the pro-cathedral on Wednesday, 15th June. Special interest attached to this, the ninth session of the synod, in consequence of the rumoured announcement of the Bishop's resignation of the see. There was a very full attendance of both clerical and lay members. The session opened with a celebration of the Holy Communion at 9.15 a.m., at which the Bishop was assisted by the Rev. J. P. Sargent, B.A., and the Rev. H. S. Akehurst, incumbent of Qu'Appelle, the Rev. F. V. Baker, B.A., Principal of St. John's College, acting as chaplain. Of the clergy were present besides these: the Revs. W. Nicolls, M.A., W. E. Brown, Leonard Dawson, B.A., Owen Owens, G. Nelson Dobie, T. Gilbert Beal, W. Henry Green, Theodore A. Teitelbaum, T. W. Cunliffe and Thos. Greene, B.A., and the Rev. F. W. Johnson, deacon. The Revs. Guy Terry, L.Th., and Herbert E. Bowers, M.A., were prevented from attendance. Twenty-five of the laity were present, representing every parish in the diocese. The Lord Bishop, the Right Rev. and Hon. Adelbert Anson, D.C.L., began his charge with reference to the small progress made by the Church in Canada, compared with other denominations, as revealed by the late census. This lack of progress he ascribed to three chief hindrances. (1) The want of united action in our Church, as we have no general synod for the whole Dominion. Other denominations having this, are able to flood the country every summer with students from the Ontario colleges. (2) The want of more freedom and elasticity in the services. Our cramped and rigid uniformity is a result of mediæval Romanism and modern sectarianism. (3) The want of a proper name for our Church. The Bishop said he had so often spoken of this that it might be considered a craze, but he believed it, nevertheless, a very real hindrance. To call ourselves the Church of England, as though we were a part of England, is anomalous, indefensible and contrary to Catholic principle. Canadians will always regard as a foreign institution a church in Canada which calls itself the Church of England. The Bishop's announcement of his resignation, though not altogether unexpected, came upon the diocese as a heavy blow. The Bishop was deeply moved as he spoke of the work he had done during the past nine years, which he now felt his duty to resign into other better, worthier, and stronger hands. The character of the work needed a younger and stronger man than he was. He knew how great was the responsibility of resigning such a charge, and how readily his motives for doing so would be misinterpreted, but he had weighed the matter carefully and was ready to bear the reproach. Twenty-eight years had passed since his ordination, and he did not think that during that time he had ever shrunk from any position of labour or responsibility. He now desired some quieter sphere in which he might find more time for the preparation of the soul than was possible in this active life.

A committee having been formed to draft a reply to the Bishop's announcement, on the synod reassembling the following resolution was submitted by Mr. R. B. Gordon, secretary to the Lieutenant-Governor, and clerk of the Legislative Assembly of the North-West Territories: "That this synod has heard with much concern and deep regret that their Bishop, who may be called the founder as well as the organizer of the diocese, is about to resign his charge to the Archbishop of Canterbury. This synod recalls the fact that nine years ago, when, as Canon Anson, the Bishop first came to this country, there was no church, no parsonage, and only one clergyman who held services at various points on the newly built railway. The work accomplished since that time is due to the self-sacrificing missionary zeal of the Bishop. An endowment fund of $50,000 has been raised for the bishopric, twenty-four churches have already been built, parsonages are found in almost every parish, and for several years past a staff of eighteen clergy has been maintained. In addition to this, St. John's College, the diocesan institution at Qu'Appelle, has been built, and has already done useful work in the diocese.

"When all these facts are considered by the clergy and lay members of this synod, who feel themselves bound, not only by the obligations thus created, but by far deeper ties of personal reverence and affection for the Father in God from whose hands they have received for nine years past the bread of their spiritual life, they view with much sorrow the prospect of a separation. This synod would therefore express its gratitude to God for the blessings the diocese has received at the hands of His servant their Bishop, would thank the Bishop most sincerely for his untiring and self-denying labours on their behalf, would pray that God will grant him many more happy and restful years, and ask that they may ever, as they feel sure they will, be remembered in his prayers."

