

duction to the arena of the Church Missionary Society—a place where “burning questions” might (figuratively speaking) some day “set fire to their drapery”—if by that time they wear any! Reform is in some danger of becoming “deform.”

THE IRISH CHURCH REVENUES are derived chiefly from their invested capital (clergy commutation, etc.) of 35 million dollars, from whence they derive about one-half million dollars per annum for stipends, supplemented by nearly another million in private subscriptions. The revenue from investments is decreasing from trade reasons, while the subscriptions keep up bravely. The agitation about Home Rule is chiefly responsible for the falling off already noticeable in the value of securities, etc.

“BETWEEN TWO STOOLS” are tradesmen who belong to the Church of England—on the one side are Roman Catholics and on the other Protestant Dissenters, each class of customers dealing with their respective co-religionists in principle, while Church people (having no definite principle inculcated) think themselves quite at liberty to deal anywhere. No wonder Irish Churchmen are afraid of the effect of this sort of thing under Home Rule, when the “patronage” would be so largely in the hands of Roman Catholics.

TEMPERANCE STATISTICS furnished by the British Medical Association seem to reverse the usual ideas on the subject of the effect of alcohol on longevity. Having examined 4,234 cases of disease, they report the life of total abstainers as averaging only 51.22, while even the “decidedly intemperate” show 52.08, and the “habitually temperate” rank as high as 62.18. Between these are “careless drinkers” and “free drinkers,” which show respectively 59.67 and 57.59. It is time now for Total Abstinence people to rise and explain!

PROHIBITION AND THE BIBLE.—“The exclusion of all dealers in alcohol (from Methodist Church membership) is a very small part of the result of such fanaticism, which proclaims to the world that the Bible is not a safe guide to determine questions of morality—and rationalists and infidels are multiplying under such teaching.” This is a very serious charge brought in the pages of *Arena* in the course of a long article illustrating the use of “wine and strong drink,” as authorized and even commanded in the Scriptures. We cannot approve the fashioning of a variety of new “Thou shalt nots” by our dissenting brethren.

CHURCHMEN AND CHURCH PAPERS.—According to that lively advertising specialist, *Printers' Ink*, the Church people on this continent need a thorough “going over” from the authorities on the subject of their shamefully conspicuous neglect of periodical Church literature—newspapers and the like. In U.S. they have half a million communicants, only one in ten of whom take a Church paper! *Living Church* comments continually on these statistics, though their own circulation and that of the N. Y. *Churchman* exceeds 12,500 each. It is a very poor showing, and is undeniably the fault of the clergy—especially the Bishops.

“NO END OF MEN” is what a speaker at the recent festival of St. Alban's, Holborn, reported as the result of his observations of the congregations of the ultra-ritualistic sort. It is a curious phenomenon—explain it as we may—that there is a very unusually large proportion of men to be found at such services. They seem to find in

them a warmth, reality or force which they do not observe—at least so one gathers from their remarks—anywhere else.

A GOOD EXAMPLE.

We are happy to be able to state that the clergy of one rural deanery have sent us a list of 200 additional subscribers. Other deaneries could follow this good example instead of wasting time in abortive efforts to keep up monthly “parish magazines,” etc.,—which furnish little or no general news and information to their readers, and cramp their minds in a narrow circle of parochialism. They are good and useful so far as they go—if mixed and united with general Church reading: but really hurtful if not so joined. This new plan of deanery “adoption” of the CANADIAN CHURCHMAN for their local organ, will produce a much more Catholic and intelligent type of Churchmen. Which deanery will be the next to fall in line?

THE BISHOP OF ALGOMA.

