

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 11, 1902.

[No. 35.

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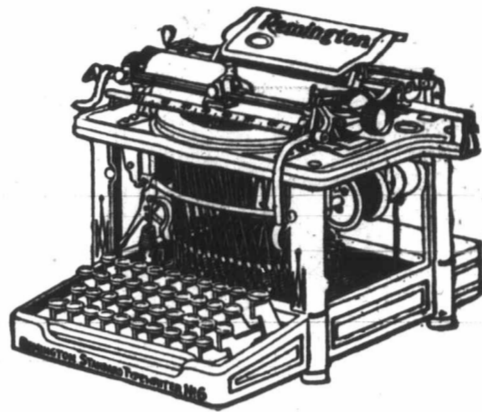
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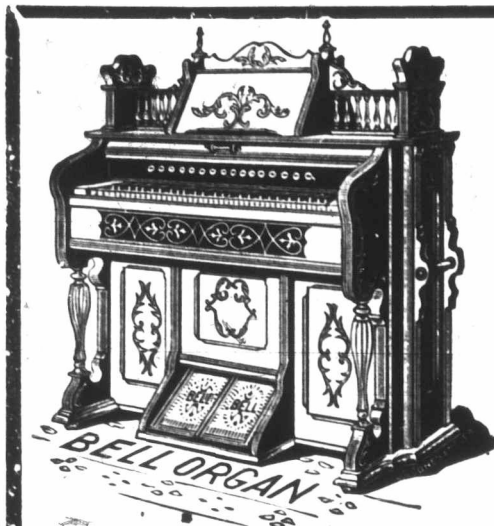
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# Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 11, 1902.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

16th SUNDAY AFTER TRINITY  
Morning—2 Chron. XXXVI; 2 Cor. VI & VII 1  
Evening—Neh. I & II to 9 or IX; Mark XII 13 to 35.

Appropriate Hymns for the 16th and 17th Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

### SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.  
Processional: 390, 432, 478, 532.  
Offertory: 366, 367, 384, 388.  
Children's Hymns: 261, 280, 320, 329.  
General Hymns: 290, 295, 477, 637.

### SEVENTEENTH SUNDAY AFTER TRINITY

Holy Communion: 208, 213, 260, 321.  
Processional: 2, 36, 242, 381.  
Offertory: 165, 217, 275, 386.  
Children's Hymns: 330, 332, 571, 573.  
General Hymns: 6, 12, 162, 379.

## General Synod Notes.

This Supreme Parliament of the Canadian Church is now in session in the city of Montreal. Its members from remote parts, many of them, reached the city by various means of conveyance; some travelling hundreds of miles by primitive methods, such as the canoe, before they came in touch with either the steam boat or the railroad. We ourselves travelled luxuriously enough by the Grand Trunk Railway, which, under its present efficient management secures to its patrons all that could be desired in the way of speed, safety and comfort. Whatever cause of complaint there may have been in the past, if any, is now completely removed, and the G.T.R. ranks among

the best of the well-equipped railway lines of the American continent.

## The Opening Service.

The Synod proceedings opened with a solemn service in Christ's Church Cathedral. The bishops and clergy entered the cathedral in procession, and with the varied hoods and vestments of the clerical body made a scene both impressive and picturesque. The congregation was small, and it is to be regretted that on occasions of this kind more effort is not made to secure the interest and attendance of the lay members of the Church. The venerable Archbishop of Montreal was the preacher, and took for his text the words, "Endeavouring to keep the unity of the spirit in the bond of peace." The Archbishop, though well up in the eighties, preached with remarkable vigor and could be heard in all parts of the cathedral. His sermon was an eloquent plea for aggressive missionary work in all parts of the wide field in which the General Synod exercises jurisdiction and has authority. The Church must follow the pioneers; she must send the gospel wherever people had gone. He urged a charity broad and deep—a Pauline charity, which never failed. He would have tolerance, not the tolerance which was indifferent, but the tolerance which allowed others to form their opinion, which accepted the bona fides of men who did not agree with them, and which was willing to allow for differences of opinion in the Church. The ancient Church from which they sprang, the British Church to which they belonged, was not perfect, but both had large-minded men, and the fathers of the Reformation had reared a splendid structure upon the original foundation. And should they be untrue to the principles of the men who had laboured for the Church in Reformation times? God forbid. They should be large and broad in their charities and tolerance. They should approach the great questions which affected the Church in all its parts in a spirit of magnanimity. And he prayed for unity as the Master had prayed for it—that unity which was different from uniformity, which was wearisome, monotonous and non-progressive—that unity which was a blend of living interests, which allowed for free play of all the powers, and which might flourish with diversity. He desired that the members of the Synod should be one in spirit; that they should seek the good of the whole Church in all their work, and not merely one section of it; that they should see eye to eye upon the great questions affecting their interests as a great missionary Church, which the Church of England was. The Archbishop's sermon was eloquent, able and comprehensive, and sounded the keynote of progress and charity, which should mark the synod's deliberations and work.

## Place of Meeting.

The Montreal Diocesan College is the place of meeting, and with its fine hall, number of rooms for committee purposes and its central

location is admirably adapted to meet the convenience of the members of the Synod.

## American Delegation.

Representatives of the General Convention of the American Church are here to convey the greetings of the sister Church in the United States. They include the Bishops of Kentucky and Vermont and other prominent members of the Church in the United States, and last Friday was arranged for their formal reception.

## Personel of the Synod.

The Synod though small in numbers is fully representative of all parts of the Dominion of Canada, and the extent of our territory and of the Church's operations is grasped as you hear the roll call and the names of the delegates and places from which they have come. Able clergy and laity, men of wise experience and knowledge in the various walks of life, animated by zeal for Christ and His Church, are here to do what can be done by counsel and effort to promote the interests of our beloved Church in this great and expanding country.

## The Primate's Address.

The bishops entered the house at 3 o'clock and were received by all the clergy and laity standing. The venerable Archbishop leaned on the arm of the Bishop of Kentucky. After prayers he referred in touching and sympathetic terms to the regrettable illness of the Primate of All Canada, Dr. Machray, and then proceeded to read the address, which the Primate had forwarded to him. We publish in full this important, and we may add historic document. It ably treats of the difficult problems which lie before the Canadian Church, and which time only can fully solve. It began with a touching reference to himself, and all will sympathize with the Primate in his enforced absence by illness, as well as lament the loss, which by it the Synod sustains:—"I cannot tell you with what concern I find myself unable to be with you, but my medical advisers have decided that in my present condition travelling is out of the question, and indeed, in any case, I am too ill to take any part in the deliberations of the Synod. It is a most grievous disappointment to me not to be able to join in the discussion of the grave questions for the future of our Church that must come before you. But the will of God be done. He does all well. I can only pray that the General Synod may have in the guidance of the Holy Spirit wisdom from above, and that all its deliberations and resolutions may be for the furtherance of the cause of Christ and the extension of the usefulness of the Church." Reforms such as have been advocated in our columns and urged by us were insisted on by the Archbishop. For instance more frequent meetings of the General Synod, and more aggressive missionary work. To the latter he gave the greatest prominence saying:—"By far the most important question before the General Synod is the establishment of a missionary society for the whole Dominion. In the view of

the West this has from the first transcended every other in importance, and was a main cause for the desire for the consolidation of the Church. That was but natural. Great communities are rising up there, and the members of our Church that are entering and being scattered so sparsely over the vast regions of settlement are altogether unequal to the supplying themselves with the means of grace through the ministrations of the Church they love. They see great missionary societies supported by the whole strength of other bodies occupying the fields, and enthusiastic for the maintenance and extension of their special interests; but the action of the Church has been weak beyond expression, and any appreciable help from the East only brought out by spasmodic appeals from the needy dioceses." The cause of education and the strengthening of our Church Colleges, and the cause of religious instruction in the public schools were all forcibly referred to by the Primate. Other matters of much moment were also referred to, and their solution will tax the highest wisdom of our legislators, and demand the most liberal giving on the part of our people if they are fully and adequately dealt with now or in the near future.

#### Election of Prolocutor and other Officers.

The election of Dr. Carmichael as Co adjutor Bishop of Montreal, who with a combination of firmness, tact and humour had presided at the two former sessions, left him out of the running for the position of Prolocutor. Dr. Langtry, Dean Innes, Dean Partridge, Dr. Clark were all nominated but each failed to secure a majority of the House, and eventually the Very Rev. Dean Mathieson was chosen Prolocutor. He nominated Dr. Langtry deputy prolocutor and Dr. L. H. Davidson and Judge Hannington, of Fredericton, were appointed assessors. Rev. C. J. S. Bethune was re-elected clerical secretary, Mr. George Grisdale, of Winnipeg, was elected lay secretary, and Judge Macdonald, of Brockville, treasurer. Messrs. J. G. Mason and E. J. B. Pense, M.L.A., were appointed auditors. Messages were received from the Upper House, stating that Rev. Canon Baylis, D.D., had been appointed their secretary.

#### A National Missionary Society.

The second day of the Session of Synod will be regarded as memorable, because of the formation of a Missionary Society which will include the entire Canadian Church within the limits of its organization, and the scope of its operations. It has been an object long desired by those who wished to see the Church seize her opportunities and discharge her great responsibilities, but hitherto it has been unattainable. The whole Church will rejoice in its consummation, and the synod expressed its thankfulness in joining in singing the doxology on the passing of the Canon. The necessity for such an organization was set forth by the Primate in his address, which will appear on another page. It was adopted without amendment, the general feeling being that it was a good working scheme, and that after experience of its operations it could, if need be, be amended as occasion arose. We trust our readers will note well the constitution of the society, because by clause two all members of the Church are members of the society. The

provisions meet all the necessities of the case, and much will depend on the spirit in which it is received and acted on by the whole Church. Provision is made for an organizing secretary, and we believe that before long there will be abundant work for two, one in the east and another in the west.

#### Triennial Sessions.

The General Synod will henceforth meet at least every third year. Much valuable time has been lost, but with regular meetings triennially, and provision for special meetings, if necessary, the interests of the Church so far as legislation is concerned will be fully met.

#### Ontario Synod.

The proposal to form a synod of the dioceses in the Province of Ontario was ruled as being in the jurisdiction of the Provincial Synod of Canada, and as that body has decided against it the prospects of such a synod are somewhat remote. We do not see the necessity for multiplying synods, and all that such a synod could accomplish would be met by a conference, as occasion arose, of the synods of the Province of Ontario.

#### Christan Unity.

This subject was referred to a committee. There was a message from the house of Bishops, and an amendment by Dr. Langtry. The message from the Bishops was: "Resolved, that following the suggestion of the Lambeth Conference, of 1897, this synod favors the appointment of a body of carefully chosen representatives of the Church of England in Canada to take steps for the holding of meetings with representatives of the several bodies of Protestant Christians in Canada, with a view to bringing about a better mutual understanding and ultimately union on sound principles." In amendment to this Dr. Langtry moved that: "This house again invites the earnest attention of all professing Christians to the great evils that grow out of our manifold divisions, and asks first that continual prayer be made to God for restoration of that unity for which our adored Lord so earnestly prayed, and secondly, they ask for continued conferences with representatives of any body of Christians willing to discuss this vital question, and to appoint the following committee to represent this house in any such conference."

#### The Prolocutor.

Dr. Mathieson, the Prolocutor, is proving himself an efficient and acceptable chairman; he has the Synod well in hand, and by his clear judgment, ready decisions and audible voice, expedites greatly the business of the Synod.

#### Mid-day Prayer.

An interesting and solemn event each day is the cessation of business for a brief interval at noon, when prayers for missions and missionaries and the extension of the Kingdom of God are said by the chairman.

