

laymen have the work of God in the most perfect form possible in their own language? The revised version drawn up by the ripest scholars of the world, could not be now used in the Church, but the youngest curate could give his version on what the reading ought to be. He took up some objections to the authorized version: First, the use of Arabic and obsolete terms, such as "let" in the sense of hinder, and the word "leasing," used so often in the Psalms. Second, mistranslations, as in the case of the lesson for Christmas day. "Thou hast multiplied the nation and NOT increased the joy, they joy before Thee according to the joy in harvest," Isaiah ix. 8, where the "not" is an entire mistake. The third objection against interpolations, as had been pointed out in that of the heavenly witnesses inserted by Erasmus. He was not afraid to act on this matter even if the Provincial Synod had decided otherwise. (Laughter.) The bishops were not likely to act unadvisedly and the safeguards about the provision were ample. He did not see why we should wait for England when our civil law was years ahead of the law of England in many cases. If this was the right thing to do why not do it, and let the mother Church follow as she was following in civil law? It being 6 o'clock, Mr. Hoyles moved the adjournment of the debate.

The Synod adjourned until 2.30 p.m. Saturday.

Saturday.—On Saturday afternoon the general synod was opened with prayer by the prolocutor.

On motion of Archdeacon Brigstocke, seconded by Chancellor Walkem, it was resolved that, the upper house concurring, a joint committee of the upper and lower houses be appointed to prepare and report an address to Her Most Gracious Majesty, the Queen, expressive of the affectionate loyalty and congratulations of this general synod on her having attained the sixtieth year of her reign.

Canon Rogers tendered his resignation as delegate for the diocese of Mackenzie River, in order that Archdeacon McDonald, who had now arrived, might take his seat. The resignation was, on motion, referred to the committee on elections.

On motion of Canon Richardson, seconded by Archdeacon Bedford-Jones, Archdeacon MacDonald was invited to a seat on the floor of the house, and he was conducted to the prolocutor and cordially welcomed by him.

On motion of Judge Hannington, that part of the nominating committee's report which recommended names of delegates to constitute the committee on elections, was adopted, the committee being thereby appointed to consist of Archdeacon Kaulbach, Archdeacon Cooper, Judge McDonald, Mr. J. P. Whitney, M.P.P., and Judge Harrison.

A communication transmitting a resolution of the synod of the diocese of Montreal, requesting that consideration be given to the question of the framing of a liturgy for the use of the Sunday schools of the Dominion, was read and referred to the committee on doctrine, worship and discipline.

Mr. Matthew Wilson read the report of the joint committee on the memorials from the dioceses of Huron and Toronto regarding a rearrangement of the provinces and representation in the general synod. The recommendation of the report was to the effect that the general synod, while not now originating legislation for a rearrangement of the representation, would consent to a new ecclesiastical province in Ontario if agreed upon by the provinces concerned.

Archdeacon Brigstocke presented the report of the committee on the education and training of candidates for holy orders.

The prolocutor appointed the following as the committee to prepare the address to the Queen: Archdeacon Brigstocke, convener; Dean Innis, Canon Matheson, and Messrs. Chas. Jenkins, F. H. Mathewson, Chancellor Walkem and Judge McDonald.

Mr. Thomas Gilroy gave notice of a motion that the Synod urge the postmaster-general to grant at an early date the prayer of the province of Rupert's Land, asking for an increase of postal facilities in the missionary dioceses of Athabaska, Moosonee and McKenzie river.

Messages were received from the president of the upper house, informing the prolocutor that the house of bishops had passed a resolution adopting, with certain verbal amendments, the report of the joint committee on the education and training of candidates for holy orders; a resolution that the morning of Tuesday next be devoted to the business of committees; a resolution that the report of the deputation to the Protestant Episcopal Church of the United States be adopted, and that a deputation be appointed to represent this general synod at the Convention to be held in Washington, D.C., in 1898, the delegates of the upper house to be the Arch-bishop of Ontario and the Bishop of Fredericton; substitutes, the Bishop of Niagara and the Bishop of Nova Scotia.

The Revised Version.—The debate on the use of the revised version of the Scriptures was resumed. Mr. Hoyles held that the Church had moved slowly

in this matter, it having been before different eastern synods during five or six years. It was not fair to argue that this is a young synod. He saw around him many who had been familiar with procedure of legislative assemblies of the Church for many years. He deprecated the insinuation that the proposed step would lead to the lay mind distrusting the old version, and distrusting God's Word. He had not found any minds unhinged by the use of different translations in the Prayer Book and the Bible. If any harm were likely to come the mischief was done already; but the lay mind was not so easily unsettled. It was possible to use legitimate modes of variety to arrest the attention and stimulate the study of God's Word. In answer to the question, who vouches for the truth of the revised version? he asked, who vouches for the accuracy of the authorized version? The latter had been made by the best scholars of the day; and the revised version was also by scholars of the highest repute who had greater facilities at their command.

Canon Von Iffland held that this body was not, no legislative body was, the body that should decide this question. The revised version had been only fifteen years in existence, and it had been unfavourably criticized by great scholars. The synod should wait until the Church in England had expressed itself in favour of the revised version. He was, however, not averse to asking the Lambeth Conference for an expression of opinion. He did not for a moment imagine that the house of bishops would concur in the motion.

Canon Richardson noticed that in the whole debate so far not one word had been spoken against the revised version. The proposal for a revised version had come from the Convocation; and that version when completed had been accepted by the Convocation without one word of condemnation. He believed the general use of the Church and not Convocation, would sanction the revised version. Some clergymen in England, he was told, used the revised version in their churches. His second argument was that the revised version was the most perfect that existed. For one adverse criticism there had been a hundred criticisms favourable to the revised version. He believed the Synod had power to legislate in the matter. The motion did not contemplate the superseding of the authorized version by the new one, but the occasional use of the latter when the clergyman saw fit.

