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Evangelical Truth and Apostolic Order.

# The Western Churchman

*A Journal devoted to the Interests of the Church of England in Manitoba and the West.*

Vol. 1, Nos. 3 AND 4.

WINNIPEG, SEPTEMBER 17 AND 24, 1896.

Price 5c

## PUBLISHERS' NOTICE.

The Western Churchman is published every Thursday. Communications for insertion, and copy for advertisements should be in the office not later than 5 o'clock on Tuesday morning, to insure insertion.

Correspondence is invited on subjects bearing on the interests of the Church of England in Manitoba and the West.

Annual subscription, \$1.50 if paid in advance, \$1. Single copies, 5 cents each.

Matter for the Editorial Department should be addressed to

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186 James Street East, Winnipeg, Man.

All business communications, money orders, etc., should be sent to

THE COLONIST PUBLISHING COMPANY,  
186 James St. East, Winnipeg, Man.

S. WHITE. (P.O. Box 1351.) J. J. ROBERTS.

were wont to speak of the members of the Episcopal Church as "The gentle persuasion." It is a happy name, and one that certainly could well be applied to the assembly of churchmen which has just come to an end. This present issue contains a continuation of the account of last week's doings; but, so many important subjects were discussed at length in the meetings of the Synod; so many outside meetings were held, more or less connected with the Synod; and so many sermons and addresses of more than ordinary interest were delivered during the session of the Synod in Winnipeg, that we can only give an account of such as the space at our disposal permits. We are using every effort to make these early numbers of the "Western Churchman" a faithful record and souvenir of the General Synod.

We hope, in a very short time, to give a series of sketches illustrative of the church's work that is being carried on in some of the remoter parts of the Missionary Dioceses of Canada.

## TO OUR READERS.

**T**HE second session of the General Synod of the Church of England in Canada is now a thing of the past, and the Bishops and delegates have returned to their respective homes and fields of labor. The members of the Synod were often heard to express their gratification at the splendid way in which they were received by the citizens of Winnipeg, as a community, and as individuals. The people of Winnipeg, on their part, felt that a great honor had been done to the prairie city by the selection of it as the meeting place of the Second General Synod; and, they gave expression to their feelings, in the matter, by according to the delegates, collectively and individually, the heartiest welcome it was possible for them to give. The Synod was a great success in every respect. It had to deal with subjects of burning interest to all Church people; the discussion of these was animated and keen; often times there were very serious differences between the various speakers; but, it is an immense satisfaction to all to know that a retrospect of the proceedings does not recall one single ungenerous or unkind word. In older days, in Scotland, men



REV. F. V. BAKER, B. A., RECTOR OF ALL SAINTS', WINNIPEG.

## GENERAL SYNOD

### Account of Business Transacted During Second Week.

#### FOURTH DAY'S PROCEEDINGS.

The Lower House of the General Synod reassembled on Monday morning at 10 o'clock, when the prolocutor said the usual prayers.

Mr. Worrell, the lay secretary, read a communication from the secretaries of the Diocese of Montreal, certifying that Major E. L. Bond had been appointed to represent that Diocese, the delegates previously chosen being unable to attend. Major Bond was declared by the prolocutor to be admitted to a seat.

The lay secretary read the report of the joint committee on constitution, order of proceedings and rules of order, submitting an amended constitution, which was read and referred to the committee on printing, with instructions to print the amendments.

Dr. Langtry gave notice of a motion for a requisition to the House of Bishops for the issue of a pastoral calling upon the whole Church, clergy and laity to return to the observance of the Church in a three-fold publication of the banns of matrimony, as the only safeguard against improper marriages.

On motion of Judge McDonald, seconded by Judge Hannington, the message of the Upper House in reference to a deputation to the convention of 1898 in Washington, D. C., was concurred in, and the following were appointed a committee to name delegates: Archdeacon Edwards, Archdeacon Cooper, Canon Matheson, Hon. H. Aylmer, Judge Harrison and the mover, Judge McDonald, convener.

Dr. Walkem moved, Archdeacon Cooper seconding, that the message of the Upper House relating to the report of the joint committee on the education and training of candidates for holy orders, be not taken up until the report comes up for consideration. An amendment moved by Dr. Davidson, seconded by Archdeacon Cooper, was carried, and the message was concurred in, and the report was referred to the committee on canons, to be embodied in a canon.

Rev. Dr. Langtry moved that the several resolutions asking for the appointment of committees, to report to the House, be referred without discussion to a committee to be named on the suggestion of the mover, by the prolocutor. The motion was seconded by Rev. J. C. Roper, but on being put was lost.

#### NOMINATING COMMITTEE.

The report of the nominating committee was taken up on motion of Archdeacon Kaulbach, seconded by Rev. H. G. Fiennes-Clinton, and was adopted clause by clause, with a couple of amendments, as follows:

"State of the Church, eastern division—Archdeacon Weston-Jones, Rev. J. C. Roper, Dean Innes, Archdeacon Houston, Rev. T. Boydell; Messrs. J. Hamilton, George A. Schofield, Dr. A. Johnson, Col. A. J. Matheson, M.P.P. Western division—Rural Dean Burman, Rev. J. P. Sargent, Rev. H. G. Fiennes-Clinton; Mr. F. H. Mathewson, Mr. D. J. Goggin, Judge Harrison.

On amendments to the Constitution—Archdeacon Brigstocke, Canon Richardson, Archdeacon Evans, Rev. J. Simpson, Archdeacon Dixon, Canon Spencer, Canon

Von Iffland, Dr. Langtry, Judge Hannington, Mr. Chas. Jenkins, Mr. Strachan Bethune, Dr. Davidson, Judge Senkler (Niagara), Judge Fitzgerald, Chancellor Walkem, Dr. Heneker, Mr. J. A. Worrell and Judge Senkler (Ottawa). Western division—Archdeacon Cooper, Rev. H. G. Fiennes-Clinton, Rev. J. P. Sargent, Canon Matheson; Messrs. John Machray, W. Myers Gray, Thos. Robinson, J. P. Jephson, Justice Wetmore, and that the same gentlemen compose the committee on rules of order.

"Committee on Canons, eastern division—Dean Carmichael, Dean Partridge, Canon Spencer, Archdeacon Roe, Rev. J. C. Roper, Mr. Chas. Jenkins, Chancellor Walkem, Judge Senkler (Ottawa), Dr. L. H. Davidson. Western division—Archdeacon Scriven, Archdeacon Fortin, Canon O'Meara, Justice Wetmore, Mr. J. H. Birch, Mr. W. Myers Gray.

"On elections—Archdeacon Kaulbach, Archdeacon Cooper, Judge McDonald, Mr. J. P. Whitney, Judge Harrison.

"On expenses Mr. N. W. Hoyles, Dr. Heneker, Mr. J. A. Worrell, Mr. Charles Garth, Mr. F. H. Mathewson.

"On memorials of deceased members—Archdeacon Bedford-Jones, Archdeacon Fortin, Archdeacon Brigstocke, Mr. D. J. Goggin.

"On unfinished business and printing—Canon Spencer, Mr. J. A. Worrell, Mr. J. H. Brock, Dr. Davidson, Mr. H. J. Cundall, Sheriff Inkster."

After considerable discussion, on motion of Judge McDonald, seconded by Mr. Hoodless, Major E. L. Bond was substituted for Mr. Strachan Bethune, as a member of the committee on constitution. Some members held that a substitute delegate ceased to be a member of the Synod on the close of the session or on the arrival of the original delegate. In opposition to this it was held that the Synod could only recognize the certificate of the Diocese as to the membership of the substitute who was present.

On motion of Canon O'Meara, seconded by Mr. Chas. Jenkins, the name of Judge Harrison was substituted for that of Mr. Myers Gray on the committee on canons, eastern division.

Clauses 5 and 8 of the report had been previously adopted. Clause 6 recommending a committee on expenses was deferred.

The report of the Finance Committee, already published, was adopted, on motion of Hon. G. W. Allan, seconded by Mr. A. H. Campbell.

A motion by Archdeacon Weston-Jones, seconded by Dean Partridge, was made, and, after discussion, lost by a vote of 16 to 41. It was to the effect that the rule regarding the mode of collecting the amount of the expenses assessed on the Dioceses be rigidly adhered to with the exception that the amount due to the delegates be remitted pro rata direct to them by the treasurer.

On motion of Hon. G. W. Allan, seconded by Mr. A. H. Campbell, it was resolved that the duties of the expense committee be transferred to the finance committee, to be called the finance and expense committee, and that the expense committee cease to be a standing committee of this Synod.

Moved by Hon. G. W. Allan, seconded by Mr. N. W. Hoyles, that the following be the members of the committee on finances and expenses: Dr. Heneker, Messrs. J. A. Worrell, F. H. Mathewson, N. W. Hoyles, W. H. Myers Gray, G. A. Schofield, Major Bond, Matthew Wilson, Dr. L. H. Davidson, J. Hoodless, Judge Harrison, Charles Garth, convener, H. J. Cundall, and

that three form a quorum. The motion was carried, after debate, by a vote of 45 to 13.

Mr. Matthew Wilson moved the adoption of the report of the joint committee on memorials of the Dioceses of Huron and Toronto, which was as follows: "That after fully considering the memorials of the Dioceses of Huron and Toronto, the General Synod, while now not originating legislation for the re-arrangement or alteration of the provinces, will concur in and consent to the erection in Ontario of a new ecclesiastical province, if agreed upon by the province or provinces concerned."

Dr. Davidson moved an amendment, seconded by Mr. Worrell, to the effect, that as the matter is now under consideration by the Provincial Synod of Canada, the province particularly to be affected by the report, and inasmuch as there remains a large amount of work to be done to complete the effectual consolidation of the Church in Canada, it is inexpedient to take any action at this session.

#### AFTERNOON.

On motion of Canon Richardson, seconded by Judge McDonald, it was resolved, by a vote of 20 to 23, to hold an evening session at 8 o'clock.

On motion of Mr. Matthew Wilson, the report of the committee of the Lower House, appointed to consider the question of the erection in Ontario of a new ecclesiastical province was adopted.

The consideration of the report of the committee on the constitution and powers of an appellate tribunal was then proceeded with.