#### Archbishop Bond's Address.

The venerable Archbishop of Montreal well expressed the openings for missionary effort, and the power of the Church to accomplish it when he said in his opening address, "Be-  
 loved, suffer a very few further remarks. God has called our Church in this Dominion to a

glorious work, God has placed before us a grand opportunity for glorifying Him in spreading the Gospel of Christ. Consider the magnitude of our portion of the field. Consider its destiny. Consider the prospect that even now meets the mental vision—its grand harvest safely gathered, its various industries not bounded by the three oceans that break upon its shores, nor the vast country that stretches away beyond its present range. Consider, moreover, the spiritual aspect, fields whitening for harvest from almost every quarter of the globe, thousands of souls for whom Jesus died waiting only for spiritual labours. Consider the regions beyond. Stand in spirit upon the shores of those oceans and listen to the cry 'come over and help us.' You have an organization for carrying on this work. Forgive me, if I say, none equal. Consider your network of dioceses; consider your devoted, self-denying men, men who have not counted their lives dear unto them, that they might make known the Gospel. Surely this General Synod of the Church of England will avail itself of this opportunity of cheering the hearts and strengthening the hands of those men and women already in the field and give an earnest that in entire dependence upon God they will go on occupying until Christ come. Have faith in God."

#### Delegation from American Church.

Among the most interesting incidents of the Synod was the visit of the delegates from the General Convention, bearing the greetings of the American Church to the sister Church here. It consisted of the Bishops of Kentucky and Vermont, Rev. Dr. Hutchins, secretary of the General Convention of the Church of the United States, and Mr. J. Miness, of New York, and Mr. Miller, of Detroit. Each of these gentlemen addressed the Synod on the work our respective Churches are carrying on side by side all over the American continent, and expressed the brotherly interest which they in the United States took in our work, amid somewhat similar conditions and difficulties which surrounded them in their own country. They expressed the attachment felt for the Mother Church, to which both they and us owed so much, and their desire for our progress and success in winning this vast land to Christ and the Church. All the addresses were able, learned and not devoid of a gracious humour, and all the speakers were heartily applauded. It was a demonstration of the unity of two national churches in the faith and order of the Catholic Church. In sending to us of its best the General Convention did us an honour which is heartily recognized and appreciated here.

#### Delegation from Presbyterian Church.

A fraternal visit was paid the Synod by Rev. Dr. Campbell, Rev. F. M. Dewey and Mr. Walter Paul, representing the Presbyterian Church in Canada. Each of these gentlemen spoke in kindly terms of the Anglican Church, of the truth we had in common, and of their good wishes for the Church in the great work open to all in the vast land which is our common heritage. They gave facts as to their own work, and their desire for co-operation so far as it was possible. The Bishop of Nova Scotia replied for the Upper House, and Hon. S. H. Blake for the Lower House, reciprocating the brotherly sentiments expressed by the delega-

tion after which they retired amid applause, the house standing as they went out, as it did also on their entrance. Such courtesies are valuable in promoting kindly feeling and brotherly regard between brethren whose convictions keep them asunder, but who, nevertheless, if they have important differences which we dare not minimize, have also much in common and are followers of one common Lord and Saviour.

#### Board of Missions.

The Synod formed itself into the first meeting of the new Board of Missions. The Bishop of Keewatin, the junior member of the House of Bishops, gave a most interesting account of his twenty years' labours among the Indians and Eskimo in the far north, in the region of Hudson Bay. He said he was one thousand miles from a post office, and that it took 18 months to send a letter and get a reply from his bishop. He said that though in Canada they knew nothing practically of Canada, as all their communication was with England. He pictured the needs of his diocese in eloquent terms, and all present felt that in Dr. Lofthouse our missionary episcopate had received a most valuable addition. The Bishop of Keewatin was followed by Hon. S. H. Blake who made a most fervid address, and accentuated his remarks by announcing his donation of \$1,000 to the Bishop of Keewatin for work in his diocese. Mr. L. H. Davison also spoke on the work of the old Board, which had been highly blessed, and of the bright prospects of the future. Archdeacon Pentreath moved for aid in providing for the support of a bishop in the diocese of Kootenay, and portrayed the state of things existing in British Columbia and the hopeful prospect in that region. His motion was referred to the Board of Management.

#### Unity of Spirit.

The General Synod is pervaded with the Spirit of Unity and brotherly love. There are representatives from North and South, East and West, and yet there is no sectionalism, there are men of all schools of thought, which the wise charity of the Church admits, yet there is no partyism, all meet as brethren, and are striving together for the faith of the Gospel.

#### The Synod Photographed.

The members of both houses of Synod were photographed, and another of those historical pictures were secured, which, as time passes, become more valuable and interesting. It is owing to the enterprise of the Canadian Churchman that these pictures have been taken, they preserve not only the names, but the features of the Fathers and Brethren of the Canadian Church, and as years advance, will reveal the manner of men who laid wisely and well the foundations of our beloved Church in this wide land. For further particulars we refer to our advertising columns.

#### The Organising Secretary Board of Missions.

The Church at large will rejoice at the promptness and vigour shown by the newly constituted Board of Missions. The necessity was urged for the appointment of an organising secretary, a man who should devote his whole time to the work, a man also full of zeal for missions and of missionary information, has been recognised, and the Rev. Norman L. Tucker, of Vancouver, has been unanimously

chosen for this responsible position. Mr. Tucker is, we believe, well fitted by his experience, zeal and personal gifts for the arduous and responsible position to which the Church has called him, and we wish him all possible success in the important work to which he is called, and which, not without a sense of his own weakness, but relying on divine strength, he accepts. The salary has been fixed at \$2,500, which is only that which Mr. Tucker now has from his parish in the City of Vancouver. For this result there is cause for deep thankfulness, and the Board of Missions recognised it by a short service of prayer and praise, seeing in it all the hand of God.

#### The Apportionment Plan.

The Canadian Church has adopted the apportionate plan as it exists in the American Church. It is simply to determine the sum needed for Missions, and to apportion it, on some equitable basis, among the dioceses. The Bishop of Kentucky explained its working in the United States, where, though there was more or less kicking, graceful and otherwise, nevertheless, he believed the plan would work well, and the amount required for the current year, one million dollars be realized. Interesting information was given as to the large contributions for Missions in the Quebec diocese, the chief feature of which was that it was done by men appealing to men, and women to women and children; and men not shirking in unmanly fashion the performance of their duty to the missionary work of the Church. We believe by the formation of this Society, embracing the whole of Canada, and the action already taken, this Church has entered upon a new era, and that missions, the very life of the Church, will henceforth occupy the first place, and that in the name of the Lord we will go up and possess the land.

#### THE EARLY CHURCH OF CHRIST NOT GOVERNED BY A POPE.

(By Canon Hammond).

The Church of Rome claims to be the "Catholic," or Universal Church, and it is sometimes said that if we are to look for "one body" anywhere, we shall find it there. Let me say, then, very briefly, what Scripture teaches us about these "Roman claims." The reader will of course understand that I am not discussing all Roman doctrines—and not even all their doctrine of the Church—but merely the one point of the Pope's supremacy, round which, indeed, all Roman claims cluster. The rest practically stand or fall with this. Now, the Roman contention is that the Bishop of Rome, the Pope, is the visible head, "the head upon earth of the Universal Church." They allow that Christ is its supreme invisible Head, but they say that a "visible body must have a visible head," and that head, they affirm, the Pope has been appointed by God to be. They say that he is the successor of St. Peter in the See of Rome; that he is "universal Bishop;" that he is Christ's "vicar," i.e., substitute; that "where the Pope is, there the Church is," and much more to the same effect. Well, what does Holy Writ say on these subjects? These be brave words, but let us weigh them in the scales of Scripture. It is necessary so to do because they make the unity of the Church to depend on communion with the Pope, not on union with Christ. I do not now discuss the bold assertion that a visible body must of necessity have a visible head, a "head in the same order of being," because I am now chiefly concerned with the teaching of God's Word. If it is necessary,

as we are told it is, that the Church should have an earthly head and a supreme Pontiff, surely we shall have some trace of this fundamental law in the Bible. It can never be that this is an absolute necessity, and yet God's revelation is silent on the subject. Where then do we find this affirmed?

1. Not in the Old Testament for that tells us of a Church which existed for many years without any effectual visible head. It may be said that the High Priest was the visible head of the Church before Christ, and if this were so, no doubt it would lend some little support to these Roman pretensions. But it was not so. I do not find that Aaron was head over Moses; I find that Moses was placed above Aaron; I find him chiding Aaron, interceding for him, etc. I do not find that Abiathar was head over Solomon; I find him degraded by Solomon from the exercise of his office; I observe, also, that if the High Priest was head of the Hebrew Church—as to which not a syllable is said in Scripture—then that Church more than once had two heads. But the High Priest was not the head of that congregation. Its earthly head, if it had one, was not the Pontiff, but the King.

2. Not in the Gospels—I do indeed find in the Gospels that our Lord was the visible Head and Ruler of His own Society, but I do not find that He appointed anyone to rule in His stead after His departure. Often as He spoke of the future, it was always to promise His presence, or the help and guidance of the Comforter. I shall be reminded, perhaps, of His words to St. Peter in St. Matthew xvi. 18, 19. But, similar words are used in Chapter xviii. 18, of all the Apostles. Besides, even if the promise—of the Keys of God's Kingdom—was restricted to St. Peter, it is a long way from St. Peter to the Pope and to Papal assumptions. It cannot be proved that St. Peter ever was at Rome, though it is probable that he was—still less that he was Bishop of Rome, and, least of all, that he could and did transmit his "privilege"—whatever that was—to those who came after him there. No; I cannot believe that our Lord intended His Church to be under the autocratic rule of one man, and intended to constitute that man His deputy and to make him infallible, and yet said not more than this.

3. Not in the Acts.—We have there a history of the early Church, and at the period when, above all others, it needed a visible ruler, if it needs such ruler at all. But I find no trace of a visible head. I do find that St. Peter was the mouthpiece of the Apostles on the Day of Pentecost, but I also see that he was no more. I observe that he was "sent" by the Apostles to confirm the Samaritans, a fact which I cannot reconcile with the idea that he was all the time the Church's head. I find again, that he was employed to admit the Gentiles into the Church, but I also observe that he was taken to task for his conduct—so little did Christians then recognize him as Christ's Vicar. In Chapter xv., I read of an important council at Jerusalem—and here, if anywhere, we may look for the Church's head—but I do not find that St. Peter presided, or gave his decision as infallible and final. I find St. James, to say the least, in a position of equal authority. I find, too, that the decrees of that council were not promulgated by St. Peter, notwithstanding his "privilege," but by "the Apostles and elders of the whole Church." And then I observe that St. Peter disappears from its pages, and that the history concerns itself almost entirely with St. Paul, who becomes just as prominent as St. Peter had been before. No, I do not find in this volume that the Church of the first days had a visible head, and still less that this head was Simon. On the contrary, nothing is more clear than that the Church was then ruled by all the Apostles.

4. Not in the Epistles.—For, to begin with, if St. Peter was all this time the Church's head and the vicar and viceroy of Christ, I am surprised to find that, at the outside, only two, out of the

twenty-one, Epistles were written by him. The Pope writes all the Encyclicals now; it was St. Paul, not St. Peter, who wrote them then. Moreover, I gather from these same Epistles, that St. Peter, whether he was the infallible head of the Church or not, acted in a discreditable way, for which he was resisted by St. Paul, and resisted to his face, and, further, stood condemned before the Church for his dissimulation. If he was then the supreme Pontiff, St. Paul was evidently unaware of it, for he says that he "was not a whit behind the chiefest apostles," and had the "care of all the churches," and ordained usages in all the churches. I observe, too, that St. Paul says much, very much, about the Church's Head, but that Head is everywhere said to be Christ, and that not a whisper is breathed about any other governor. I notice, also, that when St. Paul describes the government of the Church, he does not say: "He gave first a pope, then patriarchs," etc.—as he must have done had a monarchical system been ordained by Christ—but, "He gave some Apostles," etc. It, therefore, St. Peter was Christ's Vicar, clearly this had not been revealed to St. Paul. And as little do I find it in the Epistles written by St. Peter. I observe that he speaks of himself in a way in which the Vicar of Christ could not speak—in language which the Pope certainly does not emulate—as merely "an Apostle of Jesus Christ," and as a "fellow-elder" with other elders. If he was the visible head of the Church, or was destined to be later on, he does not appear to be aware of his exalted position. His letters (or letter), have not the ring of those of a universal pastor and head of the Church upon earth. No, I do not find the plain warrants which I am entitled to look for here. If the universal Church has and must have a head and governor here upon earth, the Epistles, first and last, are absolutely silent upon the subject. And yet if such a head existed, or were contemplated, they could not be silent, because they constantly speak of the Church's Headship.

