

Substitutes:—G. M. Evans, Judge Scott, T. D. Delemere, Basil B. Rowe, John Cowan, Kivas Tally, G. E. Gillispie, J. K. Kerr, Marcellus Crombie, D. Snelling, Jas. Henderson, C. W. R. Biggar.

The scrutineers of the clerical vote reported the following elected:—Rev. J. Langtry, Rev. Provost Body, Rev. Dr. Carry, Rev. Dr. Bethune, Rev. A. J. Broughall, Rev. Prof. Clarke, Rev. A. W. Spragge, Ven. Archdeacon Boddy, Rev. John Pearson, Rev. J. D. Cayley, Rev. Rural Dean Allen, Rev. Canon DuMoulin.

Substitutes:—Rev. A. H. Baldwin, Rev. J. P. Lewis, Rev. Septimus Jones, Rev. R. Harrison, Rev. G. E. Thompson, Rev. H. Kirby, Rev. J. C. Roper, Rev. W. F. Swallow, Rev. W. H. Clarke, Rev. C. C. Johnson, Rev. A. Williams, Rev. Dr. Davies.

The committee on the JUBILEE celebration reported that Rev. Dr. Scadding and Dr. Hodgins had been appointed historiographers, Rev. A. J. Broughall secretary of the committee. The following resolutions were passed unanimously:—

1. That the secretary be instructed at once to communicate with the secretaries of the several Synods, and also with the Bishops of the several dioceses forming part of the original Diocese of Toronto, in the Province of Ontario, requesting them to lay before such Synod the request of this committee to co-operate towards the great object—the jubilee celebration.

2. That the first Sunday in October be suggested as the proper day for such celebration.

3. That the offerings of the people throughout the Diocese of Toronto be applied towards the building fund of St. Alban's Cathedral. That the secretary be instructed to communicate this fact to the other dioceses for their information.

4. That the week commencing the first Sunday in October be spent in a united manner in the city of Toronto by some special preachers in some central church; and that a mass meeting should if possible be held during that week, in all of which the other dioceses should be asked to co-operate.

5. That the Synod be asked to instruct the General Purposes Committee to meet the necessary expenses to be incurred by this committee in carrying out the arrangements adopted by it.

6. That this committee, in presenting their report to the Synod, suggest that they be continued in office.

7. That the secretary be instructed to request the Synods to appoint one or two more representatives to meet with this committee on some day in the last week of June.

**Executive Committee.**—The elected members were reported as follows:—Clergy Rev. Rural Dean Langtry, Rev. John Pearson, Rural Dean Kirby, Rev. Septimus Jones, Rev. J. P. Lewis. Lay:—James Henderson, J. G. Hodgins, LL D, Wm. Ince, J. C. Kemp, Robert Birmingham. The Bishop's appointees were: Clergy—Archdeacon Boddy, Canon DuMoulin, Provost Body, T. W. Allan, C. C. Johnston. Laymen—Hon. G. W. Allen, Hon. Judge Benson, Dr. Snelling, J. A. Worrell.

#### DIOCESE OF ONTARIO.

**HILLIER.**—The Rev. J. Helliwell has been appointed to the Mission of Vankleek Hill, and the Rev. William Fleming, M.A., of Vankleek Hill, has been appointed to the endowed parish of Hillier. We fully expect that Hillier, under the new Rector will take a new lease of life and once more assume its proper position among the more important of the rural parishes of the Diocese.

**DESMONTO.**—The Rev. H. B. Patton has been appointed by the Bishop curate of St. Mark's

Church, Bell's Corners, Deanery of Carleton parts with him with great regret.

**BROOKVILLE.**—Rev. E. P. Crawford, of Brookville, was presented with a purse of \$200 on leaving that town for Hamilton.

**QUEENSBORO.**—Rev. W. W. Burton was presented with a buggy and set of harness by his Millbridge congregation. There are some other missions where, if the people were equally liberal, much better work could and would be done.

**EAST CANWALL.**—The Rev. S. G. Poole, of Osnabruck, has been appointed incumbent of the Mountain Memorial Church *vice* Rev. Jos. Elliott, who has assumed charge of Billing's Bridge.

**TAMWORTH.**—The Rev. J. R. Lerson has been offered the important parish of Osnabruck, but may not take it. His people here will not willingly part with him. On the 6th June he opened a new church at Millbank. It is a frame structure, painted white, of gothic design, tastefully finished inside and out. It has nave, chancel, vestry, and south porch. The windows are of figured and colored glass, that in the chancel being a triplet of stained glass of beautiful design. Mr. Lerson has always been most successful in his church work at Tamworth.

