

HIS LORDSHIP of Ontario also objects to the proposed representation of Dioceses in the general Synod according to the *Clerical* population. This he says is contrary to sound policy as acknowledged by Civil Legislation and to the practice of the Mother Church and that of the United States.

THE Bishop of Ontario was not content with merely finding fault with the proposed plan, he also suggested one which he considered would serve the purpose aimed at, namely, 'to unify the isolated Provinces in the Dominion and to prevent the possibility of their drifting asunder in the course of time, not only in manner of practice but in fundamental truth.' He suggested the formation of a Synod or High Court of Appellate jurisdiction, to consist of all the Bishops of the Dominion and of a number of Priests and Laymen elected, not by the Diocesan, but by the Provincial Synods; which special Synod should not meet at any fixed period (which he also considered contrary to ecclesiastical practice), but only on emergency; and which would virtually be a Supreme Court of Appellate jurisdiction, controlling the legislation of Provincial Synods so as to prevent conflicting Canons, and deviations from the Constitution of the Church of England; thereby securing that unity in faith and discipline which was the great object sought after.

THE month of May amongst our Roman Catholic brethren, in this country at least, is denominated as the month of Mary, and special services in her honor are held in many, if not all, Roman Catholic parishes. The same month is marked in England by the annual meetings of the great Societies connected with the Church which are doing their best to extend the knowledge, not of Mary, but of Mary's Son—yet Son of God; and our exchanges have been very full of reports of the proceedings of the several meetings. Amongst others we notice in the last number of the *Family Churchman*, the report of the forty-eighth annual meeting of the CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, which was held on the evening of the 19th ultimo in Exeter Hall, London, and presided over by the Lord Mayor of London. A large number of the clergy were present and very interesting addresses delivered. We notice that the report affirms indications of the wider recognition and increasing importance of the Sunday Schools, as well in England as in Canada and on the Continent, in India and the United States. It was estimated that there were now connected with Sunday Schools (of the Church of England presumably) 2,000,000 teachers and 17,700,000 scholars.

THE C. E. S. S. I. is evidently doing a good work in the way of publishing, as it reports a sale of publications during the year amounting to £11,149 7s 9d. The Institute's three magazines, the *Church S.S. Magazine*, the *Church Worker*, and the *Boys' and Girls' Companion*, had not only maintained their position but had increased in popularity and influence. The total number of the Associations in union with the institute was 368.

ONE feature of the work of the Institute is the TEACHERS' EXAMINATIONS, the result of which was reported as very encouraging. There had been an increase in the number of candidates of 201 during the year and in the local centres for examination of 16.

THE WHITE CROSS SOCIETY held its fifth annual meeting last month in Exeter Hall, and recorded its opinion that "men of known immorality should not be elected or appointed to

public positions.' The report seemed to foreshadow an amalgamation with the Church of England Parity Society. Beginnings of the work of the Society has been inaugurated in Denmark, Germany, Sweden and Switzerland.

UNIVERSITIES MISSION TO CENTRAL AFRICA.—This Society held its thirteenth anniversary also in Exeter Hall last month under the Presidency of the Bishop of Carlisle. The report showed satisfactory work done with an income of £21,000, far surpassing all previous years; the expenditure having been £18,443. Addresses were given by Sir C. Euan Smith, K.C.B., Archdeacon Maples of Nyassa, the Rev. F. Wallis, from Mkuzi, and Peter Limo, a native student of Magila, twenty years of age, grandson of Kimwari, Chief of Umba.

THE C. E. ZENANA MISSIONARY SOCIETY has now the honor of having as patroness the Duchess of Connaught. It held its 11th anniversary in Princess Hall, Piccadilly, which was as usual well attended. The report stated that 21 new laborers had been sent into the field, raising the staff in home connection to 125. The receipts had been £31,709, an increase of £5,639 over those of the previous year. The adoption of the report was moved by Col. R. Parry Nisbet, the British Resident in Cashmere, who furnished a striking proof that the line of Christian Administrators, Civil and Military, in India is being well maintained. He testified that the work of the Society had been most important in extending the Gospel, consolidating Christian agencies and in furthering the conversion of India. He spoke of Christian work in the Zemanas as a grand destiny for any woman, and pictured in glowing colors the relief to body and mind given to the benighted women of India by this Missionary Society, though the work was difficult and neither easy nor delicate. He appealed for more missionaries. The speech of the meeting, apparently, was that of Miss Hewlett, of Amritsar, who spoke with such glowing sympathy that many were moved to tears.

