

it, with the object of entering into definite relations with the synod; certain motions were made and the following was carried:

"That in proceeding to the election of persons to serve as trustees and council of Bishop's College, Lennoxville, it be distinctly understood that such election shall not be in any way construed into a waiver on the part of this diocese of its right to establish a local theological institute should the Bishop deem it, at any time, expedient to do so." (This resolution was not passed at the meeting at which the arrangement for nominating and electing trustees, &c., was *unanimously* adopted by synod, but at a second or third synod thereafter.)

"In the face of such a declaration I cannot see how the friends of Lennoxville can expect the Bishop of Montreal to forego the great advantages of a training college in his own diocese. Yet if the existence of the college be not the affront, I am at a loss to know where the wrong comes in. I do not see why two bishops of our church should appeal to members of other communions to protect them from the aggressions of Montreal."

The Bishop next referred to the alleged failure of Bishop's College to supply the required number of men for carrying on the work and quoted Dr. Lobley's report to the "S. P. G. in 1884 on the occasion of his resignation of the post of principal of Bishop's College, Lennoxville, that, "after seven years' laborious work, nineteen students had completed their divinity course and been ordained. Two men and a fraction per annum to be divided between the dioceses of Montreal and Quebec! It does not seem, therefore, on the showing of Dr. Lobley that Lennoxville has made much advance in numbers (so far as divinity graduates are concerned) since Bishop Oxenden complained that his missions were vacant as much from want of men as from want of money. Lennoxville has received in its time a great deal of support both in this country and in England. The S. P. G. reports show how liberally the venerable society has treated it at all times, and I can quite believe that those closely associated with the university are disappointed and angry that we are not content after all. I am vice-president of Lennoxville ex-officio. It came to me unsought in common with any or all the bishops of all dioceses located in Lower Canada, present or to come. If, for instance, the diocese of Quebec or Montreal should at a future time be divided, the bishop of the new diocese would be vice-president of Lennoxville ex-officio, and the senior bishop would be president of the university, whether bishop of Montreal, Quebec, Eastern townships, or Labrador, or however the said bishop might be called. I do not question the dignity or usefulness of the office, but it must not be exercised to the prejudices of the spiritual advancement of the church over which he presides, which is the first duty of every bishop. I am sorry if the establishment of a training college in Montreal should rob Lennoxville of any part of its patronage or its importance. The very fact that I am an officer of the university (although without my seeking) has made the present controversy very trying to me, but I have no choice. It has been thrust upon me. I cannot let the liberties of the diocese of Montreal fall through my default. As Bishop of Montreal, the Montreal Diocesan Theological college has claims upon me, as well as the vice-presidency of Bishop's college. I cannot leave the church in Montreal to starve because Lennoxville fails to provide a succession of pastors."

His Lordship next referred at some length to McGill, and the supposed advantages from connection with it for arts degrees.

"The failure of the bill is so recent that I am not in a position to tell you what steps the Montreal Diocesan Theological college will next take to obtain the power which is needed to make its work complete. Of course it will not rest content under apparent defeat. This synod

accepted representation in Bishop's college as late as 1870 and the very most has been made of that act in the recent controversy. Whether the association of ourselves with Bishop's college is an advantage to the Diocese of Montreal is an open question. Bishop's college is (I use the word for the sake of clearness) a denominational university. It is just what McGill was before the amended charter, and here in Montreal, at least, denominational education, as I have already stated, did not prove a success. Loyalty to the church does not require us to bring up our children and educate our young men apart from those of their fellow citizens who differ in religious opinions. Quite the contrary. A narrow, one sided view of life has never been found to promote or guide religious progress. In the McGill schools and university we have all we need for progressive secular education. We cannot be too proud of our university. Rising from her low estate as a denominational university the Alma Mater of Montreal provides for all her sons and daughters that knowledge of men and things which is necessary to the possibilities of existence in the colonies. All she fails to give is religious training, but that is a very great omission, and one that churches must strain every nerve to supply. The Church of England has had great difficulties to contend with in Canada. The bill for the "incorporation of the Church Society," and the bill for the "Management of the Church temporalities" of this diocese, passed only after great opposition, and notwithstanding the warm support of such men as the Hon. Mr. Lafontaine, then premier, and the Hon. Mr. Hincks (the late Sir Francis), but nothing that happened then can compare with the opposition raised against the bill which proposed to give to us in Montreal full educational powers, both secular and religious. We have really been opposed by Lennoxville churchmen for the sake of Lennoxville. Could we here in Montreal stand side by side with Bishop's college in giving to our sons divinity as well as secular degrees we should, as a matter of course, be the stronger body; and Bishop's College (they say), in consequence would be injured. Possibly. But Lennoxville would still suffice for the needs of the Province of Quebec, for which it was originally founded. And suppose that Bishop's college should suffer loss? Every one would be sorry, but we must not lose sight of the fact that the college exists for the sake of the Church, and not the Church for the sake of the college. The Church of England cannot sit down calmly in the midst of all her differing brethren and let the eager throng asking for knowledge at her hands go by without help, because the College at Lennoxville is sentimentally injured. Montreal must maintain her divinity college in the face of all difficulties. She will gain for it all the advantages, both in education and honors, which belong to divinity colleges everywhere, whether in the mother country or the colonies. I trust, therefore, us church-men, you will support your bishop in this matter. I do not ask you to take sides for or against the Montreal Diocesan Theological college. I ask for something far wider and more lasting and more worthy. I ask you to restore to Montreal its lapsed educational advantages, to give back its collegiate independence, to heal its church wounds, to enable it to train for itself an educated and efficient clergy.