**PRESCOTT.**—During Whitsuntide a superb oak reredos was placed in St. John's Church, Prescott. This and a fine oak altar were the gift of W. J. Jones, Esq. M.D. of Prescott, and were erected in loving memory of his parents and of his wife lately deceased. This fine reredos occupies the whole space at the back of the chancel. Over the re-table on which is carved the words "Holy, Holy, Holy," is some fine carving, cut out in the oak, of a chalice, the vine with bunches of grapes, and also ears of wheat. The altar has in front three panels on which are carved respectively the sacred monogram and the symbols Alpha and Omega, on each side of the panels are abatments in the centre of each of which is carved a Greek cross. The abatments rest on Ionic pillars finely carved. The reredos is surmounted in the centre by a gothic arch in keeping with the style of the church. The opening of the arch shows the pictured window beyond. Rising high above the centre of the arch is a pinnacle having as its finale a Greek cross floriated, and on each side of the arch are pinnacles with *fleur-de-lis* as finials. Similar arches at a lower elevation stand on each side of the storied window having pinnacles with *fleur-de-lis* as finials, beyond these on each side are panels of beautifully grained oak, extending to the chancel walls. On one side of these panels, on the north side of the altar, is a brass plate, stating that the reredos and altar were erected by the donor in memoriam. On the south side of the altar is a credence table, also of oak, and like the rest of the work, beautifully grained. This fine work was executed by Mr. B. H. Carmouski, of Kingston, and is highly creditable to that gentleman's taste as an artist, and skill as a workman. We must congratulate Dr. Jones the liberal donor of this magnificent gift to this parish church on his good sense and deep religious feeling when determining to erect a monument to the memory of the dear departed ones, he should also make it the occasion of beautifying the House of God.

#### DIOCESE OF ALGOMA.

**SAULT STE. MARIE.**—The Bishop of Algoma begs to acknowledge very gratefully, the receipt of \$40 from "A. F." New Brunswick, by letter dated the 3rd instant, and received on the 24th.

#### CONTEMPORARY CHURCH OPINION.

*The Church Bells*, London, England, says of the St. Paul's reredos case:—

We confess to a feeling of no little curiosity as to the reason why the judgment of the Queen's Bench, delivered last Saturday, should have been so long delayed. There is absolutely nothing in it which the ordinary mind can suppose to have required an incubation of six months. Possibly the fact that not the least hard-headed and clear-minded of the three judges dissents from the conclusion of his brethren may have something to do with it. A refractory jurymen, we know, is sometimes convinced by the arguments of his colleagues. Possibly, even in the exalted region of the judicial bench, a similar process may occasionally be attempted in the case of a 'non-conforming' judge.

Of one thing all parties may be absolutely certain: Mr. Justice Manisty's advice that further litigation should be avoided will not be accepted. The Bishop of London, who has some previous experience of legal battles over a cathedral reredos, is understood to be prepared to carry the matter through all the stages, if it should be necessary. The question of the legality of the structure in St. Paul's has not yet been before the Courts. The question decided by the Queen's Bench is merely whether it ought to go before the Courts. The Bishop of London thought not, and vetoed the prosecution. The Queen's Bench, or a majority of the Court, thought it ought, and unless an appeal is entered, their *mandamus* will issue to compel the Bishop to send the case for trial. The Bishop, it may be taken for granted, will appeal; and in all probability the highest tribunals will ultimately be called upon to decide the preliminary point, whether the case shall or shall not be tried upon its merits. Assuming that the final decision confirms the Queen's Bench judgment, then the whole process begins again *de novo*.

We can scarcely congratulate the Church Association upon their success. In each of the two great pending cases, the promoters have scored 'first blood.' But the result of the one is to invest the Archbishop of Canterbury with the powers of something like an Anglican Pope. The result of the other is to open out the cheerful prospect of almost interminable litigation.

We cannot believe that the higher Courts will hold with Lord Coleridge, that the Bishop's 'discretion,' under the Public Worship Regulation Act, is not discretion at all, in any ordinary signification. Baron Pollock's common sense view of the matter seems to us far more in accordance with the general spirit and tendency of English jurisprudence. Nor can we imagine that if the 'merits' ever do come before the Courts, the highest tribunals will so far stultify themselves as to order the removal of so noble a work of art as the reredos in St. Paul's.

We would add that we do not quite appreciate the interesting information as to Lord Coleridge's personal tastes and private opinions, which make up no small part of the Chief Justice's judgment. It is undoubtedly information of a valuable character, expressed in clear and vigorous English, but whether a judicial tribunal is the proper place for its delivery may fairly be doubted, if only as a matter of taste.

#### Church Bells asks:

"For whom is it good that schisms and heresies do exist? Schisms and heresies begun, and continued too, by good-meaning, praying, and pious people; by some who distinctly assert that there are no divisions or heresies, but that all are loving the same (Father, God, and) Saviour, and they are all aiming at the same thing. Such forget altogether St. Paul's *dicta* on these subjects, and ignore the command to speak the same thing, and to be perfectly join-