

tion was thirty-Nine Twenty-ed which to unre-he clause the Lord's nance re-worship-to imply there are e conclu-is, so concerned, and it dis-Is it ave given f a book e Articles Either, tent in a nsistency s a state- a rubri-temment, it no more Christ than the ele-be defend-nd Catho-e justified, and uni-ther rea-ision. Ten England and only conform. ngham to not worry provided and her hat many, y carried 559, with the ser- was noth- and few erwise. If ng Reser- Article, roof that it that no the law trouble of disobedi-not a hint acing the The only ite, which s tacitly on of the e rubric, nsecrated In 1559, any of the shall have ll observe tween the ecies. In existing if any re-d, it shall but the

priest and such other of the communicants, as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same." Now, this is not a new rubric, but simply an addition to an old one, and its logical construction is governed by the clause to which it is appended. The old rubric made no distinction between the consecrated and unconsecrated elements, and the curate, consequently, if a Puritan, was wont to take both home, and use them in one of those horrible orgies which disgraced the Puritan clergy in the reign of Elizabeth. The addition to the rubric was logically, therefore, aimed at Puritan profanation of the Sacraments, not at Reservation. The added clause does not touch the custom of Reservation. In no sense can the reserved portion of the Sacrament be described as "what remains," for the reserved portions were always set apart, immediately after consecration, and were in no sense "remains" of the common Sacrament. The above considerations go far to show that the Bishops of London and Salisbury have history, logic and consistency, on their side, when they permit the Reservation of the Sacrament for the communion of the sick.

REVIEWS.

September Magazines.—The Expository Times is not quite as interesting as usual. An account of Dr. Sanday's sermon before the E. C. U. is given in the Editorial notes. An appreciation of Dr. Westcott's work as a writer and thinker, by Rev. E. R. Bernard, Canon of Salisbury, is inadequate and disappointing. Mrs. Lewis continues her series, "What have we gained in the Sinaitic Palimpsest?"

The Church Eclectic contains among other things, including a number of reprints from The Church Times, an article, severe and uncompromising, on Shelley's attitude to religion. Circumstances as well as character seem to have turned the poet towards Atheism or Pantheism. Dr. Brand pleads for reservation for adoration. The Rev. Richard Brome De Bary gives his reasons for joining the Church of England in an article entitled "From Rome to a greater Catholicism."

The International Monthly gives the place of honour to Edmund Gosse's appreciation of George Meredith and Thomas Hardy. Mr. Gosse singles out these two contemporary novelists for lasting fame. His study, while clear as to his estimate, is surprisingly unilluminating. We expect more light from the professional critic writing deliberately. Josiah Royce, of Harvard, writes on the work of Joseph Le Conte, a man whose work is too little known in Canada. Le Conte has been one of those writers who have devoted themselves to showing that evolution and theism are compatible. No one doubts this now. But once there was a great deal of what Dean Church described as "shortness of thought," in dealing with this matter. Growth is Nature's law. Is Nature therefore the creator of all that grows? The naturalist studies the growth of nature, the student of philosophy the growth of thought, the historian, the growth of society, the Biblical critic the growth of the Bible.

The Church member who coquettes with sin, and stains himself with wrong-doing until the air is full of rumors to his disadvantage; and the Church is compromised, and then seeks to withdraw without reformation or punishment, proposes to do what no secular organization would allow.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

William Bennett Bond, D.D.; Archbishop, Montreal.

Montreal.—Provincial Synod, Friday, September 13th.—At the afternoon session, the Bishop of Algoma presented his triennial report on the work in his diocese. It stated that during the three years he had performed 55 baptisms; held 130 confirmations, at which the rite was administered to 780 persons; celebrated Holy Communion 161 times; delivered 559 sermons and addresses, consecrated five churches and two cemeteries, held five ordinations, and admitted five candidates to the diaconate, and one to the priesthood; transferred six clergy and received four, made three complete visitations of the diocese and various partial ones, and travelled in the discharge of his various duties about 54,096 miles. The Church population, as shown by the clergy returns, was 10,760; communicants, 3,170; Sunday school scholars, 2,496; teachers, 300; baptisms, for three years, 75 adults and 1,419 children, a total of 1,494 persons; confirmed, 780; marriages, 306; burials, 500. There are 82 churches; 11 parish rooms, 30 parsonages, 36 clergy, of whom six are deacons, and there are seven catechists at work. One clergyman is superannuated.

