

possess inestimable blessings which they are anxiously willing to share with others, but which they force upon none. They claim only for themselves what they cheerfully give to others. They, then, surely may obey the laws of their Church, and use in their worship anything which the Church allows, and which they find conducive to reverence, instruction and devotion.

Altar lights have a high and useful purpose. The most blessed truth of the Incarnation seems almost lost, and that we sinful, suffering and discouraged men worship One who is "the very light of the world." One who is both God and man, who while He claims the worship due to the majesty of God, yet also claims, with a human heart of pity, the right to bestow upon us human love and sympathy, seems almost forgotten. This truth is so all-important that it seems to me the Church would not dare to fail in using any and every means to challenge men's attention. They must be taught by the hearing of their ears, and by the seeing of their eyes, and every faculty and power and instinct must be appealed to in this great effort of the Church, by word and symbol, to teach the Great Evangel. Altar lights do preach this truth. Men can and do understand such teaching, for almost every man you meet has been trained to know the value of symbolic teaching in his lodge room, those schools of ritual.

I may finish by reminding Churchmen of the Church's rule. The Reformers "ordered that all the other numerous lights in the Churches (as having superstitious meanings) should be extinguished, 'but only two lights upon the high altar before the sacrament, which, for the signification that Christ is the very true light of the world, they (the ecclesiastical persons rehearsed) shall suffer to remain still.'" Nearly three centuries and a half have passed since then, and this has ever been the law.

To this may be added a few words from the judgment of the Archbishop of Canterbury, assisted by the Bishops of London, Hereford, Rochester, Oxford and Salisbury as assessors in the case of the Bishop of Lincoln. "But the court does not find sufficient warrant for declaring that the law is broken by the mere fact of two lighted candles, when not wanted for the purpose of giving light, standing on the holy table continuously through the service, nothing having been performed or done under the definition of a ceremony, by the presence of two still lights alight before it begins and until after it ends."

IDLER.

### "THE MOTHER OF US ALL."

BY THE REV. H. D. NIELL, B. H.

I have somewhere, stored away in a drawer (what I daresay many of you have too), a miniature likeness of my own mother. And sometimes when things are very down with me, or, when perchance in the hurry-scurry of life I am getting unmindful of the world beyond, whither she has gone before me, I take out this little picture, and look at it, and think it does me good.

Now very probably, any other man looking at this picture would be ready to criticise it in many particulars; certainly he would notice that the dress was out of fashion, probably he would detect some scar or faulty feature in the face: possibly he would see no beauty in it.

But I observe none of these things. I do not feel any inclination or temptation to criticise anything whatever in my mother. If any injury had

threatened her, or harm come nigh her, or reproach attacked her, what would I not have done or suffered to defend her fair fame. But seek out and magnify her faults or blemishes, be suspicious of her, complain of her to others—that I never could have done of my mother.

And what I say that we might all do better, than we seem ever to think of trying to do—is to look beyond the scars and blemishes, the wounds and abrasions of our mother the Church and see that she is our Mother, and listen to what she has to say to us, and take her bitter words as well as her sweet, her calls to prayer and fasting, and almsgiving, and confession and discipline, as well as her sweet gospel songs, as the words of our mother, spoken with authority, and in love, for our good.

She is your mother, to be to you what mothers are to their children; to feed you; to guard you; to teach you; to be your comfort and strength and guide and support, upon whose bosom you can rest without fear, into whose arms you can always run and be safe.

### THE STORY OF THE CHURCH OF ENGLAND.

THE KING'S SUPREMACY NOT NEW.

The King's supremacy is a point which is often misunderstood and purposely made very much of, but it means practically very little. This claim was not a new one in any sense.\* It was simply the restoration to the Crown of the supremacy which once belonged to it before the Popes usurped the right. Both Coke and Blackstone assert that power was restored to the King which had been conferred on former monarchs, but then in abeyance.† The action of declaring it by Henry VIII. was the practical restoration of a principle as old as the monarchy and constitution, and dating back to Anglo-Saxon times; the Act of 25 Henry VIII. c. 21, declares it to be an ancient constitutional principle; Canons I. and II. affirm it. If you will turn to your Prayer Book, in the 37th Article, you will read, "The Queen's Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction." "Where we attribute to the Queen's Majesty the chief Government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of the Sacraments," which shows that the monarch is properly the head of all ecclesiastical and civil corporations; but that Jesus Christ is the spiritual head of the Church of England.

MORE AND FISHER.

Sir Thomas More and the Bishop of Rochester (Fisher) refused to take the new oath of allegiance required by the altered state of things, and both were in consequence put to death; but the general body of the clergy recognized the right of the King, by taking the oath, to which was added the words, "so far as the law of Christ allows."

