

port, viz: that each triennial period had shown a decided *increase* in both sections. For Domestic Missions the returns had been:—

1886	1889	1892
\$26,507.52	45,574.10	65,727.57

For Foreign Missions:—

1886	1889	1892
\$16,453.27	35,740.80	45,029.93

There is little doubt, we think that the credit for this large increase in the Receipts for both funds is due to the noble work done by THE WOMAN'S AUXILIARY.

A motion was made by the Bishop of Niagara to make the field of the Domestic and Foreign Society, co-extensive with the Dominion by including within it the Province of Rupert's Land and the independent dioceses on the Pacific coast; this was referred to the Provincial Synod and a Committee has been appointed to examine and report whether this is feasible or not.

THE MISSIONARY MEETING in connection with the Provincial Synod was held on Thursday evening in St. Georges' school room, which was well filled. The Lord Bishop of Montreal presided, and addresses were delivered by the Rev. Mr. Lariviere, of Quebec (on French work), the Lord Bishops of Nassau and Nova Scotia, the Bishop-Elect of Quebec and Archdeacon Carey, of Troy, N. Y. The several speakers commanded the entire attention of the large audience, and all were hopeful and earnest in tone. The meeting was undoubtedly one of the best—if not *the best*—ever held in Montreal.

ALGOMA.—A feature worthy of note in the late Provincial Synod meeting, was the appearance for the first time on the floor of the house of representatives from the Missionary Diocese of Algoma. This year that diocese became entitled under the Canon passed in 1889 to send two clerical and two lay delegates—and accordingly it was ably represented by the Rev. Rural Dean Lloyd and Judge Johnston of Sault St. Marie. The former carried through an amended Canon providing a better mode of electing the delegates from the diocese, and also increasing the representation to three of each order. The Rural Dean in closing his remarks on the amended Canon expressed in most appropriate terms the thanks of the diocese and his own appreciation of the kindness with which the new members of the House had been received; to which the Prolocutor, in the name of the Synod made a happy response.

THE DEPUTATION FROM THE SISTER CHURCH in the United States were formally received on Thursday, their Lordships of the Upper House, attending in robes. The deputation consisted of the Bishop of Ohio, (Dr. Leonard), the Bishop of Milwaukee, [Dr. Nicholson], the Rev. Dr. Elliott, of Washington and Archdeacon Carey, of Saratoga. It was a privilege, indeed, to listen to the addresses of these gifted sons of the American Church; and the eloquent words of sympathy and cheer spoken by one and all, but specially by the two noble representatives of the Episcopate of the Great Sister Church, were listened to with breathless attention. We wish

we could reproduce them in full for our readers. Dr. Nicholson was able to remain over Sunday and took part in the consecration of the Bishop of Quebec; and also preached in St. John's Church to an overflowing congregation, an earnest and powerful sermon. He is a most attractive speaker, either in pulpit or on the platform. He was accompanied in his visit to Montreal by Mrs. Nicholson and his son. Bishop Leonard unfortunately, was obliged to return to his diocese on Friday, to the regret of many who would gladly—after hearing his beautiful address—have seen more of him.

The deputation were guests of the Synod during their sojourn in the city.

## SUNDAY-SCHOOL.

There exists among some people an idea that Sunday-School was originally started, and is still *only* for the neglected and wandering children. It is thought that if children are taught at home there is no reason for sending them to Sunday-school. An object of Sunday-school is to hold the young to the Church—the leading of these younger sons and daughters of God to Him and to the higher parts of His worship and His blessings. Within the school their instruction and guidance is such that from infancy to manhood they take the path leading from Font to Communion rail. Home teaching cannot attain that object, be the instruction ever so admirable. Good men and good women should not stay away from church on the plea that they can pray and read their Bible and sing at home. The church service is to supplement their home teaching. So with children. The opinions of some may be overstepped when it is said that the Sunday-school is for *all* children of the church and parish. There need be little controversy, for home teaching is very rare. One parent perhaps out of a hundred endeavors to inform his or her children at home of God, duty and honor. God be thanked if any faithful father and mother teach their children at home. Jesus commanded that the young should be brought unto him, “and forbid them not,” says He, “for of such is the kingdom of God.”