This resolution was carried by a rising vote of the whole synod. Various diocesan matters were then discussed, and resolutions were passed as to the carrying on the institutions of the diocese until a new Bishop should be appointed. As the diocese is too small, according to the canon of the Province of Rupert's Land, to have a voice in the election of its own Bishop, the appointment of the new Bishop rests in the hands of the Archbishop of Canterbury, after consultation with the Metropolitan and two at least of the bishops of the Province. The following resolution in reference to the appointment was, however, proposed and carried unanimously by both clergy and laity: "That this synod of the Diocese of Qu'Appelle, whilst acknowledging that it has no formal right to a voice in the election of a successor to the present Bishop, hereby desires the Bishop to convey its views, as expressed below, to the Archbishop of Canterbury and the Metropolitan of Rupert's Land, feeling sure that they will accept such opinion in the right spirit. This synod earnestly desires the election of a bishop who is in sympathy with the present working of the diocese, whether he be from Canada or from England; feeling sure that the continuation and strengthening of the work on its present lines is for the best interests of the Church."

After the business of the synod was concluded the ladies of Qu'Appelle entertained the members at tea, after which all joined in a hearty choral service in the pro-cathedral.

SASKATCHEWAN AND CALGARY.

GLEICHEN.—The 19th of May was a day of unusual brightness and activity at the Mission House. The occasion was the marriage of Rev. G. Holmes, of Lesser Slave Lake, Athabasca, to Miss E. Perkes, matron of the Girls' Home.

The ceremony took place in St. Andrew's church. The bride, attired in white, was accompanied by five bridesmaids, Miss Busby, Huron's lady missionary to the Blood Indians, dressed in pale pink, and four little Blackfoot girls who had been under Miss Perkes' charge during the winter, dressed in dark red with white hair ribbons and sashes. The service commenced with "The Voice that breathes o'er Eden." The bride was given away by her cousin, Mr. F. Swainson, of the Blood mission, and the service was read by the Rev. J. W. Tims. The boys in the Home formed an escort for the bride, riding their Indian ponies, and dressed in the uniform of the school. After the return of the bridal party to the mission, the Indians gathered together to the number of 300, and were feasted with tea and cake in honor of the occasion. This over, the breakfast was partaken of in the new dining room of the Blackfoot Home. Amongst the guests were the Indian agent and Mrs Begg, Mr. and Mrs. Baker, Major McGibbon and all the mission workers. The presents were numerous, and included not a few sent up by members of the W. A. from East Canada. Mr. and Mrs. Holmes left the same evening, amidst showers of rice, for Calgary. The earnest prayer of all their friends here is that God will abundantly bless them in the work in which they will be engaged for Him in Athabasca.

The Indians all left last week to hold their usual summer dances on the prairie. Our mission tent went with them, and school is being held daily in the midst of the camp.

The home is now completed, and we are anxiously awaiting news of a successor to Mrs. Holmes as matron of the girls. The children are waiting to return as soon as the position is filled.

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.

"Canons."

SIR,—The extraordinary, "brand-new" ruling which was imported into the Toronto Synod at its last session, in connection with a new canon on the Rectory Surplus Fund, bears absurdity on the very face of it—to say nothing of illegality. It would reduce the diocesan canons *beneath the level* of an ordinary resolution; for an ordinary resolution, if passed in haste by a narrow majority (as is so often the case!) can be *amended just as easily*: but, according to this new ruling, a new canon, passed in the same easy manner as an ordinary resolution, *cannot* have its mistakes rectified in less than two years—if then! When it is remembered that "canons" are supposed to deal only with the *most important matters*, the absurdity of any such piece of machinery for founding canons is obvious. Such an idea does not seem to have entered the heads of the synod authorities up to the present time: they had gone on wisely testing, and rejecting or confirming new canons year after year, under the clause of the constitution, which provides for any alteration in "the canons"—not "*any of* the canons," be it observed. The new ruling, if maintained, will have disastrous results. It was *ex post facto* at any rate—*after* the vote had been taken as on a "first reading" only.

