

There appears no escape from the twofold conclusion that Catholic doctrine at all points transcends its rivals, and that it is therefore the nearest to the perfect truth."

TORONTO CHURCH SCHOOL.—We beg to call the attention of our readers to the advertisement inserted by this school, from which it will be seen that a reduction has been made in the tuition fees. This step has been taken by the Council with the view of enabling all parents who desire to obtain for their boys the liberal and religious education offered at the school, an opportunity of doing so. It will be remembered that the school was started about five years ago as a Church institution which was to combine a good liberal education with religious teaching; and judging from the position taken in the public examinations by the pupils who have left the school during the past two years, the result has been eminently satisfactory. Under these circumstances we have no hesitation in recommending our Church friends who have boys to educate, to give this school due consideration before deciding to send their boys elsewhere.

A SACRAMENT—WHAT IS IT?

BY LEX.

"An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself," so says our Catechism, and yet how many Churchmen have a realizing knowledge of what that definition means?

I have from a lawyer's standpoint thought out this matter and will give your readers the benefit of it.

It is a well-known principle of English law that no man owns any real estate, the land belonging to the sovereign, and what each man has is a *right of user*, or in other words, a right to use the land he holds for an estate for life, in tail, or in fee simple, according to the way the occupier may be privileged to use, enjoy and dispose of his right of user. What the man owns or is entitled to is nothing tangible or visible. This *right of estate* is an intellectual and spiritually recognized thing or right, and only spiritually or intellectually discernible.

Now suppose "A" has a vested *estate* or *right* to a farm for his life, and after his death to go to his legal representative, which would be an estate in "fee simple," as it is called, carrying with it a right of selling during life or disposing thereof by will.

Suppose "A" wishes to sell his right to "B," and "B" wishes to buy "A's" interest or right, and they could neither speak nor hear, how would they proceed, provided they were agreed as to terms: spiritually they have agreed, but spiritually they cannot convey the knowledge of their agreement one to the other.

The first thing they must do is to produce an "outward and visible sign" (a deed), which in itself is but a paper, has no connection either with "A" or "B," and is not the spiritual right they are dealing with.

This they fill out according to the *institution* of the supreme power in the state (the temporal power), expressing their mutual agreement, and it is ready for signature.

"A" is ill and cannot come to the appointed place to sign, and sends "C" to sign for him. The first question "B" asks is, "'A' not being here, 'where is your power of attorney or authority for representing 'A'?' It is true I am here with my money, and am ready to complete the purchase

in so far as I can, but unless you are properly authorized, what does that avail? If you, 'C,' sign the deed without authority, what good is it?" The deed in fact would be "an outward and visible sign of an inward and spiritual grace," but only a sign; it would not be a "means whereby we receive the same" (grace or right), so "C" has to produce his credentials before this *sacrament* is proceeded with; and if credential or authority of "C" is perfect, then the sign or deed becomes "a means whereby we receive the same" and also "a token to assure us thereof."

The Almighty being a Spirit, cannot enter into "a covenant of grace" with our spirit, except through a vicar or representative or priest, who comes properly authorized, and through the element of the sacrament enters into the covenant on behalf of God, giving us on His behalf "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself (the supreme spiritual power) as a means whereby we receive that grace, and a token (or deed) to assure us thereof." The first duty of every Christian must therefore be to ask the priest, minister or preacher who invites him to partake of a sacrament, "By what authority do you profess to represent Christ, by the authority of man, or men, or that of Christ and His holy Apostles?"

THE FIRST GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

(Continued from last week.)

Third.—It is highly important, for the sake of efficiency and that freedom of movement without which no large expansion can ordinarily be expected, that the *status* of the clergy should be as nearly as possible uniform throughout the Dominion. The proper support of the clergy has to be given in the sphere in which they labour, and in the older dioceses, provisions for widows and orphans, and superannuation, exist in a greater or less degree of development. So far, the arrangements for these funds are purely diocesan, and the right to benefit ceases if removal from the diocese takes place. We think the General Synod should set forth to the Church that as the clergyman is the minister of the Church, these provisions for the benefit of himself in old age, or of his family, should follow his service to the Church, whether he continues in one diocese all his time or not. This subject has already been brought before the Provincial Synod of Canada, and a very able and interesting report on "Inter-Diocesan Reciprocity in re Widows and Orphans, and Superannuation Funds," has been published in the report of that Synod.

But Canada is our sphere, and the benefit of these particular funds should be co-extensive with the Church jurisdiction therein; any practical result, however, has to proceed from diocesan action, as each diocese has the power within itself to say on what conditions these funds should be applied.

This question requires time to grow, and the clergy in each diocese have its course in their own hands, but we think the General Synod ought to lay down the principle, and thus indicate to the dioceses the general line that should be followed in the large administration of these funds.

Fourth.—The Church's personal agencies require some consideration. The order of deacons is not quite dead, but a large part of the ancient work of the deacon is now discharged by a large number of officials and societies, or churchwardens, district visitors, Sunday-school teachers, Women's auxiliaries, St. Andrew's Brotherhoods, etc., etc., and

lay workers generally. It is expedient that all these should be employed, and therefore the Church ought to declare to them all the general conditions on which they are employed, the principles that should govern their action, and the loyalty to the Church that should inspire them. Schism is best prevented by allowing free play to all capacities within the Church, under the proper regulation that ever keeps the interest of the whole dominant in the mind of the individual. If the Church is an army, and the member a soldier, then the conditions of discipline under which fighting can be most effective are the highest necessity.

Fifth.—We feel there is a necessity for dealing with some matters of *worship*. We would deal with this in the spirit of the Lambeth Conference Committee report on "Authoritative Standards." We think the General Synod should ascertain what the Provincial Synods or independent dioceses have done in regard to offices or forms for missionary work and services, and for civil government, and get such made common to the Dominion. We also think there should be special collects for election seasons. Modern government depends on the popular vote, and the Church should recognize this, and direct the popular mind to the only source of all authority and power. The abuses of our elective system can be best met in this way. We also think that we should have an office for the visitation of prisoners, after the manner of the Church in the U. S. Other liturgical additions may be suggested which would naturally be brought out in discussion, if this subject comes up in the General Synod.

We will not at present specify more of the objects suitable to be dealt with by the General Synod, but we think we have said enough to show the supreme importance to the Church of having such questions dealt with by an organization which corresponds to the national area. So far, we have dealt with purely internal matters, but the massed strength and force of the consolidated Church will have a great effect on the outside world, and will gradually tend to promote better understanding and harmony with other Christian bodies. The working out on apostolic lines of the Church's action on the world is the key to all unity, and the complete equipment of the Church, with all necessary personal agents in proper proportion, and efficiently supported, is our contribution to the great cause of the unity of the body. If the occasion calls for it, we will discuss this at a future time, but we would, in closing this article, beg to make a suggestion to the House of Bishops in the General Synod.

We have specified some questions of large importance that call for action. Would it not be well for the House of Bishops to follow the practice of their brethren in the American Church and issue a pastoral at this momentous time in the history of the Canadian Church, in which they will review her whole position, calling the attention of their people to the great work and wants of the Church, from their own point of view, and in all the power of their experience in dealing with men. The influence of our Bishops in their corporate capacity, has not been much utilized amongst us, but we look to it as one of our great impelling forces in the future, and with a General Synod in Canada in full operation, we may anticipate a great forward movement all along the line.

—No sooner does God get us out of one trouble than we begin to look for another.