

and faithfully, I venture to say that the next generation would be more fully instructed in Christian doctrine and duty than the present one; and instead of having men and women unstable in the faith and "tossed about with every wind of doctrine," as alas! too many are, we should have them, "sound in the faith," and "holding the mystery of that faith in a pure conscience."

4. And in conclusion, I would most earnestly press upon you the absolute necessity of urging all those who come to the Sunday School to come also to Church to join in the worship of God. If our teaching does not lead the children to join the congregation in their public worship, then, I fear, that it has accomplished but little. The end and object we aim at is to teach the Christian faith and duty; and one great point of duty, involving also the principle of faith, is to worship God, and "to thank Him for all the blessings of this life, but above all for His inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory." It should be earnestly striven for by us, to impress this upon the young, and to encourage them and lead them to practice it. I consider that it is a positive injury to children to allow them to grow up with the idea that their religious duties are discharged on the Lord's Day by attending Sunday School only; and, unfortunately, this idea is widely spread and acted upon. But it is of far greater importance than any other thing can be for children to attend Divine service on Sunday morning. I would, therefore, suggest that the children should be invited and encouraged to meet on Sunday morning, and be conducted to church for the one purpose of performing an act of worship, and joining with the congregation in offering up their praise and thanksgiving to the Lord their Maker. They would quickly learn to use their Prayer Book with intelligence; and if they were accompanied by some of their teachers would behave with reverence. "Train up a child in the way he should go, and when he is old he will not depart from it."

THE ALGOMA ACCOUNTS.

THE organ of the Treasurer of Algoma contains the following from him:

"Letters have lately appeared asking for a financial statement of the affairs of the Diocese of Algoma. In reply to these gentlemen (sic) we would say that the Treasurer of the Diocese finds it impossible to make a full financial statement in the middle of a fiscal year. The request is an unreasonable one. The year ends on June 30. A full statement will be prepared in plenty of time, and will appear shortly after the closing of the books. It is hoped that nothing more will be said in the meantime. The Diocese of Algoma is like a banking institution; two or three people can start a run. Even an apparent lack of confidence does a great deal of harm, and results in the withdrawal of support. Those who are anxious for the financial statement must exercise a little patience. It will be forthcoming at the regular time."

The above statement is jesuitical and unbusiness like. The demand is for a statement of the affairs of Algoma up to the end of the last fiscal year, that is, up to the 30th June 1888. For the Treasurer to say that this month of December, 1888, is "the middle of the fiscal year" for which a statement is demanded, is worse than evasive, it is deceptive, for the fact is that the middle of the fiscal year for which a statement is demanded was December, one

whole year ago! The diocese of Algoma is not like a Bank, for banks issue annual statements, and any Manager who bluffed enquiries like the Treasurer of Algoma is doing, would soon bring the bank and himself to disgrace and ruin. It is true that, "lack of confidence does a great deal of harm and results in the withdrawal of support." How grievous then is the wrong done to Algoma by Mr. A. H. Campbell, who by refusing to account for his trust justifies the lack of confidence felt in him!

The regular time for his statement is now nearly six months overdue, indeed we believe that no statement from the Treasurer of Algoma has been made public for the last two years. Let this reasonable demand be met, and bluffing be stopped. Then, if the accounts are found to be in order, confidence will be restored in the Treasurer of Algoma, and "nothing more will be said," if he, in the future, meets the reasonable call for prompt annual statements. In his Essays, Sir George Lewis says: "integrity and public spirit will fail to command confidence, if the course adopted is intricate and inexplicable," (see page 258.) We ask the Bishop and the Treasurer of Algoma to study these words of one of the wisest of statesmen.

AIMS AND OBJECTS OF THE CANADIAN CHURCH UNION, WITH SPECIAL REFERENCE TO THE UNITING OF THE CHURCH THROUGHOUT THE WHOLE OF BRITISH NORTH AMERICA.

BY MR. CHARLES JENKINS, PETROLIA.