Home instruction can only help meet, while the Sunday-school fulfills the demand of Jesus. How many fathers guide their sons by manly, true and Christian counsel? How many mothers ever talk to their children earnestly and loving of their souls, and lead them to pray? Home teaching is a phrase—nothing more.

If a child be taught at home, no matter how well or how poorly it must come under the Church's care. The Church cannot neglect them; she is faithless to her duty if she does. There is a personal and general element in life. Every man or woman is a being, yet a being to whom others lay a claim, which he or she cannot wholly deny or refuse. The same with a child. It is taught at home—that is its home life; but it is a member of the parish, which is a branch of God's kingdom—it must sustain that life to.

The Church was founded for all. The Sunday-schools are the steps for the young to walk up to it. Every church which is *living* has its school. It is the flower-bed from whence are to

come the blossoms. The Church has its growth through the Sunday-school. Any rector might go to each communicant and find that all at some time in some parish or in connection with some church has had Sunday-school instruction. Absolute home teaching is disobedience to the demand: “Bring thy son and thy daughter hither!” and forms a “faithless and perverse generation.”—*Parish Guide.*

## Christ's Testimony to the Old Testament.

We have spoken of Bishop Ellicott's “Charge,” since published in book form, “The testimony of Christ to the Old Testament.” It is worth any man's study. Our modern critics tell us Christ's testimony about this is worth little; as he came not solve historic problems. But these are not mere historic problems; they enter in the purpose for which Christ came and if he be mistaken about David being the author of Psalm cx, there is no telling where his mistakes may end.

A few words therefore from Bishop Ellicott's Charge will be read with interest:—

“When we pause for a moment to recall the plain fact that our blessed Lord either cites or refers to passages in the Old Testament Scriptures probably more than four hundred times—and when we further remember that in many of these He speaks of the Old Testament in a direct and definite manner, the question of St. Peter seems to rise to our lips, and we ask to whom can we go for guidance, save to him who has the words of eternal life, and who not only before his resurrection but after it, in his holy risen body, made the Old Testament and its relation to himself, the subject of his inspired teachings. When we call this to mind it does seem strange that we should have to pause and vindicate the rightfulness of such an appeal as that which we are now preparing to make. If those that labor and are heavy laden are invited by Christ to come to him, surely those who are in doubt and difficulty as to the nature of an integral portion of God's Holy Word, may come to him, nay, *must* come to him, if they are to hope to find rest for their souls.”

## CONTEMPORARY CHURCH OPINION.

### FAMILY CHURCHMAN, ENGLAND.

Uncertainty seems still to hang around the question whether, according to the terms of the oath taken by the new Roman Catholic archbishop, we “heretics” are, or are not, to be persecuted. The Bishop of Meath has transferred the question to his own “distressful country”; and it is rather with his lordship's letter to the *Times* than with any foreign document such as the oath, that we have to deal. The words themselves, “*Persequar et impugabo omnes hereticos*” seem sufficiently plain; and the Bishop of Meath opportunely contrasts them with the more Christian form of oath or obligation taken on themselves by bishops of the Anglican communion at their consecration. The consecrating prelate asks, “Are you ready, with all faithful diligence, to drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to do the same?” “The personal ‘persecution,’ or whatever you may choose to call it,” says the Bishop of Meath, “of ‘heretics, schismatics, and rebels against our lord the Pope,’ here becomes the impersonal attack on false doctrine as being at variance with the Word of God.” Perhaps no better illustration could be found of the essential difference between the two systems; and a consciousness of that fact is evidenced by the coyness which Roman correspondents display in saying frankly whether the persecuting clause stands in the oath, or, if it was omitted, why, and by whose authority?