5. Nor, I may add, is there any evidence for this Papal Supremacy, this absolute rule of the Bishop of Rome over the whole Church of Christ, in the Church history of the first six hundred years. During all that period, the Popes were themselves unconscious of the high dignity now claimed for them. Gregory I. actually declared, as Romanists allow, that "if any man call himself universal bishop, he would be the forerunner of Antichrist." And not only so, but Church history reveals something else; we can trace the gradual rise of these papal claims; we see the Bishop of Rome, because of the unique position, which he occupied, as bishop of the Imperial city, little by little raising himself above his brethren till at last—partly by the aid of forged documents, the "False Decretals," as they are called—he came to be regarded as the very Vicar of Christ. We can never, therefore, call the Roman Church the "Catholic Church," or think, because of its apparent compactness and unity, that it is the "one body." In England it is a secession body; its members, at the Pope's bidding, having separated from the ancient historic Church of the country, and in America it is a foreign body intruding upon the jurisdiction of the American Church.

#### ANNUAL CONFERENCE OF ARCHDEACONRY OF YORK.

An archidiaconal conference has for many years been a most successful and profitable institution of the eastern portion of this diocese. Two partially successful attempts have been made to hold a similar conference for the Archdeaconry of York. This year very great exertions have been made to make this year's conference a great advance upon those previously held. A large "Council of the Archdeaconry" was created, consisting of the rural deans, ex-officio; and of one clergyman and one layman elected to this coun-

cil by each rural deanery. A largely attended meeting of this council was held for the purpose of choosing subjects, and writers and speakers for the fall conference to be held in Bradford, commencing on the evening of September 29th, and ending with a devotional service in Bradford church, on Wednesday, October 2nd. It will be seen from the appended programme that this conference must prove of very material advantage to the work of the Church, both generally, as regards its practical work, and individually to its members in regard of spiritual things. We need only mention one feature of special interest, the conducting of the "Quiet Hour," on Wednesday morning, by the Bishop of Huron; his subject will be "The Devotional Life of the Priest." We call attention to the words of the Ven. Archdeacon of York, in his invitation to the conference. He says: "May I not bespeak for the occasion a large and enthusiastic attendance? And to that end may I not earnestly exhort you to be present and support the efforts of the council of the Archdeaconry to make this conference in every way a marked success?" We are very strongly of the opinion that in the present condition of the diocese, especially of its western part, every clergyman and lay delegate ought—in fact is bound—to make it a point of conscience to be present. But there are also other laymen interested in the state of the Church and its work, who could be most useful at the conference. We would earnestly urge upon them also to make it a question of duty to be present.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax

New Glasgow.—St. George's.—On the 28th July, there was a confirmation service in the above church, when the rector, Rev. H. Hackinley, presented a class of thirty-one persons to receive the Apostolic rite of the laying on of hands. The service was a very impressive one. This is the second confirmation in the above church within a little over two years' time. The Sunday school picnic, to Pictou Landing this year, was much enjoyed by all who attended, and was highly appreciated.

#### QUEBEC

Andrew Huater Dunn, D.D., Bishop, Quebec.

Quebec.—The following are the Bishop's public engagements for the remainder of the month: Sunday, September 14th.—Celebrate the Holy Communion at Cathedral, 8 a.m.; preach at 11 a.m., and assist at Evensong. Monday, Sept. 15th.—Travel to Sherbrooke. Tuesday, Sept. 16th.—Celebrate the Holy Communion, St. Peter's, Sherbrooke, 8 a.m. Take part in the proceedings of the St. Francis Lay Helpers' Association, and deliver visitation charge to clergy and others, 8 p.m. Wednesday, Sept. 17th.—Celebrate the Holy Communion, St. Peter's, Sherbrooke, for the St. Francis W.A. Association, 8 a.m. Offer greetings to the W.A. delegates, 10 a.m. Travel to East Angus for confirmation. Thursday, Sept. 18th.—Return to Quebec. Sunday, Sept. 21st.—(St. Matthew, Ap., Ev. and M.)—Celebrate the Holy Communion and preach, St. Matthew's, Quebec, 10.30 a.m. Assist at Cathedral at Evensong. Tuesday, Sept. 23rd.—Take part in the proceedings connected with the diamond jubilee of the church at New Liverpool. Friday, Sept. 26th.—Attend meeting of the Protestant Committee of the Council of Education. Sunday, Sept. 28th.—Celebrate the Holy Communion, Cathedral, 8 a.m. Preach 11 a.m., and assist at Evensong.

Fitch Bay and Georgeville.—St. Matthias'—

Mr. C. G. Rand has generously presented this church with a handsome litany desk and a duplicate set of altar linen, worked entirely by the Altar Guild of the church, was dedicated at the same time as the litany desk to the service of God.

Sherbrooke.—The Lord Bishop of the diocese intends to hold his fifth biennial visitation of the clergy, churchwardens and other lay helpers of the deanery of St. Francis in this town next Tuesday, the 16th. The annual meeting of the St. Francis District Lay Helpers' Association will be held on the same day, and a special reunion of the St. Francis District W.A. Association will meet on the following day.

#### MONTREAL.

William Bennet Bond, D.D., Archbishop, Montreal, Que.

James Carmichael, D.D., Bishop-Coadjutor.

#### THE GENERAL SYNOD.

Montreal.—The third session of the General Synod of the Church of England in Canada opened in this city on Wednesday, September 3rd. The Synod opened with a full choral service, which was held in Christ Church Cathedral, and a celebration of the Holy Communion. Eighteen bishops and some ninety clerical and lay delegates from all parts of Canada were present, the absent members of the Episcopate being the Primate and the Bishops of Moosomin, Mackenzie River, and Toronto.

The members of the Synod assembled in the Synod Hall at half past ten, and at eleven o'clock proceeded in procession to the Cathedral, His Grace, the Lord Archbishop of Montreal leading, accompanied by his two chaplains, Dear Evans and Rev. Principal Steen, and followed by the other bishops, all in episcopal robes, and each with his chaplain. At the door of the cathedral they were met by the cathedral clergy and conducted to seats in the chancel. The service was conducted by the Rev. E. M. Bushell, the Bishops of Algoma and Nova Scotia reading the lessons; the Bishop of Fredericton acted as celebrant, the Bishop of Huron read the epistle, and the Bishop of Kentucky, the gospel. The sermon was preached by the Metropolitan of Canada, Archbishop Bond, who, despite his 87 years, is in vigorous health. His Grace made an earnest plea for Christian unity and tolerance, basing his remarks on Ephesians iv., 3: "Endeavouring to keep the unity of the spirit in the bond of peace." His Grace, in his opening remarks, said that the General Synod could do much in the direction of unifying the Anglican Church in Canada. It could do what the Diocesan and Provincial Synods could not do, as it spoke with authority, and represented every portion of the Canadian Church. Its powers extended to the remotest part of Canada, from the Atlantic on the east to the Pacific on the west, from the international boundary line on the south to the Arctic regions on the north. The Church, as a whole, was bound to see that its children throughout the British Empire received the Gospel of Christ. But its duties did not end there. It had to go further, and, therefore, could not rest nor cease its work until the world had been brought to the feet of Christ.

The work of the General Synod was essentially a missionary work, but the Synod could also safeguard the unity of the Church. The work of unification should be carried on in a spirit of charity and toleration. He urged charity—Pauline charity, which never failed. He would have tolerance not the tolerance which was indifferent, but the tolerance which allowed others to form their opinion, which accepted the bona fides of men who did not agree with them, and which was willing to allow for differences of opinion in the

Church. His Grace, in closing, referred to certain features of the work the Synod would be called upon to perform during the next few days, a work on which he invoked the blessing of God. The musical portions of the service were very well rendered by the choir of the cathedral. The service closed with the Benediction pronounced by the Archbishop of Montreal.

The business meeting was opened with prayer by Archbishop Bond. The Bishop of Fredericton then moved, and Mr. Matthew Wilson, K.C., seconded, that, in the absence of the Primate, His Grace be elected acting president of the Synod. This was carried by acclamation.

The Archbishop went on to read the charge of the Primate, preceded by some remarks of his own, as follows: It has pleased God to lay upon our honoured and trusted Primate a very heavy trial. He is prevented by illness from taking a personal part in the deliberations of the Synod. It is to him a grievous disappointment, but he bows his head in humble submission, saying: "The will of God be done. He does all well." The absence from this session of the Synod of our Primate inflicts upon us a great loss, as well as a deep sorrow. We sympathize with his disappointment, and we sorrow for his suffering, and we pray that God in His infinite mercy will so bless the efforts of the head and hand of science that he may be speedily and fully restored. But we shall greatly miss in our deliberations his long experience, his close study of various questions and his wise advice. I will now proceed, at his request, to read his address: "Most Reverend Fathers, Right Reverend Fathers, Reverend Brethren, and Brethren: I cannot tell you with what concern I find myself unable to be with you, but my medical advisers have decided that in my present condition travelling is out of the question, and indeed, in any case, I am too ill to take any part in the deliberations of the Synod. It is a most grievous disappointment to me not to be able to join in the discussion of the grave questions for the future of our Church that must come before you. But the will of God be done. He does all well. I can only pray that the General Synod may have in the guidance of the Holy Spirit wisdom from above, and that all its deliberations and resolutions may be for the furtherance of the cause of Christ and the extension of the usefulness of the Church. Six years have passed since the last General Synod. If the General Synod is with any efficiency to guide the work of the Church, its meetings must be much more frequent. Others find it necessary that their supreme deliberative bodies meet yearly, and seem to find no difficulty in this. Surely three years should be the extreme limit of interval between our synods. The power was, indeed, given me to call an earlier meeting; but I did not consider that this power was vested in me with a view to my acting on my personal opinion, but as the representative of the Church, if from the application of synods, bishops or others, there seemed a widespread desire for a special meeting. As the expression of such a desire only reached me from two or three individual members, I did not feel I was warranted on my own responsibility in convoking the Synod, which entails such a heavy cost on the dioceses.

"The six years have left their mark on the Church. We miss the aged Metropolitan of Canada, who was then with us. His great ability and clearness of view were very evident to all who came in contact with him. In his long and energetic episcopate till sickness laid hold of him, he was privileged to see a great advance both in his own diocese and the Church generally. He has been succeeded as Metropolitan by the aged and beloved Bishop of Montreal. We also miss Bishop Sullivan, of Algoma. He gave his eminent gifts to the Church in the large and poor missionary diocese when he could have occupied one of greater prominence and influence. We welcome the present Bishops of Algoma and Ontario, and

the co-adjutor Bishop of Montreal. Further, the Church has once more seen a happy extension of the episcopate. As we welcomed last Synod the Bishop and diocese of Ottawa, so we now welcome the Bishop and diocese of Keewatin. Another diocese has also been formed, the diocese of Kootenay, though it remains for the present under the Bishop of New Westminster. As great development may be looked for in those new dioceses, their formation promises to be of great benefit to the Church in its great work.

