

flecting upon the appointment that had already been made, but considering that, as the system in this country was different to that in England, the Synod should have a voice in such nominations, but this view was strongly opposed, and the mover asked leave to withdraw his resolution, and this being granted the Bishop made a few remarks which have been reported as follows:

His Lordship said as regarded the Archdeacons and Rural Deans, the Diocese of Huron was a new one and not responsible for the creation of these dignitaries, which had been created and employed for years in the Church of England. It was not the duty of the Synod to define in what manner they should be employed as there was a Committee appointed by the Provincial Synod to deal with the question raised. He was loyal to the Provincial Synod, nor could he consent in any form to a motion which contemplated one form of procedure in one diocese different from those prevailing in other portions of the country. A new power created must decrease the old powers, and it was not fair to the Bishops of the Diocese that such a course should be countenanced. Although the motion was loyally offered its purpose was to create a new power, which must detract from his. He did not wish to oppose anything for the common good, but he did not wish the Diocesan of Huron to be different in this respect from the Bishops of Montreal and Toronto, and the other prelates of Canada. He did not wish to show a despotic disposition, and if convinced that an amendment was necessary in this respect he would bring it into the House of Bishops, and they would send down a Canon on the subject. He, therefore, asked Mr. Dymond, who spoke kindly and loyally on the subject, to withdraw his motion, and to refer the matter to the Provincial Synod, which body was capable of dealing with it. (Hear, hear.)

Mr. Dymond said he had already expressed his intention of withdrawing the motion, and he asked pardon of his Lordship and of the Synod if he had forgotten the powers of the Provincial Synod, when no one could tell just what the duties of the venerable incumbents of the office were.

The Synod then adjourned till evening. At the evening session, the motion to amend the constitution so as to allow of the assessment of each parish or mission for the contribution to the various funds of the Diocese was after discussion referred to the standing committee, after which a motion was made for the appointment of a special Committee of fifteen to fully consider the relations now existing between the various Dioceses and the Provincial Synod, and also the possibility of uniting the whole Church of British North America in one Ecclesiastical Jurisdiction, with power to confer with any similar committee that should be appointed by other diocese, and should report at next meeting of Synod. After a short discussion an amendment was moved and carried.

The memorial from Niagara in regard to a joint scheme for working weak parishes on the borders of each diocese, was referred to a standing committee.

The memorial on "Observance of the Lord's Day" was referred to a special committee who were appointed delegates to the Convention at Ottawa.

The question of Sunday work on the railroads, was brought before the Synod by Mr. Archer, and a suggestion to petition the Dominion Parliament against same was passed.

A resolution regarding the grant of \$400,000 to the Jesuits by the Quebec Government, was brought before the Synod, but being objected to on a point of order, that no copy of the Act was before the Synod, the objection, after the Chancellor had given his opinion that it was well founded, was maintained by the Chairman.

After the usual votes of thanks (the minutes having been read and confirmed) the Bishop closed the Synod with a brief address, and the

Doxology having been sung, he pronounced the Benediction.

LONDON SOUTH.—*St. James'.*—The ladies of the congregation who had been collecting the monthly subscriptions for the debt on the Rectory for several years past, felt much encouraged when the balance was reduced to about \$400; and then (in Oct. last) issued an appeal to the congregation for a final and united effort to remove this small sum, and in reply the full amount asked for has been received.

BRANTFORD.—The newly built church at the Homedale, Brantford was opened by Bishop Baldwin. The room was crowded to the doors with people despite the miserable state of the weather. The building is a plain but very neat structure, and is fitted up with every convenience. Miss Wye presided at the organ. The Rev. Rural Dean Mackenzie read the lesson, after which Bishop Baldwin preached a beautiful and very interesting sermon from the second chapter and 19th verse of Timothy. The Rev. George Wye, of Watford, preached to another large congregation in the evening.

WARDSVILLE.—A Wardsville correspondent, writing on the 13th inst., says:—A most hearty welcome was accorded the Rev. Mr. Lowe and bride on their arrival yesterday afternoon. A number of friends met them at the Newbury depot and escorted them to their future home—the Rectory at Wardsville. Their coming was merrily announced by the chiming of the church bells. In the evening a public reception was given in honor of the newly wed couple in the Sunday School rooms of St. James' Church, at which a very large number were present, and a most social and enjoyable evening was spent. Supper having been served, a very kindly-worded address was presented to Mr. and Mrs. Lowe, and suitably responded to by the former, after which an informal programme of music and speaking was contributed. Mr. Lowe was made the recipient of a handsome cutter by his Newbury congregation. In the early part of the evening the Wardsville Reed and Brass Band appeared at the rectory, and after playing "Home Sweet Home" rendered some very choice sacred music. Mrs. Lowe, by her affable and cheerful manner, finds friends in all whom she meets, and we bespeak for her and her worthy husband a bright and happy future.

