

knowledge, tone, and experience, you will be benefited, and we on their return shall be benefited by what they can bring home to us. This frank to and fro movement must thus be mutually beneficial. Canon Gore believes in the power of Biblical exposition rather than in the higher criticism, and so having given a beautiful and striking explanation on the Sermon on the Mount, he is now engaged in doing the same for the Acts of the Apostles. As showing how he looks on the sacred page with modern eyes, take these sentences on the present position of the laity in England: "The clergy are not the Church, then. Brethren, you read that record of the first life of the Church, and do we not sigh for the restoration amongst us of fuller corporate life in the Church. A great deal too much in our modern Christianity is left to the clergy. Unmistakably, the laity ought to have, according to the apostolic pattern, a far larger share in the life of the Church. Unmistakably, they ought to have that same share in the life of the Church which the first Christians had. Ah, let us pray for the restoration of these rights of the laity. Let us pray for it." The policy here shadowed forth is pretty sure to be realized before very long in the Old Land, the mother of nations and the mother of Churches. The new Archbishop has taken a tender farewell of his huge diocese, the Diocese of London. It is a surprise to many that the new Primate is capable of affection at all, but we, down in the west of England, have long known that beneath the brusque exterior there was a warm sympathetic nature. This comes out well in the following words: "I will say that I do not believe that on the face of the whole earth there is to be found a body of ministers of the Gospel that can surpass them in the steadfastness of their faith and in the earnestness of their devotion. We part; but I, for the rest of my days, shall still have in my soul the traces of the life that I have lived here amongst you; and I shall carry with me in the new work that I have to do the thought of all that wonderful kindness with which I have always been received amongst you here, and the thought of all that wonderful devotion that I have witnessed in your work. I shall carry with me the hope that I, too, in my turn, may in some degree be remembered by those whom I have had so much reason to thank, and in some degree regarded with affection, though I know full well that no affection is due from you to me such as is due from me to you. I pray that the Lord, who has knit our hearts together, will to the end make us feel the marvellous bond that unites all Christians, and whilst uniting all Christians, always unites still more closely those who have laboured together in His service." Those who are on the look out for an admirable book on preaching, and on the pastoral office generally, will welcome Ian MacLaren's new book, "The Care of Souls." It has been long since I have read anything so humorous, so profoundly serious, and so eminently practical. The Yale students who heard the lectures had a great treat, and saving the personal delivery there is the same treat for the quiet reader. Coming from a Presbyterian, these admissions on the advantage of a liturgy are as weighty as they are remarkable: This is the case for a liturgy such as the Prayer-Book of the Anglican Church: (a) That a liturgy, whose materials have been drawn from the classical ages of devotional literature, has a certain stateliness of thought and charm of style which satisfy the ear and cling to the memory. (b) That a liturgy, being instinct with the spirit of undivided Christendom, will lift its children out of sectarian and provincial ideas of religion, and bring them into the communion of the Church Catholic. (c) That a liturgy being framed for the use of the Body of Christ, not to express any individual mood or experience, will express the ordinary wants of all kinds and conditions of men. (d) That a liturgy makes the worshippers independent of the officiating clergyman, so that his faults do not hinder their devotions. (e) That a liturgy affording a common and uniform means of worship, serves to bind together all the members of a Church, both old and young, to one fellowship and loyalty. (f) That a liturgy is especially suitable for old people, because of its unchanging form of words; for people wearied by the week's toil, because their minds are not strained following a prayer through an unknown country; for young people, because their interest is sustained, and they have some part in the worship. (g) That a liturgy can be taught to children from early years in the Church, and unto their last days they will love and respond to the dear familiar words. Rider Haggard's Christmas Annual (p. 206) has for its hero a missionary deputation who is the means of inducing an English country rector to throw up his living and devote his life to preaching the Gospel to the Sons of Fire in South Africa. The whole story is on a very high level and the glorification of missionary work. Lovers of the late Phillips Brooks' sermons will be gratefully surprised to learn that a new volume is just issued under the title of "New Starts in Life." All the keen thought and intense, yet restrained feeling, which marked earlier

productions, are also characteristic of the new sermons. Suggestion and inspiration must come to the man who carefully reads them.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Synod Report Concluded.