I think, perhaps, I may be allowed to say that I could not quite understand how the General Synod had received in the constitution of the province of Canada the recognition and authority which I believe that province intended. I have not been able to consider the action of the late Provincial Synod of Canada, but I gladly recognize the utmost desire to do everything necessary, and I trust the arrangements made are thoroughly satisfactory. At the same time, the change is so great in introducing into the established provincial systems of Canada and Rupert's Land a new and supreme Synod, that I cannot but think it might still be wise to appoint a strong legal committee to examine the relations of the General Synod with the provincial systems of Canada and Rupert's Land, and one extra-provincial dioceses, and report whether any further action is in any case necessary. The Church in Canada has created a Primate of all Canada to preside over the whole Church. Certain definite duties are assigned to him in the constitution and resolutions of the General Synod; but otherwise the position of the Primate is rather indefinite. There are bishops and others who seem to expect the Primate to take a very leading part in the general administration of the whole Church; but I cannot but feel that anything of the kind would be an interfering with the high and well-established position of the Metropolitans. I have nothing to propose on the subject. I have no desire to magnify my office, and if the Synod has no clear views on the subject it may be better for the present to leave the matter in its indeterminate position. But I cannot but mention what I think a very anomalous position for one holding the high position in the Church of the Dominion that the name Primate of all Canada suggests. When the General Synod of Australia was formed, it passed an ordinance that in the case of extra-provincial dioceses, the bishops should be consecrated by the Primate, and only in England with the Primate's consent. According to the constitution of the Australian General Synod this ordinance would only apply to dioceses which accepted it, but I believe it was universally accepted, and apparently without any objection from the Archbishop of Canterbury. But after the formation of our General Synod the late Archbishop of Canterbury expressed his desire to continue Metropolitan of the Columbian dioceses, and to consecrate the bishops. I contented myself with saying that I thought the Australian course most consistent with the consolidation of the Church in Canada. But the new diocese of Kootenay provides in its constitution for the consecration of its bishop, if no province has been formed, by the Primate of all Canada. I have received no authority from the General Synod of Canada to act in such a way; I think it is desirable for a committee to be appointed to consider this whole question. By far the most important question before the General Synod is the establishment of a missionary society for the whole Dominion. In the view of the West this has from the first transcended every other in importance, and was a main cause for the desire for the consolidation of the Church. That was but natural. Great communities are rising up there, and the members of our Church that are entering and being scattered so sparsely over the vast regions of settlement are altogether unequal to the supplying themselves with the means of grace through the ministrations of the Church they love. They see great missionary

societies supported by the whole strength of other bodies occupying the fields, and enthusiastic for the maintenance and extension of their special interests; but the action of the Church has been weak beyond expression, and any appreciable help from the East only brought out by spasmodic appeals from the needy dioceses. The scheme passed by the last General Synod was rendered inoperative. There seems much misunderstanding about it. The western division of the Mission Committee appointed by the General Synod in 1893, did indeed at one time propose that like others we should have only one grand missionary society from the Atlantic to the Pacific. There was no intention to touch any of the accumulated funds of the various dioceses, but simply to merge the diocesan efforts for missions in one Dominion effort. I had little doubt myself that with the enlarged view of the elevated aim this would have given, the response everywhere would have been more worthy of our Church. I should myself have been perfectly willing for a provision that every diocese should first receive back for its own missions from its offerings the average of its contributions for them. But the eastern division did not see its way to enter upon this venture of faith, and the West at once acquiesced in its decision. There was nothing then of this "pooling," as it had been called in the scheme of the last General Synod.

The diocesan efforts for missions were to go on as before. The scheme merely extended to the whole Dominion the Domestic and Foreign Society of the province of Canada. The only changes were that any diocese might have help for missions in it, and that statistics were requested from all. If a diocese did not need any help, it need not have applied, and in that case its statistics would have been unnecessary. The collapse of the scheme was a great disappointment to the West. At the suggestion of the Bishop of Ottawa, I have, to expedite business, prepared the canon which you have received. It simply introduces into the scheme of the last General Synod the amendments required by the Provincial Synod of Canada while somewhat simplifying it. But the mere passing of such a canon will do little. It is hopeless to expect any adequate result unless adequate means are used. Economy is well but may be carried too far. I believe there will be no worthy result unless an able and genial secretary, a good man of business and effective in bringing out support, is secured. Arrangements are made in the scheme for deputations. Much will depend upon the energy and business ability with which this is done. There will be at length an open door for appeals over the Church. This may put an end to the old local appeals, but, if so, there should be a generous effort to avoid in any case diminution of help, a strong and united effort to bring out a loyal observance of the canon. It is with no small satisfaction that I can say that both the English societies, which assist the colonies, at length feel the needs of the West. The S.P.G. has realized that it is not wise in the very critical condition of the vast country being settled to continue its policy of reduction to North-West and Western Canada, and the Colonial and Continental Church Society is making vigorous efforts to secure for us larger aid. I hope that Canada will recognize that a special duty lies on it to help these young communities in the Dominion, and will make a great advance in its contributions. In speaking of the Missionary Society, I have hitherto had chiefly in view the call upon the Church from the rising up of great communities in the West; but the call on the Church on account of the native Indian tribes in the province of Rupert's Land, and the Indian and heathen population in British Columbia, is also most pressing and exacting. The missions for these Indians have hitherto been mainly carried on by the C.M.S. They are very extensive. The yearly expenditure on them by the society has been little short of

\$100,000. Though the Indians are few, they are scattered in handfuls over a continent. They are themselves practically helpless. An inordinate number of agents is necessary. The conditions arising from the long and severe winter and the absence of markets or regular communication make the support of the missions most costly. The work will chiefly be the maintenance of existing missions. In the southern dioceses other religious bodies are at work. There may, however, be still some call for extension in the dioceses in which no other Protestant body has missions. It is then a very grave matter that the C.M.S. has formulated a policy of immediate and steady reduction and ultimate withdrawal. The society has not yet decided upon the future administration of its funds, but the policy itself is not likely to be greatly changed. The expenditure of the society may be divided into two parts. First, there is a block grant to each diocese, which covers missionaries accepted in local connection, catechists, building, repairs, travelling and similar expenses. Secondly, there are the stipends and allowances to the European agents sent from England. The society for some years has been making reductions in the block grants of Rupert's Land and Saskatchewan. The diocese of Rupert's Land, for example, receives this year only eleven-twentieths of its original block grant. There have also been reductions at least in Moosonee. But now the society is proposing to extend its reductions to all the dioceses of Rupert's Land and the diocese of Caledonia. It proposes to wipe out all the block grants in twelve and a half years, and whenever a European missionary retires to add to the block grant £100, subject to similar reduction, instead of sending a successor. The block grants of the province of Rupert's Land may be put at \$25,000 a year. It is proposed to withdraw about \$2,000 of this yearly. I need add nothing to impress on you the gravity of the position. It calls for much thought and self-denial. All help will have to be welcomed and utilized. It is known that the C.M.S. has many friends in Canada sympathizing with it and working on its lines. It will be the duty of the Church to do all that is necessary to bring this body into helpful and harmonious action with the Missionary Society of the Church. One further point I would mention: The C.M.S. at present provides the salaries of the Bishops of Caledonia, Athabasca, Mackenzie River, and Selkirk. Its policy contemplates its relief gradually and ultimately from these payments. For example, if either of the dioceses of Athabasca and Mackenzie River was vacant, it would only continue the salary for one bishop. I regret this, in view of the proper superintendence of the missions, but it is practicable as far as merely episcopal duties are concerned. By and by the society will expect to be relieved of the other bishopric. To meet this coming condition, the Bishop of Mackenzie River has commenced an effort for the endowment of that diocese. The S.P.C.K. and S.P.G. have with their usual kindness voted grants in aid of £1,000 each on the usual conditions. I commend this important effort to the generous help of Canadian Churchmen. There is still a third division of the work of the Missionary Society. If I say little about it, the reason simply is that the pressure of existing conditions has made me speak at such length on the other divisions. But I recognize most fully the first duty of foreign missions and the blessing we may expect in our home operations if we remember our Lord's command, and take an earnest part on the work for the heathen abroad. The experience of the Church testifies that those who are moved by the need of the heathen will be the first to exert themselves for the needs of those about them. Next in importance to the establishment of a vigorous missionary society for the Dominion is the maintenance in efficiency of our colleges. Our theological colleges are necessary for the supply of the clergymen we need. Means will be of little avail if the men are wanting, and experi-

ence has shown that we can only have the men by ourselves, encouraging and educating promising candidates for the ministry. Besides, I think there can be no question that the clergy who are trained amid the conditions of their future work are most likely to prove effective and acceptable. The Church is here again at a great disadvantage, when it is compared with other bodies. There is no united effort over the Church to bring out help for our colleges. There are, no doubt, to some extent diocesan efforts, but I believe they are generally weak and unworthy. I may be allowed to illustrate by St. John's College, the college I have endeavoured to build up in Winnipeg, how we feel this. The colleges of the Presbyterian and Wesleyan churches in Winnipeg are yearly largely assisted by their respective bodies, and there is from this not only the immediate help from a share of the general collection of the denomination, but the colleges, being brought prominently before the Church, receive many special gifts. St. John's College has no such assistance. I trust the Synod will not fail to deal practically with this matter. I may say that a measure of outside help is for my own college a vital necessity, not only for its efficiency, but almost for its existence. Any disaster to it would inflict the gravest injury on the Church.

I have touched upon these questions that seem to me of primary importance in the organization of our Church if it is to meet the needs of our people. On their satisfactory settlement must depend the ability of our Church to do its duty in affording and extending its ministrations. Until this is secured, the Church will never be at liberty to enter as it should on the grave questions of the day that affect the religious character and godliness of our nation. There is much to call out thought and anxiety. Many things combine to draw men from former habits of family prayer and public worship and to lessen the sense of the sanctity of the Lord's Day, but on these depends vital religion. Intemperance, no doubt, continues to be an extensive evil, and demands the most earnest effort to remove as far as possible temptations to excess and encourage habits of moderation. But the immoderate abandonment of so many to all kinds of amusement and luxurious and extravagant living for their means are doing even more to sap the foundations of honest social life. The Church should, in these matters, give no uncertain sound. Its own members are largely culpable. And we may be sure if these tendencies are not checked there will be neither the will nor the ability for the observance of what is due to God and to men. There is, in addition, the grave question of the upbringing of the young in the nurture and admonition of the Lord. In the circumstances of our modern life it is hopeless to look for this unless there is religious instruction in the day school. The teaching of the Bible and of the main truths of our faith is of such vital importance for the country that I trust the Church will not only press for it, but endeavour, as far as possible, by a conciliatory attitude to secure the support of the other great Protestant bodies. We must not insist on all we should like. Enough if we can secure what will ensure a full and satisfactory knowledge of the main facts and teaching of the Word of God. With these remarks, I close. You have my fervent prayers that God may over-rule for His glory all you do. May God bless our dear Church and make it a great blessing in the land, not only for our own people, but for the whole country. God be with you. Amen. R. Rupert's Land, Primate of All Canada.

Continuing, Archbishop Bond said: "Beloved, suffer a very few further remarks. God has called our Church in this Dominion to a glorious work. God has placed before us a grand opportunity for glorifying Him in spreading the Gospel of Christ. Consider the magnitude of our portion of the field. Consider its destiny. Consider the prospect that even now meets the mental vision—its grand harvest safely gathered, its

varied industries not bounded by the three oceans that break upon its shores, nor the vast country that stretches away beyond its present range. Consider, moreover, the spiritual aspect whitening for harvest from almost every quarter of the globe, thousands of souls for whom Jesus died, waiting only for spiritual labourers. Consider the regions beyond. Stand in spirit upon the shores of those oceans and listen to the cry 'come over and help us.' You have an organization for carrying on this work. Forgive me, if I say, none equal. Consider your net work of dioceses; consider your devoted, self-denying men, men who have not counted their lives dear unto them, that they might make heaven the Gospel. Surely this General Synod of the Church of England will avail itself of this opportunity of cheering the hearts and strengthening the hands of those men and women already in the field and give an earnest that in entire dependence upon God they will go on occupying until Christ come. Have faith in God." The Metropolitan, after the reading of the charge, announced that the House of Bishops had appointed an acting chairman for the Lower House. This announcement brought forth a protest from leading members of the Lower House. Chancellor Worrell and Hon. S. H. Blake claimed that the action of the bishops was an infringement of the prerogative of the Lower House, which had the right to appoint its own chairman. This view was finally acceded to by the bishops.

