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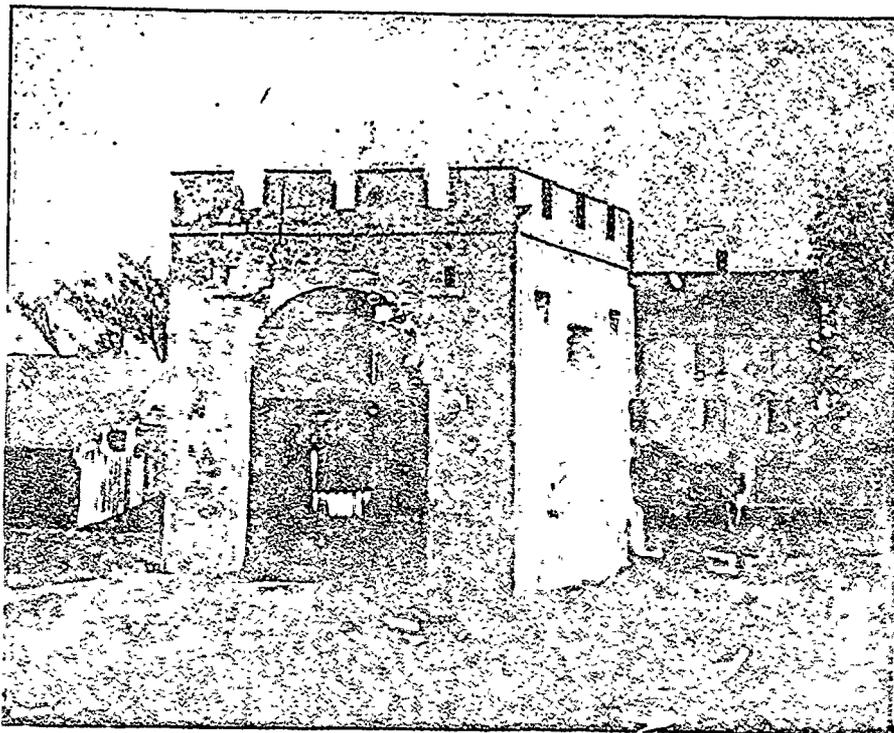
# The Western Churchman

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OLD GATE, FORT GARRY

## St. John's College.

CONTRIBUTED BY REV. CANON MATHESON

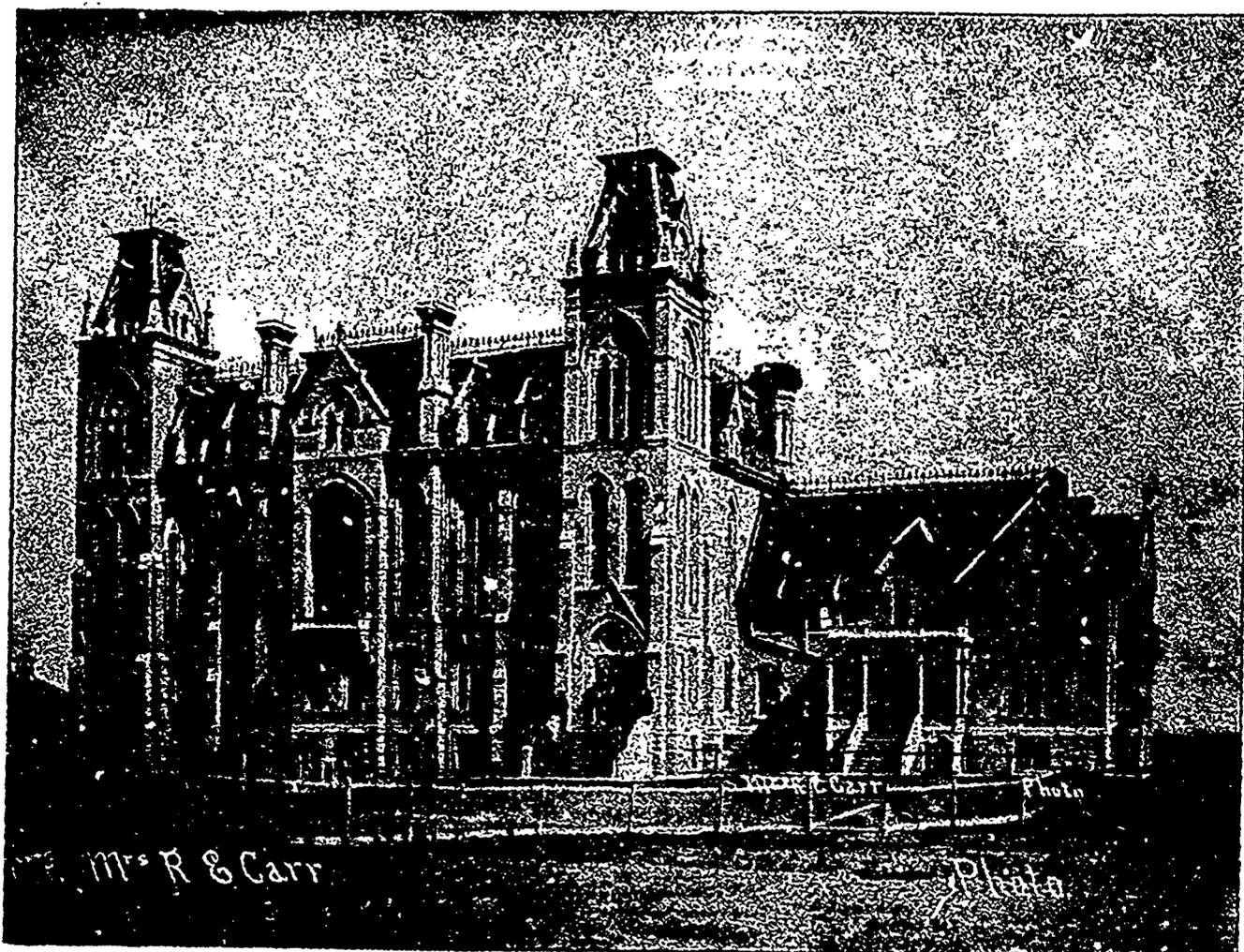
A historical sketch of St. John's College takes us back to very early days in the history of the Red River Colony in Rupert's Land.

In 1820, the Rev. John West arrived in the country. Shortly after his arrival he established a school at what is now St. John's. The Rev. David Jones, on coming out from England in 1823, took the school under his management and greatly extended its operations. It was not, however, until the arrival of the Rev. John Macallum in 1831 that the subject of higher education was really taken up. Up to this time nothing beyond a common school education was attempted, but under Mr. Macallum the school at St. John's assumed a different aspect and began to partake more of the nature of a High School. To indicate the advance in the standing of the school, it ceased to be called St. John's School, and took the more pretentious name of "The Red River Acad-

emy." It was largely patronized by some of the officers of the Hudson's Bay Company, who were thus spared the trouble and expense of going abroad for their education. During a considerable portion of this period, Mr. Lumsden was associated with the work of the school as resident tutor. The head master, Mr. Macallum, was in every respect splendidly adapted for the position which he held. He was a man of scholarly attainments, and combined with these excellent disciplinary powers, and a rare tact. It was not to be wondered at that under such a man the Academy produced good results. The study of classics and mathematics was taken up and prosecuted with vigor, and many men of more than ordinary scholarship were turned out of the Academy at that time. Among the most distinguished of these may be mentioned, the late Dr. A. K. Isbister, to whose munificent liberality Manitoba University owes so much for her scholarship funds. On going to England, Mr. Isbister showed that he could more than hold his own with men of more privileged lands, and the honors which were conferred upon him by English Universities are an evidence of the excellent training which he re-

ceived from the Red River Academy. The late Inspecting Chief Factor William McMurray, the late Chief Factor William Hardisty, Chief Factor Peter Bell and the late Senator Hardisty were students of the Academy at the time, as were also the late Hector McKenzie and many others. These men have all occupied prominent positions in the country and they reflect credit upon an institution which in those early days of the country's history could have so fitted them for these positions. In 1819 Bishop Anderson arrived in the country. Two or three days before his arrival at Fort Garry, Mr. Macallum was called to his rest, and one of the Bishop's first duties was to perform the last rites at the funeral of the man who had done so much to

several distinguished alumni of the Institution. The Rev. Archdeacon Macdonald, D.D., whose name is so well and favorably known in connection with the Church of England Missions in the distant Diocese of McKenzie River, was at that time a scholar of the College. The late Hon. John Norquay, for so many years the honored Premier of his native Province; Colin McKenzie, formerly Superintendent of Education in British Columbia; Colonel Caldwell, of Cambridge, England; the late Ex-Mayor Logan, the late Dr. C. J. Bird, Speaker of the Legislative Assembly; the late James Ross, and many others received their education at St. John's College under Bishop Anderson. When the Bishop went to England in 1856 the College was closed and remained



ST. JOHN'S COLLEGE, WINNIPEG

further the interests of higher education in this new land. The Bishop himself for a time assumed charge of the Academy, having under him an assistant, the Rev. Thomas Cochrane. The Bishop changed the name of the Academy into that which the institution has since borne, namely "St. John's College." It was apparently the Bishop's intention to make the College a place for the training of Catechists and Clergymen for work in the Mission field of the Church, and several young men who were admitted with that end in view, afterwards became ordained missionaries. In 1850 the Rev. George Pridham was appointed Principal of the College and occupied the position for four years. Under Bishop Anderson's regime the College flourished for seven years, and that period in its history can point to the names of

so for ten years. On November 1st, 1866, it was revived under the present head, the Archbishop of Rupert's Land. Dr. McLean, afterwards Bishop of Saskatchewan, was appointed Warden. The Rev. S. Pritchard, who himself had been conducting a private academy for some years previously, was now associated with the College as English master and brought with him his band of pupils. The Archbishop also regularly took classes in mathematics and theology. Since that time, various changes have taken place in the personnel of the teaching staff. When Dr. McLean was appointed to the Diocese of Saskatchewan, the Archbishop himself assumed the Wardenship, which he has retained ever since. The Archbishop has been all along the devoted friend and patron of the College, and

few will ever know and none will be able to measure what St. John's owes to the Archbishop. Mainly through his efforts various endowments have been obtained to secure to the College a competent professoriate. Himself a ripe scholar, and coming direct from the educational atmosphere of no less a centre than the great University of Cambridge, he has inspired St. John's with a spirit which has been the secret of its truest success.

Few institutions in a new country like ours have the rare good fortune of having the fostering and self-denying care of such a man. The work of the College under its present management is too well known in the country to require much comment. During the period since 1866, it numbers among its alumni, among many others, such clergymen as the following: The Rev. S. Pritchard, the Rev. George Bruce, the Rev. G. Cook, Venerable Archdeacon George McKay, the Rev. Canon Flett, the Rev. A. W. Goulding, the Rev. Rural Dean

In giving this sketch of our Church College and College School, we would bespeak for them the cordial sympathy and loyal support of all the Church people in the Ecclesiastical Province. While the College can record its successes, it has had its difficulties to contend with, and at the present time it has great need of financial assistance. There is still a very considerable debt on the building, the interest of which is felt to be very burdensome, but its greatest need at the present juncture is the needs of the funds requisite for providing a mathematical lecturer. The Archbishop has been all these years doing all the teaching in senior and higher mathematics. It is too much to expect him to keep on doing this in view of all his other important duties. The Church should at once provide the means for relieving him of this work. The Alumni and Old Boys' association has started an effort to secure an endowment for a lectureship, to be known as the "Archbishop Machray Mathematical Lectureship." The members of the asso-



MAPLETON CHURCH

Barman, the Rev. T. C. Coggs, the Rev. Rural Dean Hewitt, the Rev. I. C. Fortin, the Rev. J. G. Anderson, the Rev. C. R. Littler, the Rev. W. D. Barber, the Rev. Canon Matheson, besides a number of rising young laymen, such as James McKay, Q.C.; H. W. Herchmer, J. A. Machray, Dr. W. D. Smith, Dr. H. Cook, Dr. J. R. Bird, D. J. Goggin, and many others.

The College at present possesses facilities for preparing students for all the various faculties in arts of the University of Manitoba. It has a full theological staff and the Church of England in Manitoba and the Territories may look to it in the future, as it has done in the past, for the supply of a large proportion of its clergy. Connected with the College is a school for boys, known as St. John's College School, where a thorough preparatory course can be obtained. There has also been, for many years past, connected with the College, a department of the meteorological service of the Dominion, which has proved useful in affording correct weather statistics.

ciation are doing what they can to form the nucleus of this fund, and they would urge upon church people to take this opportunity both of helping their Church College and of showing their esteem for our beloved Archbishop. Contributions can be sent to the Rev. Canon Matheson, President of the Alumni Association and Bursar of the College, from whom also further information regarding the fund can be obtained.

### Mapleton Church.

Mapleton Church, situated on the banks of the Red River, and surrounded by trees, is an ideal country church. It is ancient, as the history of a new country goes, and represents a part of the country that has been settled longer than any other. This church is served by the rector of Selkirk every Sunday, the Rev. C. R. Littler, who has the charge of Christ Church, Selkirk, Mapleton, and also the services at the asylum. He is a member of the Executive Committee of the diocese.

## GENERAL SYNOD

### Opening Service in Holy Trinity— Reception to Delegates

#### PROCEEDINGS OF SYNOD

Pursuant to the summons of His Grace, the Primate of all Canada, the opening service of the General Synod of the Church of England in Canada was held in Holy Trinity Church, Winnipeg, on the evening of Wednesday, September 2nd. The Archbishops, bishops and clergy having robed in the adjoining school house, the procession was duly formed and entered the church in the following order:

Lay Delegates.  
Clergy.  
Archdeacons.  
Bishops.  
The Metropolitan of Canada.  
The Primate of all Canada;

The processional hymn being, "The Church's One Foundation."

Evensong was sung by Rev. Canons Coombes and Matheson. Tallis' Festival Responses were used, the Magnificat and Nunc Dimittis being "Tours in F." The Right Revs. the Bishops of Niagara and Qu'Appelle read the Lessons. The Anthem, which was well rendered by an augmented choir, was by Prof. E. Prout, "When the Lord Turned Again the Captivity of Zion."

The Lord Bishop of Nova Scotia preached from the text:—

"I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."—  
Rev. iii: 8.

Not seldom has the Lord revealed himself to one whom He has made solitary. Abram must come out from his country and from his father's house, and be a stranger in a strange land before God will make Himself known unto him as El-Shaddai—the Almighty God. Jacob must be an outcast from his Father's house, and lie alone all night under the quiet stars before he can have the revelation of God's Providence—"Lo I am with thee, and will keep thee in all places where thou goest"—and must be "left alone" before the Traveller Divine will wrestle with him, and bless him, and change his name to Israel. Moses must leave Egypt, and wander alone in the desert, before he can receive the revelation of God's self-existence in the burning bush—"I am that I am." Elijah must go his solitary way to Horeb, and stand alone upon the mount before the Lord, before the still small voice can speak to him and he can learn the Lord's will as to his future and that of Israel. And John must be banished to Patmos, the lonely island in the far Egean, that there the Lord Jesus might show unto His servant things which must shortly come to pass, and send a message to the chief pastor of each of the Seven Churches of Asia Minor.

