

# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
 Six months..... 75  
 CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mis take on label.

When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per square line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 9 1902.

## ANGLICAN SYNOD MEETINGS.

Nearly contemporaneous with Methodist Conference meetings and the meeting of the General Assembly of our Church, have been held the meetings of the Anglican Synods of Toronto, Niagara, Ontario and Huron. As the Anglican Church has so long held and still holds an important place, though one of diminishing importance, in Canada, the proceedings of its Synods deserve notice in a newspaper which devotes itself to the service of the Christian Church in any one of its branches. We purpose, therefore, to notice a few salient points of interest in the meetings of these Synods.

Upon the whole they appear to be well attended, and the clergy generally, apparently take a deep interest in their business. In that of Toronto at least, it is also very noticeable what an active and able part is taken in their proceedings by leading and well known laymen of the city who belong to the Anglican Communion. In this Synod it might be said, the dominant note was struck in the opening sermon of Canon Welsh, in which, taking for his text the words of St. Paul, "I am become all things to all men that I might by all means save some," he dealt in very frank language with the decline, or at least the unsatisfactory progress of the Anglican Church in Canada. The idea of the text was that of spiritual adaptability to differing and varied circumstances. This was where the Church had conspicuously failed. Its very name, he conceived, shewed this, that it was not native to the country. The Church in itself was adaptable, but they had failed to turn this to account, and because of this, were falling behind other Churches. In England, in cities and towns, this adaptability might be seen, but not in the country. This failing was seen in this country in their Sunday Schools, and in the fact that in many places where no regular clergyman

was at hand to conduct service, the Church door remained closed. The consideration of this subject was apparently the one of most vital importance before the Synod. A series of resolutions upon it, brought in by Dr. Langtry, was referred to a strong Committee to be dealt with. It was evident that some of the members of Synod, known to belong to the more liberal and evangelical party, are growing to have a very clear idea of the cause of this decline, and are seeking to do all in their power, especially by fraternizing with other branches of the Church of Christ, to arrest its progress. With this method the majority as yet have but little sympathy, or are frankly in opposition to it. The lesson the army had learned in the war in South Africa, the need of greater mobility and flexibility, is the one the Church has not learned, but which, if it is to succeed, it will have to learn. A striking illustration of this want of adaptability occurred in the protest of a member against the form of prayer used at the opening of the Toronto Synod, which lamented the "unhappy divisions, hatred and prejudice" existing in the Church. These, the protesting member said, did not exist, and it was mentioned that the form of prayer used dated from the days of William III.

The record of the year's finances was in some of the Synods disappointing, though upon the whole improving. That of the Synod of Huron was the most satisfactory in this respect.

The federation of Trinity University with Toronto University was one of the important matters considered in the Toronto Synod. This work is going on, as every such thing, involving many and complicated interests only can go on, slowly, and the prospects for ultimate success are favourable.

In the Anglican Synods, as in connection with our own Church, are a Widows' and Orphans' Fund, and as an aid to ministers who have served the Church, there is a Superannuation Fund. These, as in our own Church, do not meet with the hearty and liberal support which they deserve.

In two of the Synods the indefatigable Secretary of the Lord's Day Alliance, Rev. J. G. Shearer, gave addresses on this important subject, and the Synod of Huron was addressed on the same subject, by Rev. Robert Johnston, D.D., pastor of St. Andrew's Church in that city. In the United States it was stated that there are four millions and in the Dominion one hundred thousand toilers who have no Sabbath rest. Encouraging facts in connection with this subject are, that branches of the Lord's Day Alliance have in two years risen from seventy to three hundred; that the Roman Catholic Church is taking a firmer stand for the Sabbath, and also working men individually and in their societies.

All the Synods expressed a very hearty interest in this matter, and in Toronto Synod a Sabbath Observance Committee was appointed.

The Church of England in Canada, like

ourselves, has also a French Evangelization work. Labrevois, forty miles east of Montreal, is the headquarters of this work, and it has been the means of giving to the Church in Quebec, fifteen French-Canadian clergymen. A missionary meeting, well attended, was held in the evening in Toronto, in connection with the Synod. At this meeting the work of Home Missions was advocated, especially that in the West, and larger subscriptions were urged in its support. At a subsequent meeting, Bishop Awdry, from Japan, gave an interesting account of missionary work in that country. In this Synod also, a very cordial resolution of fraternal greeting to the General Assembly of our Church was proposed and advocated by Principal Sheraton of Wycliff College. Some objected to the resolution but more strongly to the Principal's address, after which it was allowed to pass.

With a view to popularize the Anglican Church in this country, a change in its name was not seldom suggested. In the Synod of Ontario this assumed the shape of a definite motion to call it "The Canadian Catholic Church." Another name suggested was "The Anglican Church in Canada." These were both at once rejected. It is plain that a great deal more is needed to give the Church a hold on the hearts of the people than a change of name, and, many plain and excellent things on this subject were said by some well known and good men in the Synod of Toronto, which, if they were heeded would do much to gain the affections of the people and so increase its numbers. One of these things specially emphasized was, much more, and much heartier co-operation in all Christian work with other Churches. We venture to think that, until this takes place, the Anglican Church will continue to suffer in its own spiritual life, and to lose its hold upon the great mass of the people.

Religious instruction in our common schools is a subject in which the Anglican Church in this country as well as in Britain has shewn a deep interest. It is a vexed question. A considerable number advocate this being given in schools affiliated, as it is called with our common school system. Others oppose it as likely to greatly disarrange, if it would not ultimately, if carried out, destroy our common schools. The phrase, "voluntary schools," of ominous import to those who know what it means, was heard, with a hint that, if these, which are Church of England schools, were once set in operation, they might be subsidized by the State. This movement will bear being watched.

The temperance question came before some of the Synods. Judging from the reports given, sentiment on this subject has not among Anglicans reached the stage of advancement which it has among some other bodies. No allusion, according to the printed reports, was made to the Referendum, or what stand the Church would probably take in regard to it. The utmost that was suggested was