In one of those passages of sphere music with which the Prayer Book of the Church of England abounds, the Church is referred to as "the mystical body of thy Son, which is the blessed company of all faithful people." On every occasion of regular Divine service the Church of England provides that its worshippers declare their belief in The Holy Catholic Church. The idea of the universal Church life in Christ, applicable to all ages and conditions of humanity, is thus clearly and continuously held up by the Church of England, and, therefore, so long as the essentials of acknowledgment of one Lord, holding of one faith, and participation in one Baptism are observed, the individual membership in the Universal Church is not affected by time or place. But this mystical Body of Christ, this Holy Catholic Church, in its work in the world of holding up Christ to mankind as Saviour and Redeemer, had, by human necessity, to take visible and local organization, and it is with this visible Church that we have to do, the Great Head of the Church alone knowing fully who the members of His mystical Body are. After the dissolution of the Roman Empire the Churches in the countries composing Christendom being recognized by the civil authorities, became what is called National Churches, and the entire administration was under the supervision of the nation as such; each local Church, therefore, had its own history and development. The Church in England becoming the Church of England, had its own distinct local colouring and individuality. The effects of the supreme authority in the Western Church becoming more and more centered in Rome; however invaluable, at one period of European history, such a system might have been, were of such a nature and produced such results, that the great movement known as the Reformation took place, and by the part the Church of England took in it, she distinctly asserted that no external system could be put in the place of the mind and conscience of a man, and her leaders attempted to harmonize individual freedom and Church order together in the Reformed system they established. The discovery of America brought about that state of matters that led to the development of England as the great colonizer of the world, and, according to her ancient method, she attempted to establish and provide for the support of her own Church system in the countries that came under her control. The system was begun in Canada, but changes in the government of the country, and the principle of religious equality, so far as the State was

concerned, being admitted, left the Church in Canada dependent upon its own resources and the support of its members. To secure this, Diocesan Synods, which are composed of Bishop, clergy and lay representatives, were introduced into the working of the Church system; as these Synods are trustees for nearly all Church endowments and bequests, and must be able to deal with all temporalities in a way that the Civil Law can recognize; they have been incorporated as Synods under charter from the civil power. The effect of this in a sparsely peopled country like Canada, and where the Church has no direct connection with the Church of England in administration, except through the Prayer Book, has been to elevate the diocese into the position of the Church, and make the large movement and life the Church requires in a country nearly impossible.

A Diocesan Synod, by its nature, is liable to subdivision. Its area of jurisdiction depends upon what the Bishop can administer, and as population increases, creation of new dioceses is necessary. These Synods are so much taken up with their own immediate requirements and local work, that they never can consider, nor does their composition and training lead them to consider the large questions of Church efficiency, extension, administration and regulation in the country. The Provincial Synod, composed of all the dioceses in Nova Scotia, New Brunswick, Ontario and Quebec, was established in 1861. After the experience of a life of a quarter of a century, it passed a resolution at its last meeting in 1886, appointing a committee to consider the advisability of procuring its incorporation, the whole subject of its relative position to the various dioceses composing it, and if requisite, to recommend such legislation to extend its powers that it may be enabled to legislate for the Canadian Church as a whole, and bring about a uniform method of procedure in all matters pertaining to Church government, a uniformity of canons, and discipline of clergy and laity, and further, to consider and advise what legislation may be necessary in the several dioceses to bring about the beneficial result of an entire and united Church in the Dominion of Canada.

In the Upper House a resolution was introduced which the Synod passed, to the effect that a desire existed in this province to establish closer relations with the province of Rupert's Land, and their readiness to consider any measure which may promote the same.

I would call your attention to the extreme importance of these resolutions. The Provincial Synod is composed of representatives of the entire Church in the districts named. Its members are elected by the Diocesan Synods, and without public agitation, or any so-called party action, both Houses of that Synod, composed of Bishops, clergy and lay representatives, put thereby on record their conviction that the present system of Canadian Church administration is defective, and that the time had come for consideration of measures to reform that state of matters. In so doing they were only carrying out one of the objects set forth in their Declaration of 1861, viz:—To promote the further consideration and united action of the whole of the dioceses of British North America.

The Provincial Synod of 1886 having passed these resolutions and appointed its committee, adjourned for three years.

One of the drawbacks of the present Provincial Synod system at once showed itself. A reference to a Provincial Synod committee of a thoroughly general representative character has this difficulty, that the various members of the committee are so far apart that the kind of inter-communication required for a subject of this magnitude is virtually impossible, and any discussion of the subject in Provincial Synod to give it full value must have an intelligent movement of the whole mind of the Church accompanying it. It became evident that some kind of organization was required to work specially in furtherance of the movement, and in the City of London a few earnest-minded sons of the Church organized "The Canadian Church Union." Special societies to achieve special ends within the Church have been called into existence from time immemorial as circumstances required, and as there are special temperance, purity, mission, and other societies or guilds, in full working order—to-day, under the authority of the Church's spiritual ruler, so a society for Church Union in Canada was exactly in the path of Church custom. The moral authority for organization was derived from Provincial Synod action, and it would not have existed without that action. Voluntary service for the cause of the Church is one necessity of its earthly position, and the call to this work was none the less legitimate, that it proceeded from internal consciousness of Church necessity instead of external official appointment.

The Canadian Church Union has no connection with any other society. Its qualification for membership is being in full communion with the Church, and its aims and objects are as stated in its constitution.

The better union of the Canadian Church called it into existence, but in considering the declaration of