HOLMFIELD.—On Sunday, July 12th, the properly coming within the jurisdiction of the Bishop held a Confirmation in the morning general Synod. here, when eight were confirmed, and in the afternoon at Holy Trinity Church, Killarney, when eleven were confirmed.

DIOCESE OF SASKATCHEWAN AND CALGARY.

The Synod of the Diocese of Saskatchewan met at Prince Albert on August 6th.

An ordination was held in St. Alban's Church.

Prince Albert, on Sunday, August 2nd.
The Rev. J. F. Pritchard, till recently Incumbent of St. Augustine's Lethbridge, and Rural Dean of Macleod has been transferred to

the Diocese of Montana, U.S.A.

A Rector is wanted for St. Augustine's Parish, Lethbridge, Diocese of Calgary, Stipend for the first year, from the congregation \$1,200. Afterwards, a Rectory will be provided or the stipend will be increased. Lethbridge is the head quarters of the Galt Coal Company. It is an important place, and is likely to grow rapidly. The Bishop will be glad to receive applications for the position.

During the Bishop's visit to the Diocese of Missions of the Province of Canada, he delivered 59 sermons and addresses. The Bishop was the recipient of much hospitable kindness from many good friends among whom the Rector of Holy Trinity, and the Rector of St. Clement's,

Toronto, were specially prominent.

According to the Sower in the West the Bishop, during his late visit to the Dioceses of Huron and Ioronto, obtained from them and from Ontario and Niagara, a total sum of \$486. 86 and subsequent remittances were made by friends in Toronto Diocese for the most part, amounting to \$400 more.

The Bishop held Confirmations at various points in the Diocese of Saskatchewan, between Whit-Monday and the 7th June inclusive, in which he confirmed sixty one persons and received four persons into the Church. His visitation involved a drive of nearly 600 miles.

At the last meeting of the Synod of the Diocese of Saskatchewan, the following resolution was adopted: 'That our fellow Churchmen in Eastern Canada be earnestly requested to cooperate with the Church Missionary Society in the Indian work in this Diocese, and that the work in the Nepowein Mission and that on Thunder Child's Reserve, be specially commended to their sympathy and support.

OPEN LETTER,

To the Very Rev. Dean Carmichael, Chairman Consolidation Committee of the Synod of Montreal.

My DEAR SIR,—I am impelled to take the liberty of addressing you in this way on account of the stage that the consideration of the Winnipeg Conference resolution on Consolidation of the Church in Canada has arrived at. Your Synod meets again in January, and the Committee of which you are Chairman will at that meeting present a report that will affect the whole movement. That report will necessarily be governed by the resolutions passed by your Synod on the result of the Winnipeg Conference, and I wish to attempt to harmonize ideas on the matter, and I adopt this method of open letter to you, because it is evident that the chief point on which difference is showing itself requires some public discussion. Now 1st. The Winnipeg Conference and the Synod of Montreal agree that there be a general Syncd of the Church in the Dominion of Canada. 2nd. They agree that the Dioceses be therein directly represented.

The Winnipeg Conference resolutions go further, however, than simply affirming the desirability of a general Synod. They also The Bishops, clerical and lay representatives specify the objects that may be suggested as from the Dioceses, would meet in Provincial disciples, for their knowledge.—Fuller.

The Synod of Montreal agrees with the Conference as far as it goes in this, because the Synod it wants to create would have direct jkrisdiction in everything.

The Conference report, however, also says that in any scheme of union it is necessary to retain Provincial organization under a general Synod. This is the point of difference between the Conference and Montreal Synod. Let us examine it.

I presume we all recognize the principle that the corporate institutions of the Church exist mainly for the purpose of assisting, or sustaining if you will, the personal agencies of the Church in the work of the redemption of mankind. The work of coming in contact with humanity has to be done by persons influencing persons, and all our institutions are chiefly valuable as they conduce to efficiency in this.

Church support in old Canada has been mainly administered through the various Diocesan Synods, and therefore the Diocesan Synod in old Canada has a prominence not usual in the Anglican Communion. The Province of Canada dispenses no moneys. Algoma has its Toronto, on the invitation of the Board of pledge of support, but the Dioceses pay it. The Domestic and Foreign Missionary Society is managed separately from the Synod proper, and the actual experience of those engaged in this particular work makes them very desirous of consolidation for administrative efficiency, but the Province of Canada has little to do with current work and support,

> The case in the Province of Rupert's Land is very different. The Diocese of Rupert's Land has developed into the Province of Rupert's Land, and the necessary financial support that it has secured for that region, chiefly in Eugland, is on the basis of the Provincial organization and oversight. Having thus made their arrangements, our brethren in the west say that it is inexpedient to change them, unless the Church in Canada is prepared to assume the entire responsibility of the pioneer Church work in that vast region.

