

been most encouraging. The children also receive a sound, religious education, and are trained to lead honest, industrious and God-fearing lives. The work, as the report points out, is largely dependent on voluntary contributions, and is deserving of the hearty support of all those interested in this most useful and necessary branch of missionary work.

AMERICAN CHURCH NOTES

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

To the Editor of the Churchman:

It has appeared to me that, owing, perhaps, to the overshadowing influence of other matters of late, no sufficient reference has been made to the late General Synod of the Church of England in Canada. I had the honor to be, partly by accident, and by the kindness of the Bishop of Albany, one of the delegation to bear the fraternal greetings from our American Church, taking the place of the absent Bishop of Milwaukee. A report of our mission will, I suppose, be rendered pro forma to the next General Convention, which is as yet a great way off. But at that time the impression will, in some degree, have worn off, through the daily contact with other things, and besides, the time of the General Convention is very fully occupied, so that there would be room for very little reference to the occasion, then so long past.

But I feel that it is proper, without attempting detailed description, to make some public statement that this second meeting of the Canadian General Synod was a very great occasion, one of the greatest at which I ever was permitted to assist.

I note a recent reference by the Rev. Dr. Haskins, of Brooklyn, to the year 1833, when, as he says, there were seventeen bishops in our Protestant Episcopal Church. I do not think it is sufficiently appreciated by members of our own Church that Canada, without California and Newfoundland, has now twenty dioceses embraced in one body, under two archbishops and seventeen other bishops, and that so great has been the interest in the recent federation of the two ecclesiastical provinces, and the sense of loyalty to the newly constituted whole, that it drew to the little prairie city of Winnipeg seventeen of the nineteen bishops, and lay and clerical delegates from every diocese, except, I believe, one within the Arctic Circle, from which a man would require months to come.

I am not expert enough in the questions considered important in the Canadian Church to attempt comment on what was done. But the synod deserves record as remarkable (1) as a body of learned and pious men difficult elsewhere to parallel; (2) as showing marvellous missionary enthusiasm. A meeting which I attended in Holy Trinity school-house, addressed by Bishops Young, of Athabasca, Reeves,

of the Mackenzie River, and Sullivan, of Agoma, with the eloquent Dean Carmichael, of Montreal, was for pathos, for its record of earnest consecration and Christian heroism, without a boastful word, or one about self through it all, a never-to-be-forgotten evening. (3) I could not omit what must be called the popular demonstration connected with this event, so honorable to the revered Lord Primate, and inspiring to the Church.

The city of Winnipeg has 35,000 people, and nine churches of our communion, some of them very large indeed. I attended while there, steadily, the largest church, Holy Trinity, of which Archdeacon Fortin is rector. We seldom meet with so large a church in this country. There is no church so large in St. Paul or Minneapolis, and there were no more creditable services at our last General Convention. Holy Trinity was densely crowded on every occasion during the synod, and so were all the other eight churches and chapels; so that a moderate estimate of the people in Winnipeg worshipping at one time at the 11 o'clock Sunday service or at the 7 o'clock evening service, would be 5,000 souls. I can think of one town in my own state, equal in population to Winnipeg, where our Church is called popular, having one church building only, and an average Sunday morning congregation of not over 350, if as large. The province of Manitoba has about 175,000 people, who are served by no less than 80 priests of our Church, and there are a great many more church buildings than clergy, the missions and stations numbering over 200, I believe. I think this shows our northern sister can teach us many things. They call us there a great Church, but in many things they are greater than we.

In conclusion, I could say much of the character of our welcome, and of the distinguished impression made by all of my colleagues, but the above is rather the purpose of this letter.

G. MOTT WILLIAMS.

Bishop of Marquette.

Sault Ste. Marie, Mich., Nov. 13th, 1896.

ANGLICAN ORDERS

Canon Gore on the Papal Bull.

At a meeting of the English Church Union, held in London (England) on the 17th ultimo, Rev. Canon Gore delivered an address on "The Papal Bull on Anglican Orders."

After some introductory remarks, he went on to say:

Now, what was it that all this question was about? What was it that was up? Believing that there were possibly some in that audience who were not expert theologians, or even acquainted with the rudiments of the question, he would venture to tell them that what was up was exactly this—that at the Reformation there certainly and unmistakably occurred a great change. What was that change? Undoubtedly the Church of England took part in that great movement, which at that time held great power over Europe, vaguely called the Re-

formation. What was that movement? It was an appeal away from the Church of the moment back partly to the Primitive Church, partly (and that most obviously and strongly) to Scripture, and partly from the narrowness of one particular part of the Church to the breadth and largeness of the whole church; it was an appeal away from the Roman Church of the moment, back behind its narrowness to the whole Church; an appeal from the tradition of the moment back to primitive antiquity and to Holy Scripture. That was what the appeal of the Reformation meant on its religious side; that is what it meant in the minds of such men as Colet, Erasmus, and others. They felt quite certain that something had gone wrong with the existing tradition; that if our Lord were visibly present amongst them He would have said, as He said to the Jewish Church, "In this respect, in that respect, ye have made the commandments of God of none effect by your traditions." They were quite certain that an appeal was wanted back behind the Church of the present to Scripture and the Primitive Church. In that sense the Church of England took its side with the Reformation movement. Well and good. But then it was the easiest thing in the world to rush from one extreme to the other, either to say we would have an absolute monarchy or a positive condition of revolution; that was the way human logic was apt to proceed. But the English had never been particularly enamored of logic. They thought that they had got on very well with a Constitution which, whatever its merits, could not be said to be intensely logical. And so, too, with their Church; they decided to go in for this appeal to Scripture, to have nothing of faith that could not be verified by Scripture, but not to break away from the Church of their fathers. They saw that from the first there had been this visible society, with its Apostolic Succession, with its creeds and its sacraments, and they meant to hold fast to them; but they claimed that the permanence and continuity of the Catholic Church was altogether reconcilable with the reforming movement. That was our position, and it had from the first excited the animosities of opponents on either side, the revolutionaries who wished to break entirely with the past, and those who refused to have any reformation at all. That was the real point of this question of Anglican Orders. Let it be observed that the Church of Rome had never scrutinized the Orders of separated bodies as they had scrutinized ours, and that because the one thing they wished to make impossible was that which we maintained to be possible, namely, this compatibility of the appeal to Scripture with the maintenance of the continuity of the Catholic Church. That was why they had tried to pick holes in our Orders.

It was a sign of a weak case when people took up first one point, then another, and another. When a person took up that kind of multiform defense you could never feel that he