

keeping up well and show signs of improvement. On Sunday evening, 15th Trinity, Rev. David Neish, at one time a prominent Presbyterian clergyman, and later a professor at King's College, Windsor, preached a powerful and impressive sermon from Psalmist 12. It was listened to with profound interest by the large congregation. Mr. Neish is a preacher of great force, and displays unmistakable evidence of deep and wide reasoning.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

(Provincial Synod, continued from last issue).

MONDAY.—At this morning's session of the Synod, the first business was concurrence in a motion by Mr. J. A. Worrell, seconded by Rev. Dr. Langtry, to the effect that the memorials of the Synods of the Dioceses of Toronto, Montreal, Huron and Ontario respecting the constitution and organization of the Provincial Synod be referred to a special committee.

Rev. W. B. Carey moved that the memorial of the Synod of the Diocese of Ontario respecting the enactment of a Canon on discipline for the Church within the jurisdiction of the Provincial Synod, be referred to the committee on Canons, with instructions to frame the Canon prayed for and to report at the next session of the Synod.

The motion was agreed to.

Mr. R. T. Walkem presented the report of the committee which had been appointed to draw up the reasons for non-concurrence in the message from the House of Bishops regarding the accurate keeping of the minutes of the Synod. It enumerated the omissions alleged by the Upper House, and gave explanations of the same to show that the secretaries were not to blame.

Mr. Walkem subsequently moved the adoption of the report, seconded by Judge Hanington, and after some discussion this was agreed to, authority being given to put on record the explanation given on the matter by the lay secretary, Dr. L. H. Davidson, on Saturday morning.

Ven. Archdeacon Partridge submitted the report of the committee on the state of the Church. It spoke of the need for an increase in the Episcopate, and showed the difficulties that were to be encountered in the way of guaranteeing stipend, etc. Satisfaction was expressed with the working of the divinity degree Canon, and it was stated that it could not be doubted that the encouragement given to continue a systematic course of study on the part of the clergy had been productive of results which had been most beneficial to them and to the Church. Speaking of the relations of the Church to the uneducated classes, the report stated it could hardly be denied that the Church was losing in many places, and especially in the towns, her hold upon them. The Church might well take counsel on this alarming fact, for the poorer and less educated masses were, to a startling extent, being detached one by one from the Church's communion. The distribution of tracts and leaflets would not hold these people to the Church, and it was suggested that one means of accomplishing this might be by increasing the number of lay-readers and putting them under a clergyman in the several Dioceses, whose duty it would be to strive to make them a real evangelizing agency, until the day when the Church awoke to the truth that she had practically lost the permanent diaconate. Statistics were given as to the number of clergy in the several Dioceses, the number of persons confirmed, number of communicants, number of families and amount of contributions, showing that the progress, though not swift, had been steady.

Judge Macdonald moved, and Mr. A. H. Dymond seconded, the adoption of the report of the committee appointed to draw up reasons for non-concurrence in the message from the House of Bishops regarding the amendment of the marriage laws of the province of Ontario. The following were the reasons given:

(1). "That the proposed action has reference only to the civil province of Ontario, and should be instituted by the Diocesan Synod having jurisdiction in that province; (2), that a portion of the civil province of Ontario is without the limits of this ecclesiastical province, that is, it forms a part of the province of Rupert's Land, and it is not desirable that this Provincial Synod should even seem to legislate for that ecclesiastical province; (3), that any representation made to the Government or legislatures of Canada by a body speaking in the name of the Church of England, should have the weight and the authority which only the deliberate decision of the Church can give, and such weight or authority cannot be secured by relegating the question now at issue to a committee to take action."

Ven. Archdeacon Smith considered that if the House adopted the first reason given, it would be adopting a principle which it had never done before. He counselled it to hesitate before putting itself in such a position that henceforth it would not be able to take up matters affecting only one province.

Mr. J. A. Worrell did not think that the adopting of

the clause referred to by Archdeacon Smith would be introducing a new precedent. The Synod was constituted for dealing with matters in which all the Dioceses within its jurisdiction were interested, and not with matters which affected only one, two or three Dioceses. He favoured the adoption of the report.

Col. Mattheson held that that Synod practically represented the whole of Ontario, and he had no doubt that the united voice of the Church going from it would have greater effect with the government than individual petitions from the several Dioceses, as it would speak not only as representing the Church of England, but also as representing the great Protestant element of Ontario.

Judge Macdonald thought they were losing sight of the fact that the Synod had the other day decided not to concur in the message, and, therefore, that disposed of the question. All they now had to do was to consider the reasons for such non-concurrence.

The report was adopted.

On the motion of Ven. Archdeacon Roe, seconded by Mr. J. A. Worrell, the report of the committee was adopted, which had drawn up reasons for non-concurrence in the last clause of a message for the Upper House regarding an amendment to Canon XIV, whereby it was provided that the declaration and oaths, when once taken and subscribed, should be binding for every license to any curacy or mission in the same Diocese, and that it should suffice to subscribe the declarations and take the oaths before each and every institution to any benefice in the same Diocese. The reasons given for non-concurrence were that the declaration of assent and belief made on the occasion of a clergyman being licensed to a curacy or instituted to a benefice would furnish no satisfactory assurance that he had not subsequently so changed his opinions and belief as to be unable to make such declaration on a later occasion. An oath or declaration taken or subscribed on the occasion of a clergyman being licensed to a curacy or instituted to a benefice, would be no safeguard against his subsequently, but prior to his obtaining another license, committing the acts denied in such declaration or oath.

Ven. Archdeacon Brigstocke moved the adoption of the report of the committee on religious instruction in public schools, the main features of which have already been published.