The receipts of various objects during the three years had been \$61,851, and it was encouraging to note that the disbursements showed a decrease all along the line. The Church population had increased by 1,431 since his last report, Sunday school attendants by 80, baptisms by 61, persons confirmed by 71, communicants by 524, the number of churches by five, parish rooms by four, parsonages by six, amount raised in the diocese by \$7,072. The average stipend of the missionaries continued about the same, about \$625. Deacons were receiving from \$400 to \$500, two of the priests not much more than \$500, and the catechists, \$300. It might be said that they were employing too many agencies; but the contrary was the case, for they could not yet reach all their people. The principal investment funds were the Episcopal Endowment Fund, and Widows' and Orphans' Fund. There was also a small nucleus of a Superannuation Fund. The report then proceeded to speak of the development of the natural resources of Algoma, and said that confidence had been established in the permanence of these works, as a whole, and the opening up of such fields of enterprise must constitute a call and opportunity to which, as a Christian people, we had no right to be indifferent. The question was how were they, as a Church, to keep pace with the rapidly expanding population? It would be none too much for the new work if they received \$2,000 a year, over and above what they had been receiving. So long as the present rate of development continued, the needs of the diocese were likely to continue.

On the motion of the Bishop of Quebec, seconded by Dr. Davidson, it was decided that the various dioceses in the ecclesiastical province should be asked to continue their special contributions to the diocese of Algoma for another three years at least.

A communication was received from the Woman's Auxiliary, suggesting that their united thank-offering, amounting to \$2,909.13, might be devoted to the erection of a building for the Chinese in Vancouver. The suggestion was agreed to.

Mrs. Tilden and Mrs. Willoughby Cummings, of the Woman's Auxiliary, briefly addressed the meeting on the work of that organization.

Mr. C. A. Elliott, of Ottawa, was then re-elected treasurer of the D. F. M. S., and Canon Grout was requested to act as secretary pro tem., the election of a permanent secretary being, after

some discussion, left in the hands of the board of management.

Messrs. W. H. Riley, and C. E. Freer were re-elected auditors, and appreciation was expressed of the services of the treasurer, Mr. Elliott, which compliment was duly acknowledged.

It was resolved, on the motion of the Rev. E. P. Crawford, that a committee of the Board of the Domestic and Foreign Missionary Society be appointed to meet a similar committee of the Board of the C. C. M. A., to make such arrangements as may be possible for the unification of the work of the two societies, and report to the Board of Management.

Saturday.—A very impressive scene was witnessed at to-day's session, when the members of both the Upper and Lower Houses assembled in the Convocation Hall of the Diocesan College, for the purpose of paying a joint tribute to the memory of President McKinley. His Grace, the Archbishop and Metropolitan, referred to the President's death in very touching terms, and at times the emotion under which he was labouring became so great, that it was difficult to catch the words which fell from his lips. In appropriate terms he alluded to the worth of the deceased, both as a man and as the head of an influential commonwealth. He spoke with feeling of the anguish that filled the hearts of all Canadians to-day over the death of the President, and he asked the Lower House of the Synod to join with the Upper House in an expression of sympathy with the family of the deceased, and with the nation over which he had presided for five years as its Chief Magistrate. He also requested the House to join with him in prayer for the stricken ones, that they might be comforted and sustained in their affliction by the God of all consolation. The Bishops and members of the Lower House then knelt, while His Grace offered up a touching extemporaneous prayer on behalf of Mrs. McKinley, the relatives of the President, and the citizens of the United States. At the suggestion of His Grace, a committee consisting of the Bishops of Toronto and Nova Scotia, Dean Innes and Canon Pollard was appointed to draw up an appropriate resolution of sympathy. The following resolution was also passed before the Synod rose to-day: Synod's Address to the King.—The address is as follows: "To His Most Excellent Majesty, our Most Gracious Sovereign, Edward, King of Great Britain and Ireland, Emperor of India, Defender of the Faith, etc.:

"May it please Your Majesty, we, the Archbishop, bishops, clergy and laity of the Church of England, representing the ten dioceses of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Niagara, Ottawa, and Algoma, in Provincial Synod assembled, at this first meeting since the accession of Your Majesty to the throne, desire to humbly approach Your Majesty with the expression of our profound loyalty and attachment to your throne and person. It would be unnecessary to recall to Your Majesty how in the past the Church of England in the Mother Country has ever identified her interests with the principles of fidelity to the Royal line, but we may venture to assure Your Majesty that the Church in Canada is proud to have inherited the same spirit of attachment to the Crown of England. In the Providence of Almighty God, you have been called to the rule of a vast Empire, embracing nations and languages, a task of such appalling magnitude, that man by himself must stand helpless before it. We, therefore, pray, and will not cease to pray, that He, Who is the King of Kings, may ever guide and strengthen you with His Holy Spirit in the discharge of your high duties, and that He may vouchsafe His blessing upon your labours in the promotion of peace and prosperity among so "great a people," and that in your Sacred Person may be continued for many years a great and glorious reign founded upon the example and rule of Your Majesty's deeply venerated and beloved mother."

State of the Church.—The report of the committee on the state of the Church was presented