

inator. I think if those who are without, could, as a more general rule, take knowledge of us as men who have been with Jesus, the very persons we should most wish to win would be attracted to us by our walk and conversation. But till, through the presence and power of the Holy Spirit, we have made some progress within, in the direction that I have indicated, external progress will, I fear, either not go at all, or if it does, will probably be neither to the glory of God, nor to the real advancement of His kingdom upon earth. Let us therefore think and speak less about numbers, but more about thoroughness of belief and spirituality of life.—*The Bishop of Argyle.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

PROVINCIAL SYNOD.—The following is a more detailed report of an interesting portion of the Synod's proceedings than we had space for last week.

Christian Union.—Dean Carmichael moved, "That the resolutions on Christian union, passed unanimously by this Synod, be forwarded to the moderator of the General Assembly, the president of the Methodist Conference, and the presiding officers of other Protestant bodies."

Mr. Hodgson wanted to have it addressed to all religious bodies as well as Protestants.

Rev. Dr. Carey said it was absurd to send such a resolution to the Church of Rome. Rome must reform herself before they would have anything to do with her. The only chance of having unity was amongst bodies who believed the great truths as they did.

Mr. Hodgson—Do you include Unitarians?

Rev. Dr. Carey—I do not; I refuse the name of Christian to any man who does not believe that Christ is very God. With other bodies there is hope of promoting Christian union, but there was no use in inviting the scorn of that proud Roman Church which God would yet humble.

Dean Carmichael said that there would be sure to be a courteous answer from the moderator of the General Assembly, or the head of any Protestant body. There was no hope that they could form an alliance with the Church of Rome, for the present constitution of that Church forbade overtures until Protestants bowed down their necks, and acknowledged what the Church of Rome considered the errors of Protestantism.

Rev. Mr. Crawford said that if, in the words of the resolution, they sent it to the presiding officer of the Catholic Church they would have to send it to the Pope of Rome, and it would be very ridiculous to imagine that the Protestant Church in Canada wanted his Holiness to come into communion with them, or vice versa.

Mr. Hodgson said he did not say he wanted to have the resolution sent to the Church of Rome.

Rev. Mr. Crawford—We all know that is what is intended.

Mr. Hodgson denied that he wished to open negotiations with Rome.

Rev. Mr. Murray, of Halifax, believed that although there was vast error in the Church of Rome he did not consider a union hopeless, otherwise the prayer of the Master, that we should be one, was in vain.

Rural Dean Moore believed that the Kirk of Scotland was the most willing to unite with the Church of England, and that Church should be placed first in their endeavours for union.

Rev. Canon Ellegoode, Senator Allan, and Rev. Mr. Davenport, strongly advocated Christian union.

The Prolocutor said that the subject was one which had engaged his attention for years. He brought it up in the Synod six years ago, and then his proposal was looked upon as practically an idiotic one. He did not hope for immediate union, but he wished to have it brought before Christendom. He would be prepared to make every concession which would not interfere with the truth of God. The creeds would have to be the doctrine of the united Church. There would have to be some rule for the historical continuity of the Church. These were the points on which there would be the greatest difficulty, and he thought

that some means could be devised to get over these. The want of united testimony as to Christ was doing great harm, and it was doing more harm in this age than any other. He believed the people of the Church of England were ready to make every concession that could be expected of them to promote Christian unity.

The words "Protestant bodies" in the motion, were then changed to "Christian bodies," and the Prolocutor put the resolution and declared it carried unanimously.

The entire Synod then joined in singing the doxology.

The Prolocutor called on Canon Norman to offer up the special form of prayer for "Unity."

Messages from the Upper House.—A message was received from the House of Bishops, as follows:—"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 are ready to consider any measure which would promote the same."

The message was cordially adopted.

Another message was received from the House of Bishops, announcing that the report on the celebration of the centennial of the Church was adopted with the exception of the date, which was changed from the last Sunday in July to the third Sunday in June. Adopted.

The Committee on the Year Book reported in favor of having one for the Church in Canada. Carried on a division.

A message was received from the Court of Bishops of the Church of England, asking that for the increase of the brotherly feeling existing between the Churches, the Metropolitan of Canada should send notice of all ordinations of bishops to the Archbishop of Canterbury. The message was assented to.

The Synod took recess.

Evening Session.—At the evening session the business of the Synod was concluded.

The House of Bishops not having concurred in the canon adopted by the Lower House, with reference to the sisterhoods and deaconesses, it was resolved that the matter should drop.

The following resolutions were adopted:—

"That this Synod desires earnestly to recognize the very important work of educating and training Indian youth, so zealously undertaken by Rev. E. F. Wilson, M.A., at the Shingwauk and Wawanosh homes at Sault Ste. Marie, in the missionary diocese of Algoma, and this Synod also desires to recommend the said institution to the generous sympathies of all our people."

"That in the opinion of this House, the time has fully arrived when the Church in this ecclesiastical province, should actively engage in foreign mission work, by means of missionaries sent forth from our own borders, and that it be an instruction to the Board of Managers of the Domestic and Foreign Missionary Society to take steps to send missionaries into the foreign field with as little delay as possible."