What a change the language employed expresses as having taken place in the appearance of Jesus Christ! There is nothing lacking to give the impression of dignity and majesty, and the distinctness of the voice, as the clear vibrating notes of a trumpet, speaks of authority and rule. "All power is given unto me in heaven and in earth" were the last words spoken here below, and these when he reveals Himself in glory are

of similar import—"I am He that liveth and was dead, and, behold, I am alive for evermore, amen, and have the keys of hades and of death." What has become of the lowly Son of man who had not where to lay His head? Is this He who sweat great drops of blood in Gethsemane, was contented to be betrayed and given up into the hands of wicked men, and by them to be buffeted, scourged, crowned with thorns, mocked, crucified. All the shame and the suffering is past, but He Himself is the same as ever. In the older times which to John, the last of the 12 apostles—left alive,—must have seemed so far away, when the father of the damsel was told,—"Thy daughter is dead; trouble not the master," Jesus, as soon as He learned the word that was spoken, stilled the dread that seized upon his breast, and when the black shadow of despair was falling, brought back hope with the words, "Fear not;" and now, when John saw him, and fell at His feet as dead, he laid his right hand upon him, and the same words "fear not" renewed the consciousness of the presence of the dear friend, as well as Lord and Master, who had laid down his life for his friends, and prepared him to receive revelations of truth, even as when, reclining on His breast at the last Supper, he asked, "Lord, who is he that betrayeth Thee?"

What that "open door" may have been, which was set before the Bishop of the Church in Philadelphia, we have no means of knowing, but this immediately following assertion, "And no man can shut it" recalls the sentence of the apostle of the Gentiles, spoken of the Sister Church in Ephesus, "A great door and effectual is opened unto me, and there are many adversaries." Some peculiar and special opportunity for carrying on the work of the church, advancing the cause of Christ, extending the Kingdom of God; and the adversaries of the Lord, like Alexander the coppersmith at Cyprus, or the Judaizing Christians who blamed Peter for going to Cornelius, when God "opened the door of faith unto the Gentiles;" or those who kept Paul in prison, when he bade the Colossian Christians pray that "a door of utterance might be opened to him that he might speak the mystery of Christ"—endeavoring by every means to close it—that is the figure presented to us. We seem to see the Angel of the Church in Philadelphia standing before that "open door," its portals thrown far back, and the prospect beyond dim, vague, indistinct, inviting advance through the door, and exploration of the region to which it led, the new roads, the new experiences, the new friends, the new labors, the ever-deepening sense of the preciousness of the Lord, who set the door open before His Servant, as his own developing spiritual life, together with the new demands made upon him for guidance and teaching by those to whom he ministered, cast him upon Him in whose sympathy and companionship he had hitherto found his solace and his strength; while behind the great gates on either side are the enemies, striving by might and main to push them together, or swarming round to drag them to, but all to no purpose, for He in whose hand is all power has declared—"Behold, I have set before thee an open door, and no man can shut it." There have been those who have seen in the messages to the Seven Churches counsels meant for all the churches everywhere and at all times down to the end, and, while we may not be able to go entirely into such interpreters of this Book, we can nevertheless see that the principle involved in the circumstances and conditions of those churches and in the messages sent to them are everywhere and at all times existent, and therefore that the messages may be

rightly applied in various ways and to various churches to-day. No apology, therefore, or excuse is needed for taking these words as a message from the Lord to the Church of England in Canada to-day, and endeavoring to see what open door is set before us, and what is therefore the conduct demanded of us. No Christian who desires the welfare of the church can contemplate the existing condition of things upon this continent with other than a feeling of distress. Probably the evil of disunion is more recognisable in Canada than elsewhere. All over the land are to be seen the rival organizations of Protestantism, amongst which there is indeed a developing tendency to federation; but federation, if it could be accomplished, would not effect anything in the way of destroying the evil spirits of jealousy and rivalry, or the pride which allows of their being "puffed up for one against another." and, in the midst of these, the church is lamentably weak. "Thy strength is but small" is painfully true of her. Nevertheless, the "open door" before her is that of reconciliation. She alone can hold up the primitive organization before the eyes of the Protestant bodies on the one hand, and the primitive faith before the eyes of the Roman Church on the other. It is no small thing that we have been guided to adopt and make known the articles of the Lambeth conference of A.D. 1888, as forming a basis of negotiation with any of the bodies of our separated christian brethren, with a view to union; and, though the Presbyterians in the United States have officially announced that they will go no further in the matter, until they are recognised as a church, in all respects equal to any constituted on the basis of the Fourth Article—viz: The Historic Episcopate—yet we should not be discouraged in our hope of ultimately achieving union, nor hold ourselves aloof, as unwilling to discuss the matter further.

The wounds in the Body of Christ are too many and too deep to be healed with the salves of amiable words, and the sticking-plasters of square-cut definitions; and the separations have lasted too long for union to be effected as soon as those in the various folds begin to speak kindly to one another across the chasms which divide them.

Let us think, for a moment, of what it means, not only for East and West, but for Rome and Geneva, to come together, not in the rigid shackles of dead uniformity, but in the elastic bonds of living unity; and we shall begin to recognise what length of time, what delicacy of handling, what patience—begotten of the charity which "beareth all things, endureth all things;" what loving consideration for one another's difficulties, prejudices, and traditions; what humble readiness to learn the lessons which God's spirit would teach the church universal through the experiences of the several parts thereof,—what meekness in instructing those that oppose themselves, are needed, if this end is ever to be attained.

Nor those qualities only, but, amongst ourselves, the allaying of party-spirit and the bitterness born of it, and the begetting of the readiness, while holding as tenaciously as ever the various doctrines of the faith, and "the form of sound words" in which we have been accustomed to express them,—to accord to others who express them differently, and who lay greater stress than we do upon other doctrines, the position of being legitimately within the body, and the right to maintain and teach the truths which they believe and value; the exorcising of the narrow spirit which is selfishly intolerant of everything except what itself perceives,

and would compel all to adopt its own phraseology, on pain of being dubbed heretics and being cast out of the church, and the bringing in of the wise and humble spirit, which, while thankful for the truths it believes, and the language in which they are expressed, yet welcomes the new results of advances into the hitherto unexplored parts of the Infinite inheritance of the truth, and the new settings and applications of that which has been already acquired.

But this temper is rare, and slow in winning converts, yet is it all important in securing the blessing of union among "all who profess and call themselves Christians."

Conscious of the presence of the Lord with us as a church,—grateful to Him "who brought our fathers out of the land of Egypt, and delivered them out of the house of bondage,"—remembering "all the way the Lord our God has led us in the wilderness," holding fast "the statutes and the judgments,"—as well as rejoicing in the privileges of the covenant of grace,"—given us in Christ Jesus before the world began,"—we may advance through the "open door" of reconciliation, which He has set before us, and which "no man can shut," if only we are still willing to follow the guidance of His Spirit along the unknown path which will issue in an undivided Israel entering upon the Land of Promise.

Is it too much to hope that the Church of England in Canada, in her corporate capacity, may see fit to publish, abroad, an open and hearty acknowledgment of the blessing which the Great Head of the Church has vouchsafed to those portions of the household of faith which are organized upon another basis than that of the three-fold order of the ministry, even if she cannot as yet recognise the validity while denying the regularity of the Holy Orders of their ministers.

But, if we would gain their favorable consideration of our propositions looking toward union, there must be no question as to our maintaining in their integrity the constant preaching of the fundamental doctrines of the Gospel, for which the best among them are "jealous with a godly jealousy."

The necessity for every individual to fulfil the conditions of his Baptism, to repent of his sinful nature as well as of his personal sins, and to exercise a living faith in God's mercy through Christ; the standing of a soul as "just before God," through faith in the blood of Christ; the continued submission of the will, and the conduct to the guidance of the Holy Spirit; the sufficiency of Holy Scripture for salvation; and its authority as the inspired Word of God; the reality and efficacy of prayer, and of the grace obtained thereby; these and such like doctrines our dissenting brethren expect that we as a church shall see that our ministers preach with no uncertain sound, but "with the Holy Ghost sent down from heaven"—"in demonstration of the spirit and of power."

We must see to it also that we do not suffer such an interpretation of the Historic Episcopate, with its necessary corollary of the grace of Holy Orders, to be given, as would make the ministry of Christ such an indispensable go-between of God and man's soul, as that without such mediator, a man dared not, or could not approach his father in heaven. For, if such an idea is by them entertained, we shall hope in vain that they will admit our claim.

Nor, again, shall we make any advance towards disarming the prejudices and winning their kindly consideration of our position, if we make our regularity and their irregularity in the matter of Holy Orders of

such vital importance as to deny that the Sacraments when ministered by them are not—"effectual because of Christ's Institution and promise," while claiming that they are so with us, even "when they be administered by evil men."

There is another "open door" set before us, as a church, by the Lord—the door of self-support—and we are impelled to enter through it.

Quite recently the S. P. C. sent notice to all the Bishops here that the grants for next year would be less than 10 per cent. than before, to be followed by further reduction, and that the society expected that after A. D. 1909, the church in Canada would provide for its own needs. This notice came like a sudden and unexpected shower-bath to not a few of those to whom it was sent, but I beg leave to remind you that to a man in good health such a douche is not harmful but exhilarating. The revolution in the American Colonies, just 120 years ago, cut off the church here from all future extraneous aid. Doubtless, at the time, that was regarded as an almost deadly disaster. But it was not. Very shortly the inherent life and power of the church were manifest, and the completion of its organization by the securing of the Episcopate (a boon which it had vainly craved, while dependent on the church at home) was effected. It has grown more rapidly than the nation of which it forms part, and to-day there is no church anywhere more self-reliant and self-respecting, more mindful of the past and more hopeful and ready for the future; nor one more generally supported by its members, than the Protestant Episcopal Church of the United States of America.

What is needed amongst ourselves is that every where throughout the land, from the Arctic regions to the American border, and from the Atlantic to the Pacific, the church people should be taught the necessity of supplying their own spiritual necessities, and that men should be found and duly trained for the ministry who would preach to, and live upon the people, in faith that the Lord who has called them to the sacred ministry will make good His word to them, seeking first His Kingdom and His righteousness, that "that all needful things shall be added unto them."

It will call for self-denial, doubtless. The rich people of our larger cities in the east must be taught to give "according to their several ability," without regard to what others give, and with regard to the needs of the church as a whole, and not merely the needs of their own parish or congregation.

The well-to-do people everywhere will have to do with fewer parties, amusements, and expensive holiday outings; and our wage-earning class will need to give, instead of all the time receiving.

Oh! if all, everywhere, would conscientiously act upon the Ante-mosaic, most primitive law of the tithe there would be no lack anywhere, for the general treasury of the church would supply all needs for the support of existing parishes and missions, and for organizing fresh ones where they are needed.

And there is yet another—"open door"—that of Foreign Missions. "The Domestic and Foreign Missionary society has endeavored to stir up the zeal of the church, to enter vigorously through it, and has judiciously administered what contributions have been entered to it, and the young men of Wycliffe College, Toronto, have, with most laudable enthusiasm, thrown themselves into the work, and have to-day quite a large number of missionaries laboring in Japan, for whose support they provide the funds. Well were it if all our people, put-

ting away the selfishness which is content so long as its own religious needs are supplied, to let others live and die, without hearing the glad tidings of salvation; and discarding the party spirit which would withhold the Gospel unless it can be preached in its own peculiar phrases, would emulate the zeal of these members of the Low Church party, and press forward to the work to which the "open door" invites them!

There is a feature in the prospect, which its wide portals enable us to survey, of very peculiar and special intent. The English and American Bishops in Japan have recently addressed a letter to the Canadian Church, expressing their readiness to assign a particular portion of the country to us for Evangelization, and asking us to appoint and support a Bishop to oversee the work. It seems to us that one grave mistake in the work of conducting Foreign Missions in the past has been the tendency to graft western ideas and language upon eastern people, and to reproduce the externals of western worship in Asia. We have been slow to recognize that the Gospel is a living principle capable of most varied manifestation, and that race characteristics must be respected as vehicles through which this variety legitimately shows itself. Glad should I be if the response of the Canadian Church to the Bishops in Japan might be to "elect the native Japanese who to you appears to be most fitted for the work, consecrate him as Bishop, and we will provide for his support." In this way only, I am persuaded, will "the work of the Lord have free course and be glorified" among the heathen, and a church be raised up which shall be a native one, accordant with racial temperament and idiosyncracies, instead of, like the European costume adopted by the Japanese, an exotic doomed to a feeble life, if not ultimately to extinction. For we must learn to trust the Spirit of the Living God to guide them as truly as He does us, and be ready to learn from the unfamiliar modes in which Church life will be developed among them, as we are eager to teach them what in belief we ourselves have learned from the same blessed Spirit. The terms of commission should surely not extend beyond their acceptance of the articles forming a basis for negotiation with a view to union with any body of our separated Christian brethren, and the freedom of development in various directions which we are ready to accord to these, must not be exchanged for bondage in forms and ceremonies when we deal with those. But whatever be the particular mode in which we respond to the letter of the Bishop in Japan, let us not hang back when the door is thus opened to invite us to enter.

"Thou hast kept My word," says the Lord to the Church in Philadelphia, and certainly He can say the same of the Church of England. The appeal of her articles is to the Scriptures. The services of public worship of no body of Christians in the world are so full of the Bible as hers, her scholars are foremost in the ranks of those who make that word their study, and seek the meaning of its mysteries, and of those portions which are "hard to understand," that they may feed the flock of Christ according to their need—milk to babes, strong meat to them that are of full age,—giving, as "Scribes well instructed unto the Kingdom of Heaven, to each his portion of meat in due season, bringing forth out of their treasures things new and old." Long may that be true of the Ministers of our church which was asserted by the prophet of himself, "Thy word was in my heart as a burning fire shut up within my bones, and I was weary with forbearing, and I could not stay."

Ever may they obey the Apostolic injunction, "If any man speak, let him speak as the oracles of God," and have the happy satisfaction of being able to say, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God which effectually worketh also in you that believe."

