

Church, which once had one Province, but which of late years had it subdivided into several. But whatever may be the action of the Church in other portions of the Church, we are so knit together in Northwest Canada, by long association, by community of feeling and interest, and especially by the source of help in England, by which our Dioceses have been built up, and are maintained, that I think any loss of our Provincial independence would at present, be unfortunate, and might be disastrous."

This expression of the views of the Metropolitan was a grateful relief to the anxiety of the friends of Federation, since it was in full accord with their ideas. A few hours later the Bishop of Huron, addressed a powerful appeal to the House of Delegates, in favor of closer union with Eastern Canada. On the next day the matter was formally brought before the Lower House by the resolution made by Rev. Mr. Pentreath, seconded by Mr. C. J. Brydges, and supported by speeches from Canon O'Meara of Port Hope, representing the Synod of Toronto, the Rev. T. W. Wilson, the Rev. O. Fortin, Dean Grisdale and Canon Matheson. In a full House of about seventy delegates, the resolution was carried with acclamation. The House of Bishops immediately concurred, and a Committee was appointed to meet that of the Provincial Synod of Canada, whose names I have already given. The following are the members of this Committee: Revs. Pentreath (Convener), Cowley, Wilson and Sargent, and Messrs. Brydges, Mathewson, Fisher, and Bedson. The resolution is in these words:—

"Whereas the Provincial Synod of Canada at its Session in September, 1886, did pass a resolution tending to a union of the various dioceses in the Dominion of Canada, and did appoint a Committee of two from each Diocese to consider the whole subject thereon."

And whereas at the same Session the following message from the House of Bishops was received and concurred in by the Lower House:

"Resolved, that the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land, the desire of the Church in this Province to establish closer relations with the Church in the Province of Rupert's Land, and their readiness to consider and adopt any measure which may promote the same."

And whereas, there is a growing feeling in the Province of Rupert's Land, that the time has come to draw closer together the scattered portions of the Church in Canada; therefore, Be it resolved, "That the Provincial Synod of Rupert's Land heartily reciprocates the desire of the Provincial Synod of Canada, to establish closer relations; and, while not committing itself to any scheme of union, resolves that a Committee be appointed, who shall meet immediately, and arrange to communicate with the Committee appointed by the Provincial Synod of Canada, and with the Bishop in British Columbia, so as to provide for a Conference this fall, if possible, for the purpose of discussing a basis of Union. The Metropolitan is requested to convoke a Special meeting of Synod, if by so doing the cause of Union can be promoted."

The two Provincial Synods have performed their duties promptly and well. It is now the duty of the two Committees to perform theirs with equal alacrity; a duty which we all know they will discharge with equal pleasure and speed.

As the principle of Federation is now established, these Committees will doubtless be grateful for expressions of opinion in the press. These will bring out the phases of thought prevailing in the Church, and will materially assist them in their deliberations. I propose with your permission to express the views of a number of the promoters of this great movement in a future letter.

Wm. Leggo.
Winnipeg, 13th August, 1887.

ELECTIONS TO THE EPISCOPATE.

SIR.—Your editorial references to this subject arising out of the selection of the new Bishop of Nova Scotia—have inspired an "Amen" I think from the vast body of sincere and non-partisan Churchmen of this Dominion. Why should the atmosphere of an election to the Episcopate in the Dominion of Canada, during the brief exercise of the suffrage on the part of Dioceses be so suggestive of that which St. Paul condemns "For ye are yet carnal—for whereas there, is among you jealousy and strife—are ye not carnal and walk as men." Unquestionably the evil is magnified by those who from without oppose themselves. They rejoice to record and to disseminate a reproach. Yet there must be a measure of fault at the core of our Church life, and there must be a flagrant disregard of wisdom in the ordinary administration of our affairs. The Apostolic precepts apply: "Let all things be done decently and in order," "Let all things be done unto edifying," "Walk in wisdom towards them that are without." If the principle of Diocesan elections be asserted it cannot be, at the expense of any practical dependence upon the guiding hand of God—at the cost of the criterion imposed by the Saviour Himself as to incorporation into His Spiritual Body, the Church: "By this shall men know that ye are my disciples, if ye have love one to another." We long for an Episcopal Election in Canada—unmarked by partizan bias and trickery—one manifestly throughout under the blessed gift proffered, "My peace I leave with you." With that friction which is inevitable under differing human judgments, and consequent upon individual life, the Church in her collective aspect has yet to learn that she has an internal administration as well as external mission, and that the former is exclusively the concern of the Body itself and its members. The world has no reasonable review of its purely self-adjusting, self-governing machinery. Hence the solemn conclave for the selection of a Chief Pastor of the Master's Vineyard may be likened to a Privy Council meeting of the King of Heaven. Its deliberation should be sacred, and naught promulgated but what meets with the sanction of the Body itself, and that which bears the assent of the King of Kings.

