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are some of the sources of our confidence and hope. We do not doubt that with larger advantage you have the same opportunities lying around you. Need I add that these advantages are worthless and worse than worthless, unless we have the grace which is given by the spirit of God. No, far better we had none of these opportunities than want the zeal of the Lord of Hosts. I regret that the Bishop of North Carolina, who was to head this deputation, is absent by unavoidable circumstances, as is also an eminent layman from the diocese of Maryland. Let me, in conclusion, invite this Synod to send a delegation to our synod, which meets in Chicago on the 6th of next month, and I can promise that all will enjoy their stay in that city—perhaps not as well as we enjoy our visit here. Their presence amongst us will still further cement the bond of union and brotherly love between the church in the two countries.

Rev. Dr. Hoffman joined in extending the cordial greeting of the American Church to the synod of the Dominion. Whenever he came into any portion of the Dominion of Her Gracious Majesty the Queen, he felt re-assured, because he knew that wherever the British flag unfurled its cross to the breeze, there should be found the Christian doctrine as it was known in the Church of England. As sister churches they knew that they had sprung from one dear mother.

The Rev. Mr. Converse, of St. John's, Boston, said he felt half a Canadian and half an Englishman, because his work lay amongst people, the most of whom were born and brought up in the Church of England. To the bishops of Canada—men like Bishop Stewart and Bishop Mountain—who built up the church here, was due the success of the English Church in Canada. Their efforts with individual souls, praying with the poor and instructing them, had built the church on a solid foundation. The reverend gentleman suggested that some means should be taken to keep Church of England people who passed from the States to Canada, or vice versa, within their own church when they settled in their new homes.

Mr. Nelson also addressed a few words of thanks. At the afternoon session, the prolocutor read the following message, amid applause, from the Methodist Conference, now in session in Toronto:

"The conference of the Methodist Church in Canada, sitting in Toronto, tender to the Synod of the Church of England, sitting in Montreal, the assurance of our very cordial and friendly good will, and our earnest desire that the church may continue to prosper in all things pertaining to the welfare of the kingdom of Christ."

The amendments to canons adopted at last Synod were confirmed. Mr. Hutton, treasurer, reported that the receipts of the Synod were \$582, and expenses \$758, leaving a deficit of \$224. The assessment for next year would be fixed at \$100 for each diocese.

*The Diocesan College Question.*—The following message was read from the House of Bishops:

"Whereas the Bishop of Montreal has undertaken to say that he will not consent to the taking of any steps towards the renewing of the application to the Legislature to confer power on the Montreal Diocesan College to confer degrees, before the next triennial meeting of the Provincial Synod, therefore, be it resolved, that the consideration of the proposed canon on degrees of divinity be postponed until next Provincial Synod, and that the Metropolitan be requested to appoint, out of the House, a committee to confer with a committee of the Lower House, to decide on a definite action. The committee to be composed of their lordships the Bishops of Nova Scotia, Montreal, Quebec, Toronto, Algoma, and Niagara."

The committee of the Lower House represents all the teaching institutions affected.

At the third day's session, Mr. Elliott, of Guelph, introduced a motion declaring that it is desirable that Holy Scripture be restored as a text book in public schools. He said it was time that Protestants should look to the preservation of their religious teaching. The only hope of bringing such a pressure to bear on the Governments of the various provinces to make religious teaching what it should be is by unity.

The Rev. Mr. Beck, protested earnestly against Romanists being granted privileges denied to Protestants.

*The Domestic and Foreign Missionary Society.*—The Synod then suspended, and resolved itself into the General Board of Missions of the Domestic and Foreign Missionary Society.

The Most Rev. the Metropolitan presided.

The following were elected on the board of management of the missions from the different dioceses:—

Nova Scotia—Rev. Dr. Partridge and Rev. F. R. Murray, of Halifax; and Mr. W. C. Silver, and Mr. J. W. Wilde.  
Quebec—Rev. Mr. Fothergill, and Rev. A. A. Von Island, Judge Hemming, and Captain Carter.  
Fredericton—Rev. Canon Brigstock, Rev. D. Forsyth, R. T. Clinch, and G. Herbert Lee.  
Huron—Canon Innes, Rev. W. Short, Mr. B. Croynin and Mr. E. Baynes Reid.