"And hast not denied my character." Can this be said of us as a Church? Who shall confidently answer in the affirmative? When we see others casting out devils in Christ's name, the devils of selfishness, worldliness, extortion, lust, drunkenness, pride, and every kind of sin, and bringing in their opposites, so that reformed lives become sources of good to influence all around them, and some would say, "We forbid them because they followed not us," do we as a Church iterate Christ's word, "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part. When men to-day will not receive Christ as we preach Him, do we with the Boanerges brethren cry, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did," and expose ourselves to His rebuke, "Ye know not what manner of spirit ye are of"? or, do we remember that He added—"The Son of Man is not come to destroy men's lives, but to save them"? Are we as a Church, acting on the principle of His Life in our conduct towards all men, whether of our communion or not—"The Son of Man came not to be ministered unto, but to minister, and to give His Life a ransom for many"—"I am among you as he that serveth."

We are here in our corporate capacity, and it we will spend some time in painstaking thought and quiet meditation, upon the condition, needs, opportunities, and responsibilities, of the Church whose representatives we are, and will pray earnestly for the guidance of the Holy Spirit, and the help of God's heavenly grace, we shall be enabled to devise such measures conceived in such a spirit and temper of mind, as will cause the Church as a whole to keep Christ's word, and not to deny His character, and, relying upon His assurance that "no man can shut it"—to advance boldly through the "open door," which He has set before us, into the regions beyond, taking our share in the great conflict which shall win the world for Christ, and issue in the joyful anthem—"The Kingdom of this world is become the Kingdom of our God and of His Christ, and He shall reign for ever and ever."

The Church was well filled with a most attentive congregation.

#### THURSDAY'S PROCEEDINGS.

At 7.30, Holy Communion was celebrated at All Saints' Church; at 8 o'clock at Christ Church, and at 9 a. m. in St. John's Cathedral. Most of the members of the Synod were present at one or other of these services. At 9.45 the members of the Lower House assembled in one of the lecture rooms of St. John's College, where they awaited the arrival of the members of the Upper House, who joined them a little after 10 a.m. His Grace the Primate opened the Synod by reading a Scripture lesson; the recital of the Apostles Creed, in which all joined; and the repetition of several collects suitable to the occasion. The Primate then delivered his address to the Synod, as follows;

#### THE PRIMATE'S ADDRESS.

Your Grace, Right Rev Fathers, Rev. Brethren and Brethren of the Laity: I welcome you to the western province and hope that your visit to us may have pleasant memories. May the Holy Spirit be with us, guiding and overruling our deliberations, so that they may be for the glory of God, the advancement of the blessed Gospel of our Lord and Saviour, and the promotion of the life and growth of the Church. The three years that has passed since the last General Synod, short as the time is, has left their mark upon our body. We miss two members of the House of Bishops, the Bishop of New Westminster and the Bishop of Qu'Appelle. The Bishop of New Westminster took a very active part in the business of the last General Synod and preached the sermon at the service of thanksgiving. The Bishop of Qu'Appelle was one of the delegation from our Synod to the general convention of the American Church that met last year at Minneapolis, and endeared himself, as he always did, to all with whom he came in contact; Both are well known and esteemed as devoted servants of their Divine Master. We cordially welcome their successors.

A pleasure is given to us to-day which we hope will often be repeated at our meetings of Synod. We have the privilege of welcoming a new diocese with its delegation. It should be to us a great joy to see the Church being thus strengthened for its great work.

At one time we had every reason to expect that we should have had with us to-day the Bishop of Newfoundland and a delegation from that diocese seeking admission into our General Synod.

Both Bishop and Synod have expressed their earnest desire for this at the Diocesan Synod of Newfoundland in 1891 and there was a unanimous willingness to accept our constitution and its accompanying solemn declaration and fundamental principles and to send representatives to this meeting of the General Synod. But I understand that the Synod has decided not at present to send such a delegation. I have not heard officially what has led to this decision but I have reason to believe that it has been a resolution addressed to the Archbishops and Bishops of the Church of Canada by the Venerable Society for the Propagation of the Gospel.

That resolution might be extended to the diocese of Newfoundland if the diocese joined the Canadian church. The grant of the S. P. G. is a matter of the life and death to that diocese. The synod of Newfoundland might therefore well pause before taking steps which should in the least jeopardize the essential subsidy. The church authorities in Newfoundland seemed to have doubts whether their bishop and delegates would be received at once under the original proposition of having a general synod for Canada and Newfoundland or after petition for admission. I think as we should be only too glad to welcome them it might be well to pass a resolution assuring them of cordial admission if they desire it.

I cannot say that I feel at all satisfied with the condition of the business of this general synod. With the exception of the mission work of the church there has not been much preparation. Most of the committees appointed by the last synod have had little opportunity of meeting and taking action. Evidently there ought to be some changes in the constitution of our committee. There should in my opinion be three divisions of committees. The members in the dioceses of British

Columbia were never able to attend a meeting of the western committees though the committees once met at Banff in the Rocky Mountains. The difficulty in the way of the meeting of our committees from the great distances of the members from each other has so far proved insuperable. But as the meeting of committees during the interval between two meetings of the general synod is very desirable and may be very important it seems advisable that a special committee be appointed to report at this meeting of the general synod as to the best way of overcoming this difficulty.

I excepted from my remarks the mission work of the church. The western committee on the subject at its meeting in June, 1894 in Banff, acting upon a report of a sub-committee appointed at its previous meeting in January, 1894, drew up a scheme for the organization work. This was fully considered by the eastern committee at the time of the meeting of provincial synod to the province of Canada in September, 1895. The modified scheme adopted by the eastern committee received the careful attention of the western committee at the meeting in January, 1896, and its views on it were forwarded to the eastern committee. The joint committee of both divisions met on September 1, and will report to the general synod. It would be out of place for me to say anything on these proposals. I would only wish to emphasise the vital importance to the church of our adopting measures that will enable our people to have a full understanding and realization of the needs, responsibilities and duties of the church, and that by bringing the efforts of the church into touch with our people will most freely receive their confidence and support. The strength of the church and the loyalty of its members are ever wonderfully bound up with self-denial and self-sacrifice for it on their part.

The action of the Ven. S. P. G. to which I have already referred, will no doubt receive our most earnest attention. It is a society to which all our dioceses who are receiving settlers are infinitely indebted. In fact, but for the munificent aid of the society the Church of England in Canada would to-day have been small indeed. But neither the Dominion of Canada nor the Church of England in the Dominion are yet in that unified condition that they can with accuracy and reality be spoken of as the resolution of the society implies. There is no doubt one government and one parliament for the Dominion and one General Synod of the Church, but practically our Dominion consists of various jurisdictions each with its own feelings and interests and the church is a consolidation of dioceses each with its own individual funds, aims and effects. Even if churchmen in Canada have the ability to do what the society expects those who are acquainted with the real condition of things must feel that it will take a considerable time to bring out the ability. Looking at the wealth of England one would say that the possibilities of funds for mission work are immeasurable, but none know better than the committee of the S. P. G. how hard it is to secure even a very trifling proportion of that wealth for the work of God. But after all we cannot but feel that if the committee of the S. P. G. were to investigate the ability of the Canadian church it would find that the needs over the whole country in every diocese are so great as to give for some time, little, I am inclined to say no, hope of the church being able to grapple with the pressing needs of the young settlements in the Northwest as the society has been able to do.

But the S. P. G. is not alone in its policy of withdrawal of the help to mission work in Canada. The Church Missionary society has at great cost done a most unselfish and noble work among the Indians and Eskimos of this country. But for various reasons this society has introduced a policy of gradual withdrawal. It is as yet in operation only in three dioceses. It is quite impossible for these Northwestern dioceses to carry on what is thus being laid upon them, unless assistance is given from without, the work must suffer.

For myself I do not in the least question the principles or the obligations pressed on our attention by the committees of these two great societies of the church. I only question their just and wise application in our circumstances and I think it would be most advisable that the societies should before taking this action send out representatives, in whom they have confidence, with sufficient time at their disposal to investigate all the circumstances.

I am conscious that, as primate, I have in the past three years, not been able to do anything but by correspondence. I have felt the position somewhat indefinite and should like to know more distinctly what the church meant by the office or name, but I may say, that, even if the duties had been more definite, the pressure of urgent work in my own diocese would have limited the possibility of my doing more.

And now, again commending our deliberations to the guidance of the Holy Spirit, I direct the Lower House to elect their prolocutor. I find, however, that no provision is as yet made in the rules of order for a provisional chairman. Under these circumstances following the precedent of the last General Synod and the usage of the metropolitan in the Provincial Synod of Rupert's Land, and I believe also of Canada, I would name as the temporary chairman the prolocutor of the Lower House in the last General Synod, the Very Rev. "The Dean of Montreal.

#### THE RECEPTION.

During the past year the Hotel Manitoba has been the scene of many large gatherings, but none of these approached the reception of Thursday evening, in point of representation of all sorts and conditions of men. The members of the Church of England in the city are naturally so proud of the honor that has been conferred on them by the General Synod of the Church of England in Canada meeting here, that they turned out en masse to welcome their visitors. Few cities in the Dominion can boast of such a suitable place for a large gathering of this kind as the Hotel Manitoba; Thursday evening the suite of rooms on the second floor, apportioned for the gathering were fully required. A little before 8 p.m. His Grace the Lord Primate of all Canada, accompanied by a select reception committee, took up his position in the drawing room to await his guests. From that hour up to 10 p.m. there was one incessant stream of visitors, who paid their respects to His Grace and then passed on to greet their friends and acquaintances. The humble representative of the press, elbowing his way through the throng, could not help ruminating on the tremendous change that had taken place in church matters since the second Bishop of the vast Diocese of Rupert's Land arrived on the banks of the Red River and found no more clergy in the district, whose western boundary is the snow-capped Rockies, than can now be counted in the fourth part of the Province of Manitoba. The development has been extraordinary. The gathering of Thursday evening would

do credit to old country dioceses that are able to trace a lineage back over 500 years of history, and he, the pioneer, the organizer, is as keen and active as when he laid down his work, as a Cambridge Don, to carry the standard of the cross into the western wilds of Canada. What feelings could there be but those of deepest gratitude to the great head of the Church for his goodness? So gracious and unassuming has been the reign of our beloved Primate that the Church will not fully realize his greatness till it is called upon to set another in his place. And, even then, his work will not be fully known. Another will enter into his labors without a tittle of the anxieties and trials he had to endure. No wonder that everyone who passed through the rooms last evening was eager to get a grasp of his manly hand, and a smile from his keen piercing eyes. As soon as the visitors began to arrive Evans' Band, which was stationed in the gallery, commenced to play selections of music, and continued through the whole evening to give pleasure by their excellent rendering of some of the most popular airs. To describe the scene would be no easy task. A ch bishops, bishops, archdeacons, and dignitaries of every rank; professors of the various colleges; clergymen from far and near; young and old; aristocrat and laborer—all blended together in one happy, harmonious whole. There was no stiffness on the part of any; for one evening, at least, all were on a level, as children of a common Father. Workingmen and women, whose early days had been spent in the east, eagerly sought out their old pastors, some of them now in the Episcopate, to have a short chat over by-gone days—to revive old memories. During the evening tea and coffee, cake in abundance, ice cream, etc., were served. The whole was one great family party, and the father of the family was there to bid all welcome. The American Bishops and delegates whose eloquence charmed the members of the Synod yesterday, seemed altogether taken aback by the whole proceedings. It showed the growing importance of the Church of England in Canada and the standing she has in respect of other religious bodies.

#### BUSINESS SESSION—CONTINUED.

After the delivery of the Primate's charge the archdeacons and bishops retired and Dean Carmichael, taking the chair, opened the proceeding of the Lower House with prayer. The roll was then called by orders by the clerical secretary, Rev. Canon Spencer, and the lay secretary, Mr. J. A. Worrell, B.C.L., Q.C.

Rev. Dr. Langtry proposed the Very Rev. the Dean of Montreal as prolocutor of the Lower House. Rev. Canon O'Meara seconded the nomination, and Hon. Mr. Justice Hannington, on behalf of the lay delegates, supported the proposal, which was made unanimous by a standing vote. Thereafter the prolocutor, accompanied by the proposer, seconder and Hon. Mr. Justice Hannington, proceeded to the Upper House. On their return Mr. J. B. Worrell, B.C.L., Q.C., was proposed as lay secretary and Rev. Canon Spencer as clerical secretary. Both nominations were unanimously adopted. Mr. N. W. Hoyles, B.A., Q.C., who was treasurer at the last Synod, declined to be nominated, and Mr. Charles Garth was unanimously elected in his place.

#### COMMITTEES.

The following were appointed as the nominating committees;

Nova Scotia—Vev. Archdeacon Kaulbach, Mr. H. J. Cundall.

Quebec—Rev. Canon Von Iffland, Mr. Chancellor Heneker.

Toronto—Rev. Dr. Langtry, Hon. G. W. Allan.

Fredericton—Ven. Archdeacon Brigstocke, Hon. Mr. Justice Hannington.

Montreal—Ven. Archdeacon Lindsay, Dr. A. Johnson.

Huron—Very Rev. Dean Innes, Mr. Chas. Jenkins.

Ontario—Very Rev. Dean Smith, His Honor Judge Macdonald.

Niagara—Ven. Archdeacon Dixon, His Honor Judge Senkler.

Ottawa—Rev. Rural Dean Bogart, His Honor Judge Senkler.

Algoma—Ven. Archdeacon Llwyd, Mr. A. A. Mahaffy

Rupert's Land—Rev. Canon Matheson, Mr. F. H. Mathewson.

Moosonee—Rev. Archdeacon Vincent, Mr. Thomas Robinson.

Saskatchewan—Ven. Archdeacon Mackay, Mr. D. J. Goggin, M. A.

Athabasca—Rev. W. A. Burman, Mr. Thos. Gilroy.

McKenzie River—Rev. Canon Rogers, Mr. J. A. Machray.

Qu'Appelle—Rev. J. P. Sargent, Hon. Mr. Justice Wetmore.

Calgary—Ven. Archdeacon Cooper, Mr. Jophson.

Columbia—Ven. Archdeacon Scriven, His Honor Judge Eli Harrison.

New Westminster—Rev. H. G. Fiennas-Clinton, Mr. Myers Gray.

A number of memorials were read and referred to the proper committees.

#### VISITING DELEGATES.

Shortly after 12 o'clock a message came from the Upper House that the delegates from the American Church had arrived and were to be presented to the Lower House. The bishops entered and took their seats on the platform. They were followed by the primate, who accompanied the American visitors. As the latter entered they were received with applause.

The Primate introduced the visitors, stating that he had much pleasure in doing so. He said the churches of Canada and America should have a friendly feeling for one another. They sprang from the same root, the Mother Church in England. The American Church had proved a most worthy daughter of the old Church. The members took a deep interest in the Church and have a friendly feeling for things Canadian. On this side we take great interest in the American Church and its development. At Minneapolis last year Canadian delegates received extreme kindness and when Canadian clergymen visited the States they were always made most welcome.