Mr. Matthew Wilson moved an amendment, seconded by Judge Senkler, the object of which was to provide that the judgment or final decisions of any Diocesan Court, or the Bishop of any Diocese, may be appealed from to the supreme court of appeal direct, and not necessarily through the provincial court of appeal. This was lost.

The Upper House sent down information that it had received and laid on the table the memorial of the Synod of the Diocese of Niagara, referred by the Provincial Synod to this Synod, regarding the preparation of a form of worship for St. John the Baptist's day, 1897, re the discovery of America by John Cabot.

A communication from the American delegation, through Rev. Dr. Green, secretary, in taking leave of the Synod, was sent down by the House of Bishops. The delegates assured His Grace and the two Houses of their appreciation of the gracious hospitality extended to them, their gratification at the flourishing condition of the Church in Canada; and their earnest prayers for God's blessing on its behalf. On motion of Archdeacon Brigstocke, it was ordered that this communication be received and entered upon the minutes of the House.

The House of Bishops sent down a communication from the mayor and corporation of Winnipeg, inviting the members of the Synod to luncheon in the Manitoba Hotel at 1.30 p. m. on Wednesday next; also a resolution which the House had passed, accepting with pleasure the invitation. The Lower House, on motion of Judge McDonald, joined in the acceptance.

The House then proceeded with the consideration of the scheme for an appellate tribunal, and adopted it, clause by clause, with some minor amendments. It was resolved, on motion of Chancellor Walkem, seconded by Mr. Worrell, that, the Upper House concurring, a canon embodying the report be adopted.

The House of Bishops sent down a resolution that, the Lower House concurring, there be a joint standing committee on canons. The Primate had nominated as members of the joint committee, the Bishops of Fredericton, Nova Scotia, Toronto, Ottawa and Qu'Appelle.

The House of Bishops sent down an amendment of concurrence in the report of the joint committee on the memorial in reference to a new Provincial Synod.

The Lower House passed a resolution moved by Judge Hannington, seconded by Archdeacon Fortin, concurring in the message of the Upper House as to a committee on canons, and naming the committee already appointed by the joint committee.

Rev. H. G. Fiennes (Clinton) brought in a report of the committee appointed to arrange for meetings of the committees, which was to the effect that it is expedient to devote Wednesday forenoon to the meetings of committees; he moved its adoption, seconded by Archdeacon Fortin. After some discussion it was resolved that the House meet on Wednesday at 11 a. m., and that the committees meet at such times as may be arranged.

Judge Hannington moved the following motion, seconded by Mr. F. H. Mathewson: "1. That some of the methods adopted nowadays to obtain money for church purposes are very questionable and such as the Church of England in the Dominion of Canada is called upon earnestly to protest against. 2. That the archbishops, bishops and clergy be, and they are hereby respectfully requested, to do what they may to bring those under their spiritual oversight to a realization of how dishonoring to Christ and His Church is a neglect of duty and a contempt for privilege in the matter of Christian giving.

The mover gave many details from programmes, advance newspaper articles and reports, illustrating the questionable amusements of very great variety, held for churches of different denominations, all for the sake of the "handsome sums" of money expected to be raised. He went on to say that efforts were being made by thoughtful persons in all the churches to get rid of these evils, and he hoped the Church of England would be in the forefront in this movement. Speaking of the remedy, he suggested the constant preaching of giving to God directly; to treat entertainments as only to be tolerated for a time, and the taking of a determined stand on the part of the clergy.

Mr. Mathewson, the seconder, told of the action already taken in the Diocese of Rupert's Land, in the same direction. He stated at the same time that the objectionable methods described did not prevail in this part of the Church.

Archdeacon Weston-Jones moved an amendment, and in doing so spoke in favor of returning to the ancient practice of giving a tenth, which he said was a law of God much older than the time of Moses, as shown by references to the history of Jacob and of Abraham. After speaking, he withdrew it as an amendment, to bring it up separately as a substantive motion.

The motion was then unanimously carried.

Archdeacon Weston-Jones then brought up his motion, seconded by Archdeacon Kaulbach. It affirmed that the Old Testament laws requiring all members of the Church to give to God one-tenth of all their increase had nowhere been definitely abrogated, but they had been unquestionably observed by Christ and the Apostles; and that if faithfully observed it would provide funds amply sufficient for all church and eleemosynary purposes.

Rev. Dr. Clark was unable to agree with the statement in the motion. We are not, he said, under the precepts of the Old Testament in any sense. The principle of the New Testament is that we belong body, soul and spirit to Almighty God, and it is not sufficient to give one-tenth and spend the other nine-tenths as we please.

Dean Partridge moved, seconded by Canon Bland, that this Synod endorse the Scriptural method of systematic giving of a fixed proportion of our income to the service of God, as the best way of discharging our obligation to Him who giveth all.

At 6 o'clock the debate was adjourned, and it was resumed at 8 o'clock.

Mr. E. J. B. Pense suggested the appointment of a committee of five to consider and report on the question.

Dr. Davidson wished the words "at least" to be inserted before "one-tenth" in the amendment. He held in opposition to Prof. Clark, that Jesus Christ came not to abrogate, but to fulfil. We are bound as Christians to do as much as the Jews did.

Dean Partridge's amendment was then carried, and on his motion, seconded by Mr. Pense, it was carried, that a committee of five be appointed to consider the whole question of Christian giving for the service of God, to report at the next meeting of Synod.

#### CHURCH REUNION.

Judge McDonald moved the following resolution :

1. That the Upper House be requested to concur with this House in the re-adoption and the republication of the resolutions as to Christian union adopted at the General Synod held at Toronto in September, 1893, and which is as follows:

"We desire hereby to make it known that we adopt and set forth as forming a basis for negotiation with any of the bodies of our separated Christian brethren with a view to union, the following articles agreed upon by the Lambeth conference held in London in the year of our Lord one thousand eight hundred and eighty-eight, viz :

(a) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation" and as being the rule and ultimate standard of faith

(b) The Apostles' Creed, as the baptismal symbol; and the Nicene Creed as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ Himself—baptism and the supper of the Lord—ministered with the unfailing use of Christ's words of institution, and of the elements ordained by Him.

(d) The Historic Episcopate, locally adapted in the methods of its administration to the various needs of the nations and people called of God into the unity of His Church."

2. That the Upper House be requested to concur with this House in the appointment of a joint committee on Christian unity.

The mover stated that the aim of the supporters of the motion was not absorption, but reunion on the lines of the primitive Church. No scheme, he admitted, would be complete which did not include the Oriental Church, and the Latin Church; but this was a European question and could not be settled here; but the union of the Church of England with their separated brethren, the ecclesiastical province of Canada had already undertaken to settle. The speaker referred to the action of the Lambeth conference in setting forth a

basis of union. He asked from what quarter should the proposal come? He answered, from the Church of England, from her central position, her Apostolic Order and her possession of every vital doctrine. He denied that the Church of England was arrogant or exclusive. Her diversity on unity was her glory. He asked, was there not narrowness elsewhere? He held that some of the means advocated for promoting union would have the opposite effect; he instanced the exchanging of pulpits in the United States. He noticed some basis of union proposed by some Congregationalist and Methodist bodies. What are we to do? he asked. He held that the Church of England must observe discipline and hand it down unimpaired to those who should come after. It was impossible to give up any of that body of faith which was committed to them as a Church. It was their duty to keep the question alive and have a standing committee to deal with it.

Dr. Davidson, in seconding, spoke of the lamentable position, the deplorable spectacle of the divisions of the body of Christ. It must, he said, strike the heart of everyone with deep sadness. The Anglican Church was invited to examine herself and see how far she is in accord with those four great principles, laid down by the Lambeth conference; and other bodies were asked to examine themselves by the same standard. He believed that if they did this they would fail to see an attempt to absorb others into the Church of England.

Dr. Langtry moved, seconded by Rev. Mr. Fiennes-Clinton, the following amendment to the preamble: "We desire hereby to make it known, that as the object of the Church of England is not absorption, but reunion and combination, in one Canadian Church—conserving a direct historical connection with, and continuity from the Catholic Apostolic Church of the New Testament."

In speaking to the resolution, Dr. Langtry said he was aware that not only did some people regard the Church of England as the great obstacle to reunion, as Judge Macdonald has said, but that he himself was regarded in Ontario as a hopeless obstacle. One worthy minister had proclaimed his belief that nothing more could be done toward re-union until Dr. Langtry was dead. And another said publicly that such men as Dr. Langtry ought to be driven out of the country, and not allowed to live among civilized men, and the Ontario press had generally described him as a narrow-minded, bigoted, fifteenth century mediaevalist. This language had been called forth by the fact that he had opposed the adoption of a resolution which implied that confederation is the right thing and all that is desirable. He did not believe in confederation, and he was glad to hear the Bishop of Nova Scotia say that confederation was a delusion. It would leave the old rivalries and old enmities and would involve the waste of men and money. And yet he did not see how confederation should not be sufficient if the orders of our separated brethren were only irregular but not invalid. What is irregular has been done without regard to mode of procedure, but is valid notwithstanding. If there is only irregularity that stands in the way, then we ought to leap over the irregularity, and if our separated brethren will not come to us we should go to them. If casting out the devil of drunkenness, the devil of impurity or of avarice furnishes credentials of a valid ministry that over-rides everything else, then the Salvation Army has a valid ministry and an orthodox church. He could not see how any man can hold that view about irregularity, who has not yet accepted the anti-spiritual Hatch-Haarnach theory, that Christ either

forgot or deliberately neglected His promise to build a church, and that St. Paul was mistaken when he said that he had built it, upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, that any number of people who might agree in doctrine sentiment or worship might organize themselves into a new church. The New Testament taught us, as every child knows, that Christ founded one Church, not 228; that He prayed that it might for ever be one; that St. Paul declared that there is but one; that the Church organized into a visible society was to extend into all lands and exist through all time; that to it belonged the promise of Christ's perpetual presence. The declaration that it is His body and His bride, promises and privileges which no man could assure himself could be transferred to bodies that had come into existence two or three hundred, or twenty years ago. What they wanted was not to swallow any body up, but to restore to those, who, without knowing what they were doing, had lost that continuity, and that each of the separated bodies should contribute whatever they had of excellence in organization, in knowledge, and in Christian character, to the one body, which would not be the Presbyterian Church, or the Church of England, or the Methodist Church, but the Church of Christ, the Catholic Canadian Church.