The Rev. Dr. Langtry was appointed temporary chairman, and the election for the prolocutor of the Lower House was then proceeded with. There were three nominations, but on an open vote all were defeated, the result being: Rev. Dr. Langtry, of Toronto, 32 yeas, 33 nays; Rev. Dean Innes, of London, 27 yeas, 42 nays; Rev. Dean Partridge, of Fredericton, 18 yeas, 53 nays. There was a long discussion on the method of voting, and it was finally decided to receive new nominations. Prof. Clark, Toronto, was defeated by 27 yeas to 40 nays. The Very Rev. Dean Matheson, of Rupert's Land, was finally elected by 46 yeas to 12 nays. Chancellor Walkem, of Kingston, was also nominated, but not voted upon. The Prolocutor appointed Rev. Dr. Langtry, of Toronto, his deputy, and Dr. L. H. Davidson, of Montreal, and Judge Hanington, of St. John, as assessors. The Rev. Dr. C. J. Bethune, late head master of Trinity College School, Port Hope, was re-elected clerical secretary. Mr. George Gridale was appointed lay secretary, and Mr. Charles Gault, of Montreal, having resigned the treasurership on account of ill-health. Judge McDonald, of Brockville, was appointed to that position. Messrs. J. J. Mason, of Hamilton, and E. J. B. Pense, of Kingston, were appointed auditors. A message from the Upper House announced the appointment of Canon Baylis as secretary of the Upper House, and another urged the immediate consideration of the Primate's plan for the formation of a general missionary society. After the appointment of a Nominating Committee, the House adjourned until the following morning. On Thursday morning, the General Synod at its session entered upon the consideration of the proposal of the Lord Primate, Archbishop Machray, that the Synod should take such steps at its present meeting as should result in the formation of a missionary society in connection with the Church of England in Canada, to be known as "The Missionary Society of the Church of England in Canada." The debate on the subject was opened by Mr. Matthew Wilson, K.C., who pointed out the aims and objects of the proposed society. He also described the events which had given rise to the introduction of the Primate's motion for the formation of such society. He enumerated the disadvantages and difficulties under which the board of management of the Domestic and Foreign Missionary Society was labouring at present by reason of the fact that the Church in Canada had no missionary society that represented the

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Church as a whole. He hoped, the House would pass the canon, in order, for one reason, that the Church in Eastern Canada when giving grants to the Church in Western Canada might not feel as if it were giving these grants to a Church in a foreign field. Dr. Davidson spoke briefly in seconding the motion of Mr. Wilson for the adoption of the message from the House of Bishops in regard to the canon, which message urged the Lower House to pass the Primate's canon. He was glad to find that at last the Church seemed as if it was anxious to make the missionary work of the Church in Canada more efficient by the formation of a society that would govern such work from the Atlantic to the Pacific. He felt as if the Synod was ready to pass the proposed canon and he thanked God for it. Mr. Justice Hannington said the missionary problem was the most difficult problem that had ever faced the Church in Canada, and he was now pleased that after years of hard work and education in regard to the problem in the several dioceses of Canada, a solution now seemed as an event of hours instead of years and days. On motion of Mr. Wilson, the Primate's canon was taken up and considered clause by clause. The first four clauses were adopted without discussion. An effort was made, however, by the Rev. J. C. Farthing, of Woodstock, to alter clause 5, and to that end he introduced a motion, the object of which was to place the control of the board of management in the hands of the General Synod, instead of in the hands of the Diocesan Synods, and to limit the membership of the board to the bishops of the Upper House and sixteen lay and clerical members, respectively, of the Lower House. This motion was under discussion when the House adjourned for luncheon. At twelve o'clock the debate was adjourned for a few moments to allow of prayers being offered up for the success of missions throughout the world. The Prolocutor was asked to prepare a prayer for the recovery of the Primate, to be used daily during the sessions of Synod. During the morning several messages from the House of Bishops were received by the Lower House. The first read as follows: "The president of the Upper House begs to inform the Prolocutor that the Upper House has adopted the following resolution: 'Resolved That the House of Bishops receive with a great deal of pleasure the cordial greetings of the Presbyterian Church in Canada. They will be glad to receive the proposed deputation on the following Friday afternoon at 3 o'clock, and ask the concurrence of the Lower House.'" Message No. 5 conveyed an intimation that their Lordships had selected the following persons to act as assessors of Supreme Court of Appeal: Chancellors Dunbar, Worrell, Dr. Davidson, K.C.; Matthew Wilson, K.C., and Chancellor Walkem. Message No. 6 was to the effect that the House of Bishops had appointed the following to act as the Judicial Committee of the Supreme Court of Appeal; the Bishops of Toronto, Fredericton, Nova Scotia, Columbia and Calgary. The following is the text of the Primate's motion for the creation of a missionary society in the Church of England in Canada: 1. There shall be a society for the general missionary work of the Church, to be known as "The Missionary Society of the Church of England in Canada." 2. The society shall consist of all members of the Church. 3. The work of the society shall be under the charge of a board of missions, which shall be styled: "The Board of Missions of the Church of England in Canada." 4. The board shall consist of all the members of the Upper House and all the members of the Lower House, with power to add to their number. The Primate shall, ex-officio, be chairman, and in his absence the senior Archbishop or Bishop present shall preside.

The third day of each session of the General Synod shall be devoted to the work of the missionary society, aforesaid. 5. The executive work of the Board shall be entrusted to a board of management composed of the bishops of the

Upper House and two clergymen and two laymen elected by each Diocesan Synod at each regular meeting thereof (or where there is no Diocesan Synod, by the bishop of the diocese), and the officers of the society. Such Board shall meet at least twice a year, at such time and place as it may determine. Special meetings may be summoned by the Primate on the written requisition of any two bishops or of two clergymen and two laymen members of the Board, or at his discretion. Ten shall be a quorum. The Board shall report to each Diocesan Synod, and to each Provincial Synod, and to the General Synod, at their regular meetings. The Primate shall be ex-officio chairman of the board (and in his absence the senior Archbishop or Bishop shall preside). If no Bishop is present the Board shall elect a clergyman or a layman to preside. The Board shall appoint an organizing secretary and such other officers and committees, and make such by-laws as may be found necessary. The Board shall appoint an Executive Committee consisting of two bishops, two clergymen and two laymen, and the officers of the society, who shall meet at least once in each month, excepting July and August, and promote the work and interest of the society in every way open to them under the powers and instructions which may be given to them from time to time by the Board of Management. The Executive Committee shall meet at such time and place as they may determine and shall report to the Board of Management at each meeting. 6. All funds raised under this canon in any diocese for mission work beyond its own borders shall be forwarded to the treasurer, and any of such funds not appropriated by the donors shall be distributed by the Board of Management. 7. The Board of Management shall publish annually a statement of the missionary needs and resources of each diocese receiving or seeking aid, indicating in particular the definite sums required to meet the needs for, first, home missions, or missions among the settlers in rural districts; and, secondly, Indian and heathen missions in the Dominion. 8. The Board of Management shall also publish annually a statement of the needs of such foreign missionary work as has been undertaken by the Church in Canada. 9. In order to secure a clear statement of the Church's needs, the bishop, or secretary of the Executive Committee of each diocese receiving or seeking aid, shall, on or before the 31st day of January in each year, submit to the Board of Management a description of existing missions and fields needing to be occupied in his diocese, giving details of the extent, population and prospects of each. There shall also be furnished a full and detailed statement of all moneys received from missionary societies, private benefactions or Government grants, for the work being carried on; and, further, a full and detailed statement of the expenditure of all funds so received. The Board of Management shall issue two appeals annually; one on behalf of Canadian missions, and one on behalf of foreign missions. Both of these appeals shall have appended thereto the signatures of the bishops. The collections taken up in response to such appeals shall be at once remitted to the treasurer of the society. 10. A deputation, as arranged by the Executive Committee, shall be sent, under the authority of the Bishop of each diocese, to every parish or mission annually, to give missionary information and procure help for the work of the Board, and each clergyman shall, in addition to reading the appeal or appeals, annually preach or have preached by a clergyman representing the board, to each congregation under his charge, a missionary sermon; then subscriptions and donations shall be solicited for the general missionary work of the Church. The Executive Committee shall make arrangements for the exchange of deputations between the east and west when found desirable. 11. Funds in answer to these appeals shall be raised by collections in churches, and at meetings, and by soliciting subscriptions and donations, and an

application shall be made to each diocese, or, if found practicable, to each parish, for a definite sum. 12. Six months previous to the beginning of each year the Board of Management shall inform each diocese seeking or receiving aid of the sum which it is expected will be granted to the diocese for the coming year; but such grant shall be subject to reduction by the Board of Management if found necessary. 13. The appropriation of all funds not previously appropriated by the donors shall be made by the Board of Management; and it shall present to the Board of Missions a statement of all receipts, disbursements and expenditures, duly audited by two auditors, who shall be appointed at each session of the General Synod. 14. The organizing secretary, when required to devote his whole time to the work of the Board of Management, may be paid his travelling expenses and a salary to be fixed by the Board of Management. 15. The present members of the Board of Management of the Domestic and Foreign Missionary Board of the Ecclesiastical Province of Canada shall represent their respective dioceses on the Board of Management provided for in this canon, until such time as the dioceses shall have elected new members.

On Thursday afternoon, "the Missionary Society of the Church of England in Canada" was duly constituted by the General Synod by a unanimous vote of both houses, and the Church of England in Canada now possesses a missionary society representative of and controlling the Church in every portion of the Dominion. The tenth clause, however, created a great deal of discussion. The Very Rev. Dean Evans made a forcible speech in support of the request from the Students' Missionary Society that they be represented on the new Board. The House, however, was not ready to admit such recognition, the more especially as the body referred to was quite untried and was fully represented by the General Synod, which acted for the whole Church. Clause ten, among other things, provided for the reading of two annual appeals for missions, and this provoked some debate. Canon Welch said he had been in the habit of reading such appeals, and always with the most disastrous results. He would read no more of them. This brought Mr. Justice Hannington to his feet. What, refuse to obey a canon of the Church, passed by the supreme authority! How could this be characterized? It was flat rebellion, in his opinion. He was astounded at a man of the position and attainments of Canon Welch making such a statement. If he felt like that, let him keep such rebellious sentiments to himself. They should all be loyal Churchmen, and stand ready to obey authority. He had never heard anything like this in the whole course of his life. The Hon. S. H. Blake said the canon did not specify that the appeals must be read out loud. The clergyman could read them to himself, and, having mastered their purport, preach on the subject set forth. Mr. H. H. Dymond also moved an amendment to the canon in the particular referred to, holding that there should be no interference with the prophetic office, which should be sacredly regarded. The idea was that the preacher preached when he was moved to do so by the Spirit of God. He was afraid there was too much perfunctory preaching. In the result, all the amendments were voted down, and the clause as originally set forth, passed. During the discussion, several alterations therein were proposed by members of the House, but in the end the canon was adopted practically as it left His Grace's hands, and as it stood on the order paper. The canon met with the endorsement of the House of Bishops on the opening day of Synod. It was then transmitted to the Lower House for the approval of the members of that body. At four o'clock on Thursday afternoon the final vote on the Primate's canon was taken. When the result was made known the Doxology was sung, after which the Prolocutor was deputed to convey the result of the vote to the House of

Bishops. Thursday's vote was the culmination of ten years of patient and arduous work on the part of the Primate, his brother prelate, and the lay and clerical members of the several successive General Synods that have been held in that interim. The formation of the society, it is believed, will greatly strengthen and unify the Church in every section of the Dominion.

Several messages were received during the day from the Upper House, which were dealt with as matters of routine. One of the messages suggested the appointment of a committee on the payment of the expense of the delegates and to devise a mileage scheme, and this gave Mr. Justice Hannington the opportunity of inveighing against the people of Montreal for their lack of hospitality. He pointed to the floor of the house and asked where were the laymen of the Church? They were not present because no provision had been made for their entertainment. This was no new thing in Montreal. The clerical delegates to the Provincial Synods were entertained, but the laymen had to look out for themselves. The people of all the other bodies in the country entertained their visiting brethren. At Toronto and Winnipeg, all the delegates had been entertained. At that moment in Winnipeg four hundred delegates to the Methodist conference were being entertained by the people. Montreal, no doubt, had latent hospitality, but it certainly needed to be called forth. The people who refused to entertain missed a great deal. The loss was theirs. A blessing always followed upon loving, Christian hospitality, which had been denied by Montreal in this instance. He thought it was a deep humiliation to have to confess that in the great city of Montreal, so wealthy in Churchmen, there could not be provision made for their lay delegates. There were men in the Church who had given not merely of their money, but their time. For himself, as a lawyer, he had always refused to take a retaining fee the week of Synod. He never regretted that. The pleasure and the benefit of working for the Church were his. But he thought that if the Church was to be strengthened there must be sympathy and loving hospitality shown. One member of the Synod had told him that it was a disgrace to the city of Montreal that there had been such poor hospitality shown. It was said that the people were away in the country. Well, a fund could have been raised to pay the hotel bills of the delegates. That would have been easy. The judge deeply regretted the loss of the many pleasant associations which they might otherwise have formed.

