

urged all to be definite in their prayers for the extension of Christ's Kingdom.

Mr. Wilson moved, seconded by Rural Dean Martin, of Chatham, that the thanks of the convention be tendered the people of St. Thomas for the hospitality with which they had entertained the delegates.

On motion of Mr. Jenkins, the thanks of the convention were tendered Principal Miller, of Huron College, for the readiness with which he responded to the unlooked for call of the convention to preach the annual sermon.

On motion of Judge Ermatinger, seconded by Rev. Canon Hill, a resolution of thanks was passed to the chairman and officers who had worked so hard for the success of the convention.

After prayer by Canon Hill, Dean Innes pronounced the benediction, and a most enthusiastic and successful convention was brought to an end.

#### RUPERT'S LAND.

WINNIPEG.—The synod met in the school house of Trinity Church on Oct. 28th. The bishop in his address said: Much has been done in establishing missions among our scattered church people with the help of friends outside of us, especially with the generous help of the English church societies.

We have to thank our good friend Canon O'Meara for again during his college vacation pleading and pleading so well our cause in Eastern Canada, and we are grateful for the help secured. Our special gratitude is due to Wycliffe College for supplying both the grant and a clergyman for a mission, and we have also to thank it for a succession of excellent students, who have done most acceptable work in the summer months.

But as regards England, and, I fear, Canada, the utmost that we can hope for is that the aid hitherto given us may not be reduced for some time. A larger measure of help would, indeed, be of incalculable service in our present struggle to reach our new settlements, but we cannot reckon on it.

Before passing from subjects bearing on our mission work, I would desire again to impress upon our people the vital importance of the building of parsonages for our clergy. I find the want of a parsonage almost a fatal obstacle to securing the service of a married clergyman. And I am afraid that two or three of the parsonages, that have been built, are too small. We do not want and cannot afford, in the present state of the country, expensive buildings, still it is necessary to build so as to accommodate a family with several children. I trust there will be an effort in every mission district to secure a parsonage. The church people of the town which is fixed on for the residence of the missionary, should feel an obligation on them to see to this.

Since last Synod churches have been opened for divine service at Kilarney, Bethany, Ossowo and Rosser, and a school-chapel at Fort Rouge. New churches at Solsgirth and in Christ church parish, Winnipeg, are nearly ready. A tower with a peal of bells has been added to the church at Birtle, making it a completely equipped church building, and I had the pleasure lately of finding St. Clement's, Mapleton, furnished with new seats and greatly improved internally. A useful church room has been built at St. Ann's, Poplar Point. Under a resolution passed by the last Synod, there should be a satisfactory guarantee before a clergyman is appointed to a mission. This is a very necessary provision for the protection of the clergyman. The guarantee is only for a year, so that there is no valid reason for objecting to it. Still there are at times delays and difficulty in obtaining it, so that clergymen are apt to be lost to us.

Perhaps I may be expected to notice the position of the scheme for the consolidation of the church in Canada, in the success of which we feel so deep an interest. It is really difficult to say what the exact position is. The synod of Toronto alone has yet accepted the scheme which the conference drew up. The Bishop of Columbia and the Bishop of Ontario, and perhaps the Bishop of Niagara, for I have not seen a report of his remarks, are opposed to any interference with the Provincial Synods. The synod of Montreal, on the other hand, is against the retention of Provincial Synods. Various synods have appointed committees to consider the scheme and report on it. Of these the committee of the synod of Huron has reported favourably for the acceptance of the scheme, but with provisos for the reduction of the powers of Provincial Synods and apparently the elimination of those synods as soon as possible. The committee appointed by the synod of Montreal has also reported. It is opposed to the retention of the Provincial Synods under a General Synod, and cannot advise the synod to modify its previous decision. There seem to be two objections to Provincial Synods. One is that the holding of them will be burdensome. It is difficult to understand why this should be the case with our Provincial Synods held once in three years, when other great bodies have, in addition to their great yearly assemblies and conferences for the whole Dominion, yearly and half yearly meetings of