Rev. G. H. Fiennes-Clinton liked to think of all the bodies as the Church of Canada. He believed that the time was coming when they would be united.

Rev. G. J. Low spoke of the interest he had taken in this question. He said the Spirit of God was moving over the waters, and out of the confusion was bringing forth peace. All over the world there was a general longing for re-union, a general dis-satisfaction with things as they are; symptoms that ought to be hailed with joy.

Mr. N. W. Hoyles asked what was the use of re-affirming what was already on record. The Synod would not thereby strengthen its position, or induce other bodies to reopen negotiations by a mere statement that the Church of England was not seeking absorption. There was a truer and higher sense in which the Lord's Prayer is to be accomplished; the nearer we draw to Him, the more anxious we are to see good in others, the more ready we are to work cordially with those who differ from us, the more the difficulties will disappear, and the more we will find opportunities of union. There must be a preparation of the hearts of men by drawing closer to the Lord.

Archdeacon Cooper supported Dr. Langtry's amendment. He said there had been an educational power in having this matter brought forward.

After some further discussion, Dr. Langtry consented to drop the word "combination;" and finally the motion was passed with this amendment, which was accepted by Judge McDonald; "We desire to make it known that, as the object of the Church of England is not absorption, but reunion, we adopt, etc."

It was moved by the Archdeacon of Montreal, seconded by Chancellor Henneker, and resolved: that, the Upper House concurring, a joint committee be named to prepare an address of congratulation to be presented by this General Synod of the Church, on this, the occasion of its first meeting in this western land, to His Grace, the Lord Primate, to whose devoted life, and wise fostering care, under God, the marvelous growth of the Church in these western provinces is so largely due.

On motion of Archdeacon Weston Jones, seconded by Mr. Harris, a resolution was passed, with the object of securing a more general use in the congregations of the prayer on behalf of the deliberations of the general synod.

On motion of the Rev. Dr. O'Meara, seconded by Rev. J. C. Roper, for Canon Rogers and Rural Dean Burman, the prolocutor was requested to name a committee to consider the question of Young Peoples' Societies in connection with the Church of England; the committee to report at a later season to this meeting of Synod.

The prolocutor appointed the following as the Committee on Christian re-union, in accordance with the resolution adopted. Rev. Dr. Langtry, Archdeacon Mills, Archdeacon Roe, Dean Partridge, Archdeacon Cooper, Canon Matheson, Rev. H. G. Fiennes-Clinton, Dr. Davidson, Judge Hannington, Hon. G. W. Allan, J. H. Brock, Thos. Gilroy, Judge Harrison, and Judge Macdonald, the Dean of Montreal to be convener.

The meeting adjourned shortly after 10 o'clock.

#### FIFTH DAY'S PROCEEDINGS.

The General Synod was called to order on Tuesday at 10 o'clock, the prolocutor reading prayer.

Canon Matheson moved the adoption, seconded by Mr. Matthew Wilson, of the report of the nominating committee, recommending as the deputation to the general convention of the Church in the United States to be held at Washington, D. C., in 1898, the prolocutor, Rev. Dr. O'Meara, Mr. W. A. Worrell and Judge McDonald; substitutes, Dean Partridge, Archdeacon Cooper, Judge Wetmore and Judge Harrison. The report was adopted as read.

Archdeacon Lauder presented the report of the united eastern and western divisions of the committee on statistics, recommending a form of statistics and the taking of steps to secure its being properly filled up and forwarded.

Notices of motion were given as follows:

By Mr. Thomas Gilroy, to be seconded by Judge Senkler, that the Upper House concurring, this House tender its sincere congratulations to the Bishops of Niagara and Qu'Appelle, upon their recent elevation to the Episcopate.

By Rev. Dr. O'Meara, that the question of the relation of the substitutes to original delegates be referred to the committee on canons.

By Archdeacon Dixon, of a "statement concerning the great advances the Church of England has made towards removing the obstacles which have deterred our separated brethren from joining our communion."

Rural Dean Burman moved the adoption of the report of the standing committee on the missionary work of the Church, and its consideration clause by clause. He gave a history of the work of the committee appointed at the last meeting of the General Synod. The scheme, he said, was the child of many prayers and the result of a great deal of thought and anxious consideration. It would awaken and cherish a missionary spirit. He went on to discuss the principles which underlie the scheme. The committee had been guided by the Domestic and Foreign Missionary Society of the American Church and by the Board of Domestic and Foreign Missions of Canada; also by suggestions made in the memorial of the Synod of the Province of Rupert's Land. One of the underlying principles was that the missionary work of the Church belongs to the whole Church and not to any particular branch of it.

Another principle was, that organized effort is needful: there has been too much acting independently. The scheme would not interfere with giving for other objects. He held that by the scheme submitted, the financial report of the missions of the Church would be largely increased. Every part of the field would be represented on the executive; every parish would, if possible, be visited; and grants would be made to every field according to the money in hand. It was proposed that a secretary should be appointed to keep the scheme actively working.

Archdeacon Fortin seconded the motion.

The report began with a long preamble; the scheme proper was as follows:

1. The general missionary work of the Church of England in Canada shall be under the charge of a board of domestic and foreign missions.

2. The board shall consist of all the members of the House of Bishops and of all members of the Lower House, with power to add to their number. The Primate shall be ex-officio chairman, and in his absence the senior Bishop present shall preside.

3. The Board shall form itself into three divisions, to be known respectively as the Eastern, Northwestern and Pacific Divisions. The Eastern Division shall have as its sphere, the ecclesiastical province of Canada; the Northwestern, the ecclesiastical province of Rupert's Land; and the Pacific, the Diocese of British Columbia. Each division may elect a secretary.

4. The Board shall have an Executive Committee, which shall consist of the Bishop and one priest and one layman from each Diocese of the Eastern Division, and the Bishop (or, in his absence, one priest to represent him), and one layman from each Diocese of the other divisions. It shall suffice if the priest appointed to represent the Bishop of the Dioceses of Moosonee, Selkirk, Mackenzie River and Athabasca, be a resident in the ecclesiastical province of Rupert's Land. The Primate shall be ex-officio chairman. The committee shall be appointed by the Board, on the nomination of each Diocesan Synod, which nomination shall be made by each Diocesan Synod at the meeting thereof next preceding the session of the General Synod; or, where there is no Diocesan Synod, then on the nomination of the Bishop of the Diocese. In the case of the Diocese of Algoma, the nomination shall be made by the council.

5. All funds raised in any diocese for mission work beyond its own borders, shall be contributed to, and distributed by the executive committee; and particulars of all grants and gifts, which any diocese may receive from outside the Dominion, shall be communicated to the executive committee. This, however, shall not prevent the appropriation of funds to particular objects by the donors.

6. The executive committee shall publish annually a statement of the missionary needs, and resources of each diocese in Canada, indicating in particular the definite sums required to meet the needs of each diocese, for (first,) home missions, or missions among the settlers in the rural districts; (second,) Indian and heathen missions in the Dominion, and third, foreign missions, in addition to the grant of English societies, and revenue from diocesan endowments, and showing what per cent. of such sums, each diocese and work received, during the previous year.

In order to secure a clear statement of the church's needs, the Bishop, or secretary of the executive committee of each diocese, shall on or before the 31st day

of January of each year, submit to his division a description of the 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 monies received from missionary societies, private benefactions, or government grants, for the work being carried on; and further, a detailed statement of the expenditure of all funds so received.

Each division shall also forward a copy of these reports to the executive committee of the board of missions, who shall use the information therein contained in preparing their appeal to the Church.

The executive committee shall also issue an annual appeal on behalf of foreign missions.

Both of these appeals shall have appended thereto the signatures of the Bishops.

8. That 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 executive committee, to each congregation under his charge, a missionary sermon; when 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.

9. In answer to these appeals funds will be raised by collections in Churches, and at meetings, and by soliciting subscriptions and donations, and an appointment shall be made to each diocese, or, if found practicable to each parish, for a minimum sum.

10. Six months previous to the beginning of each year, the executive committee shall inform each diocese of the sum which it is expected, from the receipts of the previous year, will be granted to the diocese for the coming year; but such grant shall be subject to reduction by the executive committee, if found necessary.

11. The appropriation of all funds shall be made by the executive committee.

12. A secretary shall be appointed, who, when required to devote his whole time to the work of the board, may be paid a salary of not more than \$1,000 per annum and his travelling expenses, until the free income of the board amounts to not less than \$10,000 per annum.

Dr. Davidson and Mr. M. Wilson moved the acceptance of the Preamble, and the consideration of the scheme, clause by clause.

Col. Matheson favored bringing the scheme immediately into operation.

Canon Von Island advocated postponement.

Mr. Matthew Wilson said they had moved the amendment as the most practical way of dealing with the question immediately.

Mr. Thos. Gilroy referred to the gifts of one English society, the C. M. S., as having given for missionary work in the Province of Rupert's Land and in British Columbia \$94,100, \$65,000 in the former and the balance in British Columbia. The people themselves would have to supplement this.

Chancellor Heneker asked for a statement by the committee of the financial condition of the Church in Canada.

The amendment being carried, the house took up the first clause of the scheme.

Dr. Davidson moved, seconded by Canon Von Iffland, an amendment to be inserted as articles 1 and 2 as follows: 1. There shall be a society for the missionary work of the Church to be known as the Missionary Society of the Church of England in the Dominion of Canada. 2. This society shall consist of all persons who are members of this Church.

The word "general" was inserted before the words "missionary work of the Church" in the amendment, on a motion by Judge Hannington.

Chancellor Walkem, Canon Bogert, Dr. Johnson and others took part in a discussion, as the result of which an amendment to the amendment was moved by Rev. Dr. Langtry, seconded by Archdeacon Roe, that as the Church of Christ, being by her Divine constitution a Christian missionary society, it is hereby declared that every member of the Church in Canada is a member of the missionary society.

The vote being taken, Rev. Dr. Langtry's amendment was lost by a vote of 24 to 40; and that of Dr. Davidson's was carried by 37 to 28.

After a considerable debate the clause read thus: "The work of this society will be under the charge of a board of missions."

Clause two then became clause four and all other numbers were changed.