The names were then read and the gentlemen introduced one at a time. The coadjutor Bishop of Minnesota, was first presented and applauded loudly. His Lordship made a few remarks, acknowledging his welcome and extending fraternal feelings from the American Church to the present Synod. He paid a glowing tribute to the Primate, stating that he considered him as the head of the Episcopal church in America. Bishop Gilbert is a most fluent speaker and was frequently interrupted by hearty applause.

The Bishop of Marquette, the junior bishop of the American Church, was next introduced. He said;

Most Rev. Chairman, Brethren of the Episcopate and of the Clergy and Laity :

The Bishop coadjutor of Minnesota has introduced me as the baby bishop. I was not a bishop when this commission was appointed, and am now standing in the place of the Bishop of Milwaukee, unavoidably detained. While I can not really speak for him, I can for Milwaukee, as I had the honor to be Dean of the Cathedral there for two years.

I have a special pleasure in meeting the Canadian General Synod, as I think that I am probably a Canadian of longer standing than many here. My ancestors came to Canada 207 years ago, and it is only a bare century since Detroit, where they and I long resided, ceased to be in Canada.

Still another bond was fastened when the Bishop of Toronto kindly consented to be one of my consecrators and I have prepared still another one. I have a little farm in Canada, to which, in case Mr. Bryan is elected president, I may retire, and I promise the Bishop of Huron, who would then be my diocesan, not to make him any trouble.

Along the border land we sometimes hear a good deal of a "burning question" (don't misunderstand me) of "annexation." I have travelled west in Canada as far as this from the capes of Newfoundland, and I am more and more impressed as I attempt to realize that British America is practically larger than the United States. Suppose Canada, continuing to develop, should one day take a notion to annex the United States. And so I have thought that for many reasons, and in such a pretence the word "annexation" is improper to be used, as between two such great nations. Too much stress is often laid upon the fact that England is a monarchy. In England they think as much of the res publica as we do, and we Americans are a republic not upon a Grecian model, but upon forms developed out of the British constitution.

Canada is a nation, as independent as it wants to be; so our individual states are republics, as independent of the Washington government as they want to be. In Europe one may go a hundred miles and change languages twice. Here we may go from the Arctic ocean to the Gulf of Mexico under the same language and practically the same laws. We are substantially one already, as united as need be. We can act together. And so as related to these two great churches, as well as nations, we will not talk of annexation. Let us use the word "conjunction," because of its application to meetings of the heavenly bodies.

We are already "all mixed up together." I have spoken of my own consecration by the aid of the Lord Bishop of Toronto. If I mistake not there are Bishops of the Canadian Church here, whose consecration is in part one to the American Church, one particularly, whose co-consecrator was the great Bishop of Western New York, so lately departed, to his great gain and our great loss.

Besides, I seem to remember that the Bishop of Algoma has had to wipe off the dust of years of residence in Chicago. The eloquent preacher of last evening, was, when I knew him, Dr. Courtney of Chicago, since when, by another American residence, in Boston, it is hinted that he has learned "to know beans." These and many other ornaments of the Canadian Church have successfully escaped from the United States.

I would wish to bear testimony also at this time to the great blessing that the presence of so strong a development of Anglican Christianity, on our northern

frontier, is to our weaker church. You are in many respects stronger than we. We owe much to your schools and colleges, and I hope that history may, in this respect so far repeat itself, that some day other graduates of Trinity College, Toronto, may find their way into the American Episcopate, through a rectorship in the Diocese of Marquette. I refer to the new Bishop of Alaska.

I may be permitted to close this address, by expressing my great pleasure and thankfulness for the ability to be present here, and our cordial reception, by a pleasant little story, which grew in my diocese.

"We once had an Irishman living at Mackinac named O'Malley. -- Charles O'Malley, the same name with Lever's celebrity. In the days when Detroit was the capital of Michigan, O'Malley was elected to the legislature, and at once informed his friends at home that he was "the member of Parliament from Michilimackinac." On one occasion the legislature was entertained in the evening by the Governor. There were refreshments, among them ice cream, which O'Malley had never seen before. After tasting it, he confided to his next neighbor, a compatriot, behind his hand, "Mickey, it's a terrible good puddin', but I'll bet they don't know its froze."

I have been warned that this is the country where everything freezes up. But I have to say that if this is so, (and our welcome belies it), the people are not aware of it.

Thanking you for this reception, I wish you all prosperity.

The Rev. Dr. Green, Dean of Eastern Iowa, was the next speaker.

Dr. Green prefaced his remarks by a reference to the nearness and oneness existing between the Church in Canada and the Episcopal Church in the States. As I came to Winnipeg, he said, I asked the conductor to tell me where we crossed into Manitoba. He promised to do so, but in a few minutes he said in a natural way, "There used to be a fence on the line, sir, but they have taken it down." I hope, my brethren, said Dr. Green, no fence may ever go back between us. The speaker said that he had the honor of conveying from the great House of Deputies of the American Church, their greetings, their sympathy and their fraternal affections. He spoke of their pleasure in receiving the Canadian delegation at Minneapolis, and referred in feeling terms to the recent death of the Bishop of Qu'Appelle, who was a delegate at that time. Continuing he said :

If I were asked for the dominant thought in my mind as I journeyed hither, I should say it was a complacency in the fact that in my humble place I was a part of that great stream of Anglo-Catholic life and faith, that has been the dynamic in all that makes the greatness of these Christian centuries. I remembered another journey to the west, when thirteen hundred years ago a band of pilgrims from the elder east, were crossing the mountains of Switzerland and the broad plain of farther Gaul. I remember how they spent the winter by the sea, where in the clear air the white cliffs of Albion shone on the other side. And I remember how they crossed, and thirteen centuries ago landed by the Thanet. Even then they found England's Christian queen; even then they lodged in ruined St. Martin's, even then from the asylums of the mountains British Bishops came, exponents of England's Apostolic Church. So we have come, into the mighty reach of this vast Northwest, only to find the same invincible

English life, making the desert bloom and blossom as the rose; filling it with the arts of civilization and dotting these prairies with cross-capped spires, where stand the altars of the Catholic Church of Christ. Over this continent have stretched these two collateral lines of Anglo-Saxon life, the Dominion of Canada and the States of the Union. Invincible in the past, they are unconquerable in the future. Whatever they oppose can never win. Whatever they espouse can never fail. And I believe that our common faith and our union in the Anglo-Catholic Church gives us the key of the twentieth century. With us, as with you these closing years of the nineteenth century seem fraught with the climax of the opposition of evil to the truth. If, under the universal rule of the Church, God has revealed Himself to the individual, to the family and to the state, that revelation is assailed in the temper of the times, in each of its relations. For in the individual we are reaping the awful whirlwind harvest of that sowing of the continental reformation of the sixteenth century, when men went mad over the right of private judgment—as men are plunging now into the mists and fogs of helpless agnosticism and hopeless unbelief. In the family, the awful secularity of the day has destroyed the sanctity of the sacrament, hallowed at Cana, and filled the earth with the sensuality and sin of divorce and its horrid troop of furies. In the state the attack is upon the authority of the law, the stability of order, and seems the loosing of the fiends of anarchy and destruction. Its marks are seen in the strained relations of capital and labor, the arraying of class against class, and the discontent of the great economic world. We face a crisis. In it we have but one confidence. There is a legend in the Thuringian hills that when the great emperor of the west finished his labor, he did not die, but that angels bore him to a cave in the mountains of the Rhine, where guarded by celestial sentries he sleeps, awaiting the hour of Germany's supremest need, when he will waken forth to save the fatherland.

So I believe that there lives in the faith and the life of this Anglo-Catholic Church of ours, a spirit, invincible and triumphant, that has conquered in the past, for God was with it, that can never fail, for God is with it still. It is in that confidence, my brethren, that I bring you greeting, and I cannot better phrase it than in the words of the Psalmist king of old: "We wish you good luck in the name of the Lord."

Rev. Charles F. Sweet, of the Diocese of Maine, on being introduced by His Grace, the Archbishop, said:

He felt it difficult to express all that he longed to say. He came from the part of Maine which, so Canadians told him, ought to belong to Canada. He did not know how that question of the boundary was, but he, though a loyal and devoted American, almost wished it was true. He then spoke of his appreciation of the great work of Canadian Churchmen, which his residence near the frontier of New Brunswick enabled him to see. He spoke of the various activities of the Canadian Church, and then added an enthusiastic expression of praise for what he called the crowning glory of the Canadian Church, her unstinted missionary zeal. The Church in the United States, he continued, had her great work to do, of making known the truth of the Divine authority of the Catholic Church.

In conclusion, he spoke of unity and peace, the type of which he remarked, was not the white sunset, but the rainbow with its varying hues. The white light was the light of heaven, but even then the rainbow

was seen. Finally he poetically declared that the rainbow here was.

"A shred—a sign of glory known not yet  
If red can glide to yellow, green and blue,  
What joys may yet await our wider eyes  
When we awake upon a wider shore,  
What deep pulsations, exquisite and new  
What keener, swifter raptures may surprise  
Men born to see the rainbow and no more."

Hon. Mr. Woolworth referred to the fact that he had come here almost straight from the meeting of the American Bar association, which had the pleasure and honor of receiving the head of the judicial government of Great Britain—Lord Russell—as an earnest of the friendliness existing between the two great countries. The eloquent address of the famous Englishman was received with enthusiastic approbation by the audience of thousands of Americans. The present gathering had a sacred mission to perform and for that reason was a more inspiring meeting than that held at Saratoga. Mr. Woolworth's speech was an intelligent treat that was much appreciated.

On the part of the General Synod the Primate thanked the gentlemen for the kind and generous words of good feeling and on behalf of the lower house the prolocutor expressed the same sentiments.

The members of the upper house then withdrew and the lower house resumed its sitting.

On motion of Mr. Matthew Wilson, Q. C., the members of the American delegation were invited to take seats on the platform, after which the session adjourned until 3 o'clock.

On the business of the Synod being resumed at 3 p.m., Dean Carmichael intimated that he had appointed Archdeacon Brigstocke, D.D., to be Deputy Prolocutor.

It was also announced that the upper house had selected Canon Coombs, M.A., as their secretary.

Mr. Matthew Wilson brought in the report of the special committee on the credentials of the delegates from the diocese of Selkirk, and reported that Archdeacon Canham and Mr. J. H. Brock were the duly appointed delegates.

The work outlined in the agenda paper, already published, was taken up and referred to committees.

The memorial from the Provincial Synod of Rupert's Land regarding the consolidation of mission work, also already published in full in the report of the Provincial Synod, was taken up and referred to the missionary committees.

An invitation was read to the Synod to attend the memorial service to Miss Letitia Youmans in Grace church on Sunday evening.

#### NOTICES OF MOTION.

Notices of motion were given as follows:

Archdeacon Weston Jones—That a special form of prayer for the General Synod be prepared, the same to be used on certain Sundays throughout the church.

Prof. Johnson—Formulating a scheme to hold the General Synod every six years, and arranging that it shall meet at the same time and place as one of the Provincial Synods, thus lessening the loss of time and the expenses.

Archdeacon Evans—For a joint committee to prepare an address of congratulation to His Grace, the Lord Primate, recognizing his devoted life, and his wise and fostering care, which under God has led to the marvellous growth of the church.

Archdeacon Brigstocke—Motion for a joint committee to prepare an address of congratulation to Her Most

Gracious Majesty on her attaining the sixtieth year of her reign.

Matthew Wilson, Q. C.—Regarding the printing of a Canadian edition of the prayer book.

Canon Rogers—For a committee on Young People's societies in the church.

Dr. Langtry—That a committee be appointed to consider the question of the difficulties between capital and labor, and to see what action can be taken towards lessening the same.

Rev. J. C. Farthing—For a committee on the question of social purity, which would also consider the effect of the co-education of the sexes in public and collegiate schools, upon the morality of students.

The same—Deploring the excessive use of intoxicating liquors, and calling for the appointment of a standing committee on temperance.

#### UNFINISHED BUSINESS AND MOTIONS.

Dr. Langtry moved that a committee be appointed to consider and report on the advisability of issuing a hymn book for the whole Canadian church. He thought it was as necessary to have a common book of praise as a common book of prayer.

After the motion passed a number expressed their objection to the idea but the prolocutor held they would have to bring that matter up again in the proper order.

The motion of Mr. J. A. Worrell, left over from last synod, was to the effect that a clause be inserted in the canons that "all delegates must be communicants, and their credentials must state them to be such. This motion was referred to the committee on the constitution.

In the absence of Judge Ermatinger Mr. Charles Jenkins moved, seconded by Mr. Matthew Wilson, that whereas it is desirable that greater unanimity of thought and uniformity of doctrine, ritual and practice should prevail throughout the church in Canada; Resolved that His Grace the Primate, with the concurrence of both houses, be requested to name a joint committee of twelve members to consider the subject, and report at the next meeting of the General Synod as to what steps should, in their opinion, be taken to promote the object desired.

Chancellor Walkem thought it would be a most unfortunate resolution to pass. The question of ritual was determined by well-known and well-established bodies, and the report of a committee would not carry great weight.

Mr. Hoyles, Hon. G. W. Allan and Rev. J. G. Low, agreed with the last speaker.

Mr. Jenkins, with the consent of the house, then withdrew the motion.

A message was received from the Upper House regarding the appointment of a joint committee to fix the hours of meeting of the several committees on Friday and Saturday. This was concurred in and those appointed withdrew and reported later on this matter.

#### SOLEMNIZATION OF MATRIMONY.

Mr. Worrell, seconded by Archdeacon Bedford-Jones moved the adoption of the following canon:

"It shall be sufficient, and matrimony may be solemnized according to the rites of the church, if the banns of those to be married shall have been published so often only as may be required by the law of the civil province within which the marriage is to be solemnized, and rubric to the contrary notwithstanding."

Mr. Worrell pointed out that it was the custom now to celebrate marriages without publishing banns at all,

and it would be better to reduce the number of times of publication to one, so that the church laws could be followed rather than ignored altogether as at present. One publication was now sufficient by the Ontario Act, and the church ought to put herself as close in touch with the law of the land as possible.

Archdeacon Bedford-Jones supported this view, but said he seconded the motion only to give a chance for discussion.

Rural Dean Bogart thought that to reduce the number of publications to one would be dangerous because parties wanting to be clandestinely married might ask to be married five minutes after the banns were published.

Archdeacon Dixon pointed out a defect in the Ontario act that the banns might be published before, during, or after the service and thus in some cases might be proclaimed to bare walls.

Mr. N. W. Hoyles on the whole opposed the relaxing of the rule until the civil law was considerably amended. He gave instances that had come under his notice where persons wishing to be married clandestinely had had their banns published once in a church in the furthest corner of the municipality from which they lived and before the news reached their relatives the ceremony had taken place.

