

members of such Synod, or affect the welfare of the whole Canadian Church, or endanger its harmony and unity.

(f) Regulations affecting the transfer of Clergy from one Diocese to another.

(g) Education and training of candidates for Holy Orders.

(h) The adjustment, with the consent of the Dioceses, of the relations between Dioceses in respect to Clergy Superannuation and Widows and Orphans' Funds.

(i) The general missionary and educational work of the Church.

(j) All agencies employed in the carrying on of the general work of the Church.

(k) Generally the power to deal with all matters affecting in any way the general interest and well-being of the Canadian Church.

IV.—We further declare that nothing in the foregoing Declaration, or in the Constitution of the General Synod to be framed thereunder, shall affect any Canons or enactments of any Provincial or Diocesan Synod in force at the time of the ratification of the said Constitution by the General Synod.

THE BISHOP OF ALGOMA ON CONFIRMATION.

Closely connected with the Sunday School, even as the fruit bearing tree is connected with the planted root, stands that important turning point in the religious life known to the Church as "Confirmation." Now, that Confirmation is the complement of Baptism, investing the recipient *de facto*, on condition of faith and repentance, with all the blessings guaranteed in baptism *de jure*; that it is also the ratification of a solemn covenant, in which God the Father condescends to meet the doubts and fears of His child half-way, and pledges Himself to the bestowal of the strength needed for the fulfilment of the vow entered into; that it is, further, though not sacramentally (the formularies and standards of the Church to which we have all solemnly sworn our assent forbid our so regarding it), a means of grace in which the devout soul receives the earnest, the first early instalment, so to speak, of the sevenfold gifts of the Holy Spirit—this threefold aspect of the rite is, or at least ought to be, clearly understood by every well instructed parish clergyman. I fear, however that I can discover, here and there, traces of a tendency to lower it from this high ideal, and reduce it practically to the dimensions of a decent ecclesiastical observance, furnishing the only available foot-rule by which to measure the Church's growth year by year, and, therefore, to be repeated annually, as a matter of course, with the Bishop's periodic visitations—demanding, necessarily, a certain knowledge of the Catechism, but terminating, practically in the first, which is too often the last, communion as the sole end and purpose of its administration. The presentation of a large class is something to labor for, and strive for, and great energy is expended to secure it. It looks well, sounds well, reads well when reported in the Church papers. The mission or parish must be prospering that presents so many of both sexes for the laying on of hands. And doubtless it does *numerically*. But, if that be our standard, then, with reverence be it said, the Saviour's own ministry was a humiliating failure. No; the first belongs to moral and spiritual results, above all others. It is these the Confirmation service everywhere emphasizes. It is to this rule it reduces the whole question of fitness. Every line of it from its beginning to its blessing is pervaded by a

strong insistence on inward heart-preparation, evidenced by a solemn purpose of self-consecration to Christ, and the early blossom of an honest effort to serve and please Him in the daily life. Let a clergyman ignore this prime element or even subordinate it to any other, and he virtually converts the rite into a solemn farce, an empty, unmeaning mockery. Where this element, the essence of the whole, is absent; where the life is careless, and the tongue knows no restraint, and the temper is uncontrolled, and the manner, even in God's house, light and frivolous, and the daily round is wholly unfamiliar with even the decent observance of the form of prayer, or the perusal of God's Word, and beyond attendance at the class there is not a solitary symptom of interest in spiritual things, there a clergyman betrays his trust, and does an injury absolutely irreparable, unless he firmly, though, kindly, rejects the candidate. Refusal may doubtless diminish the number of his class and sorely disappoint, if not offend, both parents and friends; but his firmness, accompanied, of course, by kindly explanation of its cause, will effectually guard the avenues of approach to the full membership of the Church, and while reducing her numerical strength, will increase his moral force, and screen her from the reproach which premature Confirmation too often brings on the body of Christ.—*Charge 1892.*

GOING TO CHURCH.

We hear much in this day about the masses not attending church, but it seems to us that before we settle *why* the masses do not go to Church, we must first settle *why* they should go. This to our mind is the most vital question of the age, and until we can settle the *why* they should go, it is no use to ask the other.