Dr. Davidson moved that the words, "with power to add to their number," be struck out of clause four. A lively debate ensued and when a vote was taken the motion was lost.

Rev. J. C. Farthing moved that the words "House of Bishops" be changed to "Upper House." This was carried. The following was added on motion of Dr. Davidson: "The third day of each General Synod shall be devoted to the consideration of mission work."

The House then adjourned for luncheon.

#### AFTERNOON.

The following committees were appointed by the Prolocutor:

On Young Peoples' societies Canon O'Meara, convener; Archdeacon Evans, Archdeacon Scriven, Dr. Davidson, Judge McDonald, and Mr. Thos. Gilroy.

On Christian giving for the service of God—Archdeacon Weston-Jones, convener; Dean Partridge, Canon Matheson, Judge Macdonald and Mr. J. H. Jephson.

Clause three of the scheme was amended. Chancellor Walkem, seconded by the Archdeacon of Kingston, moved the amendment of clause three, which was adopted as follows: "The board shall form itself into three divisions, to be known respectively as the eastern, central and western divisions. The eastern division shall have as its sphere, the ecclesiastical province of Canada, the central the ecclesiastical province of Rupert's Land, and the western the Diocese of British Columbia.

Archdeacon Weston-Jones moved an amendment to clause four, seconded by Canon Von Iffland, that after the words "Province of Rupert's Land" the following be added: "Provided that no diocese in that province shall provide more than one such substitute."

Dr. Davidson and Mr. A. H. Campbell moved that the whole section be struck out and the following substituted: "The work of the board shall be carried on by an executive committee of———members elected by the Lower House of the General Synod at each meeting thereof, of which each Bishop of the

Upper House shall be ex-officio a member, and said committee shall meet at least every three months, at such place as may be determined."

Rev. Dr. O'Meara read a proposition the western representatives had made, that the board consist of fifteen members, three bishops, three clergymen and three laymen from the eastern division, and one bishop, one clergyman and one layman from the western and from the Pacific divisions. He strongly emphasized the vital necessity of the missionary dioceses being represented. He was inclined to favor Dr. Davidson's motion, and suggested that the board be a small one, and Mr. Jenkins expressed concurrence with this idea.

After further discussion, in which Canon Matheson, Rev. H. G. Piennes Clinton, Judge Hannington, Mr. E. J. B. Pense, Canon Von Iffland, Archdeacon Scriven and Mr. Thomas Robinson took part, Dr. Davidson's motion was carried by a large majority.

Messages of concurrence were read from the House of Bishops in the action of the lower house in regard to Christian giving, an address of congratulation to the Primate on Christian Union, and a form of prayer for the General Synod.

The house of Bishops announced its appointment as members of the joint committee on an address to the Primate, of the Bishops of Toronto, Ottawa, Niagara and Columbia. The prolocutor appointed as the lower house members of the same committee, Archdeacon Evans, convener, Canon Matheson, and Messrs. Chas. Jenkins and J. A. Brock.

The upper house announced its appointment on the joint committee on Christian Union, the Primate, the Metropolitan of Canada, and the Bishops of Nova Scotia, Niagara, Saskatchewan and Toronto.

Dr. Davidson moved, Mr. J. A. Worrel seconding, that the blank in the previous motion for the number of members of the executive committee be filled in with the number fifteen.

Archdeacon Fortin considered that five would be a more workable committee.

Judge Hannington moved that the number be twenty and the quorum fifteen.

Judge Macdonald moved that there be ten members, and that five form a quorum. Dr. Davidson accepted this.

Mr. H. J. Cundall moved, and Archdeacon Scriven seconded, that the number be sixteen and the quorum five.

After suspension of the rules of order a motion was moved by Mr. N. W. Hoyles, seconded by Dr. Heneker, and carried by a vote of 47 to 12, that in the opinion of this house, the expenses of the members of the executive committee should be borne by themselves.

Mr. Charles Jenkins considered it necessary to have a small board, pay the men, and let them meet as often as the circumstances required.

After further remarks by Archdeacon Cooper, Judge Hannington, Dr. Heneker, Rural Dean Bogert, Canon Bland, Dr. Davidson and Hon. G. W. Allan, the amendment moved by Mr. Cundall was carried by 31 votes in favor and 30 votes against.

A message from the House of Bishops was read in reference to a memorial from the Diocese of Huron with regard to the order of deacons, that the same be referred to the committee on doctrine, worship and discipline, inasmuch as the Lambeth conference has no power of revision.



Another message announced the approval of the bishops of the canon on supreme court, with a number of verbal amendments.

Judge Macdonald moved the acceptance of the verbal amendments. The message was then concurred in.

On motion of Mr. John Hoodless, seconded by Canon Bland, it was resolved to hold an evening sitting of the House, commencing at 8 o'clock.

Mr. Charles Garth presented a report from the committee on finance and expense, in reference to expenses of delegates, which was adopted.

Dr. Davidson moved, Mr. Pense seconded, and it was resolved: that in the case of a vacancy or vacancies occurring in such committee (the executive), by death, resignation, or removal from the Dominion in the interval between meetings of the Synod, the same may be filled up by the committee itself from other members of the Synod.

Rev. H. G. Piennes-Clinton moved, seconded by Archdeacon Kaulbach, that if any bishop be not able to attend any meeting of the executive committee he may nominate some priest to represent him; but after some discussion the motion was put and lost.

On motion of Judge Hannington, the sentence in the clause previously adopted, "the work of the board shall be carried on by an executive committee," etc., was amended to read "the executive work of the board," etc.

Archdeacon Weston-Jones moved, seconded by Archdeacon Bedford-Jones, that there shall be a corresponding committee composed of one representative of each diocese in the Dominion, to whom full information as to the business transacted by the executive committee shall be regularly transmitted, such members of the committee to be appointed by the diocese in which they reside. This met with general opposition and the mover proposed to withdraw it, but was not allowed, and it was voted down by a large majority.

On motion of Judge Macdonald, it was agreed to modify the clause commencing, "The executive work of the board shall be carried on by an executive committee," by the addition of the words, "composed of the Bishops of the Upper House as ex-officio members." Dr. Davidson was asked to rewrite this clause, incorporating the provisions adopted as to sixteen members of the Lower House elected at each session thereof, of which sixteen, five shall be a quorum, etc., and as to the filling of vacancies.

#### EVENING SITTING.

Dr. Davidson brought in the clause which he had been asked to rewrite, and the same was adopted in its new form.

On motion of Dr. Davidson, seconded by Judge Macdonald, it was decided by a vote of 18 to 15 to strike out of the clause relating to funds raised in any diocese for mission work beyond its own borders, the words, "This, however, shall not prevent the appropriation of funds to particular objects by the donors."

The succeeding clauses of the report, except the last two, were adopted with various changes in the wording and in matters of detail affecting the method of carrying out the scheme.

At 10.20 o'clock the debate was adjourned, and the adjournment of the house until 11 o'clock next morning took place at once.

#### SIXTH DAY'S PROCEEDINGS.

The prolocutor called the synod to order on Wednesday at 11 o'clock and read the opening prayer.

Chancellor Heneker and Mr. G. J. King of Algoma gave notice of motion affirming the importance of encouraging and organizing lay help in the Church and asking that, the upper house concurring, a joint committee be appointed to settle on the best means of securing the services of the laity and encouraging them to offer themselves for the great work, in subordination to and under the instructions of the clergy.

Rev. Dr. Langtry gave notice of a motion to recommend to the committee on missionary work to embody a scheme for the organization of missionary centres for carrying on the missionary and aggressive work of the Church in new fields and neglected districts.

On motion of Mr. A. H. Campbell, it was resolved that speakers be limited to five minutes each, except by the consent of the house.

Judge Macdonald, seconded by Mr. Hoodless, moved, and the prolocutor was asked to name a committee of four to confer with the House of Bishops as to the state of the business and the possibility of naming a day for prorogation.

In reply to an invitation to the Synod to visit the city public schools, the prolocutor was asked to reply that many were anxious to accept the invitation, and that if possible, a time would be appointed.

The consideration of the final clauses of the scheme for a general board of missions was then resumed.

Rural Dean Burman moved the adoption of this clause: "The appropriation of all funds shall be made by the executive committee."

Canon Matheson moved, seconded by Rev. Dr. O'Meara, the amendment that after the word "funds" the words "not previously appropriated by the donors" be added.

Canon Von Iffland moved, seconded by Chancellor Heneker, that the words "at its disposal" be inserted after the word "funds."

The latter amendment was lost, and that of Canon Matheson adopted.

Canon Bland moved, seconded by Rev. James Simpson, to add after "executive committee" the words "who shall have power to tax pro rata all funds passed through their hands, to provide for expenses of management." After debate this amendment was put and lost.

At this stage the prolocutor named, as the committee on state of business, Archdeacon Mills, Rev. Dr. Langtry, Judge Macdonald and Dr. Davidson, Judge Macdonald to act as convener.

Canon Bland's amendment was discussed at length but was voted down.

Mr. G. J. King moved that the following words be added to the section under discussion, "and shall present to the board a statement of all receipts and expenses, duly audited by two auditors, to be appointed by each session of the General Synod." Rev. Rural Dean Bogert seconded the motion, which was carried.

The consideration of a number of messages, received from the Upper House, was deferred until the report under discussion was disposed of.

Canon Matheson moved that in the last clause of the scheme the words fixing the secretary's salary as not more than \$1,000 be struck out, the amount of remuneration to be left to the executive committee. Arch

deacon Mills seconded the motion, which was submitted to a lively debate.

Archdeacon Brigstocke moved an amendment that \$1,500 be substituted for \$1,000. Judge Senkler seconded the amendment. This was lost and Canon Matheson's motion carried.

A. H. Campbell moved that the executive committee be empowered to appoint a treasurer. Carried.

Mr. H. J. Cundall moved that a clause be added authorizing the executive committee to carry on the society's business. Carried.

Mr. Pense moved, seconded by the Dean of Ontario, that the board shall be styled "the General Board of Missions of the Church of England in the Dominion of Canada." Carried.

The scheme was finally carried, with a few other technical changes.

#### EDUCATION.

A message from the upper house was to the effect that the following report had been adopted.