district synods and conferences covering very much the ground of our Provincial Synods. The other objection is that there would be too much legislation. But why should there be such fear of too much legislation? The other bodies do not seem to suffer from this. It is not for the passing of canons that we wish the retention of our Provincial Synod, but for the promotion of the practical work of the church. In fact, as far as legislation is concerned, I look on our Provincial Synod rather as a check on unacceptable legislation being forced upon us by the General Synod than for legislation from itself. However, as to such provisos as the committee of the synod of Huron proposes, if we enter the General Synod, we enter under our constitution. That constitution provides for our Provincial Synod and for certain rights being reserved to it, and no action of the General Synod can touch this. Meantime I do not quite understand what the procedure of the ecclesiastical province of Canada is to be. Are the diocesan synods to enter the General Synod each with its own scheme and its own provisos, or is the Provincial Synod to speak and act for the province in a proper ecclesiastical way, as ours is doing? If the former course is to be followed I do not see what control the General Synod can have over the ecclesiastical province of Canada—it would be a mere rope of sand. We must wait the action of the Provincial Synod of Canada in 1892, and as our Provincial Synod meets in 1893, before the meeting of the General Synod, we can then either ratify the necessary changes that we have made in our constitution to introduce the General Synod, or for the present drop the matter.

The Archbishop of York, in a late address, spoke of the wisdom of Pope Gregory and Augustine in arranging from the first for two provinces in England. What can be thought of the proposals that would wantonly destroy our present useful organization. We need a General Synod for the unity of the action of the church in Canada, but we need also Provincial and Diocesan Synods for carrying that action with intensity and force throughout the Dominion.

As to the statement that such a superior General Synod is unprecedented, it is quite true that national synods of the Church of England corresponding in a measure to our proposed General Synod were only called irregularly and on comparatively rare occasions, but the times are different. It is more easy now to bring together such a body, and the holding of it is agreeable to the spirit of the age. But the principle of the General Synod is to be seen in the National Synods of England, and we have but to carry it out. It will probably not be long before there will be some kind of National Synod or General Synod in England meeting regularly, but without eliminating the provincial convocations. The last great speech of Archbishop Magee, addressed to the convocation of York, advocated such a measure. In conclusion I am happy to assure the Synod that in my visits to the various parishes I have been much gratified by the faithful work of the clergy and by the evident hearty appreciation of their congregations.

The Rev. H. T. Leslie was appointed secretary pro tem. Mr. W. P. Sweatman was elected honorary lay secretary, and Mr. Lansing Lewis honorary treasurer. At the afternoon session, Mr. Sweatman resigned as lay secretary, as it was impossible for him to attend all the meetings, and Mr. J. H. Brock was elected. The treasurer presented his report for the year, which was adopted, several other reports were then presented and adopted. A lengthy discussion occurred on the committee's report of the Bishop's address. The Synod then adjourned.

Tuesday morning, after the opening of Synod, the election of delegates to the Provincial Synod was announced as follows.

Clergy—Canon Matheson, Dean Grisdale, Revs. Canon O'Meara, Archdeacon Fortin, Canon Pentreath, S. McMorine and Canon Coombes. Substitutes, Revs. W. A. Burman, G. Rogers, A. E. Cowley, and W. T. Mitton.

Laymen—Sheriff Inkster, W. R. Mulock, H. S. Crotty, J. H. Brock, F. H. Mathewson, H. M. Howell, Senator Boulton. Substitutes, Acton Burrows, T. M. Daly, G. W. Girdlestone and N. F. Hagel.

Canon Pentreath presented the report of the S.P. C.K. Depository, which was very satisfactory, and adopted; also the Sunday school report presented by Canon Coombes was adopted.

The election of the executive committee was as follows: Clergy—Canon Matheson, Canon Pentreath, W. A. Burman, Canon O'Meara, S. McMorine, W. Walton, Canon Coombes and A. E. Cowles.