\* "The Sovereign was at all times the head of the realm, both of the Spirituality and the Temporality."—Canon Dixon's *History of England*, Vol. I., p. 58.

† The Act which gave the title "Supreme Head" was repealed in Mary's time, and not revived by Queen Elizabeth.

‡ A common mistake is to suppose that the "Three Estates of the Realm" are the Queen, Lords, and Commons. The Three Estates are:—1. The Clergy or Spirituality (as represented by Convocation), or as we say, the Lords Spiritual; 2. The Lords Temporal; 3. The Commons. The Monarch being the Head.

§ "As to spiritual things, for as much as they be no earthly or temporal things, they have no worldly or temporal head, but only Christ, who did institute them, by whose ordinance they be ministered here by mortal men, elect, chosen and ordained, as God hath willed for the purpose."—Joyce's *Acts of the Church*, p. 68.

### THE GENERAL SYNOD.

Continued.

MONDAY.—Shortly after ten o'clock the synod re-assembled, the Metropolitan in the chair.

After routine business His Lordship Bishop Sillitoe, of New Westminster, asked permission to interrupt the usual order of proceedings in order to bring forward a matter of some consequence and importance. He continued: "I desire to draw your lordships' and my brothers' attention to the Church catechism. Charles Kingsley used to say that the Church catechism duly digested was an all-sufficient religious education. I trust that all of you have sufficiently digested the Church catechism to remember the clause: To honor and obey the Queen and all who are in authority under her. (Hear, hear.) Yesterday there reached our shores from the old country a new Governor-General, and I think I am not intruding improperly upon the business of this synod if I suggest that the order of proceedings be suspended while this synod adopts a resolution, in the nature or form of a telegram of welcome to His Excellency the Governor-General of Canada."

The suggestion was unanimously adopted, and the Metropolitan appointed the following committee to draw up a suitable message: Bishop of Nova Scotia, Bishop of New Westminster and Dr. Davidson. The committee sat for a short time and then presented the following telegram:

Trinity College, Toronto.

His Excellency the Governor-General of Canada, Quebec

The General Synod of the Church of England in the Dominion of Canada, now in session in the city of Toronto, tenders to your Excellency and to Lady Aberdeen a hearty welcome, and prays that the blessing of Almighty God may rest upon your administration.

Mr. Justice Hannington suggested that the telegram might be made to read "them and their administration."

Bishop Courtney—No, because it is not Lady Aberdeen's administration.

Mr. Justice Hannington said the Bishop of Nova Scotia was very learned and very sharp, but he (the Judge) hoped his Lordship did not think he meant that Lady Aberdeen was going to administer the affairs of Canada. What he suggested was that a blessing should be asked upon "themselves," as well as the administration of affairs.

Bishop Courtney—You commence by addressing the telegram directly to His Excellency, and it will not do to finish the telegram in the third person.

The telegram was unanimously concurred in, and the Metropolitan of Canada was authorized to sign it on behalf of the synod.

Provost Body gave notice that he would move to refer the substance of the solemn declaration as finally adopted to the house of bishops to be revised so as to express accurately the meaning thereof, and be subscribed to by all delegates.

Canon O'Meara will move that religious teaching is necessary in our public schools to conserve the highest interests of the nation, and will ask for committees to give practical expression to the views of the synod.

Dr. R. T. Walkem will move after the settlement of the constitution that the metropolitans of the ecclesiastical provinces be styled archbishops of the dioceses of which they are bishops, respectively.

Judge Ermatinger will offer a motion to change the word "delegate" to "representative" in the constitution.

Rev. Dr. Langtry gave notice of an important resolution. In it the synod is asked to affirm "for the guidance of our people" the divine obligation of the religious observance of one day in seven as embodied in the Fourth Commandment. It is declared that the observance of the Lord's Day as a day of rest and worship and religious teaching has been a priceless blessing in all Christian lands in which it has been maintained. That the growing laxity in the observance of the Sabbath threatens its sacred character and beneficent influence, and is full of danger to the moral and spiritual life of the community. The synod, therefore, is asked to call upon all Christian people to keep sacred the day of rest and be guarded in any relaxation of the letter of the Fourth Commandment.

It was agreed to adjourn at 12 o'clock in order to allow the committee appointed for the purpose to draw up a list of standing committees.

Bishop Machray said he wished to give notice of the following motion to take the place of the resolution in regard to the expenses of delegates that had already been agreed to, but to which there seemed to be much opposition:

That for the expenses of the synod, including the necessary travelling expenses of members, there shall be an annual assessment of the dioceses proportioned to the number of licensed clergymen in each diocese, only exempting those which are entitled to send only one representative of each order.