"The committee on the educational work of the Church beg to report that they have adopted the following resolutions:

1. a. That it is essential both for the community and the children that there should be religious instruction in the primary schools. b. That a half hour each school day, and if possible the first half hour, should be given to such religious instruction. c. That reasonable arrangements should be made for such religious instruction being given by the clergy or their deputies to the children of their own communion or by the teacher in case of communions agreeable to this. d. That when the above cannot be carried out we shall rejoice at the introduction into the school "course of studies" of such religious instruction as shall include the teaching of: 1. selections from the Old and New Testaments, inclusive of the Lord's prayer and the Ten Commandments, and 2, if practicable the Apostles' creed.

(a) That the dioceses in which there are non-denominational universities be requested to report what measures are taken in order that the students belonging to the Church of England shall be under its care during their attendance at the university. (b) That they be further requested to report whether the daily work of the university is begun with prayer. (c) That similar information be supplied with regard to normal and high schools.

3. That it is most desirable that an educational fund be established to be raised in such manner as the Synod may determine for the educational work of the Church, the said fund to be managed and distributed by the General Synod.

Signed, R. Rupertsland, chairman.

Signed, D. J. Goggin, secretary.

Message W from the Upper House concurred in the statistical report. Message X contained the report of the committee on interdiocesan beneficiary fund. The Upper House reported that the time was not yet ripe for uniting all these funds and asked for further consideration of a scheme to allow clergymen moving from one diocese to another to participate in the funds on a basis which will consider his years in holy orders.

The Synod adjourned until 1 o'clock and the members of the Synod took the cars to the Manitoba hotel to attend the civic banquet.

#### BANQUET.

The arrangements made by the Civic Council of Winnipeg for the entertainment of the Bishops and members of the General Synod were worthy of the city, and the carrying out of details reflected the greatest credit on Mr. Sprado, the energetic and courteous manager of the Hotel Manitoba. The Mayor took his seat at 2 p.m., supported on the right by the Primate and the Bishops of Montreal, Fredericton, Huron, Ottawa, Nova Scotia, Quebec and British Columbia, and on the left by the Archbishop of Ontario, and the Bishops of Toronto, Algoma, Athabasca, Saskatchewan and Calgary, Mackenzie River, Moosonee, New Westminster and Qu'Appelle.

The Primate said grace, after which a very choice repast was served to the large body.

On the cloth being removed, the Mayor proposed the toast of the "Queen," which was duly honored. The band then played and the company joined in singing the National Anthem.

The Mayor, in an eloquent speech, welcomed the Synod to the city. He said it afforded him much pleasure on behalf of the city of Winnipeg, to extend a most cordial welcome to the members of the General Synod. He considered that in honoring Winnipeg by making it their meeting place, they were recognizing the fact that Winnipeg was a centre of influence, and that the future of Canada depended largely on the vast country lying between this city and the Pacific, of which Winnipeg was the capital.

They in the west had a part to play in the future development of the Dominion. They had their own problems to solve and their own difficulties to contend with. But amid all their vicissitudes, and they had been many, Winnipeg had not lost sight of her churches, colleges and schools. She had contributed her full share to the onward march of the country. With men like the late Hon. John Norquay, whose name was revered and beloved all over the west, the west had made marvellous progress. This meeting of the General Synod here was another link in the chain which bound together east and west. They were delighted to see the members of the Synod, and hoped they would carry away pleasant memories of the Prairie City. This would in some measure be a recompense for the loss of time they had sustained and the long journeys they had undertaken.

In replying to the sentiments so ably expressed by the Mayor, the Primate said he could only in a very few words express his deep sense of the courtesy and kindness extended by His Worship and the Corporation of Winnipeg. The people of the west have never failed in hospitality but this reception was far beyond their expectations. He could only say that he hoped the visitors from the east would not take too rosy a view of this country from the efforts that had been made for their enjoyment. He must remind them that while Winnipeg possessed such a magnificent meeting place as that in which they were then assembled, a very large proportion of the country was very sparsely populated. He was glad to see the keen interest taken in the Church's life and work by the City of Winnipeg, and he hoped that the pleasant relations that existed at present between the municipal authorities and the Church of England in Canada would long continue.

The aged Metropolitan of Canada was the next speaker. He said that the spirit shown by the citizens of Winnipeg in the extension of hospitality to the Synod was worthy of all admiration. He thought the

Mayor should be proud of having such a city to rule over. He would only, on behalf of his brethren, return his best thanks to His Worship and the Council for their gracious hospitality.

The Dean of Montreal, Prolocutor of the Lower House, made a very humorous and telling speech. He said he hoped to visit Winnipeg again--in fact he was prepared to come often--he had been so well entertained on the present occasion. From what he had seen since he came west he was quite convinced that the heart of Canada beats very near Winnipeg. They in the east would have to look after their laurels. There was a star beckoning to the west.

Chancellor Heneker, of the University of Lennoxville, replied for the laity. He said that all they had experienced since they came westward had constrained them to see that, in furthering the interests of the great Northwest they were furthering their own. There was a mutual service going on between east and west. It was a grand thing for them to come to Winnipeg and shake hands with their brethren. It made them realize more fully the unity of the whole Dominion. He could only say that the man who did not love this Canada of ours was a man of poor heart and soul.

The Primate proposed the health of the Mayor and Council; and, thanks having been returned, the gathering dispersed.

#### WEDNESDAY AFTERNOON.

At four o'clock the discussion of the proposed canon for missionary work was taken up and discussed under the motion for its adoption as a whole.

Canon Von Island deprecated the adoption of the scheme because it would destroy a well known, well understood, and workable organization, the Domestic and Foreign Missionary Society.

The motion of Rural Dean Burman, seconded by Judge Hannington, for the adoption of the scheme as a whole was carried.

Archdeacon Brigstocke presented the report of the joint committee on an address to the Queen.

The report of the committee on the educational work of the church, as sent down by the House of Bishops with an amendment, was read and considered.

The adoption of the first clause having been moved and seconded, it was moved by Rev. J. C. Roper, seconded by Rev. H. G. Niennes Clinton, "That the report of the committee be referred back with instructions to embody in it the following clause: That the Church of England in the Dominion of Canada, will not have fulfilled her educational responsibility until she has secured from the legislature of every province the privilege of a combined secular and separate religious education for her children." The mover held that the report did not lay down any great principle, or great ideal towards which the Church ought to aim and for which it ought to pray. Under the arrangement which he proposed, a clergyman in one province might enter the schools and teach the children of his own church; and in another Synod, another way might be followed. The principle had been endorsed in Ireland, where it was working well; and in Scotland, also, the system of denominational education existed. The state, as guardian of the people, had an absolute right to enforce this, that the children should be educated in secular subjects up to a certain standard; further than that the state had no right.

Archdeacon Cooper was thoroughly in sympathy with the amendment as a noble ideal, but if it went abroad that such action had been taken he believed it

would put off indefinitely what the Church desired to attain. If they could get some kind of religious instruction in which Methodists, Presbyterians and others would agree, it would be a great thing. A half hour's religious instruction in the day schools, the daily saying of the Lord's Prayer, the Creed, and the Ten Commandments, would be as much as was given in many a school well taught in religious instruction in Ireland.

Archdeacon Lindsay observed that the clergy did not avail themselves of their privileges of giving religious teaching in the elementary schools. They ought to be practical. If they would quietly and earnestly take their part they would be able to so lift the education of the people round about them that the Sunday schools would be very different from what they were to-day. He found confirmation of this in his experience as a member of the Board of Education in the Province of Quebec for many years. He told of the ignorance of the Scriptures that had existed before the adoption of the plan of which he spoke, and contrasted therewith results of an examination subsequently held, in which out of 400 or 500 candidates not one failed in Scripture. In a mixed population they, as a Church, ought to be satisfied with what they had got.

Dr. Johnson said this was a question of the practical against the ideal. The men who climbed the telegraph poles did not spring from the lowest spike to the top at once, but climbed from each spoke to the next above it.

Archdeacon Scriven wished it laid down as a basis that the Creed, the Lord's Prayer and the ten commandments were the least with which the Church of England would be satisfied. The use of these would do away with the idea which was very prevalent, but absolutely false, that the Apostles' creed was a symbol distinctive of the Church of England. He was against putting the creed in the hesitating way in which it appeared in the report.

Archdeacon Neales held that there could be no higher ideal than that given in the apostolic commission, "teaching them to observe all things whatsoever I have commanded you." He deplored that the church was so far away from that ideal. It was almost visionary to hope to reach the ideal in one step. The report of the committee asked to have the opportunity of giving religious instruction within school hours. In a school in his parish he had given religious instruction one day every week for fifteen years, after school was out; and no part of his work had been more fruitful of good to the church and so satisfactory to himself when he looked back. The children, whose parents did not wish them to do so, did not remain; but he had taught many children of different denominations. He divided the children into three classes, and taught them as in Sunday School. His most satisfactory candidates for confirmation had been those whom he had thus taught.

Archdeacon Brigstocke, from the chair, suggested that Mr. Roper's amendment be withdrawn, and brought up later as a substantive motion, with the object of making it a preamble to the report. Mr. Roper agreed to this, and withdrew his amendment for the time.

Archdeacon Scriven moved to strike out the words "inclusive of the Lord's prayer, and the ten commandments: and second, if practicable, the Apostle's creed: and to insert instead the words, "and secondly the creed, the Lord's prayer, and the ten commandments." This was seconded by Archdeacon Neales.

Judge Walkem favored the first form.

Dr. Davidson suggested leaving out the words, "if practicable."

Canon O'Meara desired that the report should be adopted, as submitted to the house. The principle adopted by the committee was to ask the people of the whole Dominion to unite on this as a practical measure, and the minimum which the Church of England would accept. He did not think it would be wise to put forward the idea that separate schools is the ideal of the Church of England.

Mr. Hoodless, a member of the board of education in Hamilton, Ont., felt that the Church had not impressed upon the parents their duty as it should have done. The Church people did not use the law as they could to put religious education into the schools. Scripture readings, the Lord's prayer and the ten commandments were used daily in the schools in Hamilton. Unless the Church moved quietly and carefully with other denominations, the result would be to secularize the schools. The report was wise and carefully prepared and was the deliverance of the bishops, as well as delegates.

