

sound of the sonorous bell of St. George's, who gave no heed to its invitation or to any other of a similar kind; and about two years ago a room was opened in Avenue A, at which services were conducted of an informal character to which all kinds of people were invited and entreated to come.

This movement has gone on for two years, and it is still conducted with so much zeal and devotion that there is a service held in the Mission Room every evening, and on Sunday two services and a Sunday-school. Sometimes a clergyman conducts the service, sometimes a layman, frequently several conductors are present, but always some one is responsible for the service. It is only the consideration that these lines may fall under the eyes of those devoted men that prevents the writer saying what he would wish to say respecting the wonderful union of enthusiasm with practical common sense and skill in some of the laymen who form the strength of this work.

Some time before the hour appointed for the service, a little group appear at the street door of the Mission Room, with hymn books in their hands. The leader gives out a hymn, which is sung heartily by the workers, by a number of children who are sure to be there, and even by some of the passers-by. The hymns used are "Gospel Hymns" of the Moody and Sankey type—hymns and tunes, not of a high order, but evidently well adapted for this purpose, and, as far as the writer has remarked, perfectly harmless.

By and by, the assembled crowd are informed that service is to be held inside, and they are invited to come and take part in it. After they are seated, the hymn-singing is begun again, and continued for some time—an admirable provision for preventing talking or confusion before what would be called the beginning of the service.

Then the leader rises and gives notice that they will begin the service by singing a certain hymn; this is generally done standing. After the hymn a prayer is offered, generally extempore, sometimes consisting of a few collects. Then another hymn is sung. Then some one rises and reads a portion of Scripture, which he expounds, or else, without doing so, speaks in a plain and simple manner on some subject which he considers adapted to the character and circumstances of his hearers.

The order of the service here becomes a little uncertain. Permission is given to any one present to ask any questions, or to bear his testimony to the power of the gospel, or to bring to the notice of the leaders some special case needing attention or intercession. The concluding portion will appear next week.

—A good old man was much annoyed by the conduct of some of his neighbours, who persisted in working on Sundays. On one occasion, as he was going to Church, his Sabbath-breaking neighbours called out to him sneeringly from the hayfield: "Well, father, we have cheated the Lord out of two Sundays, any way!" "I don't know that," replied the old gentleman—"I don't know. The account is not settled yet."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

PROVINCIAL SYNOD.—Continued.—The following is the charge delivered by the Metropolitan at the opening of Synod:

By the mercy of God, the Metropolitan remarked, they met together at their appointed time, without any apprehension of attacks, either of a political or religious nature, from the actions of Parliament or individuals; and their dangers and difficulties, whatever they may be, were likely to arise from their own divisions, or backwardness to fulfil urgent duties, rather than from any encroachment on the part of the State, or attempt to deprive them of property secured by law. He urged harmony and union, and a Christian spirit which would quench the flames of partisanship, and allay, if not destroy, all unbrotherly strife. The Metropolitan spoke earnestly of the necessity for more generous aid towards the Bishopric of Algoma, and an increase in the stipends of the clergy. He then referred to the work before the Synod as follows: "I infer from papers sent me that a vast deal is expected from the present meeting of Synod; so much, indeed, that I feel sure it cannot all be accomplished. A new title and a new prayer book, new discipline and new offices, the union of all acts which have the force of law in our several dioceses, and which have occupied the care and attention of our several synods for years, the burning question of patronage, which at present varies, and which, like everything human, certainly admits of improvement. Here is work enough for the Provincial Synod if it sat for a whole year, and even the question of 'Home Rule' might not prove more troublesome, or bristle with more difficulties of every kind, and our sad heartburnings and rival forms might ascend not as incense, but as signs and instruments of disunion to the throne of Him who once prayed that all His people might be one. It is not given to every one to compose new prayers; it is not given to every assembly to delight in them when they are made. Happy is the man on whose shoulders the responsibility does not rest of a new Canadian prayer book. For what a majority might not be unwilling to accept, a reluctant minority might refuse to put in practice. If I may venture advice, it is that we should do a few things well, and see how they work, before we set about others; that we should know distinctly what we want ourselves and what our people want, and that we should pray not only to have 'a right judgment in all things,' but that what for our unworthiness we dare not, and for our blindness we cannot, ask, God would vouchsafe to give us, 'for the worthiness of His Son, Jesus Christ our Lord.' One short practical hint I venture to recall to your recollection, that some limit should be put to the length of time during which speakers shall address the House, to be exceeded only by the unanimous wish of the whole body in consideration of the importance of the subject under discussion. It is not for me, however, to anticipate the decision of the House on this point. May the great 'Author of peace and lover of concord' direct us by His wisdom and preserve us in His love; that the charity of all towards each other abounding, we may take heed to the wise patriarchal counsel, 'See that ye fall not out by the way.'"

The sentiments of the charge were frequently applauded during its delivery.

On the opening of the second day's session, a message was received from the Upper House.