Mr. R. W. Heneker considered that the matter was one of widespread interest, and then went on to say that the civil province of Quebec was, perhaps, the most curiously constituted of all the provinces of the Dominion, in so far as that the Protestant population was concerned, it only numbered one-seventh of the whole population. The whole character, he said, of the legislation as regarded religious instruction in this province had been carefully guarded for many years; even before confederation the whole system was guarded with great care and delicate consideration for those of the minority. He emphasized the fact that the Protestant council of the Committee of Public Instruction was an entirely non-political body, and then went on to outline the course of religious instruction which it was incumbent should be given in the Protestant public schools. If this could be gained in a province where only one-seventh of the population were Protestants, surely it could be done wherever majorities were greater. He alluded to the harmony which had ever existed between the Protestant board and the several superintendents of public instruction, who had a seat on the board, but who could take no part in the voting. The Protestant board, the speaker said, did not force its ideas upon the minds of the majority, but simply showed the majority its whole hand, and the latter met it with hearty approval and help.

Rev. J. C. Roper described at length the system in vogue in New South Wales, Western Australia and Tasmania, and expressed the idea that such a system would be good for Canada.

Rev. Prof. Worrell pointed out that, while it was important to give religious instruction in the public schools, care must be taken not to turn these places into ecclesiastical institutions, and neglect those other branches of study which would be essential to the pupils in later life. As to who should teach religion in the public schools, he said that he should not like to see a law enacting that such instruction be given by anybody or by any teacher who might be employed by any board of trustees. He did not wish to say anything against any of the teachers either in this or any other province, but he had been associated with those in Ontario for many years and he had learned to know that they were men of great and noble principle; at the same time he knew that there were a certain number of them—and it was almost impossible to avoid it—who were not in accord with the whole Christian faith, and who were actually opposed even to the use of the Scriptures in any shape or form. It would, therefore, be absurd to place in their hands a copy of the Bible and tell them they must teach it in their schools; there must be those who should take specially the reli-

gious instruction in our public schools. At the present moment we were drifting, he said, into a state of affairs which would some time or other cause those who looked at the matter to stand aghast and say that men and women had grown up in their communities who were prepared to throw aside Christian faith and say that they could manage their lives by the exertion of their own wills or by carrying out certain principles of philosophy. We were drifting back to the days of Aristotle, instead of bringing out the real teaching of Christ. He referred to the fact that at the present day examinations were looked upon as the important thing in school work, and in any school or district the value of a school was looked upon in accordance with the way in which the examination report read. When it was considered that the one point which they thought of such vital importance was the thing which was placed outside the examination, it could easily be understood how pupils in such schools would soon begin to think that religion was of no value. In conclusion, he spoke of the extreme care which would have to be exercised in appointing instructors and examiners in religion in the public schools, and said that unless the Church was prepared to say that it was going to raise the money which would be required to enable special instructors to be appointed where such were required, the matter would have to be dropped entirely.

Canon Burke pointed out that the absence of religious instruction in the public schools of Victoria, Australia, had been attended with most disastrous results; jails had been filled and crime had increased. So far as Canada as a whole was concerned, he thought that the people were anxiously looking for religious instruction in the public schools.

Hon. G. W. Allan said that hundreds of children in the Province of Ontario were growing up in utter ignorance of anything in the shape of Christian knowledge, who, in fact, had nothing given them which would supply the motive power for their conduct in life, and nothing which would teach them what their objects and aims should be as Christians. The education given was to a very great extent secular, leaving out anything in the shape of religious instruction at all. If the present system were continued, it would be most lamentable for the welfare and happiness, not only of the Province of Ontario, but of the whole Dominion. He was persuaded that if any results of consequence were to be effected in this respect, it must be by the hearty and cordial co-operation of all the religious bodies.

Rev. Dr. Pearson considered that the public school system was good so far as it went, but it did not go far enough. The trouble was that so many people were indifferent about the matter, a circumstance which he attributed to lack of instruction on the point. He was of opinion that if parents were instructed in church in the principles of the faith, there would be less difficulty in the matter of public instruction, and he held that it was the duty of the clergy to do this as far as they could.

Rural Dean Armitage believed the public school system of Ontario to be equal to any in the world, but he thought it needed to be crowned with religious instruction in order to make it what it ought to be. It had been well said that the "three R's" were found there to perfection, and some one had said that a fourth R was needed—religion—the danger being that if it were not added another R might come in—rascality. It was well known that the highest system of education might, and did, turn out a high class of rascals, sent abroad into society. So far as the Diocese of Niagara was concerned, it was endeavouring to move in this direction, for at its last meeting of Synod it passed a resolution in favour of the introduction into the public schools of a textbook on sacred history. Other Synods in Ontario were also moving in the same matter.

Rev. C. E. Whitcombe favoured the restoration of what were known as denominational schools. The Church of England in England, he said, had been a national institution for the instruction of her children from the earliest days, and there had been developed under that institution and that church instruction a class of men that has been surpassed by none in the world for their solid religious strength and their influence on the morality of the world. He moved that the report be referred back to the committee, with instruction to enrich it by the addition of the following: "The Church having in view her highest interests, should, as soon as possible, wherever practicable, secure the establishment of her own schools."

Mr. John Hoodless was opposed to denominational schools. They narrowed a pupil's ideas of religion and he never made a good citizen. A public school broadened a boy's views, and made him, when a man, more tolerant towards those of other creeds.

Judge Macdonald considered that the system prevailing in Ontario had a tendency to create a great degree of godlessness among the young people as a whole.

Rural Dean Pollard was of opinion that what they wanted to get into the public school sys-