

have again and again implored them to do, give letters commending their emigrating parishioners to the Canadian clergy, they would do much to prevent the lapsing of Church people, and help to build up and strengthen the Church in our Colonies. Co-operation is what is needed completely to check the leaking to dissenting bodies.

OBITUARY.

THE genial Rector of Stratford (Diocese of Huron), Rev. Ephraim Patterson, M.A., Canon and Rural Dean, has passed away. He was born in Perth, Ontario, in 1826, and was educated for holy orders by Dr. Bethune, of Cobourg. He received the diaconate at the hands of Bishop Strachan in 1849, and the priesthood in 1850. In 1851 (after having served for a brief time as curate of Cobourg and missionary at Portsmouth and Wolfe Island), he was appointed to the incumbency of Stratford, where he remained till he died on June 7th last, completing the long pastorate of forty-one years.

We regret also to chronicle the death of Rev. T. S. Ellerby, Secretary to the London Jews' Society.

DIOCESAN SYNODS.

THE Synod of Toronto assembled in St. James' school-house, Toronto, on Tuesday, June 14th, and transacted a large amount of business, connected chiefly with the various Reports presented.

The Rev. Canon Cayley, Rev. A. J. Broughall, and Messrs. N. W. Hoyles and Lawrence H. Baldwin, were nominated members of the Board of Management of the Domestic and Foreign Missionary Society.

The Synods of Huron, Ontario and Niagara met on June 21st, in the cities of London, Kingston and Hamilton, respectively.

QUEBEC.

The Synod of Quebec met on June 21st, to elect a bishop, but did not succeed in doing so till they had reached the fourteenth ballot. According to their constitution it was necessary that the selected one should have, at least, two-thirds of each order, which made it a difficult matter to secure a choice. Rt. Rev. Charles Hamilton, Bishop of Niagara, received the necessary number of clerical votes several times, but the lay vote never came up sufficiently high to elect him. In the end, after long and fruitless balloting, the Rev. Andrew Hunter Dunn, M.A., Vicar of South Acton, England, was elected. The first ballot stood as follows:

	Clergy.	Laity.
Number present.....	49	88
Necessary for a choice.....	33	59

	Clergy	Laity.
Bishop of Niagara.....	31	33
Bishop of Algoma.....	3	14
Bishop of Nova Scotia.....	0	1
Archdeacon Roe.....	5	16
Dean Norman.....	1	2
Dean Carmichael.....	0	1
Canon Dumoulin.....	0	2
Canon Thornloe.....	5	13
Canon Von Iffland.....	0	1
Rev. A. Hunter Dunn.....	1	4
Rev. L. N. Tucker.....	0	1
Rev. Principal Adams.....	3	0

The subsequent ballots varied but little from this result till the 13th, when thirty-four clergy and fourteen laity voted for Mr. Dunn.

The 14th ballot resulted as follows:

	Clergy.	Laity.
Rev. A. H. Dunn.....	39	61
Rev. Canon Thornloe.....	10	23
Bishop of Niagara.....	0	2
Bishop of Algoma.....	0	1

There was great rejoicing when, on the following day, Mr. Dunn cabled his acceptance of the position. We hope to give some account of the bishop elect next month.

THE CHURCH AND MODERN METHODS OF FINANCE.—(Continued).

BY REV. RURAL DEAN WADE, OF WOODSTOCK, ONT.

WE agree that a church cannot be kept up without money. We can't get the money without the crowd. How shall we get both? We must provide something greatly in demand. What will "catch" the crowd? What is in demand in every city, town, village, and hamlet? That which will satisfy the claims of "the devil, the world and the flesh." We are bound to make our Church a success anyhow. That is the committee's set purpose. We will get consecrated money if we can, but we will get *money! money!*

(b). Another statement may be summed up in these words:—That in providing funds for Christ's work in these ways we are promoting a spirit of harmony in the parish and counter-acting the stiffness, pride and coldness which generally exist.

We could easily prove that this is all "moonshine," and that any spiritual gain is more than counter-balanced by the introduction of other kinds of pride and rivalry. But we will fight such a theory by giving it a flat and positive denial.

For children—and if children, then saints—of God, to believe that they must have tea and garden parties, socials, concerts, music and entertainments provided (as they are frequently) by men and women of worldly (indeed, sometimes of questionable) character is utterly preposterous. (We leave out those sacred and secular entertainments arranged by Church