This matter is deserving of deep consideration on the part of individuals, dioceses and the great Council of the Ecclesiastical Province in quiet times—when such sober counsels and such reasonable restrictions may be enacted as will preserve the Church from undesirable reflections as compared with Rome or Dissent. Surely our learned clergy and our faithful and gifted laity are not in their generation less wise than others in their generation. Each diocese should move in this matter towards a constitutional amendment, ordering all proceedings to be with closed doors until the final declaration of the result. The Synod assembled for an election has the sacredness of a Court whose independence and decisions ought to be guarded from all premature discussions. The Diocese of Nova Scotia is to be congratulated upon the conclusion arrived at. A noble standard bearer has been chosen. If unhappily futile as to Bishop Perry, the reference to the Primate of all England and his Coadjutors is an admirable settlement, although conflicting with those extreme democratic notions of election, which as to the spirit evoked and the selections sometimes made, have not cast any special honour upon this Canadian Branch of the Catholic Church. The Diocese of Nova Scotia will at least be preserved from a narrow partizan, or that Ecclesiastical montrosity, the Bishop of a party.

Yours, OBSERVER.

SIR.—In the timely and interesting notes on Canadian Ecclesiastical history, published in your last issue, it is stated that "in 1788 an Academy was opened at Windsor. In 1789

King's College was founded." These, I believe, are the true dates; but the K.C. Calendar annually announces that the College was founded in 1788; and the Alumni have appointed a Committee to prepare a programme for the celebration of its centenary, next year, 1888. Now the Academy is certainly a distinct foundation from the College. The one was simply the act of individuals, the other came into existence by virtue of an Act of Parliament. If this Act which incorporated the College was passed in 1789, then that was the year of foundation, and the centennial year will be 1889. It is to be hoped that the University authorities will make a special point of investigating this question, and not lay themselves open to the charge of ignorance of their own collegiate history, by prematurely celebrating this important Centenary.

Yours truly,
Aug. 13th, 1887. GRADUATE, Univ. of Windsor.

SIR.—The unsatisfactory condition of the Church in Canada, particularly in this Diocese of Huron, demands a remedy adequate to effect a much desired change.

That the Church is not fulfilling her missionary character at home is too apparent to need proof; but the statistics of population and of the diocesan records will afford the necessary evidence. Of what use is it for our clergy to complain in the English Church papers of the deficiency of emigrants in the matter of Church teaching, when they themselves prove unable either to retain those baptized (and probably confirmed) in the Church, or to attract others to her.

One great cause of the lack of influence over the lay mind is the neglect of doctrinal preaching, or perhaps the neglect of the intellectual side of preaching. How many of the clergy make a practice of instructing their congregations on the different articles of the Christian Faith and the distinctive doctrines of the Catholic? What wonder is it that our people drift off to one or other of the numerous sects, which offer perhaps some attraction to the uninstructed and the indifferent?

Bishop MacLagan recognized the need of such teaching when he recommended his clergy to follow a systematic course of instruction in their sermons—making the Apostles' Creed the basis of their teaching,—in his letter, which might with advantage be quoted more fully, Bishop MacLagan says: "We need far more of this kind of teaching in our churches. It would be in the highest degree profitable for the congregations; it might even be beneficial to the clergy themselves. There is no reason why the more general kind of preaching should not also have a place; but no Sunday should pass without some very definite instruction in Christian doctrine, building up our people in the faith of Christ."

Let our clergy try such an experiment for retaining their hold on their people, and they may find earnest and interested congregations or if they object to following the example of one to whom they do not owe canonical obedience they may find an older authority for the practice in a canon of the Church of the 8th century, which ordered parish priests to instruct their people every Sunday in the articles of the Creed and the Lord's Prayer.

Your obedient servant,
R. H. ARCHER.
London, Ont., Aug. 13th, 1877.

A SUBSCRIBER in New Brunswick, renewing subscription, writes: "I am much pleased with the CHURCH GUARDIAN, and have used my influence to have it taken by all Churchmen; if that could be accomplished there would be a chance of still further improvement"

When any person is sick, notice shall be given thereof to the Minister of the Parish.—*Rubric in the Order for the Visitation of the Sick.*