The remarks of Mr. Justice Hannington would probably have gone unnoticed had it not been for the Very Rev. Dean Evans. The House seemed to deprecate the language that had been used by His Lordship, and was anxious that Dean Evans should not pay any attention thereto. But the Dean, as chairman of the Reception Committee, considered it was his duty to reply to the strictures of the Judge, and explain just why the lay delegates had not been provided with billets. In the first place he pointed out that although Montreal had a population of 350,000, as an English city, it was comparatively small. Secondly, he drew the attention of the delegates to the fact that Montreal was not originally selected as the place of this year's meeting. The Synod was to have met in Ottawa, but at the last moment almost the Primate changed the place of meeting from Ottawa to Montreal. His Grace also appointed the date of meeting, namely, the first week in September. Against this Archbishop Bond and the clergy of the Church in this city had protested strongly, as it was felt that the delegates could not be very generally entertained at such a period of the year, when the leading Church people were out of town. But the Primate argued that the date could not be altered, owing to the fact that if a later date was selected, the missionaries from the far north would not be able to return to their homes before the ice formed. That being the case the Montreal

clergy agreed to do the best they could, and allowed the Primate to summon the Synod for the date originally fixed. If no billets had been provided for the lay delegates, therefore, it was not the fault of the Churchmen of Montreal. Everything possible had been done in the last few months to arrange matters, but in some instances proper arrangements could not be made. Under the circumstances Dean Evans considered the attack of Mr. Justice Hannington unjustifiable. The Rev. J. C. Farthing, of Woodstock, and the Ven. Archdeacon Carey, of Kingston, spoke in warm terms of the generous hospitality of the people of Montreal. These gentlemen having spoken, the matter was allowed to drop and the message from the House of Bishops was concurred in.

A committee, consisting of the Bishops of Columbia, New Westminster, Nova Scotia, Huron and Quebec, were appointed to consider the holding of missions in the parishes, especially in Lent, for the purpose of the deepening of spiritual life, and the Lower House were invited to appoint their representatives to act with them. The question of the General Synod meeting every third instead of every sixth year was raised by one message from the Upper House, whilst another dealt with the subject of union with other Christian bodies. Dr. Langtry presented another resolution on the same topic. In the end both messages of the Upper House and the resolution of Dr. Langtry were referred to a special committee. The second message from the Bishops was as follows: "Resolved, that the following suggestion of the Lambeth Conference, of 1867, this Synod favours the appointment of a body of carefully chosen representatives of the Church of England in Canada to take steps for the holding of meetings with representatives of the several bodies of Protestant Christians in Canada, with a view to bringing about a better mutual understanding and ultimately union on sound principles." In amendment to this, Dr. Langtry moved that: "This House again invites the earnest attention of all professing Christians to the great evils that grow out of our manifold divisions, and asks first that continual prayer be made to God for restoration of that unity for which our adored Lord so earnestly prayed, and secondly, they ask for continued conferences with representatives of any body of Christians and to appoint the following committee to represent this House in any such conference. The House then adjourned after the Benediction had been pronounced, till Friday morning. The standing committees were nominated as follows:

Statistics and State of the Church.—Rev. V. I. Harris, Provost Macklem, convener; D. Williams, C. J. James, James Baydell, Rural Dean Burman, T. G. Beale, L. N. Tucker, H. Kittson; Messrs. John Hamilton, G. O. Dixon Otty, J. H. Brock, E. J. Barker Pense, M.L.A., Percy Wollaston, A. W. R. Markley, Colonel A. J. Matheson, M.L.A., and Dr. L. H. Davidson.

Amendments to the Constitution and Rules of Order.—Revs. Dr. Langtry, J. C. Farthing, Archdeacons Smith and Pentreath, and Deans Matheson and Evans; Dr. L. H. Davidson, Messrs. Chancellor Walkem, Charles Jenkins, G. H. Cowan, W. P. Sweatman, Chancellor Worrell, convener.

Canons.—Archdeacons Worrell, Pentreath, Davis and Davidson; Revs. Prof. Clark, L. N. Tucker, and Canon Sutherland; Chancellor Worrell, Judge Senkler, convener; Judge Hannington, Chancellor Walkem, Messrs. Matthew Wilson, J. J. Mason and Thomas Gilroy.

Elections and Credentials.—Archdeacons Neales and Timms; Judge McDonald, convener; Lt.-Col. Matheson, M.L.A.; Mr. J. H. Brock.

Finances and Expenses.—Judge McDonald, convener; Messrs. John Hamilton, Percy Wollaston, W. M. Jarvis, Thomas Gilroy, G. Grisdale.

Memorials of Deceased Members.—Deans Innes, convener; Paget, and Partridge, Arch-

deacons Llwyd, Scriven, Davidson, and Fortin, Canon Sutherland and Rev. Professor Clark. Unfinished Business and Printing.—Messrs. Geo. Grisdale, J. H. Brock, F. H. Keefer, E. J. B. Pense, C. F. P. Conybeare.

A the morning session on Friday a great deal of routine work was put through. The most interesting feature of the session was the reception by both Houses of the delegation from the general convention of the Protestant Episcopal Church of the United States. The greetings presented by this delegation of both bishops, clergy and laymen were of the most cordial description, and they were given at a joint meeting of both Houses, which was held in the Convocation Hall of the Diocesan Theological College at noon. The spokesmen were Bishop Hall, of Vermont; Bishop Dudley, of Kentucky; the Rev. C. L. Hutchins, secretary of the general convention of the Protestant Episcopal Church; and Messrs. Miller and Miner. The members of the deputation were introduced to the Metropolitan and members of the Synod, by Dr. Baldwin, Lord Bishop of Huron, and Dr. Pinkham, Lord Bishop of Saskatchewan.

The first address was made by His Lordship, Bishop Dudley, of Kentucky. This was a splendid effort, which was much appreciated. The Bishop made the most loving references to the Mother Church, from which he sprang, to which he had belonged in youth, to which his father and grandfather belonged, and stated that he felt at home in addressing those who were, like himself, the offspring of the same Church. They had the same inheritance, the same language, the same service and the same work to do in the world. He felt even more at home than he would be in going to see the Mother Church, (which he had often seen, by the way), because in seeing the mother, he would have to tell how the daughter had comported herself, but in coming to Canada he felt like one of the children of a common mother; he felt as one might feel who came to discuss projects in which all were equally interested. He made touching reference to the Church of England to the first convention of bishops which had assembled in the United States, and which consisted of three bishops without a secretary—a body which had grown to be eighty-seven bishops and whose jurisdiction was coterminous with the territory of the United States. They had certainly accomplished a great work, but much more remained to be done. He rejoiced in the prosperity of the Canadian Church, which had grown from ten to twenty-two bishops, and his word was—hold fast. He was willing to

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Davidson, and Fortin, Professor Clark. Printing.—Messrs. Geo. I. Keefer, E. J. B.

Friday a great deal of business was done. The most interesting was the reception of the delegation from the general Protestant Episcopal Convention. The greetings presented by both bishops, clergy and laymen, were most cordial descriptions of a joint meeting of the Convocation of the Theological College at the Bishop Hall, of Kentucky; the Rev. of the general convention; and the members of the Metropolitan by Dr. Baldwin, Lord Pinkham, Lord Bishop

made by His Lordship. This was a splendid occasion. The Bishop's references to the Mother Church, to which he had his father and grandfather that he felt at home here, like himself, the church. They had the same language, the same to do in the world. than he would be in church, (which he had because in seeing the tell how the daughter in coming to Canada children of a common might feel who came to all were equally interesting reference to the first convention of bled in the United of three bishops which had grown to be those jurisdiction was itory of the United accomplished a great ined to be done. He the Canadian Church, to twenty-two bishop, st. He was willing to

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work with all who named the name of Jesus. He was willing to go any reasonable length in regard to the question of unity, but he was not willing that the Church should be a kind of Young Men's Christian Association. What he said was—"do not let go." There were some things which must be conserved. There were history and usage and tradition; there were great truths which must never be abandoned.

The Bishop of Vermont followed in a splendid burst of eloquence. He had been brought up in the English Church; he had been a graduate of Oxford, and, therefore, was in touch with the feeling which centred around the Church of England. At the same time he warned them to be free and independent, to adapt themselves to their environment and to call themselves, if they cared to, rather the Church from England than the Church of England. The distinction was vital. There was a disposition to produce in a new land the usages and the nomenclature of the Church of England. There was that disposition especially in the colonies; they had it in the United States. He deprecated it. There was a great sentiment among British peoples at present for a broad Imperialism. The war in South Africa had proved the solidarity of the British Empire. The colonies, including Canada, had done splendidly. That Imperialism was broad in the political sense. It meant that all the nations under the British flag should be free nations. There should be freedom of tariff laws, there should be the liberty to dispose of taxes as they saw fit, and, indeed, each nation should work out its own destiny. There was nothing autocratic in the idea of British Imperialism. It meant a series of free nations. Had that been understood a hundred years ago, what a difference it might have made in civil and Church history! It meant manhood and liberty, the utmost freedom, compatible with order. And this same idea should underlie the work of the Church. He had received a letter from a friend in South Africa stating that there the attempt was made to reproduce the Church as it was in England. This was wrong. Adapt yourselves to environment. Be elastic, have your own ideas, grow, and in so growing show the Mother Church that you have the courage to do what she herself, as a State Church, could not do—namely, introduce the lay element which had proved, not subversive at all, but conservative. That was the thought—be free, be independent, work out your destiny under new skies, not in accordance with tradition, but in accordance with need. The whole address was a masterly effort.

The Rev. Dr. Hutchins, of Boston, referred to the many Canadians who had represented the Canadian Church at the General Convention of the Anglican Church, and made an earnest plea that both churches might advance together in Christian progress and missionary zeal.

Mr. J. Miners, of New York, followed, urging the ground of a common inheritance, a common aim, which was to make the people who were growing up in the Canadian and American West thoughtful, sober and righteous. He showed how absorbent the Church had been in the United States, winning the Dutch and the Germans, and what a glorious mission she had to fulfil. The Archbishop of Montreal replied to these kindly greetings from the members of the sister Church with a few suitable remarks.

(To be continued).

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Wolfe Island.—Christ Church.—The members of this parish held their annual picnic at Halliday's Point. The committee worked hard to make everything pleasant for the people. The tables were set under the trees for dinner and tea. The ladies did their share in providing a feast of good

things. There was a good programme of races for boys and girls. The girls' egg race and the bun struggle were very amusing. A baseball match was played in the afternoon. The booth and ice cream stands were well patronized, and although no admission fee was charged for entrance to the grounds, a nice sum of money was added to the parochial treasury.

TORONTO.

Rev. Arthur Sweatman, D.D., Bishop, Toronto.

Haliburton.—The rural deanery of Haliburton met here on Tuesday and Wednesday, August 26th and 27th. There were present the Revs. John Lindsay, of Haliburton; Mr. Bourne, of Essonville; Rural Dean Soward, of Kinnmount, and J. E. Fenning, L. A. Trotter, B.A., and R. B. Nevitt, M.A., of Minden. Mr. George Bemister, of Haliourton, was also in attendance. The meetings were opened on Tuesday evening with a service in St. George's church, the Rev. James E. Fenning being special preacher. The next morning at 8.30, the Rev. Rural Dean Soward acted as celebrant, and the Rev. John Lindsay, as deacon at the Holy Communion, when a large number of the congregation communicated. Then followed the business meeting of the deanery at 11 a.m., when it was determined to hold the next meeting at Essonville for which papers and addresses were allotted. The Rev. L. A. Trotter then read a paper on "The Christian Ministry," which was discussed fully. At the afternoon session, the fourth chapter of 1. Timothy was read in Greek. Mr. George Bemister contributed a paper on "The Sunday School as an Auxiliary to the Church," which brought forth much useful discussion. The evening session took the form of an opening meeting on "The Extension of Christ's Kingdom," addresses being given by the Rev. Rural Dean Soward. The Rev. R. B. Nevitt, M.A., on "Family Worship," in place of Rev. E. Macnamara, of Fenelon Falls, who could not be present, and by the Rev. James E. Fenning on "The Duty of Public Worship." This is only the second experiment the deanery has made in holding an open meeting at which the laity are invited to discuss the opinions advanced by the clerical members of the deanery, and it has been found a very useful adjunct to these gatherings. So ended a very successful meeting of the only purely missionary deanery in the diocese of Toronto.