Niagara—Archdeacon Dickson, Canon Houston, Mr. H. McLaren, and Mr. M. Sutherland Macklin.  
Toronto—Rev. Canon DuDoalin, Hon. G. W. Allen, Rev. J. D. Cayler, A. H. Campbell.

Ontario—Ven. Archdeacon of Kingston, Rev. E. B. Crawford, Mr. R. T. Walkham, and Judge Reynolds.

Montreal—Very Rev. Dean Carmichael, Rev. Canon Norman, Hon. Thomas White, and Dr. Leo Davidson.

The Rev. Dr. Mockridge was elected honorary secretary, and Mr. J. J. Mason, honorary treasurer, of the Board. Mr. Mason read a report showing receipts to the 31st of July, 1886, to have been as follows:—

For domestic missions generally.....	\$ 14,885
"  Algoma.....	7,464
"  Rupert's Land.....	1,802
"  Saskatchewan.....	678
"  Moosonee.....	48
"  Arthabaska.....	97
"  Qu'Appelle.....	212
"  Mackenzie River.....	15
"  Northwest Missions.....	1,124
"  Sabrevois Mission.....	175
"  Labrador.....	1

Total.....\$ 26,507

For Foreign Missions generally.....\$ 7,953 72

"  The Society for the Propagation of the Gospel.....	5,196 81
"  The Church Missionary Society.....	922 61
"  The Society for the Promotion of Christian Knowledge.....	16 75
"  The London Missionary Society.....	12 00
"  The Colonial and Continental Church Society.....	18 85
"  The Irish Society.....	20 10
"  The London Society for Promoting Christianity among Jews.....	1,900 78
"  Parochial Missions to the Jews.....	141 24
"  Mexican Missions.....	16 19
"  East India Missions.....	125 00
"  Zenana Missions.....	129 20
"  Dr. Barnardo's Home for Working and Destitute Lads.....	5 52

\$16,458 27

A lengthy report was read, appealing for further aid, and stating that the diocese of Algoma received the bulk of the Home Mission contributions. The report says:

"The claims of the dioceses in the Northwest, which, in addition to Algoma, constitute our field of domestic missions, have been deeply felt by your board, and as fully recognized as the funds at their disposal would admit. In Rupert's Land, Saskatchewan, and Qu'Appelle dioceses, there is a large and ever increasing white population."

The report, in conclusion, thanked the English Foreign Missionary Societies for the aid given, and cordially returned thanks for the efforts of the Women's Auxiliary Missionary Society.

The Bishop of Algoma followed by a highly interesting and eloquent address, on mission work in his diocese. He said the highest stipend paid in Algoma is \$1,000 per year, and the average, \$750, out of which a horse and buggy, and often house rent, had to be found.

At the afternoon session, the Rev. O. Fortin, of Winnipeg, addressed the Synod on the affairs of the Church in the Northwest. He referred to the good results which had flown from the visit of the Ven. Archdeacon Pinkham to the older dioceses of Canada, and went on to say that at this moment there were ten posts of growing importance crying out for aid. New work was constantly being opened up, and now that the rebellion was over and confidence in the Northwest had been restored, immigration would pour into that country. This year they had some five or six millions bushels of wheat to export. The field was vast, and a few thousand people thrown in there were just like a few stars in the millions of luminaries which bespangled the heavens on a clear night. They knew the self denial practised by their noble bishop, and he felt safe in leaving the needs of that great country in the hands of the synod.