And now a different theme. I regret to notice that the church in Frelighsburg has lost one of its most valuable and influential members, the late Col. Daniel Westover. He was a man of quiet, unobtrusive demeanor, but one whose Christian character made him a great power for good in the large circle of relatives and friends in the Eastern Townships. We miss his presence here to-day, for as a pillar of the church, he supported us in all good works. To his own immediate neighborhood, he was a great benefactor, and it will be long before the void made by his death will be filled. His gain is our loss.

I fear I have detained you longer than usual, but the importance of the late controversy re-

lating to the Montreal Diocesan Theological College bill must be my excuse.

I commend you now to the mercies of Almighty God, and trust the Spirit of God will direct your deliberations for the good of the church in the interest and deepest sense of that sacred word."

Immediately after the reading of the charge the Dean rose and said: I beg to move the suspension of rules of order to enable me to bring in a resolution naturally arising out of His Lordship's charge.

Dr. Davidson (Church advocate) objected to a suspension of the rules of order at so early a period of the session, as unusual, and suggested that as in past years the portion of the charge intended to be dealt with should come up in the form of Notice of motion. An outcry was raised and some confusion followed, but

The Ven. Archdeacon Lindsay seconded the motion, and it was carried by a majority. It was then moved by the Dean, and seconded by Archdeacon Lindsay:

"That it is the desire of this Synod and in the interest of this Diocese that the power to confer on graduates of recognized Universities degrees in divinity should be granted to the Montreal Diocesan Theological College; that this Synod approves the action of the said College in petitioning for said degree-conferring power; that this Synod recommends that said Petition be renewed, and that the Bishop and Secretaries of this Synod be and are hereby authorized to Petition the Legislature in the name of this Synod to grant to the said College the said degree-conferring power."

Dr. Davidson again objected to a matter of such importance being sprung upon the Synod, and moved in amendment, seconded by Rev. Canon Norman, that this motion form the first business for to-morrow morning.

This was noisily opposed, and a warm and heated discussion followed, ultimately terminating in the postponement of the matter in accordance with the amendment; the Dean consenting on condition that it should be taken up as the first business after the routine work of the session and be continued until concluded.

A number of Reports of Committees were then read and received, and the consideration of the motion of Rev. R. Lindsay, Rural Dean, as to printing a special report of the Mission work of the Diocese in connection with the annual report of Synod was taken up, and continued until the close of the first day.

ROUGEMONT.—The Bishop of the Diocese paid us his annual visit on the 30th of May, and confirmed six candidates, presented by Rev. R. S. Irwin. There was a very large congregation present, who listened attentively to his sermons. Holy Communion was celebrated immediately after service, and an unusually large number of communicants came forward, including the newly confirmed.

ST. ANDREWS.—The Venerable Archdeacon Lonsdell, M.A., who has retired from active work, and who has left here to take up his residence at Kingsey, P.Q., was the recipient on Wednesday evening last, (the eve of his departure), of an address from the Teachers and Scholars of Christ Church Sunday-school, accompanied with a purse of gold and a handsomely framed photograph of the school. The address was signed by forty teachers and scholars, and expressing their good-will, also regret at his departure. The Venerable Archdeacon in a very touching reply, alluded briefly to the many years of his ministry in this parish, during which he said, however feebly, he had endeavoured to perform faithfully the Master's work, and urged upon all present the necessity and value of seeking that happiness and joy which is to be found alone in God's service.