

known our cause and enlisting sympathy for the little band of Evangelistic workers in that important centre of population in Canada.

The conversion of the French Canadians is an object near to our heart; but crippled as we are, our efforts in this direction are necessarily limited, yet Trinity Church is the only Church of England congregation engaging in this work in the midst of a city containing more than 60,000 French Canadian Romanists. Help is urgently needed.

ALFRED BARNHAM.

Eleanor Cottage, Birbeck-road, Tottenham.
Aug. 26, 1889.

PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

The Synod reassembled at 10 a.m., on the 12th. After Morning Prayer in St. George's Church. The forenoon was occupied almost wholly with the reading of a number of Memorials received from the different Dioceses, and with discussion as to the method of dealing with them. Amongst the memorials presented were the following from the Synods named:— (1) One from that of Ontario as to the *Encroachments of the Church of Rome*, and the dangerous influence of the Roman Hierarchy in and over Parliament and other Legislative Bodies of the Dominion. (2) One from that of Montreal as to the *Jesuits and Jesuits' Estates' Act*. (3) One from Toronto (a) as to Uniform Sunday School Lessons; (b) as to the Revised Version of Scriptures; (c) as to the Union of the Church in British North America. (4) One from Niagara on the same subject. All memorials were ordered to be printed, as also the Reports of the Committees; the most important of the latter being that on Divinity Degrees, and that of the Joint Committee of the Upper and Lower House on CHRISTIAN UNION.

As it had been determined to receive the deputation from the Sister Church of the United States at noon on this day a special Committee was appointed to escort the representatives to the Lower House; and the Bishops having been notified attended in full robes and took their seats on the platform. The Lord Bishop of Ontario having arrived presided, and the Lord Bishop of Quebec, absent on the first day was also present. Unfortunately the reception of the delegation from the Prot. Episcopal Church of the United States lost much of dignity and effect through the haste of the President in commencing his address of introduction before the deputation had appeared on the floor of the House, and continuing it whilst the committee of escort were struggling to get the visitors to the platform through the standing crowd. There was an element of the ludicrous in the whole thing; but this vanished when the distinguished members did appear on the platform and receive a hearty, nay enthusiastic welcome. The deputation consisted of the Right Rev. W. Crosswell Doane, D.D., Bishop of Albany; the Right Rev. W. Dudley, D.D., Bishop of Kentucky; the Venerable Dr. Howard Archdeacon of New Haven, Conn.; and the Venerable Dr. Stringfellow Archdeacon of Alabama. The Bishop of Albany, well known throughout the world on account of his many admirable writings and in the forefront in the Episcopate of the U.S., was the first to address the assembly, being followed by the other members of the deputation. We take from the *Gazette* the following report of Bishop Doane's address—regretting that we have not space to give that of each member of the deputation; each eloquent and characterized by individuality; though as the Bishop of Kentucky remarked Bishop Doane's eloquent and exhaustive address left little to be said.

The Bishop of Albany said: I have had great pleasure, both personally and in my ecclesiastical position, to have the privilege of addressing this Synod of the Dominion of Canada, and recognize the courtesy and words

of welcome, the cordial hospitality to us, both ecclesiastically and personally. But I think I need hardly say that it would be quite out of keeping for a great ecclesiastical body like this to interrupt its duties and work, or arrest its holiday time—for we here represent a good deal of journeying—for the mere interchange of courtesy or polite platitudes. We are here for higher and better reasons than those. I may truly express the belief that the true relation that exists between the American and Colonial Church is, to use an expression after the manner of politicians, a relation of reciprocity—(Laughter). The annexation of the Church in Canada to that in the States has been already accomplished, (hear, hear), the annexation that ties us is a very close, a very holy one, which means not only we all spring from the one mother, whom we delight to honor, but it means that in a certain sense we are bound very closely together from personal relations. I very well remember that it was the desire of our own people in America that led to the securing of the Episcopate in the United States. I think it was a grateful Providence which led to that and I think it is true that the obtaining of the Colonial Episcopate in America and the first work of the grand old Society for the Propagation of the Gospel came directly from the consciousness of our need by the mother Church and the feeling of duty on our part which led to the consecrations of Bishops and the linking together of the English Church in America, from that time on England and Scotland, Ireland, Canada, Australia and New Zealand have linked hands together in the cause of Christ. (Hear, hear.) I cannot help remarking that on this platform among the Bishops of the Canadian Church, you have one, a priest in American orders, the Bishop of Algoma, and another in English orders, who passed through us into the Colonial Episcopate. Thus we see that there is a personal and ecclesiastical tie that binds us together and makes us long for the realization of the one great thought prompted by the sermon of yesterday, the Unity of Christendom, a thing you and I in our respective places may ask for in face and fear of God. This should be the chief thought, the chief prayer, the chief purpose of all Synodical work and priestly labor; it is the great purpose and work of the Great High Priest, our Father in Heaven. I was reading recently in the last number of the English *Nineteenth Century* a very remarkable article called the "Revelation of prophecy on Papacy." The argument drawn is that the Papacy, if it is to rule, must be transferred from the banks of the Tiber to those of the Thames on the ground that the English speech is to be the speech of the world. English laws, English ideas hold civilization and advancement. Now I want to point out that with the English Church in all her branches throughout America and the colonies rests the great duty of symbolizing to the world one mass of English nationality and civilization and have in our midst English religion as well as English speech. It seems to me that the meeting here to-day of the representatives of the Protestant Episcopal Church in the United States—it is rather a poor, modern name—(laughter)—is that we may give to the world a new symbol, one mass in the faith of English belief and thus intensify and strengthen ourselves in the faith. The Rev. gentleman then cordially invited both the Clergy and laity to the convention shortly to be held in New York.