The bishop announced that the following was the result of the elections.

Executive Committee.—Clergy, Dean Carmichael, Archdeacon Lindsay, Archdeacon Naylor, Archdeacon Mills, Canon Mussen, Archdeacon Evans, Rural Dean Longhurst, Canon Norton, Rural Dean Nye, Rev. G. Osborne Troop, Canon Dixon, Rural Dean Brown, Rural Dean Sanders, Rural Dean Robinson, Rural Dean Smith; laity, Mr. A. F. Gault, Dr. L. H. Davidson, Chancellor Bethune, Mr. W. H. Robinson, Mr. Walter Drake, Dr. Alexander Johnson, Mr. Geo. Hague, Dr. T. P. Butler, Mr. E. R. Smith, Mr. Edgar Judge, Major E. L. Bond, Hon. Wm. Owens, Mr. E. P. Hannaford, Mr. F. A. Dyer, Mr. W. W. L. Chapman.

Delegates to the Provincial Synod.—Clergy, Dean Carmichael, Archdeacon Lindsay, Canon Norton, Archdeacon Mills, Archdeacon Evans, Canon Davidson, Rev. G. O. Troop, Rural Dean Sanders, Canon Dixon, Canon Mussen, Archdeacon Naylor, Canon Evans, Revs. T. E. Cunningham, J. F. Renaud, Dr. Ker and E. I. Rexford; laity, Messrs. A. F. Gault, Chas. Garth, Chancellor Bethune, Dr. Davidson, Hon. W. Owens, Walter Drake, Justice Davidson, Edgar Judge, Dr. Alex. Johnson, Major Bond, Dr. Butler, G. F. C. Smith, F. Wolferstan Thomas, E. R. Smith, H. J. Mudge, Lieut.-Col. Hanson and Hon. Thomas Wood.

The eleven first named, both of clergy and laity, are the delegates, the others being the substitutes. For Archdeacon Naylor and Canon Evans an equal number of votes were cast, and as they are the eleventh on the list, it yet remains to be decided which of them shall become the delegate and which the substitute.

Diocesan Court.—Dean Carmichael, Archdeacon Lindsay, Rev. G. Osborne Troop, Archdeacon Mills, Archdeacon Naylor, Rev. Dr. Ker, Canon Mussen, Archdeacon Evans, Canon Dixon, Canon Anderson, Canon Norton, Canon Davidson, Canon Eilegood, Canon Rolnt, Rev. J. F. Renaud.

General Synod.—Clergy, Dean Carmichael, Archdeacon Lindsay, Archdeacon Mills, Archdeacon Evans, Canon Norton, Rev. G. O. Troop, Archdeacon Naylor, Canon Davidson; laity, Chancellor Bethune, Dr. Davidson, Hon. William Owens, A. F. Gault, Walter Drake, Chas. Garth, Dr. Alex. Johnson, Major Bond.

The Synod then adjourned.

In the evening a missionary meeting was held in the Synod Hall, when Prof. Carus-Wilson gave an address on "Uganda." The attendance was large.

A considerable time was taken up in the discussion of the amended scheme for a General Board of Missions of the Church of England in Canada.

Finally, after short addresses from Major E. L. Bond, Chancellor Bethune, and Dr. Alex. Johnson, the following motion of Dr. Davidson's was carried, the dean dissenting.

"That this Synod, having carefully considered the scheme adopted by the General Synod of Canada at its last meeting in Winnipeg, in September, 1896, for the formation of a Missionary Society for the Church of England in Canada, and a Board of Missions and Executive Committee, is of opinion that the provision of the said scheme, and in particular sections 7, 8, 10 and 13, are opposed to, and in contravention of, the basal principle upon which said General Synod was formed, and on adoption of which this diocese consented to enter said Synod, and, as presently adopted, said scheme cannot be, and is not, accepted by this diocese; that, further, this Synod is of opinion that further careful consideration of the question and composition of a General Mission Society and of a General Board of Missions is necessary, and that the whole matter should be referred back to the said General Synod for the removal of the provisions in said scheme, in contravention, as aforesaid, of the said basal principles, and for further consideration generally, and that in the meantime this Synod is unable to take action for representation on the Executive Committee in the said scheme mentioned, or to assent to the dissolution of the present existing Domestic and Foreign Missionary Society of the Church of England in this ecclesiastical province, or the interruption in any way of its work, and said Synod as an integral portion of the Provincial Synod of Canada, and of said Domestic and Foreign Missionary Society, respectively, insist on the continuation of said society and board and work.

until the Provincial Synod of Canada shall have taken action in the premises."