A.

Wine at the Passover, as used by Jews, and Wine at Holy Communion.

SIR,—Several communications appeared in several issues of your journal of recent date, as to the fermented or unfermented character of the wine drank by the Jews when celebrating their Passover. It seems to me, sir, the reason why some people enter upon this field of controversy is, in the first place, temperance, to hold up its banner with a surer conscience and a tighter grasp, very laudable indeed; and secondly to find a precedent uncontradicted, and if successful in this, an end has been gained. If these can ascertain with some degree of certainty that the wine drank by our Lord at the last supper was unfermented, they will be able boldly and without fear of contradiction, even vehemently, to urge upon the Christian Church at large the desirability—no, more than that, the absolute necessity, in imitation of the Lord, to use none other than unfermented wine at Holy Communion. But how is one positively to ascertain this fact? Now with gentlemen of this stamp, of which L. S. T. is doubtless one, the solution of such a matter is not at all a *crux;* all that is necessary is to publish a letter like the one that appeared in the CANADIAN CHURCHMAN of May the 29th, and be wonderfully satisfied: yes, satisfied that the Lord at His last supper used unfermented wine. Is not this a *reductio ad absurdum?* First ascertain whether the source you gather information from is reliable, as in the case of Mr. J. Fletcher, whose letter of the 16th inst. is a faithful exposition of the matter, and then publish your ideas, but never before.

What kind of wine do the Jews drink when celebrating the Passover? Now, the Passover is an institution, not of modern, but of ancient date; at its celebration wine was always used, at least as far back as the time of Christ, and a little farther back yet. For any one, Jew or Gentile, to aver that the Jews drink unfermented wine during the Passover season, does so, either from utter ignorance, or from a love of the temperance cause, and wilfully perverts facts or truths. It is wonderful what people will do in furtherance of their hobby. Don't conclude from the above that I am against temperance, but I do not believe in looking out for the impossible to demonstrate temperance. In the first place there is no such a thing as unfermented wine. Wine that does not ferment is no wine at all. Any chemist will tell you the same. In the second place, to my knowledge, and I ought to know something, at least, if not a great deal of this matter—to my knowledge, the Jews everywhere use fermented wines, Kosher rum, and all other stimulating beverages on the Passover, excepting such, as the Rev. Mr. Bruhl correctly says, which are of a *farinaceous fermentation;* and also such as are considerad Nesech, *i.e.*, "wine of libation." This latter the orthodox Jew will taste at no time, Passover or any other festival. Here I subjoin a few Rabbinic dicta as to *Yain Nesech*, or "wine of libation," or wine prepared by Gentile hands.

"Wine, belonging to Gentiles, of which we do not know whether it has been consecrated or not, and which is called common Gentile wine, is unlawful even to make a profit of, just like wine that has been consecrated,"—is dedicated for sacrificial libation to idols—"and this is by the decree of the scribes. . . . All wine, also, which a Gentile touches is unlawful, because he may have consecrated it, for the thought of a Gentile is to idolatry. Hence, thou hast learned, that concerning wine belonging to an Israelite which a Gentile has touched the law is the same as in the case of common Gentile wine, which is unlawful even to make a profit of."

Is there any doubt in the mind of any candid student of the New Testament that the wine Jesus miraculously made in Cana was good fermented wine? No less so was the wine which He and His disciples drank at the last supper. Wine is no wine without its being fermented. The benediction or short prayer said before tasting of the wine, if unfermented, could not be pronounced. It was a wine in common use among the people at large in Palestine and elsewhere. It is true that many orthodox Jews make a sort of wine for religious purposes by steeping raisins in luke-warm water. But this does not invalidate the fact that it is not illegal to use fermented wine. The reason some use raisins is not owing to extra piety, or a proclivity to total abstinence, but to poverty. They cannot afford, or their scanty means would not allow them to buy wine of the merchant. It is my humble opinion, sir, that to use unfermented wine at Holy Communion is not only disgraceful, but sacrilege.

M. M. GOLDBERG.

Hanover, Ont., June 17, 1892.