Rev. J. A. Simpson, Archdeacon Davis, and Prof. Johnson supported the same view.

Archdeacon Weston-Jones pointed out that as the rules were broken by every clergyman who married on a license then he could well use his discretion in performing a marriage on one publication where they knew there was no clandestine intent. He opposed any change in the Canon.

The same view was taken by Canon Von Island, Mr. Thomas Robinson, Chancellor Heneker, Dr. Davidson, Chancellor Walkem, Canon Richardson, Judge Hannington.

#### OTHER BUSINESS.

Message D of the Upper House contained a resolution regarding the appointing of a committee to consider the creation of a new ecclesiastical province. The following committee was nominated by their Lordships: The Primate, Archbishop of Ontario, Bishops of Nova Scotia, Toronto and Huron. The message was concurred in and the following committees were appointed to act with their Lordships: Archdeacon Kaulbach, Rev. J. C. Roper, Rev. J. C. Farthing, Canon Spencer, Archdeacon Houston, Archdeacon Lloyd, Dean Innes, Canon Matheson, Rev. H. G. Fiennes-Clinton, Archdeacon Davis, Charles Jenkins, Chancellor Heneker, J. A. Worrell, Q. C., Judge Hannington, Dr. Davidson, M. Wilson, Q. C., Judge McDonald, John Hoodless, J. P. Whitney, J. G. King, P. H. Mathewson, Judge Harrison.

Message E from the House of Bishops, conveying the congratulations of the Anglican church in Hawaii on the consolidation of the church in Canada, was concurred in, and the message ordered to be printed in the minutes.

Archdeacon Kaulbach presented the report of the nominating committee, but the objection was raised to its adoption that there were committees appointed by the last Synod for the same purpose, which were still in existence, not having reported. The report was accordingly only received, excepting that one portion was adopted, the committee on printing and unfinished business being thereby appointed, to consist of Rev.

Canon Spencer, and Messrs. J. A. Worrell, J. H. Brock, Dr. L. H. Davidson, H. J. Candall and Sheriff Inkster.

At 6 o'clock the lower house adjourned, to meet again at 2.30 Friday afternoon.

## SECOND DAY'S PROCEEDINGS.

The proceedings of the General Synod house of delegates were opened yesterday afternoon in St. John's school house; the prolocutor offering prayer.

The following report of the committee on finance. Hon. G. W. Allan, chairman, and the report of the treasurer, Mr. N. W. Hoyles, Q. C., with that of the auditors, Mr. A. H. Campbell and Hon. Judge McDonald, annexed, were read and received.

"That pursuant to the authority given to this committee by the last General Synod, on receipt of certified returns of the expenses of each delegate and the number of days he actually attended the sittings of the synod, and a return showing the total cost of printing and other incidental expenses, the total amount was appropriated among the respective dioceses on the basis adopted by the synod. . . . There was a deficiency in the amount received as compared with the claim to be met, and that a pro rata payment only was made on such claims.

This was occasioned partly by the fact that the diocese of Niagara deducted from the amount chargeable against it the sum of \$35.75 for the expense of a pastoral issued by the Bishop of Niagara and partly by reason of delay on the part of the diocese of Quebec in remitting the amount assessed against it, which was not received until nearly a year after the distribution was made.

In view of the large sums assessed against some of the dioceses the committee adopted the principle of requesting payment merely of the difference between the amounts so assessed and the sums due to such dioceses for the expenses of their delegates.

Owing to the fact that in the original certified return received from the diocese of Columbia, the name of Dr. Praeger was through some error not inserted, the sum of \$128 being the amount now certified as properly payable to him for his expenses will have to be included in the assessment to be made for the expenses of the synod.

This committee is of opinion that the duties assigned to the committee on expenses should be transferred to this committee, as the committee on expenses cannot during the session of the synod procure exact details of such expenses. Should this recommendation be adopted the committee on expenses will cease to exist as a standing committee.

This committee further recommends that in order to facilitate and accelerate the work of ascertaining the expenses of the delegates, each delegate when leaving the synod be required to furnish this committee with a statement under his hand showing in detail the expenses claimed by him, and also the number of days on which he actually attended the synod—failing which he should be considered as making no claim in respect to such expenses.

## REPORT OF THE TREASURER.

1. Hereto annexed is a statement of receipts and disbursements and also a schedule showing amounts assessed on the different dioceses, the payments made on account thereof by the diocese, and pro rata payments made to the delegates attending the last General Synod.

2. Owing to the deduction made by the diocese of Niagara, and to the fact that the amount assessed on the diocese of Quebec did not reach the hands of the treasurer until October, 1895, it was not possible to pay the expenses in full—as by the schedule there is a balance still due to delegates on account of expenses.

3. The name of Dr. A. E. Praeger, of the diocese of Columbia, did not appear in the certified return sent in to the finance committee. It appears however that Dr. Praeger is entitled to be paid the sum of \$128.

4. The delays which have been occasioned by (1) The time necessary for obtaining the certified returns as to the expenses of the delegates and (2) The difficulty in obtaining payments of the amounts assessed on the dioceses ought, in my opinion, to be presented.

5. I recommend that the treasurer be ex-officio a member of the finance committee.

Receipts—Total up to Oct. 15, \$1,455.91; Oct 24, from diocese of Quebec \$70.35.

Payments—For printing, journals, distributing, etc., \$16.75. A pro rata payment on account of difference of expenses over assessments, viz. To diocese of Athabasca, \$145.07; Columbia, \$149.29; New Westminster, \$227.16; Qu'Appelle, \$5.28; Rupert's Land, \$216.43; Moosonee, \$57.95; Saskatchewan and Calgary, \$127.98; total, \$1,455.91.

## A COURT OF APPEAL.

Chancellor Walkem presented the following report of the committee on the constitution and forms of an appellate tribunal.

"The committee appointed to frame a scheme for the establishment of an appellate tribunal under the constitution of the General Synod have the honor to adopt the following canon for adoption by the General Synod :

Canon representing the supreme court of appeal for the Church of England in the Dominion of Canada :

1. There shall be a final court of appeal for the Church of England in Canada, hereinafter referred to as "the supreme court," which shall be called the supreme court of appeal for the Church of England in the Dominion of Canada.

2. Subject to the limitations hereafter presented, the supreme court shall have jurisdiction to hear and determine appeals from the judgments or decisions of the court of any ecclesiastical province, whether sitting as a court of appeal, or as a court of original jurisdiction, and from the judgments or decisions, of any diocesan court, or the bishop of any diocese where there is no provincial court of appeal.

3. An appeal shall be to the supreme court only when the decisions appealed from affect the subjects of "doctrine" or "worship," or where a bishop has been tried, and a decision adverse to him has been arrived at.

4. The supreme court shall, at the request of any diocesan or provincial synod, or the house of bishops of any province, have authority to determine. Whether any canon passed by the synod of any province or diocese is constitutional or ultra vires.

5. The supreme court shall at the request of any diocesan or provincial synod or the house of bishops of any province have authority to determine the proper constitution of any canon passed by any diocesan or provincial synod, or any question of ecclesiastical law which may be submitted for its consideration.

6. There shall be no appeal to the supreme court in respect of questions of fact, except when such facts are maintained in or evidenced by written documents, and

except in the case of an appeal from a decision arrived at on the trial of a bishop.

7. The supreme court shall be composed of all the bishops of the Church of England in Canada who have a right to sit in the General Synod and of five assessors to be appointed in the manner hereafter provided. The functions of the court may be exercised by a judicial committee consisting of the primate and metropolitans and of a sufficient number of other bishops to be selected by the House of Bishops to make up the number of the committee to no less than seven. Should any of the members of the committee be made to act, or should it be desirable that any particular member shall not act his place shall be filled by another bishop to be elected in the manner aforesaid. The judgment of the committee shall be regarded as the judgment of the full court except in cases involving any question of doctrine, in which cases no decision shall be valid or binding unless and until a copy of such decision and the reasons therefor shall have been sent to all the bishops and the concurrence of two thirds of the bishops in the decision shall have been obtained in writing. Should two thirds of the bishops fail to concur in the conclusion arrived at by the committee the judgment appealed from shall not be enforced and shall not be regarded as affirming or denying any doctrine.

8. The duty of presiding in the court of appeal shall belong in the first place to the Primate, next to the metropolitans in the order of seniority, next to such bishops as may be elected president by the bishops sitting on the appeal.

#### ASSESSORS.

9. There shall be five lay assessors resident in Canada, communicants of the Church of England in good standing and judges of some court of law in the Dominion, or barristers of at least ten years' standing at the bar of any of the Provinces, at each regular session of the General Synod; the Upper House shall send down the names of five persons qualified as aforesaid to the Lower House. If any of them be not accepted the Upper House shall send down another name, or other names as may be required. Should this second nomination not be acceptable the Upper House alone shall appoint, but no person shall be appointed who has been rejected by the Lower House. The assessors so appointed shall continue to be assessors until they have been replaced or reappointed. Should a vacancy occur between two sessions of Synod by death, resignation or disqualification, such vacancy may be filled by the Primate or Metropolitans.

10. The assessors shall advise the court on all questions which may be submitted to them by the court for their consideration, and shall have the right to sit as members of the court during the hearing of an appeal. They shall not, however, be members of the court for the purpose of giving judgment. The court shall sit with at least three assessors. In case any of the assessors should be unable to attend on the hearing of an appeal an assessor ad hoc duly qualified, as hereinbefore provided, may be appointed by the court to advise instead, for the hearing of the appeal.

11. Any party to a cause or matter which is appealable to the supreme court may appeal.

12. No appeal shall be for error or defect in form in any proceeding or judgment.

13. The supreme court may only sit in any diocese at such time and place as the president of the court may order and direct.

14. Written notice of appeal from any judgment or decision proposed to be appealed from must be given within——calendar months from the time of pronouncing such judgment or decision. Such notice shall be given to such persons and in such manner as shall be prescribed by the rules of Providence to be framed under the provisions of this canon.

15. Every appeal shall be heard and disposed of by the supreme court within two years from the time the judgment or decision appealed from was pronounced.

16. The supreme court shall have power to award costs to any of the parties on appeal, to be paid by the other or others, and to make orders for the giving of security for the costs of any appeal or matter brought before it for its consideration.

17. The supreme court, or a committee of members thereof, shall from time to time make all the necessary rules or orders with respect to the officers of the court, and for their mode of appointment, the fees to be paid the officers, the mode in which interlocutory applications shall be heard, the procedure in the court and other matters necessary for the effectual carrying out of the provisions of this canon, and in so doing shall be assisted by the assessors or one of them, such rules or orders may be altered from time to time as may be necessary. They shall be prepared within months from the passing of this canon, and shall be printed in the journal of the Synod as an appendix thereto.

18. The time for taking any proceeding under the provisions of this canon or the rules of procedure may be extended in such manner as the rules may provide.

It was ordered that a copy of this report be sent to the House of Bishops.

#### NOTICES.

Canon O'Meara gave notice of a motion to be seconded by Judge Hannington, deploring the evils of gambling and betting, and urging the Church throughout the Dominion in every way to discountenance these practices.

Archdeacon Weston-Jones gave notice of a motion in view of the misunderstanding in reference to the passing of a resolution respecting a new hymn book for the Canadian church, that the resolution be reconsidered.

Prof. W. R. Clark, D.C.L., moved the adoption of a resolution providing that the Scripture lessons in the Churches may be read from the Revised Version at such times as may be allowed by the ordinary. (Prof. Clark's able speech, which was listened to with the greatest attention, will be given in full in our next issue.)

The motion was seconded by Mr. A. H. Campbell.

Canon Bland favored the proposed use of the Revised Version as tending to awaken interest in the reading of the Word of God, to hear it in what are now unfamiliar phrases. He spoke of the indolence with which we are accustomed to sit under the accustomed phraseology. He felt that the permission sought would be gladly availed of by a great many. He pointed out that different versions from the authorized version were used in the prayer-book.

Canon O'Meara said that all the members of the Synod were under a deep debt of gratitude to the able and learned gentleman who had presented the subject. He thoroughly agreed with the proposition. The Church of England was the keeper, not the keeper-back of Holy Writ. The revised version was already in their

homes and in the Sunday school classes; and its use as proposed had his strong commendation.

Dr L. H. Davidson felt that he must raise his voice against the motion. He rested on the action of the mother church in England, and the decision of the sister church in the United States; neither convocation had in any way approved of the revised version. The effect of the proposed action on the lay mind would be to create difficulty, and to some extent, distrust in the old version.

Rev. Dr. Alnatt strongly deprecated the action advocated. He emphasized the point as to the responsibility which would be incurred by the Canadian church in making this change. He pointed to the unsettled state of the New Testament criticism, and said that the revised version represented one or two schools of Bible criticism. The ordinary text has been in use fifteen centuries; and it was the text of the enormously preponderating weight of manuscripts.

Prof. A. Johnson agreed with many of Dr. Clark's premises, but disagreed with his conclusions. It was not necessary, he held, to make the change, as the people have the revised version. When that version was coming out he had looked forward to it with pleasure, excepting that words which were misleading should be removed, but he had found there were such remaining. Nothing such as was now proposed had been done by the church in England or in the United States, and the daughter and sister here ought to have a feeling of modesty.

Archdeacon Brigstoeke was somewhat surprised that after the decisive vote of the last Synod Prof. Clark should not have been disposed to let the matter rest for awhile. Those who voted against it in the Provincial Synod were here, and he would be much surprised if he did not find the same conservatism in the western province. The learned arguments of the mover were beside the mark in respect to the decision. He (the speaker) would agree as to the superiority of translation in the passages quoted from the revised version and in others. He regarded that version as put forward for the information of the Church; but the supposition that it would supplant the authorized version has long since passed away. He had then been misreported as saying that no revised version would ever do so. The convocation of Canterbury from which the revisers emanated, had never approved of the revised version.

Archdeacon Dixon doubted the superior beauty and correctness of the revised version, though he had presented it to his Sunday school teachers. He had impressed upon them that the translators were not inspired. He read a passage from the revised version; but members of the Synod laughingly attributed the absence of beauty of the rendering, to the intonation of the reader.

Rev. H. G. Fiennes Clinton favored improving the translations of the Scriptures here and there so as to bring out the truth. He thought it would be strange if the Sunday school children should learn out of the revised version and not hear the best version in church.

Archdeacon Bedford Jones said he would vote for Prof. Clark's motion. He had revered the authorized version, but as he had grown older and had more experience he had found that he must have much more reverence for the truth of God. Students were being

constantly told that passages in the authorized version were not God's word at all; were they not to let the people know what they knew to be the truth. As to the authorized version, he asked who authorized it? Where was it authorized? The convocations had never done so. In the prayer book there were sentences taken from three or four versions of the Bible.