The discussion on the report on French work was then resumed. The report recommended that the teaching of French should form equally as important a part of the curriculum at the Diocesan College as the teaching of English, and that those of the students who intended to work in this diocese should be compelled to acquire French as well as English.

Canon Davidson objected to a thorough knowledge of French being made obligatory, on the ground that the bulk of the Anglican clergy were very rarely placed in circumstances which called for a knowledge of that language.

Dr. Alex. Johnson was of the opinion that to make a knowledge of French compulsory would be a step in the wrong direction. Such students as were desirous of devoting themselves specially to the French work might be offered by the committee on that work.

Rev. W. P. Chambers did not think it was part of the duty of the Church of England to proselytize, and he had never felt that there were needed very many more French-speaking missionaries than the diocese now contained. There ought to be some French-speaking clergy, no doubt, but it would never do to eliminate these branches of education of which Rural Dean Sanders seemed to think so little, and make French compulsory.

Ven. Archdeacon Evans contended that there was nothing in the basis of the Sabrevois work to warrant its being spoken of as a proselytizing institution. Beyond the question, there were great movements in embryo that could not but result in the alienation of large numbers of the French-speaking population from the Roman communion. It was coming as surely as to-morrow's sun would rise upon the earth, and the Church that was ready, the Church that could minister to the people in their own tongue, was the Church that was going to reap the richest harvest. He did not ask the clergy to be proselytizers, or to shake the tree of Romanism and disturb those who were satisfied with their faith, but while the fruit was flowing past, he asked them, without shaking the tree, to go in and pick it up.

After some further discussion, taken part in by the Revs. T. W. Garland, E. McManus, F. H. Clayton, C. P. Abbott, Thos. Everett, B. S. T. Marriott, Mr. Lariviere and Mr. W. A. Davis, the report was upon the amendment of Canon Davidson, ordered to be received and printed.

Canon Anderson presented the report of the Sabbath Observance Committee, after which Major E. L. Bond moved, seconded by Mr. Richard White, for the appointment of a committee to draw up an address of congratulation to her Majesty on the occasion of the diamond jubilee.

The bishop named the mover, seconder and Dean Carmichael as the committee.

Mr. E. L. Bond moved:

"That in view of the fact that the Dominion Government having decided to adopt the plebiscite for the purpose of ascertaining the will of the people of Canada on the question of totally prohibiting the manufacture, importation, or sale of intoxicating liquor within the Dominion, this Synod having repeatedly placed itself on record as deploring the evils resulting from the traffic in liquor, and believing that in the event of the proposed plebiscite resulting favourably, a law based thereon, and duly enforced, must greatly reduce the evils referred to, would urge the members of the Church in this diocese to give all possible support in favour of the plebiscite, and if the same is carried, in support of the due enforcement of the law."

This was seconded by Mr. Chas. Garth, and agreed to without discussion.

Rev. J. A. Elliott moved for the adoption of a memorial to the General Synod for the inauguration of an international scheme of Church Sunday school lessons.

The matter was referred to the Diocesan Sunday School Association.

Ven. Archdeacon Naylor submitted the report to the Committee of Church Provision in the lumber districts.

The report of the Committee of Works of Mercy, presented by Rev. E. McManus, in the absence of Canon Evans, was adopted, as was also the report of the Committee on Education, which was presented by the Rev. Principal Rexford.

Most of the morning was spent in discussing the report of the Committee on Education, presented yesterday afternoon by the Rev. Principal Rexford. Several of the clergy wished to have the report referred back to the committee for reconsideration and amendment, it being urged that the document contained certain statements reflecting upon the manner in which the clergy had neglected to avail themselves of the opportunity of visiting the public schools in their several parishes for the purpose of imparting religious instruction to the pupils.

In the absence of the convener of the committee, the Ven. Archdeacon Lindsay was asked to withdraw the report, but this he politely yet firmly