We learn from Bishop Hurst, Sault Ste. Marie, that the Bishop may soon be expected home: had intended to be here ere this date, in fact, but was detained by engagements connected with his diocesan funds. The anxiety of his Lordship for his flock and his work leads him to rather overstep the bounds set by his medical adviser, and undertake work which retards his recovery very much. One cannot help feeling sympathy for his natural impatience under the restraint of convalescence, but we trust he will exercise more care over his health than heretofore. We understand that it will be October before he can safely enter upon his diocesan duties under the most favourable circumstances. We hope our readers generally will note the fact and govern themselves accordingly—giving the Bishop no trouble that can possibly be helped. The Church of Canada can ill spare a worker so talented and energetic, but it is better to take care than to risk everything by haste.

OBITUARY.

RICHARD SNELLING.

It is not everyone who can, after long fighting in the arena of doubtful questions and debates, ascend to the judicial bench and maintain impartial demeanor and mental equilibrium. The zealous and energetic nature is apt sometimes to forget the new position and throw itself for the nonce into the posture of the old familiar one. This is true of bishops and judges as well as others, and we should make due allowances for the difficulty of the changed position. The subject of this notice—Chancellor of the Diocese of Toronto—probably succeeded better than most men in deserving this kind of allowance, for the faithful and conscientious effort to discharge his newer duties. Many members of Synod would remember him as a strenuous and uncompromising opponent in debate, a zealous partizan on the side of Church questions which he had deliberately espoused: and it required an effort on both sides to recognize and remember the altered circumstances. There was, too, the additional physical drawback of failing health as well as advancing years on Dr. Snelling's part, to make his old opponents admire his conscientious effort to fill the duties of his position. Had his funeral been a public one, a long train of Church officers and members, as well as members of the legal profession, would have testified their regret at losing a sincere friend of the Church and a zealous champion of what he conceived to be

her rights, as well as a devoted and faithful servant of the other offices of responsibility which he had filled. Many sympathize with the widow in her bereavement, and will cherish his memory with affectionate regard.

THE FIRST GENERAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA

The first General Synod of the Church of England in the Dominion of Canada has been called to meet in Toronto on the second Wednesday of September next.

The procedure suggested at the Winnipeg Conference three years ago is thus being translated into actual fact. The Church, in her various diocesan synods throughout the country, and in the Provincial synods of Canada and Rupert's Land, has discussed the Winnipeg scheme submitted as the basis of a constitution for the General Synod, and their conclusions, warranting the convening of a General Synod, it is now about to meet.

The first work to be done by the Synod is, of course, the making of its own constitution. It seems practically certain from all that we can see that this will be done substantially on the Winnipeg basis. Various amendments, expansions and definitions will be proposed, and the strong feeling of individual liberty and responsibility that characterizes our Anglo-Saxon race, will find its expression in restricting any undue exercise of the centralized power. We may well believe that the same guiding influence that has been manifest in this movement so far, will direct it to the end, and that the strong unity and attachment to the Church which characterize our people, in spite of many superficial differences, will result in the making of a constitution which will give full scope for the harmony in working both of legitimate authority and of that liberty with which Christ makes all His people free, and that thus the Church in this land may be enabled the more efficiently to witness to her Divine Head before humanity, and to proclaim the whole counsel of God to all sorts and conditions of men.

One consideration we would urge upon those to whom has been given the honour, and on whom has devolved the responsibility of forming the constitution of the General Synod of the Church of Canada. We would ask them to recollect that they are representatives of the Body of Christ, called to do His work in so great a matter, and that the Church in Canada expects—nay, the entire Anglican communion throughout the world expects that this first General Synod in Canada will rise to the level of its glorious ancestry, and act in a manner worthy of the illustrious mother Church of the Anglo-Saxon race.

This present time marks an important epoch in our history as a Church. For over a hundred years, the Church in our Dominion has been extending and growing, and the time has now arrived when we have to recognize the national area as being our legitimate sphere of administration, and thus call into existence methods of action demanded by the growth and necessities of the Church, that no Diocesan or Provincial Synod can effectually handle.

Large questions of Church life and action are pressing on us in Canada, the consideration of some at least of which should be begun at this first General Synod.

It has been insufficiently recognized in Canada that individual religious life naturally must find its highest expression in the corporate life of the Church. We are many members of one body.