Judge Hannington held that to adopt the motion would be the entering of a wedge that would ultimately disrupt the union of the church. (Voice, No! No!) The basis of success was unity, strength, and uniformity so far as possible. It was proposed to allow the practice to be as one bishop should say. Who had determined the revised version to be the best? Had the Mother Church said so? Had any branch of the church or any Christian body in Europe or America? Innovations, unless necessary, had a very bad effect upon the young people.

Canon Matheson, as having had some experience in exigencies, wished he could support Dr. Clark's motion; but, he asked, are we, the little child girl of the Church of England, to institute such a thing as this when the great mother has not dared to do it?

Archdeacon Cooper said he would put truth above all things. There was scarcely a change in the revised version that did not rest on a good foundation. It was not proposed that an extensive use should be made of the revised version. He would support the motion.

Rural Dean Burman said the principle of the motion was already adopted, in that the use of versions in Cree, Chippewyan, Sioux, Tuckuh, Eskimo and Chinese was sanctioned by bishops in their several dioceses.

Rural Dean Bogert read from the constitution of the Church an obligation to "teach the same word of God." He asked whether it would be consistent with this to allow one diocese to read one version and another diocese another.

Rev. J. C. Roper had no fear of the revised version; he thought it an excellent one and endorsed the importance of using and studying it; still as the old version had been authorized by Catholic consent, in order not to override it, he urged delay. He moved in amendment to refer the matter to the Upper House, asking their Lordships to bring it before the approaching Lambeth conference.

Archdeacon Weston-Jones believed the revised version to be in many places superior to the authorized; but the motion was introducing a dangerous element into the legislation. Two clergymen in a diocese might desire to read the revised version, and half a dozen the authorized, and then there would be diversity in the very words of holy Scripture. If the Bishops approved he would not object to obliging all to use the Revised Version.

Mr. N. W. Hoyles believed the great majority of thoughtful, studious, Christian laymen, who had studied the revised version were in favor of the change. The revised version was one of the great blessings God had given to His Church in modern days; it gave a great flood of light upon passages that were obscure. He pleaded for a Bible for the common people who did not understand Greek. He spoke of the archaisms, mis-translations and interpolations in the authorized version.

At 6 o'clock Mr. Hoyles moved the adjournment of the debate, and the house adjourned.

## Missionary Meeting.

ADDRESSES BY THE PRIMATE, THE BISHOPS OF ATHABASCA, MACKENZIE RIVER, ALGOMA, AND THE DEAN OF MONTREAL.

On Friday, Sept. 4th, a missionary meeting was held in Holy Trinity school house, which was attended by a large audience. His Grace the Primate took the chair at 8 p. m. Proceedings were opened by the singing of the Hymn "From Greenland's Icy Mountains," a scripture lesson was read, and prayers were said by Archdeacon Fortin, after which His Grace gave a short address.

It was, he said, right and appropriate that they should hold a missionary meeting at the time of the General Synod; and he vainly hoped that, by and by, they would be able to devote one whole day of the synod to missions, in which the Bishops and clergy from the more distinctly missionary dioceses might give an account of their work. He referred to the address to which the members of the 1st general synod had listened at Toronto, from Rev. Mr. Stewart, and reminded these before him that that good man had since died a martyr's death. Speaking of the mission work of the church, all over the world, he said that Tertullian's words were true in every age—"The blood of the martyrs is the seed of Christians, and the more we are mowed down, the more numerous do we become." His Grace then went on to speak of the zeal shown by the settlers in the past. The large sum of \$66,000 had been raised by them for mission work during the last year, and this meant an average of \$15 for each church family. There were in this diocese 55 mission stations; of these 12 were ministered to by students; but one third of the church population were outside the regular ministrations of the clergy. The S. P. G. gave grants to 27 of these missions. There were in all about 107 congregations, although in many cases the number of families attached to a congregation was only 12. Thirty charges had been erected, some having an area of 400 square miles. Now the S. P. G. and the C. M. S. were proposing to reduce their grants, and eventually to cut them off altogether; and he earnestly trusted that this would not be done until these societies had obtained full information gathered on the spot, and had gained a full acquaintance of all the circumstances of the position.

His Grace then introduced the Lord Bishop of Athabasca, who made a stirring speech in behalf of mission work in the west. His Lordship gave an accurate geographical statement of the boundaries of his vast diocese, and then went on to speak of the work that was being carried on there. His description of a mission centre on Peace River, was very graphic and touching. His vivid word pictures of the scene were listened to with breathless interest. The Cree Indian camp on the brow of the cliff overhanging the river; the tents pitched in a circle; the dusky forms gathered around; the hearty joining in the church's service. (Here the bishop repeated the opening sentences of the general confession in the soft musical tones of the Crees.) Truly it was a mental picture which his hearers would not soon forget. Another of his pictures was that of a baptism, when an Indian woman of a very marked individuality stood as sponsor. He described her life in the Cariboo mountains, and the many hardships she had endured; how she and her family were at one time on the point of starvation; the deer

had failed them; they had come to the lake to fish, but had caught nothing; the black shadow of despair was settling around their camp; this poor Christian woman, however, did not lose her faith in God; she spent the night in earnest, heartsent prayer; her prayers were answered; their net was filled with fish enough to keep them in life for a few days; then they got the deer; and she, full of gratitude, said almost in the language of the Shunnamite woman to the prophet "Now I know that the word of the Lord in thy mouth is truth." His Lordship concluded his able address by an appeal to his hearers, that, as the white man was gradually acquiring the land which before had been the hunting ground of the Indians, should we not strive hard to give to these poor, red brethren of ours, the words of eternal life.

The next speaker was the Bishop of Mackenzie River, who commenced his remarks by paying a well-merited meed of praise to the labors of Ven. Archdeacon McDonald, whose work in the Yukon was wonderful. He had translated the whole Bible into the language of the people among whom he ministered, and had been a most faithful servant of the Master. (The archdeacon at this juncture was asked to come to the platform, which he did, the whole audience standing up to do him honor.)

His Lordship proceeded to give an account of his work in the two dioceses of Moosonee and Mackenzie River, especially that part which had reference to the Eskimos. He gave a graphic account of the labors of Mr. Peck, Mr. Lofthouse and Mr. Springer, and the many trials they had to endure in their wild, isolated districts. The bishop sang a verse of an Eskimo hymn, which was full of interest to all who heard him. His description of life and work among the Eskimos was much appreciated, and many misconceptions were cleared up respecting this peculiar people. Among them there seems to be a distinct turning toward Christ; and while none have yet been baptised, there is a yearning after better things. They are more intelligent and industrious than the Indians; and, when they do forsake heathenism, there is every reason for believing that they will be earnest, enthusiastic, useful Christians.

The Lord Bishop of Algoma gave a racy, eloquent account of the work that is being prosecuted among the miners and Indians in his diocese. His description of life in a mining camp was very graphic. It was interspersed with numerous anecdotes and accounts of incidents in the lives of his missionaries. He gave many instances of loving devotion on the part of those who were working in Algoma,—some of which seemed almost like extracts from the pages of romance. In concluding his remarks, he said that the Church of England was only a fourth rate power among the other religious bodies, and he gave as his reason for this, the fact that she had never been able to assert her corporate and collective life—her work had been too much of a guerilla warfare. She needed to exercise the spirit of a legitimate self-assertion; and, he hoped that the establishment of a General Mission Board would do much towards this. There was no doubt but that the missionary life of a church was the cause of her spiritual revival—there was a reflex influence on the church at home.

The Very Rev. Dean Carmichael, who was the last speaker, said that he could not help feeling that the many heathen at our own doors—our Indians etc., demanded our first cares: their spiritual welfare should be

the first charge on our purses, on our prayers, and on our sympathies. The Diocesan Synod had a great responsibility laid upon it; that of the Provincial Synod was greater still; while that of the General Synod was greatest of all. The Dean made an earnest appeal to all to help on the glorious work.

During the singing of the closing hymn, the collection was taken, after which the Primate dismissed the gathering with the Benediction.

### THIRD DAY'S PROCEEDINGS.

On Saturday afternoon the General Synod was opened with prayer by the prolocutor.

On motion of Archdeacon Brigstocke, seconded by Chancellor Walkem, it was resolved, that the upper house concurring, a joint committee of the upper and lower houses be appointed to prepare and report an address to Her Most Gracious Majesty, the Queen, expressive of the affectionate loyalty and congratulations of this General Synod on her having attained the sixtieth year of her reign.

Canon Rogers tendered his resignation as delegate for the diocese of Mackenzie River, in order that Archdeacon McDonald, who had now arrived, might take his seat. The resignation was, on motion, referred to the committee on elections.

On motion of Canon Richardson, seconded by Archdeacon Bedford Jones, Archdeacon McDonald was invited to a seat on the floor of the house; and he was conducted to the prolocutor and cordially welcomed by him.

On motion of Judge Hannington, that part of the nominating committee's report which recommended names of delegates to constitute the committee on elections, was adopted, the committee being thereby appointed to consist of Archdeacon Kaulbach, Archdeacon Cooper, Judge McDonald, Mr. J. P. Whitney, M. P., and Judge Harrison.

A communication transmitted a resolution of the synod of the diocese of Montreal, requesting that consideration be given to the question of the framing of a liturgy for the use of the Sunday schools of the Dominion, was read and referred to the committee on doctrine, worship and discipline.

Mr. Matthew Wilson read the report of the joint committee on the memorials from the dioceses of Huron and Toronto regarding a rearrangement of the provinces and representation in the general synod. The recommendation of the report was to the effect that the General Synod, while not now originating legislation for a rearrangement of the representation, would consent to a new ecclesiastical province in Ontario if agreed upon by the provinces concerned.

Archdeacon Brigstocke presented the report of the committee on the education and training of candidates for holy orders.

The prolocutor appointed the following as the committee to prepare the address to the Queen: Archdeacon Brigstocke, convener; Dean Innis, Canon Mathewson, and Messrs Chas. Jenkins, F. H. Mathewson, Chancellor Walkem and Judge McDonald.

Mr. Thomas Gilroy gave notice of a motion that the synod urge the postmaster-general to grant at an early date the prayer of the province of Rupert's Land, asking for an increase of postal facilities in the missionary dioceses of Athabasca, Moosonee and McKenzie river.

Messages were received from the president of the upper house informing the prolocutor that the house of Bishops had passed a resolution adopting, with certain

verbal amendments, the report of the joint committee on the education and training of candidates for holy orders, a resolution that the morning of Tuesday next be devoted to the business of committees; a resolution that the report of the deputation to the Protestant Episcopal church of the United States be adopted, and that a deputation be appointed to represent this General Synod at the convention to be held in Washington, D. C., in 1898, the delegates of the upper house to be the Archbishop of Ontario and the Bishop of Fredericton; substitutes the Bishop of Niagara and the Bishop of Nova Scotia.

### THE REVISED VERSION.

The debate on the use of the revised version of the Scriptures was resumed, Mr. Hoyles on the floor. Mr. Hoyles held that the church had moved slowly in this matter, it having been before different eastern synods during five or six years. It was not fair to argue that this is a young synod. He saw around him many who had been familiar with procedure of legislative assemblies of the church for many years. He deprecated the insinuation that the proposed step would lead to the lay mind distrusting the old version, and distrusting God's word. He had not found any minds unhinged by the use of different translations in the Prayer-book and the Bible. If any harm were likely to come the mischief was done already; but the lay mind was not so easily unsettled. It was possible to use legitimate modes of variety to arrest the attention and stimulate the study of God's word. In answer to the question, Who vouches for the truth of the revised version, he asked who vouches for the accuracy of the authorized version. The latter had been made by the best scholars of the day; and the revised version was also by scholars of the highest repute, who had greater facilities at their command.

Canon Von Illand held that this body was not, no legislative body was the body that should decide this question. The revised version had been only fifteen years in existence, and it had been unfavorably criticized by great scholars. The synod should wait until the church in England had expressed itself in favor of the revised version. He was, however, not averse to asking the Lambeth conference for an expression of opinion. He did not for a moment imagine that the house of bishops would concur in the motion.

Canon Richardson noticed that in the whole debate so far not one word had been spoken against the revised version. The proposal for a revised version had come from convocation; and that version when completed had been accepted by convocation without one word of condemnation. He believed the general use of the church, and not convocation, would sanction the revised version. Some clergymen in England, he was told, used the revised version in their churches. His second argument was that the revised version was the most perfect that existed. For one adverse criticism there had been a hundred criticisms favorable to the revised version. He believed the synod had power to legislate in the matter. The motion did not contemplate the superseding of the authorized version by the new one, but the occasional use of the latter when the clergyman saw fit.

Rev. G. J. Low felt that he would like to vote for both resolutions, but could scarcely agree with either. He held that every national church had the right to legislate in local matters. He agreed with all those

who said that the revised version should be on the student's table and in the Sunday school; he himself, kept it on his pulpit beside the authorized version, but he did not want to see it on the lectern. He proceeded to give in an amusing way examples in which he considered there were needless, wanton changes, which marred the beauty of the whole book. The revised version had not won its way by popular feeling into popular favor.

Dean Partridge, of Fredericton, was amazed at the assumption of the supporters of the motion that they wanted to get at the truth of God by the revised version. It left the impression that the church had been giving the people for years and years what was not the truth of God. (Voices, no! no!) He believed that the revised version was practically dead amongst English scholars, and would never come into general use. The text was largely dependent upon one manuscript, to the exclusion of others. He could not vote for the amendment, as he did not believe in shifting off the responsibility to the shoulders of a voluntary association, like the Lambeth conference, which had no legislative power.

Rev. J. Simpson suggested that an ordinary might allow the use of the revised version at all times, and uniformity would be destroyed.

Mr. Charles Jenkins asked why was the revised version ordered? He answered that it was because there had been felt to be a necessity, as the authorized version was incomplete and inadequate. It took a long time, he said, for the authorized version to work its way into general use; and for some time three versions were used. What was good for the clergyman in his study was good for the people to hear read from the pulpit. He wanted the truth; he wanted to know exactly what St. Paul had written. He thought this body quite as capable of dealing with the question as some larger bodies. The Pan-Anglican synod was itself the suggestion of Archbishop Lewis; and Canada had been teaching the great Anglican communion in other ways.

Mr. Matthew Wilson said he would not support the motion if it proposed to substitute the new version for the old. It was a strange contention that the new version might be read by the child in the Sunday school, and by the clergyman in his study, but must not be read from the reading desk of the church. It was a permission, and not a compulsory change that was sought.

Dr. Davidson, speaking to the amendment, said he would vote against it, as well as against the motion. He dwelt upon the use of the authorized version for nearly three hundred years, and upon the intrinsic excellence which in forty years had gained for it ascendancy above all others. In conducting a mission for twenty years, he had met with this objection from infidels, since the appearance of the revised version, that that which had been called the word of God, was pronounced by learned men to be incorrect and unreliable.