"That the Upper House wishes to inform the Lower House, that a deputation of the Protestant Episcopal Church of the United States, desires to be introduced to the Provincial Synod, at the hour of 12 o'clock."

The prolocutor named the Very Rev. Dean Carmichael, Archdeacon McMurray, Dr. Henderson, and the Hon. George Irvine, as a delegation to receive and introduce the American delegation.

At noon the Bishops, headed by the Metropolitan, entered the hall and proceeded to their seats on the platform. A few minutes afterwards, the deputation appointed by the Lower House escorted the delegation from the American Church to the platform, and introduced them to the Metropolitan, the lord bishops, and the members of the Synod. The delegation, which consisted of Bishop Harris, of Michigan; the Rev. E. Hoffman, Dean of the General Theological Seminary, of New York; Rev. Mr. Converse, rector of St. John's Church, Boston; and Mr. R. M. Nelson, of the diocese of Alabama, was received with loud applause, the members of the assembly rising to their feet.

The Metropolitan welcomed the delegation in a few

well chosen words, saying that they all felt that the ties which bound the two churches together, were becoming stronger and stronger. They were separated by a thin line of political interest, but they were bound by the strong tie of Christ's Catholic Church. They were members and branches of one great body. He concluded by conveying the fraternal greetings of the Church in Canada to their American brethren, and invited them to take part in the proceedings of the Synod.

The Rev. John Langtry, as prolocutor of the Lower House, also welcomed the delegates, and said one of the pleasant features of the Provincial Synod had been the visit of their American brethren. The Church in Canada had been greatly encouraged by the work of the American Church, and was always glad to hear from its representatives.

The Bishop of Michigan, replying, said:—Metropolitan, My Lords and Brethren,—Within ourselves happy that we are permitted to be here with you to-day, to convey the fraternal greetings of the General Convention of the Protestant Episcopal Church in the United States, to the Provincial Synod of the Church of England in Canada, it is to us a most pleasing duty, not only because we know the cordial sincerity of the salutation by which you have received us. By the kindness of your reception, by the kind words which the Metropolitan of this province, and the prolocutor of the Lower House, have been pleased to speak concerning us, we have renewed and cordial assurance of the intimate tie which binds the sister churches of Canada and the United States together. We beg, therefore, that you will permit us to assure you that the message which we bring is not a mere formal one. For a long time the American Church has watched, with affectionate pride and deepest interest, your troubles, your triumphs, and your prosperity. We claim a common ecclesiastical lineage, and we trust that we cherish with unswerving fidelity, the same venerable traditions. We rejoice in the inheritance of the same faith and the same Church of God. We are surrounded, in a large degree, by the same changes and the same conditions, and we are cheered by a like confidence and hope in the ultimate success of our beloved church. Once more I say, dear brethren, the message we bring you is not merely a formal one, but it is a genuine expression of the love which the American Church feels for the Church of England in the Dominion of Canada. I trust it may be proper for messengers, such as we are, to bring some tidings to you of those who have sent us hither; to tell you how it fares with that portion of the Lord's hosts which have habitation with us in the United States. Then we venture in deep humility to say to you that "all is well with us." It would not be seemly to make any boast to you of what the Lord has done for us. We would not for an instant forget our own many shortcomings, nor forget the many difficulties which beset us in battling with the numerous enemies of the Church. Remembering this, therefore, we do feel that we can say that it has been well with us since the synods of the two churches last had an opportunity to exchange greetings one with the other. There have been many battles, but there have been no dissensions within the church itself. There have been fightings without, but, thank God, there has been peace within, and we cannot but feel with all humility that this has been largely due, we believe, to the fact that it has pleased our gracious Lord to endow the American Church in these latter days with renewed energy and greater zeal. God has made the American Church more and more zealous for the truth, and he had made it correspondingly less zealous for human influence concerning that truth. We firmly believe it may now be said that party spirit and party strife are almost altogether of the past. No religion can long maintain the allegiance of the Anglo-Saxon people that is not both sober and practical. Our church has also the advantage that always and at all times it has put conscience and duty to the fore. In our beautiful service every Sunday morning, God's cheerful law is read in the hearing of the people, thus invoking conscience—honoring conscience—and then leaving consciences free to adjust and determine matters of the detail. It is for this reason more than any other that the English speaking race all the world over, have been liberty loving men, because in their estimation liberty is a sacred thing with all the obligation of moral freedom resting upon it. Long before the battle of Trafalgar was fought, the Church of England threw abroad her banners, with the words inscribed on them "England expects each man to do his duty." We believe our church has the enormous advantage of having a sober, but at the same time a decent and reasonable and beautiful service. Though our people do love what is decent and seemly, though they boast of a reality, it is their custom to express less rather than more than they feel. A certain reserve is at the head of their honest self respect, and, therefore, I say that no religion can long hope to claim the allegiance of that race that is not decent and seemly, while at the same time it is really reasonable and practical. These, brethren