THE CHURCH ARMY.—The series of gatherings in connection with the Army was held in the third week of May in London. These commenced with a celebration in Westminster Abbey, in Henry VII. Chapel, Canon Prothero, Sub-Dean, being the celebrant, assisted by the Dean of Rochester and Canon Daniel Bainbridge.

The annual meeting took place in Princess Hall, Piccadilly, under the Presidency of the Lord Chancellor, who, speaking in regard to the poverty and misery which they sought to alleviate, said that 'there the Church army had struck a true note, because it had gathered up into one centre all the Christian organizations from which it could obtain assistance, and had not sought to establish a great social scheme with high sounding words; but had sought the co-operation of others. When he found that the Church Army strove, if it could, to procure the assistance of such organizations as were included in the sphere of its influence, when he found that they had *forty thousand* outdoor meetings and *fifty thousand* indoor meetings annually, with 7,000,000 attendances, 6,000 adult converts Confirmed, besides a large number awaiting Confirmation, 12,000 regular communicant members and probationers, many of whom had been reclaimed, 166 officer-Evangelists, and 44 Mission Nurses; when he found that there were *four hundred thousand* visits with Bible or prayer made *annually*, 11,000 Church service attendance with members, 2,300,000 religious half-penny papers sold *annually*, it seemed to him, as he had said, that the Church Army had struck the true note."

HOLINESS AS A NOTE OF THE CHURCH.—I.

There is a sense in which the Church can be said to be 'holy.' It is united to One who, as its divine Head, is holy. It is indwelt by the Holy Spirit of God. But common sense justly pleads that this 'note of the Church' is not fitly applied except when the Church is actually holy, or striving to be so.

God desires that His Church should be holy * * * We desire to point out some truths which seem helpful in the direction of realising this great ideal.

The first is that truth, for the expression of which the aged St. Paul wrote the Epistle to the Ephesians, the epistle in which the most heart-stirring description is found of the position and privilege of the Church of Christ. Read the epistle in the light of the time in which it was written, when the Church of Christ was still one definite Body, with one Head and many members in organic connection, steadfast in the Apostle's doctrine and fellowship, and in the breaking of the bread and in the prayers. There was no division and no rivalry. It was then that the meaning and beauty could be seen of the glorious ideal set forth by St. Paul. They were all one, and the world began to believe that Christ was the Son of God. A Holy Temple indwelt by a Holy Spirit, every stone in its place, each contributing to the strength, order, and beauty of the whole—such was the Church then: a living Body with its exalted Head. Let us not allegorise nor cast this epistle to the winds, nor treat it as a mere relic of the bright first century, nor stultify St. Paul's argument by referring his words about the Church only to a spiritual, invisible, or future one. But rather let us say, God helping us, The Church shall set herself to realise St. Paul's ideal.

It is not here alone that we find St. Paul's ideal Church to be the actual, visible, organized Church of the Apostolic fellowship. In 1 Cor. xii., in a passage strictly parallel to that in this epistle, he speaks of the One Lord, and the One Body, and the One Spirit, and the differences of gifts; and then, showing it to be the actual and visible Church, he adds, In One Spirit we were all baptized into one body, and all drank that one spirit; . . . and advancing in the exposition, he adds, after speaking of various members, strong and weak, and more or less honorable and useful, God hath set some in the Church, first apostles, then prophets, then teachers, and so of other offices—clearly showing that when he speaks of One Body in Christ, he is speaking not of the invisible or the future, but of the aggregate present Church, made up of its many members, united by baptism, and ministered to by lawful pastors sent by Christ. This is St. Paul's ideal Church, an ideal then in a fair degree realized, and which may be realized again.

We have here solid ground to stand on. We are not the whole Church; but beyond a doubt we are a part of it, of that Body of which St. Paul wrote here and elsewhere, and into which we are baptized. We are built into Holy Temple. We have the indwelling of the Holy Ghost.

We can take our stand on the truth that we are members of a visible body, united with a divine and living Head, and indwelt by a divine Spirit, that we make part of that 'habitation of God through the Spirit,' which the Apostle describes. This we are unless, which God forbid, for our sins or our schisms, we have been cut off from Christ, or that Christ and His Holy Spirit have ceased to be in contact with men on earth. What strength is here!

And from this proceeds our plea for holiness. Let us hear St. Paul in the epistle referred to: 'I beseech you therefore to walk worthy of the calling with which ye were called.' And he proceeds at once to pronounce on the character