Rev. G. J. Low felt that he would like to vote for both resolutions, but could scarcely agree with either. He held that every national Church had the right to legislate in local matters. He agreed with all those who said that the revised version should be on the students' table and in the Sunday-school; he, himself, kept it on his pulpit beside the authorized version, but he did not want to see it on the lectern. He proceeded to give in an amusing way examples in which he considered there were needless, wanton changes, which marred the beauty of the whole book. The revised version had not won its way by popular feeling into popular favour.

Dean Partridge, of Fredericton, was amazed at the assumption of the supporters of the motion that they wanted to get at the truth of God by the revised version. It left the impression that the Church had been giving the people for years and years what was not the truth of God. (Voices, no! no!) He believed that the revised version was practically dead among English scholars, and would never come into general use. The text was largely dependent upon one manuscript, to the exclusion of others. He could not vote for the amendment, as he did not believe in shifting of the responsibility to the shoulders of a voluntary association, like the Lambeth Conference, which had no legislative power.

Rev. J. Simpson suggested that an ordinary might allow the use of the revised version at all times, and uniformity would be destroyed.

Mr. Charles Jenkins asked why was the revised version ordered? He answered that it was because there had been felt to be a necessity, as the authorized version was incomplete and inadequate. It took a long time, he said, for the authorized version to work its way into general use; and for some time three versions were used. What was good for the clergyman in his study was good for the people to hear read from the pulpit. He wanted the truth; he wanted to know exactly what St. Paul had written. He thought this body quite as capable of dealing with the question as some larger bodies. The Pan-Anglican Synod was itself the suggestion of Archbishop Lewis; and Canada had been teaching the great Anglican communion in other ways.

Mr. Matthew Wilson said he would not support the motion if it proposed to substitute the new version for the old. It was a strange contention that the new version might be read by the child in the Sunday-school, and by the clergyman in his study, but must not be read from the reading desk of the Church. It was a permission, and not a compulsory change that was sought.

Dr. Davidson, speaking to the amendment, said he would vote against it, as well as against the

motion. He dwelt upon the use of the authorized version for nearly three hundred years, and upon the intrinsic excellence which in forty years had gained for it ascendancy above all others. In conducting a mission for twenty years he had met with this objection from infidels since the appearance of the revised version, that that which had been called the word of God, was pronounced by learned men to be incorrect and unreliable.

Chancellor Walkem replied to the last argument of Dr. Davidson, that the object aimed at in the successive revision of the Scriptures was to get at the truth as nearly as possible, to get an accurate transcript of the word of God. He would not vote for the original resolution, because he thought it premature; he proposed to vote for the amendment, while he assented to a great deal that Dr. Clark had said.

Dr. Clark closed the debate. As to the whole tone of the debate, he said there was nothing at all to regret. He had not spoken disrespectfully of the authorized version. He was happy to think that, with very few exceptions, general testimony had been given to the excellence of the revised version. He denied that the text of that version was the text of a particular school. After humorously replying to a number of points advanced by previous speakers, he spoke of the advantages of having Scripture passages rendered in different words. He pointed out that the various institutions of the Church had been gradually brought about; this was all he wanted as regards the revised version.

The vote was then taken on the amendment moved by Rev. J. C. Roper, seconded by Judge Harrison, to refer to the Upper House with a request to bring the matter before the approaching Lambeth Conference. The amendment was lost by a vote of 25 in favour and 44 against.

The motion of Prof. Clark, seconded by Mr. A. H. Campbell, that the use of the revised version be allowed at such times as may be allowed by the ordinary, was next put; and the result was declared to be 34 for and 35 against. The point was raised that the appointment of Archdeacon McDonald as delegate had not been certified, and that he had not a right to vote, but had voted against the motion. The vote was then taken again, when the motion was lost, 33 delegates voting in favour and 39 against.

Judge McDonald brought in the report of the committee on elections, which was to the effect that the resignation of Canon Rogers had been accepted, and that the Bishop of Mackenzie River had appointed Archdeacon MacDonald as delegate from his diocese. The report was received and adopted.

Dr. Davidson moved, seconded by J. A. Worrell, and it was resolved in view of the great amount of business to be done, and the expressed intention of some members of the Synod to leave next week, that the Lower House does not see its way to concur in the resolution of the Upper House that the morning of Tuesday next be devoted to the business of committees, but suggests to the Upper House the advisability of the committees sitting in the evening.

At 6 o'clock the House adjourned until 10 a.m.

(To be Continued.)

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—Synod Office.—The bishop's monthly Monday morning meeting was held Sept. 21st at 9.30 o'clock. At this meeting reports were read by the city missionary, hospital chaplain, and immigration chaplain, besides the consideration of Church matters of general interest and importance, the presence of the local visiting clergy making these occasions oftentimes seasons of friends in counsel.

A Missionary's Departure.—There was quite a gathering at the Windsor Station the other day of the friends of the Rev. A. C. Ascah, to bid him God-speed on a long journey. He is now on his way to the far North-West, where he will work as a missionary in the field of Bishop Newnam, of Moosonee. He will join the latter at Missanabie, and will accompany him upon his canoe journey of five hundred miles to reach Moose Fort. Mr. Ascah graduated from the Diocesan College here two years ago. For some time, while a student, and since ordination, he laboured with much acceptance in the mission of Mascouche and Terrebonne, in which latter attractive village he was instrumental in building a new church, the completion and dedication of which edifice has been already noticed in CANADIAN CHURCHMAN.