ALGOMA.

Geo. Thorneioe, D.D., Bishop, Sault Ste. Marie.

Emsdale.—The incumbent of this mission, the Rev. A. N. Allman, has been taking a short holiday recently, and the affairs of the mission were looked after by his son, Mr. E. R. Allman. Very inspiring and gratifying were the services held throughout the mission last Sunday, August 31st, when the preacher for the day was the Rev. W. A. J. Burt, incumbent of Bracebridge, and Rural Dean of Muskoka. Slight showers commencing in the morning, prevailed throughout the day, and in the evening there was a very heavy downpour of rain. However, the services of the day were encouraging and well attended. The Rev. Rural Dean Burt, and Mr. Ernest Allman drove to Sprucedale for the first service of the day. Matins and Holy Communion took place at 10.30 a.m. The Rural Dean preached a very impressive and forceful sermon upon the subject of Holy Communion and the unworthy receiving thereof from the words: "Not discerning the Lord's Body." (1. Cor. xi. 29), in which he pointed out also that the communicant does not excuse himself from his responsibility in regard to his dying Lord's command, merely by claiming "unworthiness." Evensong was said at

Emsdale at 3 p.m., where a large congregation were assembled. The Rev. W. A. J. Burt delivered a touching discourse from the words taken from Ephesians iv., 30: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption." After securing a fresh supply of horses for the next journey, the Rural Dean and Mr. Allman started for Kearney, where they arrived in good time for Evensong at 7 p.m. The members of St. Luke's congregation had brought plenty of nice plants and flowers, which made the sanctuary look very pretty. Although the evening was very wet, there was a good congregation, and a hearty service. The Rural Dean again delivered a most acceptable address. He returned to Bracebridge much pleased with the signs of activity which he had witnessed in the mission.

Bracebridge.—The Rev. Rural Dean Burt, desires to thank the following clergy, who so kindly assisted him in keeping open the Sunday services in the various parts of the vacant mission of Port Carling during the months of June, July, and August, 1902: The Rev. J. Francis, B.D., Hamilton; the Rev. Canon Forneret, Hamilton; the Rev. Canon Bland, Hamilton; the Rev. Canon Cayley, Toronto; the Rev. Professor Clark, Toronto; the Rev. John Gillespie, Toronto; the Rev. W. A. Gustin, Toronto; Rev. Randolph Nie, B.A., Hornsby; Rev. D. Hague, M.A., Montreal; the Rev. Dr. Spencer, New York; the Rev. Dr. McGrew, Cincinnati. The Rev. A. S. Madill, M.A., of Caledonia East, has charge of the Port Carling mission for the month of September, and the Bishop hopes to appoint a permanent incumbent by the first of October next. The following clergy have also most kindly assisted at Bracebridge during the summer months: The Rev. J. Francis, B.D., Hamilton; the Rev. J. McLeary, M.A., New York; the Rev. E. A. Veasey, Guelph; the Rev. A. H. Allman, Emsdale.

Swanston church, in Kent, was recently totally destroyed by fire arising from being struck by lightning.

Fairweather

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ONLY A WORKING-GIRL.

She's only a working-girl, busy each day  
 In gaining her portion of bread;  
 Her mother is old and infirm, so they say,  
 Her father, they tell me, is dead.  
 And there, at her window, I see her employed,  
 I glance at her morning and night,  
 And think that without her the earth would be void  
 Of much of its beauty and light.

She's only a working girl, seeking to send  
 A brother through college, I hear—  
 May the angels her deeds of devotion befriend,  
 And crown her endeavour with cheer.  
 More strength in her hands and more warmth to her heart!  
 May the clouds never darken her sun.  
 And duty and beauty, in Love's magic art,  
 Forever be wedded as one.

She's only a working-girl, it is decreed  
 She must dwell with the lowly of earth;  
 And yet she's as rare in thought and in deed,  
 As the queenliest princess of earth.  
 And I would she might know that her beautiful life,  
 Though shadowed with want and with care,  
 Has been, in the midst of my toil and my strife,  
 A hope and a song and a prayer.

ACTION THE TRUE TEST OF LOVE.

True love is not a matter of feeling. There may be feeling in connection with true love, and again there may not be. Feeling, emotion, sensation, is a matter of temperament; it is strong in one nature, and weak in another, according to the particular make-up of the individual. But true love is of the character, of the will, of the inner purpose of being; it sways and dominates the intentions and conduct of the individual. To love is to hold dear; it is to be ever ready to act for the loved one's true interests and welfare, without regard to one's present feelings. The mother who has most feeling with reference to her child is not necessarily the mother who loves most; she may, indeed, be less loving than one with less emotion. So with a husband and his wife. So with a patriot and his country. The true measure of love is in the purpose and conduct and action of the loving one with reference to the one loved, not in the amount of feeling or emotion about it. As with love to our fellows, so with love to our God; it is not a question of our feelings; it is a question of our attitude and actions day by day, living or dying.

A SNEER.

Be careful how you allow your lips to give expression to a sneer. There is nothing harder to endure; the sting of an unkind word is as



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nothing to it. "Give me a crack over the head," we once heard an exasperated boy cry out to his tormentors, "but don't you dare sneer at me! I've got too much of the man in me to stand for that!" And right there, without comprehension of the "merit and demerit" of the case, we stopped and cheered—cheered for the lad who was too much of a man to stand a sneer. And yet we often meet with persons too well bred—in their own estimation—to stoop to the putting of an unkind thing into the shape of words, who will apply unflinchingly the humiliating sneer-oad. A small soul indeed must it be that fails to see in how much greater proportion is the one worse to indulge in than the other. Why? Because words, spoken ever so ruthlessly, give the

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also utterly worthless, and some are positively dangerous to health.

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impression that that is all there is to the matter; the sneer, that there is so much to say, utterance fails. One is limited in its unpleasantness; the other boundless.

MORE LOVE.

In the Christian life love is everything. Love to God prompts to all worship and service. Love to man prompts to all brotherliness and charity. Nothing can take the place of love. Culture is no substitute for it. Faith does not answer for it. Benevolence avails nothing where it is unknown. Self-sacrifice cannot amend for its absence. Love knows how to suffer, how to forgive, how to endure, how to rejoice, how to believe, how to deny self, how to make Christ supreme, how to view the past, live in the present and hope in the future. Love is fearless, gentle, unselfish, unsuspecting, humble, strong and triumphant. Love is as white as the light, as refreshing as the breeze, as brilliant as the sunshine, and as beautiful as the day. Love dispenses goodness, heals disorder, cures evil and clothes human life with gladness and bounty. Love casts out fear, removes the sting from death and takes the victory from the grave. Love fulfills the whole law, fills full the whole life, and shall never fail while worlds endure. Love is as large as the universe, as lasting as eternity and as benevolent as God. Love shall abound when the world has perished, time closed and humanity done with earth. Love and God are the same essence, for "God is love, and he that dwelleth in love dwelleth in God, and God in him."

A CREDIT TO HIS MOTHER.


At a village shop the other day a plain old country-woman drove up and stopped. Her horse, though not young, was restless, and she had trouble in making it stand. Men and women passed by without a glance or thought.

Finally a schoolboy came along who took in the situation. Stepping to the horse, he held it by the bridle and encouraged the driver to alight. Then he tied the Rosinante. Not satisfied with that, he helped the grateful woman unload some bundles from the vehicle and carry them into the shop. That done, the lad lifted his cap with a courtly air, smiled in reply to her thanks, and sprang away to rejoin his companions. To one onlooker he seemed, not less chivalrous than did Sir Walter Raleigh on a famous occasion. To the knight the presence of his august sovereign was an inspiration. The lad had none other than the intimate kindness and gentle breeding of his own royal nature.

"Ah," said one who witnessed the act "I must know his mother. She cannot fail but be a lovely woman."

CLEVER MR. FOX—HOW HE FISHED AND HUNTED.

The fox about which I am going to tell you and his mate had two young ones. And as they were always hungry, like most healthy children, he was out hunting from morning till night, and often through



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the night, too, trying to get them enough to eat. But sometimes luck was against him, and now and then Mrs. Fox complained that he was letting the children starve.

One day off he started, after telling the little ones to be good and not worry their poor mother. As he trotted along he reflected, "Now it wcn't pay to go near the barnyard again to-day. They will surely be on the lookout for me. And I'm not ashamed to say that I'm afraid of the gun, for I can't dodge shot, no matter how fast I scamper." Just here he came to the river, and stopped to look at his own reflection in the water. "I'm quite a good-looking fellow," he thought. Then his attention was attracted by some crawfish swimming along the bottom. A bright idea struck him. "I wonder if I can't catch some," he thought. He tried hard to reach them with his paw, but they always dodged the stroke.

Still he wouldn't give up. "I've seen boys fishing with lines," he meditated. "Why can't I try to fish with my tail? It's quite long." So, very quietly and cautiously, he dropped his tail into the water, just above the fish. "Rather cold work," he thought. But soon he got a bite. One of the crawfish had caught his tail with his claws. Up, with a swish, he jerked it out of water. With a good nip he made it let go. Then he sat down and quietly ate it, smiling all over. The trick struck him as such a good one that he threw back his head and silently laughed, till he nearly fell into the water.

He recovered himself, and said

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seriously, "I must catch some more for the children," and again dropped his line into the stream. The crawfish nipped him every time, and every time he landed them successfully. When he thought he had as many as he could carry, he took them up in his mouth and started for home. Mrs. Fox welcomed him and the fish with sparkling eyes. "I hope the children will like them!" she exclaimed.

The little foxes did like them very much, and soon the whole catch had disappeared. Now things looked a little brighter to the family.

"But still, you know," said Mrs. Fox, "that won't last us till tomorrow. You must try to bring in something more."

So away went Mr. Fox again. "Children are a great care," he sighed. He trotted along the river bank, hoping that something might happen to help him. Finally he came to the fish-house. He didn't like to approach too near, as the men were working inside. But luckily he found some stray fishheads which had been thrown out.

"Ha, ha! here's luck," he cried, and, capturing several, away he scampered, hurrying a little as he heard a dog bark.

But while running along he thought, "If I take these things home, the wife may complain. People can't live on fish all the time, and I've just given them one fish course."

He was troubled, and sat down to reflect. While wondering whether he had better take the fishheads home or not, he was disturbed by a party of crows flying above him. They had been attracted by the appetizing odor.

"If I could only catch a crow, that would be worth while!" he thought. "But how?" This was the problem. "I have it," he gleefully cried, as he suddenly spied a hollow tree.

At once he set to work and placed the fishheads temptingly in a row before it. Then he hid himself in the hollow and waited.

"Now we shall see fun," he said to himself, and chuckled over his clever plan.

The crows kept circling about the spot, attracted yet fearful. As the fox had disappeared, they became bolder. The first bird dropped upon the prize. Quick as a flash, out sprang Mr. Fox and seized him by the neck. There was a short, sharp struggle, and then the fox was again in his hiding-place, his prey still and silent beside him. Back came the other birds. Another descended warily, and was in a like manner captured by the nimble fox. And yet others were his victims, so that before the afternoon was over he had caught four.

Off he started for home, dragging his crows after him.

"Won't the good wife rejoice?" he thought.

And she really did. For now the whole family dined well, and still something was left for the morrow's breakfast.

The two foxes laughed loudly over the trick.

"You really are the wisest fox I ever knew," said Mrs. Fox, admiringly.

"I think perhaps I am up with the times," answered Mr. Fox, in a

very self-satisfied tone.—E. Boyd Smith, in the July St. Nicholas.