If you will listen to the reasons given by those who do go to Church you will not be surprised that so many stay away.

Without giving the reasons as given by others, let us see what a man should go to Church for; and in few words, a man goes to Church to meet God; and not to hear good music, good preaching or grand service.

If the man is a communicant he goes that he may receive those elements that shall become the strength and refreshment of his soul. The man who goes for this purpose will never be hindered because he does not happen to like the parson. The man who is hungry in his soul and goes to Church to have it fed will not find much fault with him who serves the food. The man who goes to Church for the purpose of meeting and worshipping God will never refuse to pay his fare. It is said that a conductor on a passenger train, who was also an active churchman, had an awkward experience one day not long since, in Church. In passing the plate he came to a man who did not contribute. After urging a contribution, he reached up in a fit of absentmindedness for the bell cord, and said, I will put you off this train if you do not pay your fare. While that conductor may have been greatly embarrassed when he was recalled to himself by the laugh in the congregation, that story certainly has a moral, worth our attention.

There are a great many people in our Church beating their way on the gospel train. The state makes them pay their taxes, the lodges make them pay their dues, but there being no way by which we can compel them to support the Church they refuse to do it. And to add to this, their refusal, they show how mean they are by enjoying the services of the Church for which their brethren have to pay.

We do not see how any man or woman can enjoy the services of the Church Sunday after Sunday and never give anything towards its

support. Will you think of this matter?—*Spokane Churchman.*

HOW TO MAKE THE CHURCH GROW.

Work, not boastful talk. The Brotherhood of St. Andrew has got at the heart of the matter. This organization is the splendid success of this generation for our Church. Why? Because it started with distinct and definite aims, and put them into direct practice. Its two simple rules, the Rule of Prayer for the spread of Christ's kingdom, and the Rule of Service for bringing those without into the kingdom, are both fundamental and all-embracing in the one point of Church growth. The spring and lever lie in prayer, and prayer spurs to definite personal work in bringing others into "that way." The two go together, and even a sense of honor compels a man to put in his hand toward accomplishing that for which he prays. And the Brotherhood idea put in practice, not only enlarges the Church, but keeps brightly burning the fire of devotion in the individual, and creates the best type of any faith and spiritual life. Now if this is good for the Brotherhood of St. Andrew, why it is not good for every communicant in the Church? Suppose that every man and woman should daily make an earnest prayer for the spread of Christ's kingdom, a prayer with faith that feels sure of an answer, and honors the prayer by a direct endeavour to bring some one to a knowledge of Christ, the results, under God, in a year would drive cold statistics out of doors. Aside from the prosperous or withered, imagine the heaven of peace that would exist in the Church if all hearts were inspired with this single-minded and clearly defined purpose. There would be no room nor disposition for quarrels and dissensions, for all this implies self-effacement and entire consecration to the service of our blessed Lord and His Church.—*St. Louis Church News.*

DISHONESTY AT CHURCH FAIRS.

To charge from fifty cents to one dollar for a *botanique* which represented only the cost of picking the flowers out of the fields, is robbery pure and simple, writes Edward W. Bok in "At Home With the Editor," in the September *Ladies' Home Journal*. On two different occasions that I distinctly remember where I was asked fifty cents for not five cents actual worth of flowers, I was laughingly told by the young lady to whom I tendered a bank-note, that "We never give change at this fair, and gentlemen, like yourself, won't insist upon it, we know." It was not enough that I was overcharged, but I must be twice robbed, and this, in each instance, in a church and in the name of charity! Is it any wonder, I ask, that it is so difficult to induce men to attend bazaars and fairs? They know what is in store for them if they attend. They know that the innocent "25 cents admission" represents an exit costing all the way from \$10 to \$25, in proportion to their good nature. I am calling this practice by its proper name, because I think it is time that the great and noble works done for honest charity in this country should not be asked to suffer, as many of them are undoubtedly suffering to-day, from this and other forms of abuse practiced in the name of charity. And I do not believe that the managers of charitable fairs really have an accurate realization of the rapidly-growing aversion on the part of men for these events. If they had this knowledge I think they would apply the remedy without delay.