

adoption of the Report, and that a Committee be appointed with the powers and for the objects specified in the Report. Mr. H. J. Scott, the late Treasurer of the Church Society, moved an amendment to the effect that the Church Society was the proper body to act in this matter, and that it be appointed to receive and distribute the grant. The probable future relations of the Synod and the Church Society here came under debate. Several gentlemen were of opinion that the Church Society ought to be considered as simply the finance Committee of the Synod, and be placed under the Synod's control, while on the other hand two or three leading gentlemen in the management of the Church Society, repudiated utterly the idea that it could receive orders from the Synod, or be in any way under its control. One of the clergy urged that it would be equally unwise to hand the money over to be administered unconditionally to a committee of either body. He thought the Synod could keep the mode of distributing the grant under their own control until they had concluded the arrangement with the Venerable Society, but that when the whole Synod had decided on what principles and according to what rules the grant should be redistributed, then it ought to be handed over to be managed by the Clergy Trust Committee of the Church Society. In the end a resolution was adopted deferring the final arrangement till next session of Synod, and appointing an ad interim Committee to carry on negotiations with the S. P. G. Society.

Mr. H. J. Scott then moved that the Synod meet annually in Quebec, at a fixed time, and have the power of adjourning,—also, at other times at the call of the Bishop, or on a requisition signed by six clerical and six lay members. The Bishop was understood to offer an objection to this limitation of his prerogative, but it was thought possible that some inconveniences might arise, from fixing too stringently the time and place of meeting; Mr. Mountain therefore moved in amendment, that the Synod meet annually or oftener, at such time and place as the Bishop may direct—which was carried,—the power of adjournment being thus tacitly permitted to pass to the Synod. This change of constitution will however require to be sanctioned by a two-thirds vote, at the next session.

The morning of the third day was taken up with the appointing of Committees to report to the next Synod. The two most important of these were a Committee on the sustentation of the Church, moved for by Mr. Sheriff Vibert of Gaspé, in a stirring speech, in the course of which, he declared for the principle of the tithe, and mentioned that he himself paid one tithe to the clergyman, and a second to the poor. The second was a committee similar to those called *Executive Committees* in the other Canadian Dioceses, to prepare as far as possible, all business to come before the Synod, and to give notice to all the clergy and lay delegates, six weeks before the meeting of Synod. An amendment was moved, proposing to appoint instead of this Committee, a Standing Committee, with similar powers to those of the *Standing Committees* in the American Church. This however met with no favour, even Dr. Hellmuth declaring against it as most objectionable and dangerous. Another resolution which had been negatived at the first session of Synod, was brought up again, proposing to admit parishes into union with Synod, in the same manner as in the American Church. This was also negatived by a very large majority, and in place of it, a resolution passed last Synod, requesting the Bishop to furnish the Synod with a list of parishes and congregations entitled to send delegates, was made a permanent standing resolution of the Synod. Another important resolution of the last session, requiring the clergy to send in, for the information of the Synod, full statistical returns of the state of their several cures, was also made a standing order of the Synod. The following were elected clerical delegates to the Provincial Synod: Revs. Dr. Hellmuth, S. S. Wood, L. Doolittle, Principal Nicolls, Dr. Falloon, Professor Thompson, C. P. Reid, G. V. Housman, A. W. Mountain, H. Roc, E. C. Parkin, and H. Burrage. The following lay delegates were also elected: Messrs. F. Andrews, G. S. Carter, H. Davidson, W. R. Donk, B. Morris, Capt. Rhodes, C. N. Montizambert, W. G. Wurtelo, Dr. Gilbert, G. O. Stuart, G. Irvine, and P. Vibert. A proposed alteration of one-half, for three-fourths of the total number of members of Synod as a quorum for the election of Bishop, and of allowing a bare majority to suffice, when two-thirds were present, was lost, the clergy being equally divided, and the laity, against the proposed change. It will be well if the retention of the rule as it now stands, does not sooner or later lead the diocese into a serious embarrassment. Rev. Mr. Richmond moved (in the absence of Principal Nicolls) that the Lord Bishop be requested to take such measures as may recommend themselves to his judgment, for carrying out the provisions of the Church, regarding admission to the Holy Communion. Mr. Wurtelo moved in amendment, that the rubrics relating to the subject, be enforced in the case of new communicants, and of those who had not communicated for a long time. This however appeared to imply that the rubrics were not binding, or that the Synod claimed power over the Prayer Book. The Bishop was particularly anxious to state, that if the opinion existed that the Church of England admitted loose livors to the Communion, that opinion was very ill-founded, and after considerable discussion, both the amendment and the motion were negatived. It was then resolved, that the clergy furnish full statistics of the state of their cures during the year. J. B. Forsyth, Esq., was appointed Treasurer; and C. Wurtelo and C. N. Montizambert auditors of the Synod. Several votes of thanks were then passed; the hundredth Psalm was sung, and the Bishop dismissed the Synod, with his benediction.