**WHERE SISTER GOES.**

Mabel and little Bess, wandering down the road that ran in front of Uncle John's house, came to a great piece of woodland, where the trees stood tall and straight, and so close together that the woods seemed dark and solemn. But there were a great many flowers showing their pretty heads under the trees, and Mabel wanted to go in and pick a bouquet to carry back to the house.

"I'll hold up the wire, Bess, and you can crawl under," she said to the little sister, who was looking with wide-open eyes at the dancing shadows under the trees. But Bess shook her sunny head, and drew closer to Mabel. She was afraid to go first into this dark, still, solemn place.

Just then, to Mabel's great surprise, a girl's face looked out from behind a clump of underbrush. Then a second one appeared, and a third.

"Perhaps if you come under the fence first, your little sister will follow you," suggested the first girl, who had a pleasant, thoughtful face.

"If sister goes under first, will you come, too, Bess?" Mabel asked; and little Bess looked up with perfect confidence.

"Yes," she answered promptly. "If sister goes. I go everywhere sister goes."

So while one of the girls held up the lowest strand of the barbed wire fence. Mabel wriggled under, followed closely by little Bess, laughing gleefully at this frolic.

"There, you're through all right," said the pleasant-faced girl, who had spoken to Mabel first, "and so is the little sister. I'm thinking," she added, turning to Mabel, "that you will have to be very careful where you go, with a little sister who has so much confidence in you, and who is ready to follow sister everywhere. I hope you will be a good leader."

The three girls told Mabel where she would find the prettiest flowers and the most of them, and she and Bess strayed on, hand in hand, stopping very often to pick the dainty blossoms, till they had a big bunch to take to Aunt Catherine. But Mabel carried back from the woods something besides flowers—

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the thought that had been put into her mind that morning, that she must do her best to be a wise and careful leader to the little sister who had such confidence in her, and who was ready to follow her everywhere.

**"THE NEW BOY."**

For a long time we heard a great deal about the "new woman." She must be dead and gone now, for no one ever speaks about her. But who has heard about "the new boy"? He has surely come to stay, and may his tribe increase very rapidly. In the first place, the "new

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boy" is one that can look after himself a little. He can put his own clothes away in their proper place, and knows where to find them when he needs them. He can keep his room almost as tidy as his mother or sister could. If it is necessary, he can make his own bed, sew on buttons, cook his breakfast, and even wash the dishes. And he doesn't feel ashamed of himself for doing it, either. He is polite to his sister, even if she is younger than he is; above all else, he is kind and thoughtful about his mother. When his father is away he helps to keep things straight just as if he were "the man of the house." He doesn't think much about his clothes, of course, but yet he keeps himself clean and tidy. He even plays with the girls sometimes, and he has all the more fun in his game of ball or "shinney," because he isn't rough or rude like a heathen.

**SMALL, BUT WORTH WHILE.**

No kind deed is too small to be worth doing. One afternoon a crowd of people stood at a street corner where they transferred from one line of cars to another, waiting for the transfer car. A sudden shower had come up, and the rain was falling steadily. A car came up the street, stopped, and left at the corner a well-dressed girl, who had no umbrella. She came over to join the waiting crowd, looked for shelter to the doorway of a drug store on the corner, then, finding it already full, took her stand on the walk, with the rain dripping steadily down upon her. A girl of about her own age, standing near under the shelter of a large umbrella, glanced at her, then stepped quickly forward, and said pleasantly:

"May I share my umbrella with you till the car comes? It is not in sight yet."

"Thank you very much," the other answered, gratefully. "I shall be only too glad. It was pleasant when I left home this morning, and I thought I should not need an umbrella."

So the two stood side by side under the umbrella till the car came, and had its shelter to the car steps. Only a little act of kindness, but was it not worth while?

**OUR LITTLE TROUBLES.**

No trouble is too small wherein to see the will of God for thee. Great troubles come but seldom. Daily fretting trials, that is, what of thyself would fret thee, may often, in God's hands, conform thee more to His gracious will. There are the daily touches whereby He traces on thee the likeness of His divine will. There is nothing too slight wherein to practice oneness with the will of God. By daily practice in slight crosses of our own will do we learn the lesson our Lord taught, "Not as I will, but as

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Thou." All the things whereof men daily complain may perfect thee in the will of God. The changes of the seasons, bodily discomforts or ailments, rude words, petty slights, little jealousies, unevenness of temper in those with whom thou livest, misunderstandings, censures of thy faith or practice, severe judgments, thanklessness of those thou wouldst benefit, interruptions in what thou wouldst do, oppressiveness or distraction of thy labours, whatever thou canst think of wherein others fret themselves, and still more, thyself, therein thou seest how to be of one will with God.—Dr. Pusey.

#### WHO IS MY NEIGHBOUR?

Thy neighbour?—it is he whom Thou  
Hast power to aid and bless.  
Whose aching heart and burning  
brow.  
The soothing hand may press.

Thy neighbour?—'tis the fainting  
poor.  
Whose eye with want is dim,  
Whom hunger sends from door to  
door—  
Go thou, and succor him.

Thy neighbour?—'tis that weary man  
Whose eyes are at their brim.  
Bent low with sickness, cares and  
pain—  
Go thou, and comfort him.

Thy neighbour?—'tis the heart bereft  
Of every earthly gem;  
Widow and orphan, helpless left—  
Go thou, and shelter them.

Thy neighbour?—yonder toiling slave,  
Fetter'd in thought and limb.  
Whose hopes are all beyond the  
grave—  
Go thou, and ransom him.

Where'er thou meet'st a human form  
Less favor'd than thine own,  
Remember 'tis thy neighbour worm  
Thy brother or thy son.

Perhaps thou canst redeem  
The breaking heart from misery—  
Go share thy lot with him.

—All places are holy places to the sincere worshipper. God is a spirit, and absolutely free from all limitations of space and time. He is nigh unto all them that call upon Him.

#### LACK OF KINDNESS.

We never thought once that we were unkind to Hannah, poor little Hannah, who lived with her grandmother on the side of the hill, and came to our house each morning to help us do our bits of work. In fact, I am certain that we would have been much surprised had anyone suggested such a thing to us; we all greeted her kindly upon her arrival, asked after her grandmother, who was an invalid, and bade her a pleasant good-by upon her departure.

"Oh, yes, we can depend upon Hannah," we used to say; "she never fails, she is such a steady, faithful little creature."

But not one of us ever dreamed of telling her so when we came upon her in the pantry scrubbing the shelves; or out under the veranda sweeping the dust therefrom.

"Who is that little girl you have out there at work?" asked a visitor one day. "I like the way the child uses her broom; she gives such energetic sweeps, as if every stroke must perform faithfully its particular work."

"Oh, that's Hannah; she is a good worker; she never fails us!"

But one morning Hannah did fail us; she was due at seven o'clock, and generally she was at her post ten minutes before that time. The clock struck eight, nine, ten; the day was getting hot, and still Hannah's duties were awaiting her.

"Where can the child be!" Aunt Alice exclaimed. "I do hope she is not sick."

"Oh nonsense!" Fannie said; "why, she is the picture of health. I don't believe she knows what it is to have an ache."

"Suppose I go and see," said Ellen.

"Perhaps her grandmother is worse."

Grandmother was not worse, but, contrary to expectation, Hannah was ill, and when Ellen entered the door, she held out her hands in meek entreaty.

"I wanted to come, ma'am, indeed I wanted to come, but I couldn't get there."

"That she did, Miss Ellen," said grandmother. "Why, this morning, when the child found she wasn't able to go to do her work at your house, she sobbed fit to break her heart. I could hardly comfort her. You see, ma'am, she has not been feeling well for several days, and

last night was the climax; she couldn't go any longer.

Not been feeling well for several days! Miss Ellen looked at the sad little face lying on the white pillow, and her conscience troubled her. She took the freckled little hand in her own, and remembered bitterly it was the first time she had ever touched it.

"You should have told us, Hannah," she said.

"That's not like Hannah, ma'am; she never talks about herself. But she has always been a trifle delicate, you know."

Always a trifle delicate, and Fannie had spoken of her only an hour ago as being the picture of health! She flushed and looked at the child intently. Yes, sure enough, the form was slight, the face was strangely old for one so young, and the eyes shone with unnatural luster.

"Poor little Hannah!" she said, patting the hand lovingly, "we have appreciated your work so much we scarcely know how to spare you for a day."

Then the little maid-of-all-work, who was known as being so quiet and self-sustained, burst into such a tempest of tears as Miss Ellen had never before witnessed.

"Oh, ma'am, you're good to me! I thought it was after people died that such things were said!"

"What's the matter with Hannah?" said Fannie, an hour later. "Why, Ellen, the walk has given you a fine color!"

"Hannah is sick; and it wasn't the walk that gave the color to my face. I think it is caused by sheer mortification."

Then she told them all that had happened, and they realized that while little Hannah had been doing odd chores for them since Annie left more than two years ago, yet they had not known her, and she had been as a stranger and alien among them.

"Yet we all appreciated her," said Fannie, "but not one of us had the thought to remember to give her any mark of our approval."

"We have been heartless," said Ellen; "but it is certain that we did not mean it. Yes, evil is wrought by want of thought as well as by the want of heart."

"I wonder," said Alice, "how many of our friends go through life without any mark of appreciation? We love them, but seldom or never tell them so. We never compliment them, since it might lead to vanity.

We have tender interest in their welfare, but we carefully hide it from view. We may offer a word or two of encouragement now and then, but we do it with a chary feeling, lest we might turn their heads if we were too expressive."

"Well," said Ellen, "the lesson I had this morning is such as cannot be forgotten. Too much is taken for granted in this world, and honest praise harms no one."

—God's parental heart does not wish to grieve us; He must wound us to the very heart, that he may cure its malady. He must take from us what is most dear, lest we love too much, lest we love it to the prejudice of our love for Him. We weep, we despair, we groan in our spirits, and we murmur against God; but He leaves us to our sorrow and we are saved; our present grief saves us from an eternal sorrow. He has placed the friends whom He has taken from us in safety, to restore them to us in eternity.

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A LEGEND.

A legend was told me the other day which may interest you. A young man, discontented with his lot, dreamed a wonderful dream. He was carried into a beautiful country, and was driven in state through leafy bowers and under arching trees, through groves redolent with orange blossoms. Rare exotics bloomed on every side. The place seemed a perfect fairyland of beauty. After driving for miles and miles, he stopped before a magnificent palace. It was built of marble, and the carving was of the finest workmanship. Its minarets and domes were ornamented with rare jewels, which flashed in the sunshine. The doors were of pearls, the floors of gold, and the ceilings, instead of being frescoed, were studded with rubies and diamonds. The building was of enormous size, covering with its wings, fully a square mile, and everything was on a scale of rare splendor. Stepping to one side of the palace, his eye resting on a dark brown niche, small, but in such a striking contrast to the palace, that he asked the guide what it meant and why that was not marble also, and set around with precious stones. Imagine the young man's surprise when he said: "The fault is yours. This is the Palace Beautiful, and this is your niche. You have been unhappy because of your lowly station in life, and since you could not have a position of prominence, you have spent your time discontented, while others have been improving their time and talents. It rests upon you alone to make this palace perfect." The young man awoke, saw the lesson taught by his dream, and set to work to marbleize his brown niche.

—Selfishness is at the bottom of all the world's trouble. There is not a social wrong, not a ruined home, not a tangled condition of life anywhere that does not have for

—The law of nature is that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge you must toil for it, if food you must toil for it, and if pleasure you must toil for it.—Ruskin.

its real cause a selfish life. The greatest need of the world is to get rid of this horrible selfishness. It is the sin of all generations. And as fast as it is taken away by the power of Christ, as He is allowed to come into the daily life, so fast will the life of men on earth become the happy, strong, beautiful life that God loves to have it.

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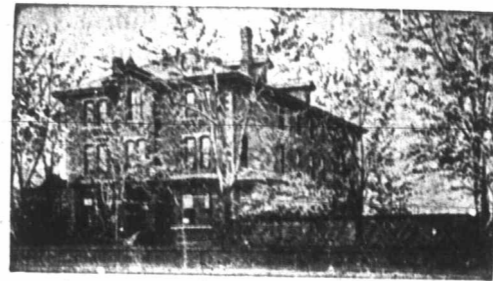
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