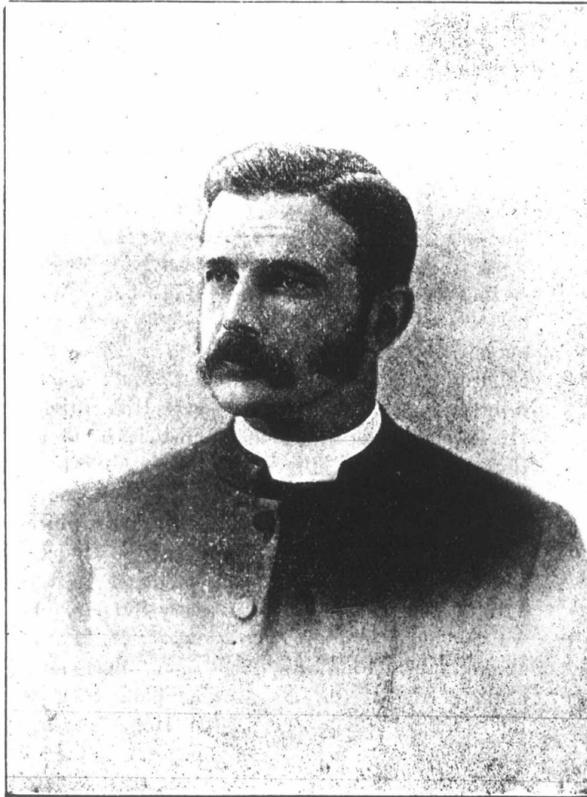


UNINTERESTING SYNODS

The approaching meeting of the Synod brings with it reflections upon those which have preceded it. On all hands, and for some years past, there has been a general admission that the interest taken in these annual Synod meetings has steadily decreased, and that they have largely ceased to attract the attention of the outlying and country churches of the diocese. So far as the city clergy and congregations are concerned, there has been an immense amount of energy expended upon them; discussions have been poured forth, and time occupied in the settlement of the financial divisions of the Toronto Rectory surplus. Let us hope that, at least for a while, the general members of Synod are to be spared any further inflictions from this much disputed subject. Synod meetings have been characterized largely by dry discussions of financial details, by the bemoaning of poverty of results, and by an almost anxious search for causes of complaining. As a correlative to all this there have been delivered dissertations of high moral value; but there is, as a rule, no outlining of distinctively corrective measures by which remedies can be applied, or by which a virile advance shall be attained. Is it not possible that the methods upon which the business of Synod is conducted may have had something to do with this want of individual interest? Or, are the churches and congregations educated to a full knowledge of the powers and scope of Synod, and to take an interest in its workings? As a rule, the proceedings are opened by the annual address of His Lordship the Bishop on the failures and omissions of the Clergy in sending in the statistics of their several parishes. How can Synod obtain information by which it shall be guided if the material is not presented for its consideration? May we not fairly say that some, at least, of the clergy are unintelligently indifferent to the absolute necessity for a full report of the work and condition of that part of the diocese which is under their individual charge? Similarly on the part of the laity there is a distinct want of conception of the fact that the *whole diocese* is an integral part of their own *congregational duty*; that their work and oversight should not be restricted solely to their own congregation, but should spread beyond it into the work of their other brother congregations in the diocese. How many of the vestry meetings compare the results of their own year's work with those of other congregations in similar circumstances? They should not forget that apathy in other congregations is a detriment to themselves, as well as to the vestry which has not been up to the mark, for the vital power of the whole Church is affected by the lapse of any one of its members. They should learn to look not only at their own work, but to watch carefully the work of others, so that they may send delegates to Synod instructed to endeavour to apply remedies in the interest of the Church at large, and to assist in promoting improvements. The business side of the maintenance of the Church is a service of God equally with the religious work, and the laity have this duty particularly placed in their hands at the meetings of Synod. Have they acted up to it? Some, however, say that under the present methods of conducting business in Synod there is no opportunity given for presenting and working out any new proposition which the past experience may suggest to be ad-

vantageous. Is there not some truth in this? The first days of Synod are occupied in the reading of the already printed, and generally lengthy, reports, on which discursive discussions result. If reports were given only as for information, and the propositions suggested by the committees concentrated into resolutions to which discussion should be confined, much time might be saved, and distinct decisions be arrived at. There ought, further, to be some method devised whereby "*new business*" could be introduced at an earlier stage of the proceedings. At present it is incapable of being brought on until about the third day, after all the reports have been considered. Many matters of highest importance are thus passed when barely a quorum of Synod has remained. Why not arrange some definite hours at which the "*consideration of reports*" could be suspended and "*new business*" taken up? The old and the new would thus be interleaved. We hear that a committee has been appointed to consider on the conduct of business during Synod.