Chancellor Heneker was afraid that any such principle as the one proposed would never be carried out in the province of Quebec. Since 1841 that province had had a separate school system, the Roman Catholics having the whole management of their schools, and the Protestants the whole management of theirs; and the system had worked successfully. It was utterly impossible to expect that the French Roman Catholics would ever give up that principle.

Rev. H. G. Piennes-Clinton held that the report should embody the highest ideal: the best possible religious instruction in conjunction with the best secular education the state could supply. The report only recognized one method whereby to obtain religious instruction, and the manner recognized was not by any means the highest. A half hour for religious instruction was a low ideal.

Archdeacon Fortin submitted that it ought to be understood what kind of schools were referred to. It was not denied that Church people have the right to give such instruction as they like in private schools; but what was referred to was the common schools. A high ideal was all very well; but the practical question was what can be secured. It was not wise to form an ideal which was unattainable.

Hon. G. W. Allan said all would desire to see the very highest ideal carried out, but it was better to aim at what was practicable. The condition of matters with respect to the education of the children in the common schools, speaking with special reference to Ontario, was greatly to be regretted. What was wanted was that the children should not grow up utterly devoid of religious knowledge, and it would be far better to secure a system by which a certain amount of religious knowledge would be imparted. The Church wanted to enlist the sympathy and assistance of other religious bodies; it was not likely to obtain what Mr. Roper desired to see. He favored a system, something of the same kind as that which prevails in Quebec.

Mr. E. J. B. Pense supported the position of the two preceding speakers. In the ten public schools of Kingston, Ont., he stated, the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, are said daily. The practice had been introduced by an ardent Methodist; and Dean Smith, and the clergy of Kingston had endorsed the action. He was glad that a broad feeling existed in a city where there had

been the greatest religious contentions in Ontario, and where politics had been fought on a religious basis.

Canon Matheson said his ideal was a church parochial school, that being the system in which he was brought up, but this was impracticable in this country owing to the mixed population and the financial condition of the people. He wanted something practical, and supported the motion with all his heart.

Mr. Worrell and Archdeacon Weston-Jones spoke against the use of the words "if practicable," in reference to the Creed.

Rev. Dr. Clark defended the report, pointing out that the Apostles' Creed was a formula of the Church, and therefore stood on a different footing from the Lord's Prayer and the Ten Commandments, which are in the Bible.

Mr. Charles Jenkins thoroughly agreed with Mr. Hoodless. He maintained that the public schools should not be held responsible for the lack of religious education.

Archdeacon Scriven's amendment was carried by a vote of 32 to 30, and the first clause of the report was adopted as amended.

The second clause was carried without discussion.

Rev. Dr. Langtry gave an explanation of the third clause, stating that a mode of procedure was intended similar to that prevailing in other denominations in regard to the raising of money for educational institutions.

Mr. N. W. Hoyles objected to the clause on the ground that definite information was wanted as to the institutions that it was proposed to aid, their needs, etc.

Canon O'Meara explained the position of St. John's College, which received no aid from Eastern Canada, though it had to compete with other colleges which were receiving thousands of dollars every year from the east.

Mr. A. H. Campbell said he had never heard of any application from any university or college in the west for aid from the east.

Canon Bland said that the suggestion had come from the west, because of the need so sorely felt there.

Rev. Dr. Langtry was quite positive that it had not been in the minds of the committee to aid only the colleges in the west. There were other colleges which also required assistance.

Dr. Davidson had declined to move this clause, because he had waited for explanation of the way in which the clause was to be carried out and what it really meant. Having received these explanations he supported the clause. The clause was then adopted.

On motion of Canon Bland, seconded by Archdeacon Lindsay, the report was adopted as a whole.

#### EVENING SITTING.

Rev. J. C. Roper brought up the motion which he had withdrawn and moved its adoption as a preamble to the report. He said he did not undervalue the amount of religious instruction now given; but he did not want it to go forth as the voice of the Church of England that that is sufficient. It was not intended to attack, but rather to confirm the national system of education.

Rev. Dr. Langtry said that he had been for many years a supporter of the principle of the motion and was regarded as a deserter from the cause. His highest ideal was that of Church of England schools under the direction and instruction of the clergy, as far as possible, but they must think of the circumstances, and the highest ideal under the circumstances, he con-

sidered to be set forth in the report. If advantage were taken of the half hour available, he believed that the greatest good would result. He feared the adoption of the amendment would imperil the whole movement. He believed the minister of education in Ontario wished to adopt this very system.

Archdeacon Brigstocke hoped sincerely that the motion would not pass. He thought it a waste of time to try to get Church of England schools receiving grants from the legislature. He favored bringing influence to bear on the national system of education.

Judge Macdonald pointed out that Mr. Roper's motion, as now framed, did not ask for separate schools. He would favor such schools if it were practicable, but it is not. He favored separate religious instruction combined with the secular which the resolution contemplated.

Canon O'Meara objected to the obnoxious word "separate." He asked Mr. Roper what he did want if it were not separate schools. Distinctive religious instruction was already provided for by the report.

Mr. Thos. Gilroy said the tendency in the public mind and in the legislature, was distinctly against any special privileges in schools, and he understood that the resolution sought for a special privilege.

Dr. Davidson spoke from practical experience of the result of such a discussion. In 1871 an election was run on this question and the reading of the Bible was voted out of the schools in New Brunswick. In his diocese the resolution proposed would do a great deal of harm. He interpreted the resolution as the people would interpret it, as meaning that the church is determined to have separate schools in the end.

Rural Dean Bogert said he would certainly very much like to get what Mr. Roper proposed. It had been reported that Mr. Laurier's settlement of the Manitoba school question was likely to grant this.

After a debate of about three-quarters of an hour the motion was put and lost by a large majority.

The report of the constitution was next taken up.

There was a lively debate on the question whether the synod should meet only every sixth year, as recommended in the report. Several amendments were put and lost as follows:

By Dr. Johnson and Mr. Garth, that the next meeting of the General Synod be held in 1901, and subsequent meetings every sixth year thereafter, as long as the Provincial synods are triennial.

By Mr. Chas. Jenkins, seconded by Canon Matheson, substituting "every third year" for "every sixth year." Seventeen votes were counted for this amendment, and eighteen against.

By Canon Spencer and Mr. J. G. King; that the General Synod shall be summoned by the Primate at his discretion, or at the request of a provincial synod, or five diocesan synods.

Moved by Mr. J. A. Worrell, and seconded by Dr. Davidson; that the Synod shall meet on the first Wednesday in September on every sixth year; or at the discretion of the Primate; or, on a requisition of five Bishops, oftener. This was carried, twenty-eight members voting for and eight against.

An amendment by Rev. Dr. Langtry, seconded by Rev. G. J. Low, to substitute the words "Third Wednesday in August for first Wednesday in September," was lost.

A motion moved by Judge Macdonald, seconded by Mr. A. H. Campbell; that the permanent place of meeting shall be the city of Toronto, was lost.

At 10.30 o'clock the synod adjourned.

## SEVENTH DAY'S PROCEEDINGS.

The seventh day's sitting of the General Synod was opened at 10 o'clock on Thursday with prayer by the prolocutor.

The consideration of the report of the committee on amendments to constitution, etc., was resumed. The following clauses were adopted:

All canons dealing with matters of doctrine, worship, and discipline, and all alterations of such canons shall require to be passed at two successive meetings of the General Synod, before coming into force; but all other enactments of the Synod shall come into operation as soon as passed, subject to the provisions adopted in regard to the basis of the constitution.

It shall and may be competent for this Synod on application made therefor by the Synod of the Diocese of Newfoundland, by resolution at any time, to admit the Diocese of Newfoundland into this Synod as a member thereof, and upon such admission being consummated, this Synod shall become and be the General Synod of the Church of England in British North America, and the present name of this Synod shall be changed accordingly. And the said Diocese of Newfoundland shall be represented in said Synod in the same manner and to the same extent as is provided by section three of this constitution, and be otherwise subject to the provisions thereof.

The House of Bishops announced concurrence in the clause of the report of the committee on constitution excepting in the clause as to the meetings of the General Synod.

An effort was made by Mr. C. Jenkins and Rev. Canon O'Meara, to get a reconsideration of the arrangements with a view to having the meetings of General synod every four years, instead of six.

Rural Dean Bogert moved, seconded by Archdeacon Neales, and it was resolved, that it be a clause of the constitution that the place of meeting of each session be decided upon by the preceding session.

The report was then adopted as a whole; the order of proceedings and the rules of order as framed in 1893 were also adopted.

The House of Bishops sent down a resolution, that the Bishops entitled to sit in that body should be "Bishops of the Church of England in the Dominion of Canada holding sees, or executing by due authority the episcopate as assistant or missionary Bishops therein." This provision excludes from the Upper House Bishops who may have resigned or may simply be resident in Canada without having sees in the Dominion.

Judge Macdonald reported that a conference had been held by the committee appointed for the purpose with House of Bishops, and that the sense of their Lordships was that prorogation should take place on Friday, if possible before one o'clock.

Archdeacon Lauder read the report of the committee on statistics, which recommended an elaborate form of schedule. After discussion the report was adopted with some amendments.

The report of the committee on interdiocesan relations sent down from the House of Bishops, was read by Chancellor Walkem and considered. The message was concurred in and it was resolved that the committee be continued and instructed to draw up a scheme for carrying out the recommendations contained in the report.

Dean Partridge read the report of the committee on doctrine, worship, and discipline. It recommended an

appendix to the Book of Common Prayer, containing thanksgiving for harvest, services for the consecration of a church and of a church yard, for the institution of an incumbent and for the introduction of such, intercession for missions, prayers for the governor-general, lieutenant-governors, the Dominion parliament, the local legislatures, the general, provincial, and diocesan synods, together with such other prayers as may be authorized and put forth by the House of Bishops.

The report of the Upper House on the above report was concurred in. The rules were then suspended to permit of the following being put.

Moved by C. Jenkins, seconded by Prof. Clark, that the subject matter of the memorial from the Diocese of Huron on the revision and expansion of the Ordinal for Deacons be referred to a committee of this house who are empowered to prepare a presentation of the whole matter with the view of submitting same to the convocations of Canterbury and York, the general convention of the P. E. Church in the U.S., and the Synods of the Churches in Ireland, Scotland and Australia: The committee to report at next meeting of Synod. The motion carried.