Chancellor Walkem replied to the last argument of Dr. Davidson, that the object aimed at in the successive revision of the Scripture was to get at the truth as nearly as possible, to get an accurate transcript of the word of God. He would not vote for the original resolution, because he thought it premature, he proposed to vote for the amendment, while he assented to a great deal that Dr. Clark had said,

Dr. Clark closed the debate. As to the whole tone of the debate, he said there was nothing at all to regret. He had not spoken disrespectfully of the authorized version. He was happy to think, that with few exceptions, general testimony had been given to the excellence of the revised version. He denied that the text of that version was the text of a particular school. After humorously replying to a number of points advanced by previous speakers, he spoke of the advantages of having Scripture passages rendered in different words. He pointed out that the various institutions of the church had been gradually brought about; this was all he wanted as regards the revised version.

The vote was then taken on the amendment, moved by Rev. J. C. Roper, seconded by Judge Harrison, to refer to the upper house with a request to bring the matter before the approaching Lambeth conference. The amendment was lost by a vote of 25 in favor, and 44 against.

The motion of Prof. Clark, seconded by Mr. A. H. Campbell, that the use of the revised version be allowed at such times as may be allowed by the ordinary, was next put; and the result was declared to be 34 for and 35 against. The point was raised that the appointment of Archdeacon McDonald as delegate had not been certified, and that he had not a right to vote, but had voted against the motion. The vote was then taken again when the motion was lost, 33 delegates voting in favor and 39 against.

Judge McDonald brought in the report of the committee on elections, which was to the effect that the resignation of Canon Rogers had been accepted, and that the Bishop of Mackenzie River had appointed Archdeacon Macdonald as delegate from his diocese. The report was received and adopted.

Dr. Davidson moved, seconded by J. A. Worrell, and it was resolved, in view of the great amount of business to be done and the expressed intention of some members of the synod to leave next week, that the lower house does not see its way to concur in the resolution of the upper house that the morning of Tuesday next be devoted to the business of committees; but suggests to the upper house the advisability of the committees sitting in the evening.

At 6 o'clock the house adjourned until 10 a.m. on Monday, and the prolocutor pronounced the benediction.

(Continued in our next issue)

## PUBLISHERS' NOTICES.

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J. J. ROBERT.



## Brotherhood of St. Andrew

**OBJECT**—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men.

**RULES**—1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men for God's blessing upon the labors of the Brotherhood, 2. of Service, to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the service of the Church and in young men's Bible classes.

Address Spencer Waugh, General Secretary, 10 Toronto Street, Toronto.

### BROTHERHOOD CONVENTION.

The Annual Convention of the Brotherhood of St. Andrew in Canada will be held in Montreal on the 8th, 9th, 10th and 11th of October next, when a large attendance of Brotherhood men and those interested in the work is expected.

We publish the Provisional Programme.

#### THURSDAY, OCTOBER 5TH.

3.30 to 5.30 p.m. } Quiet Hours.  
7.30 to 9.00 p.m. }

#### FRIDAY, OCTOBER 9TH

7 a.m.—Holy Communion.  
9.30 a.m.—Devotion.  
10 a.m.—Charge to the Brotherhood.  
11 a.m.—Organization, etc.  
1.00 p.m.—Lunch.  
2.15 p.m.—Conference on "Our Difficulties." (a) Country. (b) Town. (c) City.  
Address on "Our Possibilities."  
4.30 p.m.—Addresses (2) on the Brotherhood Vow.  
8 p.m.—Public meeting and addresses on "Citizenship."

#### SATURDAY, OCTOBER 10TH.

7 a.m.—General Corporate Communion.  
9.30 a.m.—Devotion.  
10.30 a.m.—Conference "Work amongst elder boys."  
12.30.—Lunch.  
2 p.m.—Final Business Session.  
2.30 p.m.—Question Box.  
3 p.m.—Conference "Wanted, men for the Brotherhood." (a) Whom to get. (b) How to get them.  
5 p.m.—Address "Ways to win."  
8.30 p.m.—Reception (informal).

#### SUNDAY, OCTOBER 11TH.

8 a.m.—Holy Communion.  
11 a.m.—Anniversary Sermon.  
3 p.m.—Mass meeting for men.  
7 p.m.—Evensong and sermon.  
Farewell meeting for Brotherhood men.

On Saturday evening, September 5th, the Brotherhood of St. Andrew held an open meeting in Holy Trinity schoolhouse. The chair was taken at 8 o'clock by His Grace, The Primate; and in a very short time

thereafter, there was scarcely one vacant seat in either of the two schoolrooms. On the platform, beside the Primate, were the Bishops of Nova Scotia, Niagara and Huron, while quite a large number of the bishops, clergy, and lay delegates occupied seats among the audience. A hymn was sung; Rev. Canon Rogers read a Scripture Lesson, and Ven. Archdeacon Fortin offered prayer.

In his introductory remarks, the Primate gave a brief sketch of the objects of the Order, and bore testimony to the great amount of good done by it. He said that the Brotherhood consisted of men who realized the blessedness of the Christian life, and their duty to extend the blessings which they enjoyed to others. In olden days there was not the same need that there is now for such an organization. The primitive Christians were never tired of speaking of Christ. The merchant spoke of Him when engaged in his busy mart, the master spoke of Christ to his slave, and often the slave to the master. Nowadays it was too much the custom to keep religion for Sunday, and even then to rest content with the outside observance of it. This Order, following the glorious example of St. Andrew, sought by every means in its power, and at all times, to lead souls to Christ. They took upon them a simple obligation of Prayer and Service.

Now, to fulfil this, several things were needed.

1. A knowledge of the mind and will of God, which could only be required by a devout, regular, systematic study of God's Holy Word. The acquisition of this knowledge would lead them to lay bare the needs of their own souls before the throne of Grace and to seek a blessing on all their labors.

2. A wise use of all the talents they possessed. These differed widely in each individual; but all could be used in God's service. Rev. Frank Dumoulin, of Chicago, had, in His Grace's estimation, put the whole thing into a nutshell, when he said that the needs for service were Manliness, Brotherliness and Consistency of Life. Manliness, to enable them to say no! to every temptation; brotherliness, to give them a kind, sympathizing, Christlike spirit; and consistency of life, to evidence their sincerity to others.

The Primate concluded his remarks by saying that he was full of hope for the future of the Brotherhood. He was sure that it had done noble work in the past; and, he earnestly prayed, that it might go on in its noble path, a true helpmeet to the Church of Christ.

The Bishop of Nova Scotia was the next speaker. He said that the young men of a country were its backbone and its hope. If all went well with them, all went well with the nation. Theirs were the thoughts that breathe, and the words that burn. Their vitality must have exercise; if not for good, then it must be for evil. There were many outlets for this vitality; the question was, how to use it for the highest good. In a new country like this, there were many new things, and many old things were presented in new ways. All these must be guided, and this Order was one of the best factors in attaining that guidance. Its object is to spread the principles of the Kingdom of God among young men. They began by recognizing, as a first principle, that the will of God is the law, and the glory of God the end of a man's life. They felt that they had to put something higher than mere business, or pleasure, or worldly ambition, as their goal. They realized a higher principle, and all else had to be subject to it. They virtually said: "We want to be citizens," not, we are obliged to be citizens, of the King-

dom of God—the Church of Christ. What a vast difference there was between the mere worldly life and the life of the earnest, humble Christian. His Lordship went on to draw a vivid word picture of the two kinds of life, and to show the infinite superiority of the latter.

Speaking of the "Service" he said that prayer itself was really a work. St. Paul spoke of "laboring for you fervently in prayer." A man should frequently ask himself: Do my prayers ever make me tired? This does not mean, do I pray when I am tired? but, do I pray so earnestly that it tires me? To lay hold of God is a really difficult task. When fervent, laborious prayer is sent up to God, the man goes forth in strength, girded about with power. He is strong where before he was weak; and, he is able to win a brother's heart.

The Brotherhood of St. Andrew is a great blessing, wherever it is taken up in St. Andrew's spirit; and, it is far better to have a small chapter, really working hard to carry out its designs, than a large company, the members of which are only members in name.

The Bishop of Niagara took as his subject "Lay Work." He began by repeating the lines "Like a mighty army moves the Church of God." Every army is made up of two portions, officers and men. The Christian army had its officers, the clergy; and its men, the laity. In every age, we find the same combination in religious work. Aaron was a priest, but what would he have been without the great layman Moses, and after him the great leader Joshua? Ezra and Nehemiah had great bands of laymen to help them in their work. St. John the Baptist was a mighty layman, and to him there went out all Jerusalem and the country round about. St. Luke was a layman, and who can estimate the glorious work which he did for the church? In early Church History, as we find that recorded in The Acts, we find many accounts of the splendid work done by earnest laity like Aquila and Priscilla, and in these we find a noble example of work done under the guidance and authority of the Apostles. The idea of lay work is abundantly recognized by our own Church. Confirmation may fully be regarded as the consecration of the layman for the work he is called upon to do in the Church. Our brethren of the Roman Church recognize this fully, as one may see in the thankfulness with which they make use of laywork. The great St. Ignatius Loyola, the founder of the Society of Jesus, was a layman. The Society of St. Vincent de Paul is composed of laymen. Had the English Church of 100 years ago recognized laywork, there would had been to day fewer divisions than there are in the Church of Christ. His Lordship gave a sketch of the inception of the Order in Canada, and then went on to describe its methods of operation. It is no independent self-asserting Order. It only works with the sanction and under the direction of the parochial clergy. It may be most successful in its efforts, if it only gets fair play. In His Lordship's last charge, the chapter was composed of men of a true, loving spirit; they were like faithful curates, gladly giving their time, their money and their prayers to Christ's work. The Order is no fancy organization. It is a great reality, and is imbued with great force and power.

The Bishop of Huron, who spoke on "Personal Work" began his address by saying that in this dying world we need every reasonable organization to help on the Master's work. It would be unwise to let go the enthusiasm of youth; rather should the young be harnessed on, in order that the enthusiasm should be given

to God's service. Harriet Martineau once said that youth was a blunder, manhood a struggle and old age a regret. The Brotherhood came in to teach a better life, a nobler end. There are two worlds which young men have to conquer, one within and one without them. The world within them must be first subdued, and then there is a hope for the other victory. Christ knocks at the door of your hearts, "Let me in," he says. "that I may help you to vanquish your enemies." The first conquest won, the way to reach others will be made plain; and your work in the Order will reveal itself at every step in life.

Hon. Judge Macdonald, of Brockville, Ont., said a few earnest words to his Brethren of the Order; after which the Primate thanked the speakers; another hymn was sung, and the meeting was dismissed with the blessing.

### St. John the Divine, Indian Head.

This handsome church was consecrated by the Lord Bishop of Cu'Appelle—the late Dr. Burn—on June 27th, 1895. It is a very attractive edifice of Gothic design, constructed of wood, and is built on a substantial foundation of solid masonry. The nave



THE RECTOR

measures about 36 x 16 feet and has seating capacity for 100 persons. The chancel is raised three steps above the nave, and is divided therefrom by a dwarf screen of panelled wood work, it contains prayer desk, lectern and seats for the choir. The chancel is apsidal in form, lighted from the sides. The altar, open panelled, and unlike other altars of the diocese, which are of a uniform length of 7 feet, is only 5 feet long, being raised two steps above the floor, and is in full view from every part of the church. Looking towards the altar, the organ chamber is on the right, and the vestry on the left. The octagonal belfry and spire are built over the latter, and have been arranged to receive a peal of tubular bells, which it is hoped the congregation will be able to get in the near future. The seats and interior fittings are constructed of Douglas fir from British Columbia, and harmonize both in design and material with the general character of the building.

The architect, Mr. Walter Chesterton, Winnipeg, has every reason to be proud of his work. The church is nicely furnished, and has all the requisites of catholic worship. The altar cross, candlesticks, and flower vases are the gift of Lady Brassey, her husband defraying the whole expense in connection with the building of the church.

## Home Re-Union.

A SERMON PREACHED IN CHRIST CHURCH, WINNIPEG,  
ON THE EVENING OF SUNDAY, SEPT. 6TH, 1896,  
BY THE VERY REV. JAMES CARMICHAEL,  
M.A., D.C.L., DEAN OF TORONTO.

"The Unity of the Faith."—Eph. IV., 13.

The closing years of this century have been characterized by a wide-spread desire to lessen religious dissensions, and, if possible, bring about intercommunion of churches, or some other form of organic church union. This desire is one of the happiest landmarks of the day, the best of omens; for, although the difficulty of arranging the differences of centuries may be great, and to many minds insuperable, no difficulty is too great for the Spirit of God to overcome, and no Christian mind can easily refuse to see the working of that Spirit, in a desire that is fast becoming as wide-spread as Christianity itself, and that is essentially in accordance with the "mind of the Spirit."

Under the existing phase of the question our present trouble is, doubt of the honesty and candour of each other's intentions, of the purity of the motives of those who are most prominent in keeping the question before the Christian public, so much so, that if any one communion makes a proposition on the subject, the question asked is, not, "Is the proposition feasible?" but "what does the proposed church seek to make out of it, to further its own interests?"

This has been plainly seen in the popular estimation of the propositions published in 1888 by the Bishops of the Church of England for the re-union of the various bodies into which the Christianity of the English-speaking races is divided. Of course, such propositions were received respectfully by all communions that entered into correspondence with the English, Canadian and American Episcopal churches on the subject; but, kindly resolutions and even brotherly conferences often times are wholly distinct from popular opinion, and certainly were here. For the widespread popular opinion with regard to the Pan-Anglican proposition is, that the Church of England is not seeking the re-union of a divided church, but the absorption of all protestant communions into the Anglican fold—a wholly unwarranted and unjust opinion.

Of course, there are only two methods that could be adopted to put an end to "our most unhappy divisions—the method of absorption, and the method of concession; and there is a great difference between these two methods. The proposition made by the Pope of Rome last July (1893) stands on record; the Pan-Anglican proposition stands on record also; and you have only to place these two propositions side by side to possess in writing the two methods—the method of absorption, and the method of mutual concession.

The proposition of the Bishop of Rome is unquestionably the least original document that has ever been

published on the question of unity. There is not a novel idea in it, a fresh starting point of thought, the slightest sign of a really appreciative knowledge of the conditions of the problem. It is what the Christian world has ever been listening to, since the Italian Episcopate was strangled by the Papacy. Save that the author of the document is a man of gentle spirit, and instead of anathematizing us, after the well-worn habit of Rome, gives his personal feelings play, and speaks "yearningly" of us as those whom "the foul breath of irreligion has not utterly corrupted." His remedy for disunion, however, is as old as Papal Rome, and is summed up in the words, "Come back to the fold; the only fold;" apart from which there can be no jurisdiction, or power of ruling, and outside of which rulers "become a lawless and disorderly crowd—exiles from the Kingdom."