JERVOIS A. NEWNHAM, D.D., BISHOP OF MOOSONEE.

We sincerely trust that it may report at an early date. There is no more important question for the furtherance of an onward movement of the Anglican Church in this diocese than how to make our Synod meetings interesting and valuable. We have said nothing about the devotional side. The soldiers of the Cross are gathered together each from his own little battlefield. What a grand opportunity for the interchange of advice, the comparing of methods, and the uplifting of heartfelt earnestness in the Master's work! What facility is given for this at the meeting of the Synod of Toronto?

THE BISHOP OF MOOSONEE.

BY REV. CANON SWEENEY, D.D., COMMISSARY.

It is always a pleasure, and never a task, to write a sketch of a life and work of one for whom you have a great regard, and for whose qualities, brought into active play in his laborious duties, you have nothing but admiration. Such is the

attitude of the writer towards his subject, whom for some 20 years and over he has known, and ranked among the truest friendships of life. The Right Rev. Jervois Arthur Newnham, D.D., second Bishop of Moosonee, was born near Bath, England, in 1852, the son of an English vicar, who little thought when he dedicated his infant to God in Holy Baptism, and pledged him to fight manfully under His banner, that part of that warfare would be fought out as a Bishop in the Church of God in the most northern and inhospitable diocese of the Church in Canada. As a lad he received his early education in the Bath Proprietary College, whose halls he left after seven years' training, winning a mathematical scholarship. This was supplemented by private tuition for three years, and then the young man, coming of age, came to Canada in 1873. Arriving in Montreal, he filled for a year a clerkship with the G.T.R.; but hearing and heeding the voice of Him who calls men into the sacred ministry from secular pursuits, he entered the Montreal Diocesan Theological College, then in its infancy, under the late Dr. Lobley. This was in October, 1874. With this divinity course, which lasted till April, 1878, was coupled the arts course in McGill University, in which he distinguished himself by winning another mathematical scholarship, various prizes, and honours in mental and moral philosophy. The degree of B.A. was won in 1878, and the Divinity Testamur in the same year, in which year also he was ordered deacon by the Bishop of Montreal and Metropolitan of Canada, the late Right Rev. Ashen Oxenden, D.D. From 1878 to 1880, when he was priested by the present Bishop of Montreal, and on to 1884, he worked as a missionary in the Ottawa district of the Montreal Diocese, with headquarters at Onslow. In 1882 he was appointed to the important curacy of Christ Church Cathedral, Montreal, then under the present Bishop of Huron. In 1886 the rectory of St. Matthias' Church, Cote St. Antoine, falling vacant by the removal of Dr. Norman to the Deanery of Quebec, Mr. Newnham was appointed third rector, which position he filled till 1890. In this year, having a desire to do the Church's more aggressive missionary work, he offered himself to the C.M.S., and, being accepted as their missionary, was sent from London to Moose Fort, in the Diocese of Moosonee.

He reached his destination after two months travel and a narrow escape from being wrecked in Hudson Strait (July 24) on Aug. 24, and at once began work under Bishop Horden. His experiences for the first few months can better be imagined than described. They make a most interesting narrative as given by himself recently in the public missionary meetings he attended. Returning to Montreal in 1892, he married in June of that year the eldest daughter of Canon Henderson, principal of the M. D. T. College, Montreal, and took her back with him, travelling 14 days, after leaving the last point touched by the C.P.R., in open canoe. His promotion came the following year; the first beloved Bishop of the diocese, who had laboured 40 years therein, and who had been failing gradually, entered into life Jan. 12, 1893, and Mr. Newnham was left to manage diocesan affairs as best he could. Nominated the successor of the faithful and heroic Horden, he went to Winnipeg, where, on Aug. 6, he received consecration at the hands of the Most Rev.