After a short speech from the Rev. Dr. Langford, of New York, the Metropolitan invited the Hon. Thos. White, Minister of the Interior, to address the Synod, who said:

My lords and gentlemen,—I think sometimes we forget that the question of missions, especially to our fellow countrymen, is a layman's question rather than a question for the clergy. Manitoba and the Great Northwest, call for all the assistance that we can possibly give to them. Since three years ago, when I took an active interest in the organization of this missionary society, I have had the pleasure of visiting a large portion of that territory. Last year, in connection with my official duties, I travelled 1,200 miles of the railways, visiting the people in their homes, meeting them in little general assemblies, and consulting with them on the problems in relation to their

settlement in that new country. This year again, I have had the pleasure of meeting the people of the Northwest in districts where I could not visit before. I have thus acquired a more anxious interest in the welfare of the people, and in the possibilities which present themselves for this Canada of ours, arising out of the prosperous settlement of the country. We, as a country, are doing everything that well can be done for the promotion of the material well being of the people there. The Bishop of Algoma, this morning, dwelt in eloquent terms on the beneficial results to the country and to the church of the completion of the Canadian Pacific Railway—that great enterprise, in relation to the wisdom of and the means connected with which we have no right to discuss here. That great railway has opened up the whole of the country to prosperous settlement. At this moment people are going in there, not only from the old world, but from the older provinces of Canada, seeking that wider field of enterprise and development, which they can hardly find in the more settled districts of older Canada. The question which presents itself to the church and to us as Christian men, is—are we doing our full duty to see that the people who go in there and settle, shall find conditions conducive to their moral and religious progress as well as to their material advancement. We, in older Canada, can look back to the earlier settlement, and can realize how much we are indebted to the generosity of our fellow churchmen in Great Britain. The immigrants who came out here in earlier days, had the assistance of those great missionary societies of England in furnishing them with the ministrations of the Gospel. As the country has become developed; as wealth has accumulated (and we have arrived at that position, at which I may fairly say, that we have a larger average of well to do people than can be found in any part of the known world of the same area); as those circumstances have come around, we in older Canada, are able to dispense altogether with the missionary contributions from the old world. But our people are moving westward. We are now an old country, and our sons are going to the West, and we ought to do for them what their fathers did for those who were pioneers in old Canada.

It is quite true that no better field for youth and enterprise and energy is to be found than in our Northwest, yet by their isolation, and the difficulties which surround their early settlement, people find it difficult to find money to support the ministrations of the Gospel. They are in precisely the same position as were the settlers of older Canada. The country has put forth great efforts to secure the development of the Northwest, and I trust that Christian people of all denominations outside this body will agree with me that there is something that gives greatness to a nation more than the mere accumulation of wealth. Our business is to see that the people of the Northwest will have the means of religious as well as material development. I do not think we will have to wait many years before the balance of power will be west of Lake Superior. I say this after having studied the character of the country. A comparatively few years ago, in the United States, the power west of Chicago was almost an unknown quantity; to-day west of Chicago is the controlling power. Whatever may be the difference, of our political creed, yet, in view of the social problems presenting themselves, in view of the spread of agnosticism, which, unfortunately, is to be seen in parts of older Canada, we all feel that if the forces of agnosticism and scepticism are to prevail, they will prevail in spite of our efforts to give better influence and instructions. For this reason I have ventured upon this platform to urge upon my brother churchmen throughout the Dominion, that they can do no better work as Christians than to send the ministrations of the Gospel to the Far West. No money that they can spend will bring so valuable a return in peace and prosperity for the future. In conclusion, Hon. Mr. White regretted that he could repeat the complaint about Canada which Rev. Mr. Langford made of the United States, that only half the churches in the dioceses had contributed to the missionary fund. He trusted that the subscriptions for each of the next three years for missionary work, would equal the total of the last three years.

The Rev. Mr. Davenport and the Rev. Canon Cooper, spoke on the question of missionary brotherhoods, and the work of the S. P. G. They were followed by the Rev. Mr. Wilson, whose Indian Mission work and schools are so well known. Mr. Wilson was very warmly received. He introduced an Indian boy aged 12, who sang "Rock of Ages," in English, and gave several fluent answers to Bible questions.

On the fourth day of Synod, a greeting was adopted to the Methodist Conference, expressing an earnest desire that its deliberations will conduce to the advancement of Christ's cause and Christian unity.

A short debate took place on the Diocesan College question, but no action was taken although the sense of Synod was very decidedly expressed against allowing any private Colleges, not in any way officially