

thirteen hundred communicants. There are seven-teen churches, and a number of school houses. Besides this there are two normal coloured schools and one divinity school.

A special and interesting feature of the Church Congress will be the musical illustrations to Mr. E. Griffith's paper on "The Liturgy and Congregational Praise," to be sung by the two choirs, Welsh and English, and audience, antiphonally in the chanting, verse by verse in a beautiful and stirring hymn-tune by Bishop Mitchinson, formerly sung at the Cathedral, Barbadoes; a recitation, slowly and softly, of a few sentences from the "General Confession," on the low note C sharp; three following "Responses" in Welsh, by choir in harmony and audience in unison; four in English; the twenty-third Psalm in Welsh, by choir and audience.

#### Mission Notes.

"A few days before I left Zanzibar," says Bishop Smythies, "a Christian native called and asked to see me. His name was John Martin, a Mombasa man. He was quite a stranger to me, though Mr. Bishop knew him. At first Mr. Bishop was unwilling for him to see me, as I was much engaged, but as he would not say what he wanted, he was at last brought to my room.

"He told me he had just come back with a caravan from Uganda and that he had made a vow that if God would bring him back in safety he would give as a thank-offering \$20. He said he had just received his wages that day, and thought the best thing he could do was to come and pay his vow at once. So he counted out the \$20, and said he wished to give ten to the Church and ten to the poor.

"He told me that he was a Nubian, that he was sent by his father to a pearl fishery, that he found the work too hard and ran away. Then he got into the hands of slave dealers and was taken in a dhow by a man-of-war and brought to Mombasa, where under the care of the Church Missionary Society he became a Christian."—*Monthly Record of the English Universities' Mission.*

The Rev. Arthur E. Moule, Archdeacon of Ningpo, and the author of "China as a Mission Field" and other works, has lately published a manual which abounds with important facts and incidents, and which is admirably adapted for wide circulation. Though the type and the paper are good and the book is bound in cloth, yet it may be had from the Church Missionary Society for one shilling per copy. Its title is "the Glorious Land: Short Chapters on China and Missionary Work There."

One of the most frequently used of the native names of China is *Hua Kok*, the literal meaning of which is Land of Flowers or the Flowery Country, and foreigners have generally so rendered this name; but the word *hua* means not only flowery, but also beautiful, brilliant, glorious. The United States are known in China as the country of the beautiful (*hua*) flag. The true name of China, Mr. Moule says, is the Glorious Land, and he shows as follows how worthy it is of this name.

"Twenty-nine years have passed," the archdeacon writes, "since I arrived at Shanghai, and my acquaintance with the country and the people makes me wonder less and less at the title given to China by the Chinese—the Glorious or Brilliant Land. China is often called the Flowery Land. This is not exactly a misnomer, for the hills and plains of China are fair and fragrant with both wild and garden flowers. The chrysanthemum and the peony; the *olea fragrans* (changing for a few short weeks the air, heavy with the evil odors of earth, into the sweetness of Eden); the azalea, red and yellow, covering the hills for thousands of miles; the sheets of wild but almost scentless white and blue and red violets carpeting the banks of river and canal, all these belong to China. But they are not sufficient to give her the distinctive name of the Flowery Land; for European wild flowers are sweeter and fairer than those of China, and the Himalayas are more bowery and beautiful than Chinese hills. Her true name is rather the Glorious Land; the same word in Chinese meaning both flowery and glorious. And glorious the land is indeed, with its wide boundaries and enormous area. The region of western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Szechuen, Yunnan, and Kweichow, is larger by 20,000 square miles than Great Britain, Ireland and France, and contains 80,000,000 inhabitants. The gigantic uplands of Thibet, from which the rivers Brahmaputra, Irawaddy, Mekong, Seluen, and Yangtse all take their rise, own China's supremacy; and the 'roof of the world' in Nepal is in theory, at any rate, under China's jurisdiction. Her outer rim is as long in mileage as the overland route from north China to England."

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B. If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

#### Cottage Hospital for Springhill Mines.

SIR.—I very gratefully acknowledge the receipt of the following contributions to the proposed Cottage Hospital: Mrs. Osler, Toronto, \$25; Dr. Osler, Baltimore, per Toronto Synod, Secretary-Treas., \$25.75; Toronto Diocesan Branch of Woman's Auxiliary, \$5.00. The receipt of the foregoing during the past week has been very encouraging. Although \$1500 more is needed for the building, yet I had seriously resolved last week to make all necessary preparations for the immediate prosecution of the work, trusting in firm faith for the needful amount to come to us. The mail to day unexpectedly brought us \$60. Will some one to whom God has given much, and has bountifully blessed, send us an outfit of towels for the hospital? We also need a dozen and a half counterpanes.

W. CHAS. WILSON.

The Rectory, Springhill Mines, Sept. 24th, 1891.

#### Was Keble Wrong?

SIR.—In our favourite hymn, 11th, Ancient and Modern, the last verse, we read—"Till in the ocean of thy love we lose ourselves in heaven above."