> Now, while the proposed general Synod would be an addition to our legislative bodies, it is manifest there can no possible addition be made to legislative power. The power that is supposed to exist now cannot be added to. In its capacity as an appellate tribunal, the general Synod would come in contact with all local questions that might widen sufficiently to affect the general interest, but the definition of functions proposed simply divides up work, and adds nothing to what otherwise ought to be done.

> There is a class of questions and interests too local to be administered by a general Synod, and yet beyond the Diocesan range. We must not forget in considering legislation, whatever be the size of our dioceses in Canada, that the real bounds of a Diocese should be determined by the Bishop's power to oversee the work thoroughly that is done within its area,

> As population increases, therefore, new diocese will be created, and it is not necessary to call the Church representatives together from Halifax to Vancouver to set off say a new diocese in Ontario. Matters affecting temporalities in our civic government system are determined by local law, and therefore all questions relating to such can be attended to by such bodies as the proposed Provincial Synods would be. Other departments of action for these Synods could be specified, but it is unnecessary, the test being: Is the matter of local or general interest? The times and frequency of the meetings of these Synods has yet to be discussed, but the practical effect of the whole working would be simply thus:

The Bishop and his Diocesan Synod would

Synod for consideration of questions affecting the Church only in such district as required.

The Bishops, clerical and lay representatives from the Dioceses, would meet in general Synod for the general interest and government of the whole body, as frequently as might be determined.

Therefore no additional logislation is created by the proposed scheme. Ground will be certainly taken up that should be, but cannot be taken up now. The two kinds of Synods, general and Provincial, simply mean division of functions suitable to our givenmeteress the functions suitable to our circumstances, the

general Synod ultimately governing.

The reation of a general Synod, therefore, with the retention of the Provincial system for local work, I conceive to be absolutely necessary to our position. Were the principle accepted, no difficulty would be experienced in framing the Constitutions, and harmonizing the adminstration of these bodies. In the future new Provinces will be created and these may and undoubtedly will have to act for their Dioceses as Rupert's Land does now, and as the Dioceses of old Canada themselves have acted and still act for their own missions until the time arrives when they can stand alone. When this aspect of matters is considered and the changing character of the Diocesan area is remembered, it will be felt that in a vast region like our Dominion, the Provincial organization under a general Synod may become a very important factor.

As in the third clause of the resolutions adopted by the Synod of Montreal an earnest desire is expressed for consolidation, I have ventured to address you as I have done. I think if a report is adopted that will lead to having the Diocese of Montreal represented at the proposed general Synod meeting in 1893, that all differences can be harmonized. I have very great faith in our leading men, when they meet together either in Synod or Conference. The most thorough discussion at every stage of this question's progress will be given it. A conference of both houses might be asked for at our next Provincial Synod to consider it in all its length and breadth : and in the hope that the report of your committee will assist the realization of this great movement in the way that circumstances shew to be practicable,

I remain yours truly, CHARLES JENKINS.

Petrolia, 26.h August, 1891.

THE CHURCH OR THE BIBLE?

SIR,—The following from Bishop Wordsworth's Theophilus Anglicanus, may be useful

to some of your readers:
'The Church and the Bible are both from God: the one is God's kingdom, the other is His Word. As soon as we are conscious of anything, we find the Church with Holy Scripture in her hands, and appointed by God to deliver it to us, and to instruct us in its meaning.

It is not an uncommon thing for 'Churchmen' who talk a great deal about the Bible and the right of 'private judgment' to put their 'private judgment' above Church authority in the interpretation of Scripture and everything else; and those who thus talk and act are usually the most ready to condemn dogmatically other people whose conclusions differ from their own. Yet, how do we know that Scripture is Scripture, except on the authority of the Church? And in the matter of interpretation, which should be accounted the most trustworthy, the individual, or the Church, which is the 'witnes and keeper of Holy Writ?' What does common sense say?-A Lancashire Layman in Church

The Scripture gives four names to Christians, taken from four cardinal graces, so essential to man's salvation: - Saints, for their holiness;