On reviewing the work of the session, no great amount of practical

business may seem to have been got through with, but yet the session will not be without good fruit. No one could have witnessed the progress made during the three days' session, in good and kindly feeling, and a mutual better understanding among all parties in the Synod, without auguring from it the happiest results.

GREAT BRITAIN.

ENGLAND.—Archdeacon Robinson, the master of the temple, has intimated his intention of resigning the rectory of Therfield, to which he was appointed by Lord Cranworth, during the time that he was Lord Chancellor. The living, which is worth £1,000 a year, is in the gift of the Dean and Chapter of St. Paul's, and it will be taken by the Rev. Thomas Dale.

The Rev. Baden Powell, Savilian, professor of Geometry, at Oxford, died recently. Mr. Powell took first class honours in 1817, and is well known as an author; among his works, are the *Connection of Natural and Divine Truth*, (J. W. Parker, London, 1838); *Tradition Unveiled*, (ib. 1839); *A Supplement to "Tradition Unveiled,"* (ib. 1840); *State Education*, (ib. 1840); *The Protestant's Warning and Safeguard*, (Slatter, Oxford, 1841); *Articles: Creation, Deluge, and Lord's Day*, in "Kitto's Cyclopædia of Biblical Literature;" *Mysticism and Scepticism*, *Edinburgh Review*, July 1846; *The Tendency of Puseyism* (reprinted from the *Westminster Review*), (Luxford, 1847); *Free Inquiry and Religious Liberty, The Law and the Gospel. The Application and Misapplication of Scripture*, in *Kitto's Journal of Sacred Literature*, 1848; *The State Church* (a Sermon), 1850, *Essays on the Spirit of the Inductive Philosophy, The Unity of Worlds, and the Philosophy of Creation* (Longmans, 1855), *Christianity without Judaism* (ib. 1857); *The Order of Nature* (ib. 1859).

We understand that the Rev. T. J. Rowsell, M.A., of St. Peter's, Stepney, brother of Henry Rowsell Esq., of this town, has been appointed by the Government to the valuable living of St. Lothbury, London, vacant by the promotion of the Rev. W. Goodo to the Deanery of Ripon.

IRELAND.—The Archbishop of Dublin held his annual visitation of the clergy of the dioceses of Dublin and Glendalough on Thursday, 14th inst., in St. Patrick's Cathedral. The attendance was very numerous, and the Archbishop delivered his charge with an earnestness and vigour which were most satisfactory to his numerous friends, who had been of late extremely anxious about his Grace's health. The subject of the charge was the Liturgy of the Church. The Archbishop considered at length the reasons urged for a revision, dwelling specially upon the address at the opening of the Confirmation service, which was clearly intended to meet a state of things existing at the Reformation, but unsuited to the present state of the Church. The Reformers would be likely to modify the language of the hortatory warnings to those who are disposed to become communicants, expressions being used there which are misunderstood by many, and which have consequently a tendency to make them neglect that ordinance altogether. The Reformers would also most likely recommend a curtailment of some portions of the services; for instance, they might probably have directed a smaller portion of the Psalms to be used every day, so as to spread out over half a year what is now gone through in a month. They would also most likely meet the circumstances that many of the humbler classes can attend only at the forenoon service on Sundays, by making such a change in the Lessons as to have some parts of the Gospels occasionally read in the afternoon. Indeed (his Grace remarked) a complete rearrangement of the Second Lessons seems very needful. It might be thought advisable to make a larger selection of Lessons, and to spread these over two or three years, instead of having the same chapters read every year; while there are above a hundred chapters, many of which no one could count less edifying than the others, which are never read publicly at all. The framers of our services would most likely leave the use of the Athanasian Creed, or of the Apostles' Creed instead of it, optional with each minister, as he might find best suited to his own flock. The Archbishop then considered the objections brought against all change: namely, that if even the slightest change was contemplated, many and great alterations would be demanded, which if, granted, would cause more dissatisfaction than exists now. This, he remarked, would be found an objection not only to all change in any system, law, or institution, but also to the establishment of any system at any time.

The Archbishop would suggest to any one who thinks, as he does himself, that the introduction of some small and well considered alterations might be attended with great benefit to the Church, and might be so brought about as not to cause alarm or disgust, that he should take occasion to protect as strongly as possible against all great and sweeping changes, and most particularly against such changes as would involve a departure, or the suspicion of a departure, from the doctrines of our Church, disguised under the form of an improved Liturgy. Experience proves that every alteration does not necessarily disgust the members of a Church or unsettle their minds, as is proved by the case of the addition of the General Thanksgiving to our services. Those who wish to alter the doctrines of the Church should be forced to state their views frankly and openly; and those who are attached to its doctrines should be warned not to allow themselves to be deluded into designedly furthering the object of others, who are in reality aiming at a departure from these doctrines. His Grace considers that a like course should be adopted in the revision of the Liturgy, as with that