LONDON.—The several city churches are being decorated for Christmas, and much interest is evidenced in the musical preparation for the services of that day.

The Bishop is to open a new brick church in Hyde Parke, on the 30th. The Rev. Mr. Gage, who has perseveringly laboured in this place for some years, deserves much credit and is to be congratulated for the completion of this work, as well as for having worked up a good congregation.

WOMEN'S AUXILIARY MISSIONARY ASSOCIATION.—The monthly meeting of this Society was held at Bishopstowe on Monday afternoon, December 17th, the Lord Bishop of the Diocese in the chair. The Treasurer's report for the past month was most satisfactory. Some interesting communications were read, among others an account (taken from a North-West paper) of the Rev. J. Gough Brick's return to his mission; a letter from the Rev. A. J. Young, Magnetawan, diocese of Algoma, giving some particulars of his work and the needs of his mission, and two letters from the Rev. J. Cooper Robinson, who went last August as a Missionary to Japan, the second of which, dated Nov. 15th, contained a paper written at Mr. Robinson's request for the Huron W.A.M.A. by Miss Hoare who had for many years been one of the S.P.G. missionaries in Japan. It gives an account of the visits of two Japanese Bible-women during last summer to two

villages where there were some Christians. The first, Okuwa San went to Tokkaichiba, the anti-Christian feeling was very strong and no one would come to the meetings, but there was an old man a Christian, who was delighted when he heard that a Christian teacher had come. He did not live many days and after his death in spite of much opposition a Christian funeral was arranged; the people thought this funeral wonderful, the long coffin, white garments, flower, cross, prayers and hymns, instead of the round tub (the Japanese coffin) quietly buried out of sight as soon as possible. Imai San, the native deacon, addressed the crowds of people who went to see the funeral, all of whom listened quietly, and from that time many were willing to hear.

O. T. Survi San; the other Bible woman went to a half Christian village. The people received her gladly: Not only the women but the men, which is a great concession in Japan, they were never tired of singing hymns and would go over them again and again until poor O.T. Survi San's throat ached. These Christians of Shimofukuda are very earnest, and have lately built themselves a little church.

DIOCESE OF NIAGARA.

GUELPH.—*St. George's.*—At St. George's Church, on Sunday morning, the 3rd in Advent, the Rev. Reuben Kidner, of Boston, and assistant to Rev. Philip Brooks, occupied the pulpit and delivered an able sermon from the words, "Thy will be done on earth as it is in Heaven." In the evening the Archdeacon preached from The Revelation, 20th chapter and 6th verse. He first gave the Scriptural doctrines of the Second Advent, quoting the words of our Saviour, and the teaching of His parables, all bearing testimony to the suddenness and unexpectedness of Christ's coming at the day of judgment, while not a word could be found supporting the millennial theory. He then went on to show that all the ancient creeds condemned it, and that one of the articles of Edward VI denounced it as "a Jewish dotage." The Augsburg confession also condemned this theory of Christ, coming on earth for a thousand years, while Calvin said it was "an error too puerile to deserve refutation." He then proceeded to show the meaning of the text, and that the thousand years had no definite or precise sense, and like other figures expressed symbolical ideas, and that the apocalypse was not to be taken as some took it, as a continuous narrative, but consisted of frequent recapitulations and anticipations. Borne on the wings of the Spirit the Evangelist sweeps over the ages to the consummation of all things. Then he begins again at the first Advent and travels to the end on a new line of thought and so in this wonderful 20th chapter there was an epitome of Christianity from the beginning to the end. And the "First Resurrection" does not mean the resurrection of the body, but is explained by our Saviour's words, "He that heareth my word and believeth in Him that sent Me, hath everlasting life and shall not come into condemnation but is passed from death unto life." It is a spiritual resurrection and not a bodily, and so the least in the kingdom of God was greater than John the Baptist, as having a part in the first resurrection. This is only a slight outline of a sermon, which covered a subject of deep interest, and was listened to with profound attention.

DIOCESE OF ALGOMA.

SIR,—I have just returned from a most interesting trip of nearly 7,000 miles through the States visiting all the principal Indian centres and great Indian training schools. I think it may interest your readers for me to write you an occasional letter, as I can find time, telling about my adventures, so I am just sending you