#### THURSDAY AFTERNOON.

A message from the Upper House announced the adoption by their Lordships of the reports of the committee on the royal address. The Lower House concurred, and it was resolved on motion of Archdeacon Brigstocke that the address be engrossed and forwarded. The address was as follows:

Address to Her Most Gracious Majesty—We the undersigned Archbishops, Bishops, and clerical and lay delegates of the Dioceses of the Church of England in Canada, in General Synod assembled, beg to approach your Majesty, with respectful and loyal affection, to offer you our most hearty and sincere congratulations on your having attained to the sixtieth year of your most auspicious reign. We are thankful to Almighty God that it hath pleased Him to preserve your Majesty's life for so long a period, and for the noble example set by you throughout your reign in the discharge of the responsible and sacred duties, both public and domestic, pertaining to your exalted station—the peace, prosperity, and the development of natural resources, as well as the progress in art and science, which have made your reign so glorious, and contributed so largely to the welfare and happiness of your subjects, call forth our feelings of gratitude; but we are most deeply moved by the great spiritual revival of religion which has taken place, the extension of the Kingdom of Our Lord and Master, Jesus Christ, and the boundless opportunities now offered the Church for the evangelization of the world. With the fervent prayer that the Divine blessing may rest in rich abundance upon your throne and person, we remain your faithful and loyal subjects.

(Signed) R. RUPERT'S LAND.

For the Upper House.

(Signed) JAMES CARMICHAEL.

Dean of Montreal, Prolocutor of the Lower House:

A resolution of the House of Bishops was sent down, expressive of deepest sympathy with the increased interest taken in missionary work, and the belief that the appointment and support of a missionary bishop in Japan by the Church of England in Canada in accordance with the request of the Bishops in Japan will greatly promote such interest. Still, as there are al-

ready six bishops in Japan, the appointment of another did not seem for the present a pressing necessity, and as the Church in Canada is unable to support its own bishops, and several are supported by the C.M.S., the resolution referring to the matter read that it was considered expedient at the present time to defer action. A resolution of concurrence was moved by Canon Von Inland and carried, 36 delegates voting for and 6 against.

The House of Bishops sent down a resolution that a joint committee be appointed to draw up a memorial to the S.P.G. with reference to the proposed reduction of grants to Canadian dioceses. The Primate had appointed as members of the joint committee, the Bishops of Fredericton, Ottawa, Nova Scotia, Columbia, Saskatchewan, Calgary and Qu'Appelle. Concurrence was moved by Archdeacon Fortin, seconded by Archdeacon Llwyd. In concurring, the House adopted an amendment, moved by Dr. Davidson, seconded by Rural Dean Burman, suggesting the advisability of sending a like memorial to the C.M.S., which, it is understood, also intends to reduce or withdraw its grants at a future date.

The House of Bishops announced concurrence in the educational report.

The message of the bishops declining to take action toward a commemoration proposed by the Diocese of Niagara in honor of John Cabot, being taken up, Canon Bland moved, seconded by Mr. John Hoodless, that the message be not concurred in, and that a committee be appointed to confer with their Lordships on the subject. This was carried after a discussion, in which the mover, Archdeacon Dixon, Dr. Davidson, Rev. Dr. Clark and others, took part: 27 delegates voting for, 16 against.

On motion of Chancellor Heneker, seconded by Mr. G. J. King, it was resolved that, whereas it is of the utmost importance for the welfare of the Church, that lay help to the Church should be encouraged and duly organized, the Upper House concurring, a joint committee of both Houses be appointed to take into consideration the best means of securing the services of the laity, and encouraging them to offer themselves for the great work in subordination to, and under instructions of the clergy; the said joint committee to report at the next meeting of the Synod.

The prolocutor appointed as members of the joint committee with regard to the S. P. G., the prolocutor, Archdeacon Scriven, Archdeacon Brigstocke, Canon Matheson, Dr. Heneker, Mr. J. A. Worrell and Chancellor Walkem; as the committee on the Cabot memorial, Canon Inland, convener, Mr. John Hoodless, Canon O'Meara and Dr. Davidson.

The House of Bishops sent down a resolution to the effect that the next meeting of the General Synod be held in Ottawa: and they also signified concurrence in the action of the Lower House re constitution, inter diocesan relations, and doctrine and discipline.

Concurrence having been voted in reference to the small committee on the missionary scheme requested by the Upper House, the prolocutor appointed Archdeacon Bedford-Jones, Archdeacon Roe, Canon O'Meara, Chancellor Heneker, Chancellor Walkem and Mr. Matthew Wilson.

On Motion of Canon Bland, seconded by Archdeacon Bedford-Jones, it was resolved that the committee on the educational work be re-appointed and that the nominating committee be requested to prepare the list of names of members of this house to act on such educational committee.

Rev. Dr. Langtry made the following motion, seconded by Rural Dean Barman: "That the Synod regards with deep concern the widespread and ever increasing evils that are growing out of the relationship of capital and labor, and expresses its deep sympathy with the vast and ever growing multitudes of honest, industrious people who cannot find employment to sustain themselves and their families. Secondly, recognizing the duty of the Church to use its continued efforts for the welfare, temporal and spiritual, of all conditions of men, and to overcome and remove the evils with which they are from time to time afflicted: Therefore he it resolved, that, their lordships of the Upper House concurring, a committee be appointed to study these questions and do all in their power to forward any practical solutions that may commend themselves to their judgment."

The mover spoke of the four millions of people in England who have no prospect of finding means to support themselves and their families. He gave instances of what existed in Canadian cities, as having come under his own observation, and showed the position of people who could not go upon land in Ontario and had not the means to come to Manitoba.

Canon Bland gave some further illustrations of what he was accustomed to see of the evil in his large parish of mechanics, where many applications were made to him by men out of work.

Mr. G. J. King, of Port Arthur, dwelt on the evil of young men going away from the farm to live in the cities and towns. Our system of education was rapidly filling the country with people who were not fit to do anything. Young men had to be re-educated for the lines of business in which they engaged.

Hon. G. W. Allan spoke of the ranks of the unemployed in the large cities as being filled with sons of farmers who preferred the live in cities and towns, and went from the public schools to the collegiate institutes, and the universities. He urged strongly the desirability of young people keeping on the land, and following the calling of their fathers. The number of young women now in lawyers' offices and merchants' stores seriously affected the chances of young men.

Archdeacon Cooper pointed out that in the west it was of little use to send upon the land married people without means. A great deal of poverty, he said, had resulted from employees not being paid their wages. He hoped a committee would be appointed.

Judge Hannington moved, in amendment to strike out section one, and insert as follows in lieu thereof: "That this Synod expresses its sympathy with industrious and deserving people, who cannot find employment to sustain themselves and their families," and to strike out the words after "appointed" in the third section, and to insert instead "to report upon what steps, if any, may be taken to relieve the industrious and deserving of the working classes."

Judge Hannington held that the Synod should not affirm that the condition of things pointed out in the motion existed in Canada. The statement was not true of any place in the Diocese of Fredericton or in that of Nova Scotia, and he thought it was overdrawn as regards Ontario.

Mr. Charles Garth seconded the amendment. He said there was no such distress in the Province of Quebec as that described. He had been a manufacturer all his life and intimately connected with the working classes; and he found that there were very few in the whole province who could not get work if they were

willing. He did not believe that such a state of things existed in Canada.

Rev. Dr. Clark felt that very great injury was done to the country by the inducements to young people to go to the high schools; in some places they were made free of charge. There ought, he held, to be some legal provision for the relief of the poor; without such provision they must beg or starve. At present there was no place but the prison to offer to a starving man. It was then not much to be wondered at if he begged or if he stole. If such legal provision existed, the country would set to work in a more deliberate and systematic manner to see if it could not give some employment to those who had to be aided. He hoped the committee would be very careful not to broach any doubtful theories. He noticed that many young clergymen did some tall talking about socialism. The Church ought to warn the working man that when he made violent attacks upon capital he was his own worst enemy.

Mr. Thomas Gilroy held that as in the west, they were largely dependent upon immigration, the Church of England should not publish to the world what would have a disastrous effect. The general prosperity of the people here was improving in a most substantial degree in all parts. He suggested that it should be considered how far the government, owners and employers might go in assisting poor people to plant themselves on these western lands.

Rev. H. G. Fiennes-Clinton spoke of the difficulties of the deserving poor in his parish in British Columbia, owing to their having to contend with Chinese and Japanese cheap labor. Poor people could not there be advised to take up farms, as the land was covered with immense forests, and all that was worth anything was taken up long ago.

Canon O'Meara hoped the motion would pass. This was the only opportunity the church had to stretch out the hand of sympathy to the great laboring classes. He agreed with Mr. Gilroy that this was not a burning question for the west, but it had been charged that the Church did not care for the struggles and oppression of the laboring classes.

Mr. John Hoodless said he regarded practical education such as was given in Germany, Sweden and other European countries as the solution of the question. Under our educational system, girls were so taught that they could not do anything but go into offices and stores instead of doing housework. He said, "Give the boys and girls a chance by educating them for the walks of life for which they are capable. The motion, if passed, would go as a firebrand and be used to the detriment of the country."

Rural Dean Barman told of a circular sent out by a labor organization to the clergy of Winnipeg, asking them to preach last Sabbath on the question of labor and capital. He regarded this fact as an encouraging feature, showing that the laboring men had come to see that the Church was the power that could help them if any power could do so. The Church of England was the working men's church, and while they went about helping the distressed, they wanted them to keep out of distress.

Mr. D. J. Goggin supported Justice Hannington's resolution. That the committee was needed, he said, had been shown by the speeches. It would gather statistics which would disprove statements which had been made. The first resolution was too wide; it said too much as to the extent of the difficulty. What had been said of over-education was not quite true; the

fault was rather that the education was not in the right channels. The number of pupils who went beyond the primary schools would be found on investigation to be comparatively small. The Church needed the facts. There was various ways in which the urban move was helped. It was all very well to talk of sending some body else's sons to the land, and to talk of the over education of other people's sons, but many were themselves doing the very thing that was denounced.

Mr. Thomas Robinson moved, seconded by Justice Harrison, that the first clause of the motion be changed to read: "That this Synod regards with deep concern the ever-increasing evils that are growing out of the conflict between capital and labor"; the remainder of the clause to be struck out, and that the motion as thus amended be adopted.