Now this, I hold, is absorption, clear, defined, unquestionable, and absorption the result of the most ab-



INDIAN HEAD CHURCH

ject submission that could possibly be made, to an hereditary theological and ecclesiastical antagonist. Not one solitary concession proposed, and everything to be surrendered—total, uncompromising, unquestioning, uncomplaining submission. It is simply marvellous that in this day of widespread reading, education, knowledge and common sense, there could exist in any intelligent mind the apparently insane delusion that such a proposition would carry with it the shadow of a shade of influence. Ignorance of feelings, as they exist toward Rome, in every English-speaking country is patent in every word of the Papal Encyclical. The author of it seems to live in a world of historical and present unreality, an isolated dream-land, in which he dreams dreams and sees visions, peculiar to himself. His eyes are apparently blind to the fact that those whom he calls "exiles from the Kingdom," regard their so-called exile as foremost among the blessings for which they thank Almighty God. That the Pope is in earnest in his proposition, I have no doubt; his motives

are admirable, and his methods from his own standpoint correct; but they are born of ignorance of the fact that the Christian world outside of Rome gives no countenance to his claimed authority, and has not the faintest inclination to submit to his dictation.

Turning from the proposition of the Pope, to that of the Pan-Anglican or Lambeth conference, we get into a totally different atmosphere.

The problem before the conference was that of the Reunion of the various bodies into which the Christianity of the English-Speaking races is divided. It was an effort after "Home Re-union," between the Church of England, established or free, and the chief of the nonconforming communions. The ideal sought to be realised was that of "one flock under one Shepherd," and as a step towards this, our Bishops held themselves in readiness to enter into brotherly conference with representatives of other Christian communions in the English-speaking races, those whose work outside of the Anglican communion, they gladly and thankfully recognised, "whose labors for Christ's sake were visibly blessed," whose strong ties and rooted convictions attaching them to their present position they fully recognised.

The Bishops' quest was that of a united church "and hence as the avowed desire for such a blessing came from them, they felt warranted in laying down the basis on which such united church might, in the future, rest." In this basis there is proposed United Submission to the broadest principles of Divine, Apostolic, and Primitive law and Order—principles that, if agreed on, would result either in creating such relations, as might hereafter prepare the way for fuller organic unity.

Here is the basis:

1. 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.
2. The Apostles' Creed, as the Baptismal Symbol, and the Nicene Creed, as a sufficient statement of the Christian Faith.
3. The Two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord, ministered with unflinching use of Christ's words of Institution, and of the elements ordained by him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Taking for granted that one or more communions, outside of the Church of England, might join with it in accepting this basis as agreeable to all, then, one of two results might follow.

Intercommunion, each one of the contracting communions remaining just as they are, save for the acceptance of the historic episcopate, but communing at each other's tables, preaching in each other's pulpits, and largely working together in the wide field of the church's activity.

Or, supposing the movement to be sufficiently enthusiastic and wide-spread, "corporate Re-union" of the contracting parties, a "United Church," resting solely on the terms or 4 points of the basis, and outside of these allowing the freest latitude of opinion, style of worship, congregational methods and modes of doing God's work. So far from the Church of England wishing to absorb into itself the other contracting communions, under such ultimate circumstances of union, it

would be absorbed with them into a "United Church," resting on the basis, a church whose name, from the nature of the case, would not likely be any existing name, because "united on the principle of making—"all reasonable concessions" on "all things of human ordering and human choice."

To talk, then, of the Church of England seeking to absorb other communions under the specious plea of "Organic Unity," is as unjust to the Church of England, as it is derogatory to the commonsense of the other communions. It is unjust, for the free, untrammelled Episcopal Church of the United States, whence the basis originally emanated, distinctly asserted that it did not seek "to absorb other communions, but to co-operate with them, on a basis of common faith and order," and that in order to heal "the wounds of the Body of Christ," it was prepared to make all reasonable concessions, on all things of human ordering and human choice." So long as the inherent parts of the sacred deposit of Christian Faith and Order, committed by Christ and His Apostles to the Church were preserved, and this sacred deposit, as "essential to the restoration of unity" they embodied in the 4 points of the basis already repeated, which basis was made the basis of unity by the Bishops of the Pan-Anglican communion throughout the world, and was accepted by the Synods of Canada and other British dependencies.

Of course it may be said that all concessions made by the Church of England are more than overbalanced by the concessions of existing forms of Church government, and the acceptance of the Historic Episcopate. In one sense that may be true, but if ever unity comes, it must centre around some form of government, and Episcopacy certainly has claims that could not be passed over by any consulting body; it is the one form that the Church of England would naturally and consistently propose for adoption, and it is the only form that connects the present age with the unbroken history of the developed ecclesiastical past. But here again justice demands that the propositions with regard to the historic Episcopate should be fairly treated. It is proposed in such a way as to allow the widest discussion by any consulting body met to consult on union possibilities, for surely nothing could invite discussion more clearly than the words "The Historic Episcopate—locally adapted in the methods of its administration to the various needs—of the nations and peoples—called of God unto the unity of His Church. The Church of England offers it as a holy gift to those willing to receive it.

No one can realize the spirit of the Lambeth propositions, and compare it with that which entered into the discussions at Hampton Court in 1604 and the Savoy in 1661, without thanking God for the marvellous change that has come over the souls, and purified the lips, and solemnized the pens of Christian men, within the intervening years. How the spirit of to-day, towards those whose see not as we see, seems to place its fingers on the lips of the coarse, yet clever king, as he cries, "I will make them conform or I will harry them out of the land," saying as it does so "Et ideo!" "We cannot close our eyes to the visible blessing vouchsafed to their labors for Christ's sake. What a marvellous change! And greater changes yet may be in store for us, if we cease not "to pray for the peace of Jerusalem," if we "wait for the promise of the Father," and "the times and the seasons which the Father hath put in his own power," if we "seek the things that make for peace"—and wait."

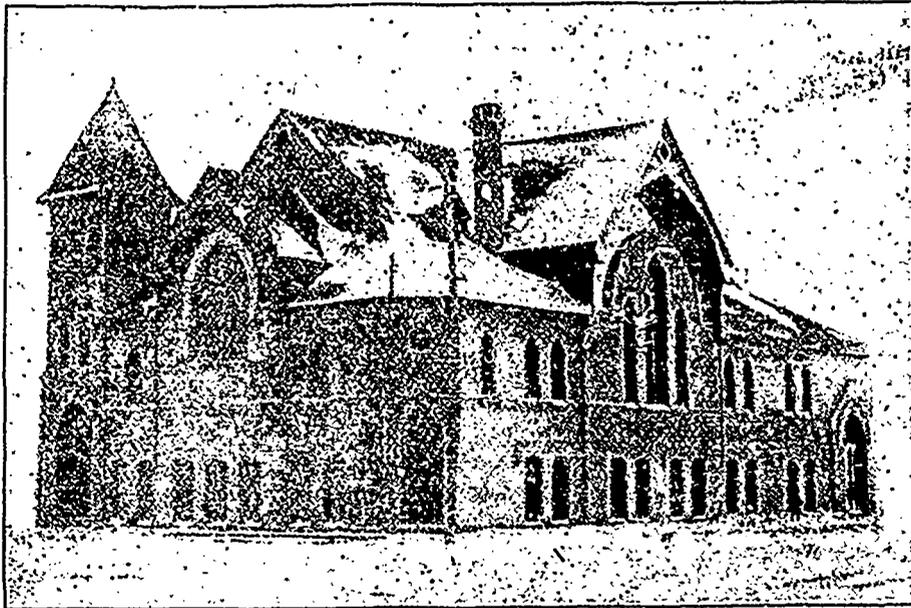
## Winnipeg Churches.

### ST. GEORGE'S CHURCH, WINNIPEG.

The rapid growth of the west-central portion of Winnipeg in 1831-2 necessitated the formation of a new parish and in 1833 Canon O'Meara undertook the work of organization in addition to his College duties at St. John's and during the winter of that year services were held in a small public school building in the Central School grounds. In 1834 the work had progressed so favorably that the first St. George's church was built on the corner of William avenue and Lydia St., opened by the Most Rev. the Metropolitan of Rupert's Land, assisted by Dean Grisdale, Archdeacon Pinkham, Canon O'Meara and Canon Matheson on Advent Sunday. The building was an unassuming wooden structure, to which several additions were made as necessity demanded to meet the increasing congregations meeting within its walls.

time and thought. The school has about 350 scholars, 29 teachers and 7 officers and a large and increasing morning Sunday Training school.

All the other organizations are in a vigorous state—namely, The Young People's society of Christian Endeavor, Woman's Auxiliary, Gleaner's Union, Branch of Church of England Temperance society and Adult Bible class. For some years past the church was far too small for the needs of the congregation but difficulties stood in the way of obtaining a proper site until the year 1891. On the tenth anniversary of the opening of the first church the new building shown below was opened by Rev. Dr. Young, Bishop of Athabasca, acting for the Primate who was, unfortunately—indisposed.—The building is brick veneered and the interior which seats four hundred is very tastefully finished in white pine, while the basement is admirably adapted for Sunday school work and parish gatherings. The building was designed by Mr. George Brown and cost \$12,000.



ST. GEORGE'S CHURCH

Notwithstanding its homely appearance it became the centre of active, self-denying work which was attended with great blessing, the zeal and fidelity of the congregation testifying to their appreciation of the efforts of their pastor. Canon O'Meara found it impossible in 1886 to fulfil the duties of incumbent owing to the large growth of the new parish and on Oct. 3rd, the Rev. J. J. Roy, B.A., of Montreal, was inducted as incumbent by Dean Grisdale as Commissary for the Bishop who was then absent in England. St. George's is but one of the many parishes owing their origin to the vigilance and self-denial of the Dean and Chapter of St. John's Missionary force.

Mr. Roy has amply justified the wisdom of his selection as rector, for owing to his energy and perseverance and marked ability as a preacher and organizer the parish has rapidly advanced both in the number of worshippers and as a power for good in both city and diocese. Two hundred families are connected with the congregation which numbers over 150 communicants.

St. George's is noted throughout the city and province for its effective Sunday school and Young People's society work, to both of which the rector devotes much

The Rector, Rev. J. J. Roy, B.A., is by birth a French Lower Canadian and was educated at the Sabrevois School, Montreal. After visiting France he was for some years organizing secretary of the Sabrevois Mission in which work he was very successful. He was successively in charge of the French "Church of the Redeemer" in Montreal and of St. Hyacinthe near that city coming in 1886 to St. George's.

In the history of this parish there is much to stimulate faith and hope.

F. J. N.

### ST. LUKE'S MISSION.

St. Luke's Mission is an off-shoot of Holy Trinity, and is situated in Fort Rouge. The church is a tastefully decorated building, with sitting accommodation for about two hundred. The foundations of the present work were laid in the summer of 1889, when a Sunday School, under the management of the Rev. J. W. Page, then curate of Holy Trinity, was opened in a small and vacant store. By the fall the attendance was so far increased as to demand more commodious quarters, which were secured in the residence of Mrs. Gillet. In

the meantime Capt. Gral urn had been appointed superintendent, and under his energetic management, the accommodation soon proved sufficient, so that it was deemed advisable to erect a small church. This was done at a cost of about twelve hundred dollars. The building was completed only in 1841, and a Wednesday evening service opened, which was kept up until October, 1893, when it was succeeded by a Sunday evening service. The Rev. J. A. Richardson, at that time a student in St. John's College, was placed in charge. So rapid has been the increase in the congregation and Sunday school that it was found necessary during the present summer to enlarge the building, which was accordingly done at a cost of about six hundred dollars. The enlarged church was formally reopened by the Archbishop of Rupert's Land on Aug. 30th. The mission is now in a most flourishing condition, and in all probability will shortly be formed into a separate parish.

J. A. R.

#### THE INCUMBENT

Rev. J. A. Richardson is an Englishman, and was educated at Warwick Grammar School. He afterwards studied at St. John's College, Winnipeg, and took the B.A. degree of the University of Manitoba in 1895. He was second Form Master of St. John's College School in 1891-2. In 1893 he won the University English Scholarship. In 1894-5, he was a prizeman in mental and moral science, and, at his graduation, he obtained a place in the honors lists in this subject. He was ordained deacon in 1895, and priest in 1896, by the Lord Primate. He has had charge of St. Luke's Mission since 1893, and has attached to himself all who attend that little mission church. Mr. Richardson is not only well known for his scholarly ability; but, he also takes a keen interest in all athletic sports, and is himself one of the best of the St. John's Rugby Football Team.

R. C. J.

#### ST. JAMES' CHURCH.

St. James' is one of the oldest parishes in the diocese, having been first fully organized on the 28th May, 1855. Before that time, however, a church and parsonage had been built, and the Rev. H. H. Taylor an S.P. G., clergyman had been placed in charge by Bishop Anderson soon after his arrival in the country. The parsonage was standing though not quite complete in the year of the flood, viz: 1852; and it served as a welcome place of refuge for the Bishop, when stepping into a canoe out of one of the upstairs windows of Bishop's Court, he paddled off in search of dry ground. The church was built the following year, 1853, chiefly by subscription raised in England. Mr. Taylor was succeeded in 1865 by the Rev. W. C. Pinkham also an S.P. G., missionary who afterwards became Archdeacon of Manitoba, and is now Bishop of Saskatchewan and Calgary. The incumbency became a rectory in 1881, when Archdeacon Pinkham resigned to take up the work of Diocesan Sec. He was succeeded by the present Rector, Rev. A. E. Cowley, who was transferred from Selkirk and Mapleton. St. James' now holds the unique position of an endowed parish, the sale of its glebe land realizing sufficient to bring in an endowment of about \$800 per annum. The church is very prettily situated on the banks of the Assiniboine river. It has seating accommodation for about two hundred, and will no doubt become an important centre as the population of the city extends westward. The present Church Wardens are Messrs. James Bruce and Andrew McDermott, jr.

## Western Delegates

The Rev. Archdeacon Cooper, whose charge is that of the Church of the Redeemer, Calgary, has served for nine years with great acceptance to people in this



VEN. ARCHDEACON COOPER

parish. In 1885-87 the Rev. A. W. F. Cooper had charge of the Montreal, Saskatchewan and York colonies in the diocese of Qu'Appelle. Previous to that he was rector of Glenealy Co. Wicklow, Ireland.



HON. JUSTICE WETMORE.

The Hon. Justice Wetmore, of the Supreme Court, is the lay delegate representative to the General Synod now in session, from the diocese of Qu'Appelle. The judge, by his wise counsel and knowledge, has helped that diocese in every way during his residence.