Church Schools.—Rev. O. P. Ford moved,

1. That this House would welcome legislation securing to the members of the Church of England throughout the Dominion, the privilege of having their own schools, on the principle of "local option," supported by their own school rates, and receiving due assistance from public funds when other schools are so assisted; under regulations that would secure a degree of efficiency in secular subjects at least equal to that of other public schools.

2. That the House of Bishops be requested to concur in the resolution, and that the Most Rev. the President, and the Rev. the Prolocutor, of this House, be requested to appoint a committee to ascertain the feeling of the Government of the different Provinces, obtain other information on the subject, suggest a scheme or course of action, and report at the next meeting of this Synod.

3. That copies of this resolution be sent by the secretaries to the Ministers of the different Provinces to whose departments the subject of education belongs.

Rev. Mr. Ford also added to his resolution a clause, providing that the ratepayers of all school sections might have the option of daily religious teachings in the schools, subject to a conscience clause. He spoke at length of the vast importance of religious teaching, and of the marvellous concession which the Ontario authorities appeared to think they were making when they allowed religious teaching after school hours. That was not the religious teaching that could be given effectually. There was here involved not a question of religious teaching only, but of the liberties of the people. Quoting from the writings of John Stuart Mill, he contended that the schools of Ontario were in reality conducted contrary to the principles of liberty.

Another clerical delegate contended that the great objection of the day was to the non-religious education which was being afforded. The Church of England had a right to demand the status at which they

were now aiming. At present if any distinctions were being made, they were in favour of the Church of Rome. He remarked that in a recent decision in the courts, it had been declared that the constitution of Canada was founded on religion among other things. He would ask if this were really the case, and if so should not religion be taught as received from the Church of England?

Rev. Dr. Carey observed that John Stuart Mill, who had been quoted, wrote the education question as a philosopher, and affirmed the right of freedom in education. He concurred with Rev. Mr. Ford and John Stuart Mill, and contended that the Church of England should make no mistake about insisting on religious education in the schools. There could be no such insuperable objections to religious instruction in the public schools. The Government of Ontario had conceded the principle as far as mere words went, but their action had ended in the mere reading of a selection from the Scriptures. They had given to the trustees the power of determining the school hours, and, as was now the case frequently, the school was dismissed to allow an order for religious instruction. In regard to his own parish he had conferred with the Presbyterian and Methodist ministers, and they had so much confidence in each other, that they had agreed together to appoint an hour for religious instruction in the schools. They had adopted no form, but each had agreed in his turn to give instruction for a month. He advised the Church of England to continue to contend for religious instruction, assured that by the force of their religious will they would compel the concurrence of governments, no matter how partizan. It was their duty to insist upon the teaching of religion to the people. It had been with shame that he had read the report of Mr. Mundella, the British Minister of education, in regard to the Jewish element in that country. As a rule, they were a poor people; but they had contended for and had secured the daily reading of their scriptures in their schools. Their youth were made fully acquainted with their religion, nevertheless, from a secular point of view, their education was most efficient.

Rev. Mr. Allen, said he believed he voiced the sentiment of this Synod, when he said that he regretted the introduction of this subject, the discussion of which would lead to no practical results, to the neglect of smaller matters which would lead to practical issues. The present was not the time to deal with this matter. It were better to wait for those mighty movements which were going on in the Christian world, until it were possible for Protestantism to take some decisive action. The Church of England had received the representatives of the Methodist Church at Toronto. It could not go back on that record, and he would not say whether that action were wise or otherwise. The catechism of the Church of England was simple. The Church had been wise in making it so and confining it to essentials only, it being a grave responsibility to go farther with children. It would be well to wait until there were a larger union of the Protestant world. There was a powerful wave passing in the direction of unity, and it would be well, under the circumstances, for the Synod to pause before going further.

Hon. G. W. Allan, of Toronto, sympathized with Rev. Mr. Ford, but he thought his motion was leading the Synod away from what was practical, and until the matter was taken up much more forcibly by both the Methodist and Presbyterian Churches, let the Church of England persistently press on the Governments and Legislatures the fact that they wanted God's word read in the schools, and they would be sure to obtain their desire. He feared that Mr. Ford's motion would weaken the efforts, and materially diminish the effects of the pressure that had already been brought to bear. The clergy could now obtain permission to give religious instruction, provided they asked for it. They could do much provided they manifested more interest; but, unfortunately, they too often stood aloof. They ought to have greater faith in the power of God's Word, which, if they had they would find no difficulty in teaching the youth.

Mr. Walkem deprecated the idea of so important a resolution being voted down, or no consequent amendment being made to it, and invited Mr. Allen to prepare a motion.

Rev. Canon Brigstocke agreed that some resolution should be presented to prevent the absolute negation of the present motion. He felt strongly on the subject of religious education, for education with religion eliminated from it, was a curse instead of a blessing. In this life we were striving for both worlds, and why should we not prepare for both? With many children, even of church members, all the religious teaching they had was the half hour spent weekly in the Sunday school, and the church was bound in duty to do more than it already did. The Roman Catholics of his own city had, he might say, made a noble stand for the cause of religious education, though he must admit that they had made mistakes, and he did not agree with all that they had done. It would, indeed,