Rev. Dr. Langtry replied, closing the debate. He maintained that the evil was very much greater than Mr. Hoodless would have it believed to be. Capitalists, he held, had forgotten the responsibilities that had come of their great success, and had treated those out of whom they had made their money, too much as mere machines.

Mr. Robinson's amendment was lost by a vote of 27 for and 32 against, and Justice Hannington's resolution was carried.

#### EVENING SITTING.

On motion of Dr. Davidson, the house concurred in the resolution of the Upper House that the next meeting of the General Synod be held in Ottawa.

A motion made in the afternoon by Mr. Matthew Wilson, seconded by Archdeacon Fortin, but left over for consideration, that the Primate be requested to convene an emergent meeting of the Synod for the first Wednesday in September, 1899, was then taken up and discussed. The chief objection to meeting again in three years was the enormous expense, the cost of holding the present meeting being estimated at some \$8,000. The importance of the work to be done and the keeping up of the interest and continuity of thought were urged in favor of holding meetings more frequently than once in six years.

The House of Bishops communicated a resolution of concurrence in the scheme for a general board of missions, with certain amendments; also a resolution re the memorial of the Synod of the province of Canada on the subject of marriage and divorce, that the following questions be sent to His Grace, the Archbishop of Canterbury, with the request that they be referred to a committee of the Lambeth conference next year: 1st, whether the bishops in Canada should direct their clergy to refuse to solemnize a marriage of either party to a divorce: 2nd, whether, in view of the discussions since the last session, bishops in Canada should refuse to admit to Holy Communion either party to a divorce who had again entered into matrimony.

A resolution of the Upper House was submitted for concurrence, expressive of the Synod's sense of the urgent need of a Bishop over each of the dioceses of Saskatchewan and Calgary, and sympathy with the wish of the present Bishop to have only the diocese of Calgary under his care. The preamble to the resolution referred to the action of the Provincial Synod of Rupert's Land in 1887, in separating the civil territory of Alberta to form the diocese of Calgary to be placed under the care of the Bishop of Saskatchewan until an adequate endowment should be provided for the new diocese. It was further pointed out that there had been since 1887 a great increase in the population and

missionary work of the dioceses of Saskatchewan and Calgary, so that the number of clergy, then 21, had increased to 44, including 21 in the diocese of Saskatchewan, and 23 in the diocese of Calgary. The Lower house concurred in this, on motion of Mr. Worrell and Dr. Davidson.

The debate on Mr. Wilson's motion proposing a meeting of the Synod in 1899, was continued at great length, and finally an amendment moved by Dean Partridge and seconded by Canon Bland, as follows, was carried by a vote of 27 to 10: "That in the opinion of this House, the Upper House concurring, in view of the many questions which press upon the consideration of the Church in this early stage of the history of this General Synod, especially that of its great missionary work, a special meeting of the General Synod be held not later than 1899; and that His Grace the Primate be most respectfully requested to take the resolution into his favorable consideration."

On motion of Mr. J. A. Worrell, seconded by Dr. Davidson, concurrence was noted in the amendments adopted by the Upper House relating to the mission board.

The House adjourned until 10 o'clock next morning.

(Continued in next issue.)

## Women's Work.

Most people know the fine panegyric on "woman" introduced by Sir Walter Scott into the metrical romance of "Marmion" and many men agree with the truth of the line in which he speaks of woman as:

"A ministering angel thou."

If ever these words deserved to be applied, it was in the case of the late session of the General Synod of the Canadian Church. Without in any way pushing themselves into the foreground, the ladies of the various Winnipeg churches contributed their quota, and that an important and valued one, towards the success of the gathering. They arranged mid-day meals for the Bishops and Delegates, and so saved a great deal of time, which would otherwise have been spent in going into the city. To preserve the uniformity of the entertainment, and to insure complete success, they arranged with Mrs. A. C. Hample to provide a good luncheon every day for the members of the Synod, in St. John's College. To say that this arrangement was eminently successful—well, cela va sans dire. At the stroke of one o'clock, each day, the luncheon bell was rung, and an adjournment was made to the lecture room, which was improvised as a dining-hall for the time. And it was no bare table to which the members sat down. The room was artistically decorated with banners and flowers, and the tables were set in such a way as to compel even the most fastidious to eat. Vases of sweet-smelling flowers, and baskets of fruit, adorned each table, the viands were of the very best; and the attendance was perfect. Mrs. Hample has for years been regarded as the caterer par excellence of the city. On the present occasion she excelled herself. It was only the barest justice that was done, when the Lord Bishop of Huron, for the Upper House, and Prof. Clark and Chancellor Hercker, for the Lower House, proposed a hearty vote of thanks to the Winnipeg ladies and to Mrs. Hample for the splendid provision they had made for the comfort of the Synod.



## A Church 'Gone to the Dogs.'

The following communication reaches us from a well-known Churchman who was present at the mass missionary meeting and enjoyed it :

Missionary meetings are often dull. There is a sameness of anecdote about those "sinners who are saved," the number of miles they have travelled in order to return thanks to their reverend friend for bringing them to grace, the hardships endured, etc., etc., which place between the ordinary lay hearer and the speaker a dull wall, unbrightened by one gleam of sunshine amidst its funereal overhanging foliage. How different was the meeting in Holy Trinity school house during the Synod week. The Bishop of McKenzie River caused a start of genuine surprise amidst the usual crowd of those prepared for any horror, yea even to cannibalism, when he announced that one of his churches had been eaten up by dogs. Many had heard their grandparents lament that the Church was "going to the dogs," but this (they thought) implied innovation, ceremonial, genuflection, flowers on the altar; but that dogs should go for the Church, this was incredible. There were doubters there in the school room for a time. The explanation; how delightfully simple, but pointing out the pluck and fidelity of the Bishop. Yet this was not his intention. Under the supervision of the Rev. Mr. Peck, the natives had built a temporary shelter, under whose roof they could hear the word of God. It was their Church. Neither hewers of stone nor engravers of marble were they. Even if they had possessed the material, the tools of the stone artist were not theirs. Whalebone they had, and of this they made the frame. Walrus skin and sealskin were amidst their possessions. From these they formed the walls and roof, stretched on the frame aforesaid. The Esquimaux dogs were born hungry. The older they grew the more they gnawed: old and young seized the opportunity—and the Church, at one and the same time. A dark night, a pack of howling canines, a joint attack upon the edifice, holes torn in hides, crackling like unto bones as whalebone was ripped up: result—Church "gone to the dogs." This is far and away more life-like, more touching, and brings us into closer sympathy with the man living in such surroundings, than the usual lachrymose details of the converted Cherokee, John Chinaman, or tomahawking warrior, of bloodthirsty parentage, softened to dovedom by the missionary.

CECIL.

## Mission Notes.

Bishop Reeve, of McKenzie River, writes: "To my great disappointment circumstances prevent my visiting Eastern Canada this year and necessitate my returning to my diocese as soon as the General Synod is over. I leave Winnipeg on the 12th of September, and I hope by steady travelling to reach home about October 20th. But as half of the 2,200 miles will have to be performed in a small boat, or canoe, and there is not a little probability of winter meeting me on the way, it is not at all unlikely that the journey may have to be completed on snowshoes and prolonged five or six weeks. My dear wife too, although she suffered much from the shock caused by the fire, and although her health is not so good as it was previously, decided to remain at her post and "hold the fort" during my absence, feeling that the work would suffer

if we both left it for such a long time. She has seven scholars, (ten on some occasions), each of whom receives individual instruction and comes for it at all sorts of hours, so that with that and her own duties her time is fully occupied. Some of them are eager to learn, and give much encouragement. I scarcely know when we shall be able to get a new house put up. Satisfactory labour is difficult to obtain in the diocese, and to import it would be very expensive. In all probability we shall have to spend two winters in the old building we are now occupying, (only an outer kitchen to the house which was burnt.—Ed.) Most of our personal loss has been made up and I trust that, in time, enough will be contributed to replace not only the house, but also the other things which were destroyed—printing press, mimeograph, typewriter, magic lantern and slides, furniture, etc., etc. Please thank most heartily those members of the W. A. who have contributed."

## Church Women's Auxiliary.

A very large and interesting meeting of the Woman's Auxiliary to missions was held in Holy Trinity school room on Tuesday afternoon, September 8th., at which addresses by visiting ladies from Toronto and elsewhere were given and greatly appreciated by their sisters in church work in this city. Mrs. Grisdale, wife of the newly consecrated Bishop of Qu' Appelle, presided, and in her opening remarks welcomed heartily the visitors, expressing the pleasure it gave all present to receive and hear from their own lips words of encouragement and helpfulness. She then spoke with deep feeling of the irreparable loss the Woman's Auxiliary had lately sustained in the death of their much beloved president, Mrs. A. E. Cowley. The hymn, "For all the saints who from their labors rest," was then sung, each verse finding an echo in hearts who dearly loved and honored their departed friend, to whose lives a deeper tone is given as the remembrance of her "willing service" must ever remain a precious legacy to her fellow laborers in the Lord.

Mrs. Lewis, wife of the Archbishop of Ontario, was then introduced, and gave a most helpful address on "Individual Responsibility." Mrs. Dumoulin, wife of the Bishop of Niagara, gave an account of W. A. work in connection with St. James' parish, Toronto, which was most interesting, as showing the deep interest and progress of the W. A. in the east; and Miss Montizambert, general provincial secretary in eastern Canada, spoke at length upon the formation of branches. Their organization and many practical points were dwelt upon, which all were glad to hear, especially the marvellous growth of the work during the last ten years. Miss Newnham, sister of the Bishop of Moosonee, described the hardships and privations of missionary life in her brother's distant diocese, giving examples from actual knowledge in very clear and touching language.

We want to get church news from every corner of this great Dominion, and, we are particularly anxious to have communications from outlying, and little known parishes in the Ecclesiastical Province of Rupert's Land. Will our readers kindly keep this in mind, and send us notes of every important event that takes place in their neighborhood. While we have our own decided opinions on church matters, we do not pin ourselves to any party, but try to give a fair representation to every school of thought. We will hold to our motto: "Evangelical Truth and Apostolic Order."