the other party is entirely to be deprecated, and that the Clergy of this Province should not perform such a marriage." We feel sure that all our Clergy will be careful to observe this

Resolution of the Bishops, and rigidly to keep the Law of the Church.

We are glad that at this Session so much of the time of the Synod was given to subjects really affecting the welfare of the Church, and we attribute this great change for the better to the fact that there is now a General Synod.

### ALL SAINTS' DAY.

This great Festival, commemorating as it does all those who have departed this life in God's faith and fear, and also those dear departed ones who died "in the Lord" and "rest from their labours," is observed with great solemnity by the Church. It should be a day of holy joy, for, as we think of those who have gone before and who now rest in Paradise, we should lovingly remember them and long for that great day when, once again reunited, all those who lived to God, forever will live in the Light of the Beatific vision, which is the everlasting reward of the Church Triumphant and the end of time.

Especially should we appreciate the greatness and solemnity of this day, when, as we take our Communion—as we all should do—on the Festival of All Saints, we feel our nearness to and communion with the Saints, and we join in the song of thanksgiving with the ransomed ones in Paradise who worship God and say: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever. Amen."

The doctrine of the Communion of Saints is one of the Articles of the Creed, While the word "Saints" may in a sense be taken to refer to those, who in the Church Militant on earth are trying to lead true and godly lives, yet most surely does it include those members of the Church Expectant in Paradise, whom on All Saints' Day we commemorate.