The Prolocutor on behalf of the Lower, and the Bishop of Ontario for the Upper House, respectively expressed the affectionate greetings of the Church in Canada to the Sister Church, and their grateful thanks to the deputation for their visit and for the eloquent and loving words of encouragement; and the Doxology having been sung, the House adjourned till 2:30 p.m.

The afternoon session was occupied with the consideration of the following Motions in regard to free churches:

"Whereas, it seems in accord with the teachings of Scripture, with the practice of the Primitive Church, and with the system of the Church of England, that consecrated places of worship should be free, on equal terms, to rich and poor alike, and that seats in them should not be subject to any conditions of purchase and sale; therefore, Resolved that in the opinion of this Synod it is desirable, as a matter of Christian principle, that the sittings in all churches of this Ecclesiastical province should be free and unappropriated, and that the members of the Church will serve her best interests and forward the cause of Christianity by earnestly endeavoring to bring about this result, with a view to the ultimate adoption of the principle as a part of the common law of the Church of England in Canada."

Ultimately, an amendment was moved to the effect, "That it is desirable in our opinion that the sittings in all churches should be free and unappropriated" and this was carried. The House adjourned till Friday the 13th.

The evening of Thursday had been fixed for the GENERAL MISSIONARY MEETING. This was held in the Queen's Hall, which was almost completely filled; it being estimated that there were 1,500 persons at least present. It proved to be such in point of numbers, interest and results one of the best, if not the best Missionary meeting ever held here. On the platform were the Bishops of Montreal (Bond), presiding; Quebec (Williams); Algoma (Sullivan); Huron (Baldwin); Toronto (Sweetman); Nova Scotia (Courtney); Coadjutor Bishop of Fredericton (Kingdon); Revs. Dr. Mookridge, A. A. VonIffland, Dr. Norton H. Pollard, Bedford Jones, Dr. Partridge, Archdeacon Lauder; Canons Forsyth and Moore; Dr. L. H. Davidson, Q. C., Lay Secretary of Synod; Hon. G. W. Allan and others.

The meeting was called to order at 8 o'clock sharp, and after singing of the Missionary hymn—

From Greenland's icy mountains,
From India's coral strand,

Rev. Dr. Mookridge read the Form of Prayer appointed by the Bishop for such occasions, and the President called upon the Right Rev. Dr. Courtney, Bishop of Nova Scotia, who was received with long sustained applause as the first speaker. His subject was "Missions in General." It was the first occasion on which His Lordship had appeared before a general audience in Montreal, and he must have been pleased with his reception and the audience delighted with his admirable address.

Mr. Fairclough, organist of St. George's Church, had charge of the music, and was assisted ably by the Cathedral Orchestra. It was matter of regret, however, that there was not present on the platform a large choir drawn from the various city churches to lead the singing. The audience, however, took up the hymns with heartiness, but it is to be hoped that on another occasion the choir may not be wanting.

Another hymn having been sung the Bishop of Huron was next called upon, and was followed by the Bishop of Algoma, who spoke specially of the work in and needs of his own Diocese. Both of these Prelates are well known in Montreal as accomplished platform orators, and each well maintained the reputation acquired by the address by them delivered on this occasion.

Another hymn having been sung, Bishop Bond thanked the Organist and Orchestra, and the Lay Helper's Association for their assistance; the Lord Bishop of Quebec pronounced the Benediction.

THIRD DAY.

Friday, 13th Sept., was according to the Canon devoted to the Domestic and Foreign Mis-