Laymen—Sheriff Inkster, J. H. Brock, H. S. Crotty, W. R. Mulock, F. H. Mathewson, H. M. Howell, G. W. Girdlestone, T. Norquay, J. G. Moore and Hon. Senator Boulton.

A motion of condolence was passed by the Synod on the death of Rural Dean Cook. The Synod recommended that the Bishop should appoint a General Missionary as soon as a suitable person can be found. After passing several other clauses of the Bishop's address the Synod adjourned for church. At the afternoon

session, reports were read giving details of parish work in the several rural deaneries, by Rev. Canon Pentreath rural dean of Selkirk; Rev. W. A. Burman, rural dean of Lisgar; Rev. W. Walton, rural dean of Dufferin in Southern Manitoba; Rev. W. T. Mitton, rural dean of Minnedosa; Ven. Archdeacon Phair, rural dean of Islington; and Rev. G. Rogers, rural dean of Brandon.

The report of the rural deanery of Brandon was specially encouraging. The rural deanery includes eight parishes. There had been an increase of communicants of twenty per cent.; twenty per cent. increase of Sunday school scholars; and nineteen per cent. increase of the total amount raised. All moneys had been raised by voluntary contributions; not a pew had been rented in any of the parishes. The assets had been increased by \$1,350, and the liabilities decreased by \$688, leaving the financial position of the rural deanery better than the previous year by about \$2,000.

Archdeacon Phair's report of the Indian work in the rural deanery of Islington, referred, among other things, to his visit last spring to Eastern Canada, where he raised \$1,456; he said the brethren in the east were deeply interested in the work among the natives of the country. The Archdeacon gave a brief review of the various Indian missions at Griswold among the Sioux, at Portage la Prairie, Crane River, Jack Head, Black River, Fort Alexander, Rainy River, Lac Seul, St. Peters, Brokenhead River, and Islington or White Dog. In concluding his report the Archdeacon found that there was still much to be done and not a little to stimulate the church to take courage and go hopefully forward.

Rev. A. E. Cowley read the statistical statement of the C. M. S. school work, as a supplement to the Archdeacon's report of the Indian work in his rural deanery.

On motion of the dean, the reports of the rural deans and Rev. A. E. Cowley were referred to the executive committee with the recommendation that selections be printed under the direction of His Lordship and the secretary.

A motion was carried recommending the Bishop to call the meeting of Synod the second week in January of each year, as being a more convenient time. After the discussion on some other matters a large number of votes of thanks were passed, and the business of the Synod was finished. The Bishop closed the meeting with the benediction.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

#### Special Notes.

SIR.—The chapter of the deanery of Peel have under consideration a scheme whereby a parochial magazine, published monthly, twelve pages of sound church teaching, can be supplied at twenty-five cents per copy per annum; two columns of local matter will be allowed each parish. A special meeting of the chapter has been called to meet at the Synod Office, Toronto, on Saturday, November 14th, at one o'clock, to make final arrangements. My object, sir, in writing this letter is to request the attendance of any Parish Priest who may be interested in the matter.

GEO. B. MORLEY, Sec. R. D. P.  
The Parsonage, Tullamore, Nov. 4th, 1891.

#### "Awake, My Soul."

SIR.—Your correspondent "Collingwood" has misunderstood me, as I certainly do not object to the words quoted, though it did not occur to me to say so. Attention had been drawn in your paper to the words of one of the Evening Hymns, and it appears to me that those I quoted from the Morning Hymn are also open to a similar criticism; of course we all understand that such expressions are poetical and figurative. The words day and night, in Rev. iv. and viii. as also those in the hymn, may be considered as referring to time present, and "there shall be no night there" to apply to the time when the first things shall have passed away. M.

#### The Church of Canada.

SIR.—In your issue of 29th October you have a letter from "A Layman of the Province of Quebec" upon the question of Church people assuming to themselves the title "The Church of Canada." He says that because there are so very many Romanists in Quebec, and so many Presbyterians, etc., through-