While looking up a sermon on the text "St. John xiv., 22, which contains St. Jude's question as to how Christ would manifest Himself to His disciples, and not unto the world, it occurred to me that the idea conveyed in the above lines quoted, is not in accord with the answer given by Christ to St. Jude. I would be glad to call the attention of the thoughtful and studious to this matter. Can it be possible that Keble was overshadowed by the old philosophy of mysticism when he wrote our beautiful hymn? The philosophy which Gerson so very earnestly upheld in the fourteenth century, taught that the soul ultimately merged into God, and lost its identity. Surely it is not scriptural to say we lose ourselves in God's love. Be the ocean of His love ever so broad, and ever so deep, and ever so boundless, we do not lose our identity in it. As I understand the Holy Scriptures, we neither lose our identity nor our personality in God's love, but rather I should say the more we learn of His love the more strongly our identity and personality would be felt. Keble I suppose would be considered good authority, but with all his brilliancy he was not infallible. He might have held this view that we have stated in the lines I refer to. If not they certainly need explanation. Christ taught in answer to St. Jude's question that Father and Son would come and make their abode with the true believer. This makes the true believer the entertainer, and Father and Son the guests. Surely this is teaching identity and personality intensified and strengthened. How then can we sing our charming evening hymn, and in the words of it, lift our souls up to God and look into the ocean of (His love, in which we are dreaming that one day we will be lost, and lost forever. A day will come in the future when we will not know that we exist. "Till in the ocean of thy love we lose ourselves in heaven above." What else does it mean?

J. W. GARLAND.

St. Matthew's Parsonage, South Stukely, P.Q.

#### Mission of Sharon and Mount Albert.

SIR.—If you will kindly allow me the space, I would like to make some brief remarks on the mission of Sharon and Mount Albert:—

These two places constitute a mission of Trinity College, i.e., the Sunday services are conducted by a student sent out by the Trinity College Missionary Society. This has been going on for two years, and on the whole the administrations have been appreciated, and are to a great measure beneficial; but still for all there is a great feeling among the people of both places that what they now require is a man in Priest's orders resident among them. Now, sir, this cannot be expected unless a third place be added on, and the only place, as far as I can see which could be annexed is one which has really never been separated, I refer to the Holland Landing. This place is supplied by the clergyman at Newmarket, but his license, I understand, does not include Holland Landing. Now I have had charge of Mount Albert and Sharon since the 1st of July, and I find that there is great need of a resident clergyman—for instance, there are many people unbaptized, due, in a great measure, to

the fact that there is no one to look after them. Since I was ordained in August, I have administered the sacrament of Holy Baptism to sixteen, three of whom were adults, and there are many more, both infants and adults, still unregenerated. This great lack of Church administration can only be overcome by the annexing of Holland Landing to those two places, and having a Priest, or at any rate a Deacon, appointed right away. I leave this mission on Wednesday next for my new appointment, and I expect that Trinity College M. and S. Association will again take charge and that the people here will again depend upon the services of students. These services have been, and I feel sure will be, greatly prized, yet there is not that interest taken either by the students or people that would be realized if there were a resident clergyman here. It is to be hoped, therefore, that the Bench of Rural Deans will look into this matter, and, if possible, carry out my suggestion, which I am sure will not interfere seriously with Newmarket parish, and on the other hand, will be the means of building up Christ's Church in Sharon and Mount Albert.

Wishing this may take the desired effect, I shall close and hope for the best. Yours truly,

W. A. J. Burt.

Mount Albert, Sept. 21st, 1891.

#### Church Membership.

SIR.—Whoever has taken the trouble to read the correspondence on this subject must have observed that the original proposition of your correspondent *Smilar* was that a baptized person who habitually neglects communion is *ipso facto* excommunicated and ceases to be a member of the Church. I have simply denied that proposition and I think have proved it to be a false one. Firstly, because a person cannot excommunicate himself, any more than he can sentence himself to penal servitude in a penitentiary; and secondly, because, even if he could excommunicate himself, he would nevertheless not cease to be a member of the Church, any more than a man who disobeys the law of the land thereby ceases to be a subject of Her Majesty.

*Smilar* himself is now constrained to admit that such a person does continue a member of the Church; to use his own expression, he "hangs on physically, materially, but not effectually"—in short, according to *Smilar*, he is in the position of a withered branch of a tree—and he tells us that my position is that a mere branch attached to the tree by mere dead bark and fibre is still a member or part of the tree, and that while there it is in a position to discharge its functions as such: whereas any-body who has taken the trouble to read my letters, knows that I have said nothing of the kind.

But having established that persons of the character mentioned do in fact continue to be outwardly and visibly members of the Church, I am quite prepared now to take issue with *Smilar* in his statement that such persons are necessarily to be regarded as dead and lifeless branches; that is a matter which is evidently beyond our ken, and, fortunately for us all, the judgment as to what branches are dead and lifeless depends not upon man's short-sighted and fallible opinion—but on One whose judgment will be infallible.

Whether members of the Church who do not outwardly conform to its laws ought to be allowed to take any part in the management of its affairs, is an entirely different matter. In some cases restrictions of that kind are imposed, and in others the Church has not seen fit to impose them, and of course individuals cannot erect a barrier where the Church has not seen fit to erect.

The notion that "the best legal commentators make communion the test of Church membership in the Church of England" is another of *Smilar's* mare's nests. May I ask are not all infants who are brought to our fonts to be baptized made members of the Church? It seems to me that is the plain teaching of the Church Catechism, and when "the best legal commentators" disagree with the Catechism as to the test of membership, I for one shall prefer the Catechism.

The notion that communion is a test of membership is simply a sectarian idea, largely prevalent among the Protestant sects, but altogether foreign to the theology of the Catholic Church, which teaches us that we are made members of the Church at our baptism.

Those who adopt *Smilar's* theology on this point would naturally enough argue if exhorted to communicate, "We can't, we are not Church members, we have excommunicated ourselves, we are dead and lifeless members, we have no right to approach"; whereas it seems to me the true line of argument with such persons is, "that no baptized person can by mere neglect of communion divest himself of his membership in the Church, nor of his Christian obligations as a member, and his neglect does not cause him to cease from being a member, or prevent his becoming a member, but simply makes him a disobedient member."