

Classics: J. T. Fraser (gold medal).
Modern Languages: J. A. Boyd (gold medal).
Natural Sciences: J. J. Wadsworth (gold medal); W. Sinclair.
Metaphysics: J. O. Ogden (gold medal).
Oriental Languages: G. White.

The successful candidates for scholarships were then presented, and after a short address from the Chancellor the convocation was dissolved. In the evening there was the Annual Dinner at the Rossin House, presided over by the Hon. Mr. Patton, M. L. C.

ENGLAND.

CAMBRIDGE.—The Rev. Charles Kingsley, Rector of Eversley, and the celebrated author of "Hypatia," "Westward Ho," &c., has been nominated by the Government to the Regius Professorship of Modern History, which was rendered vacant by the death of Sir James Stephen.

PUBLIC SCHOOLS.—A meeting was held at the Thatched House Tavern, for the purpose of adopting measures for the establishment of preliminary military drill in our great educational establishments as a sort of nursery for Rifle Volunteers for years to come. Lord Elcho occupied the chair, and the meeting was well attended by a large number of highly influential personages. Opinions were read from Lord Palmerston, the Bishop of London, Lord Brougham, Lord Lyndhurst, the Dean of Christ Church, (late Master of Westminster School) the Earl of Shaftesbury, and others, in favor of the movement; and Lord Elcho stated that he had also received the concurrence of the Duke of Cambridge, Earl Granville, Lord John Russell, the Duke of Argyll, Lord Ashburnham, and others thereon. Resolutions were adopted unanimously, expressive of an opinion that, with a view to the permanence of a volunteer force, it was desirable that elementary military drill should be established in all public and other schools as a part of the general education, being also calculated to afford physical development as well as great moral improvement on the pupils. One resolution moved by the Provost of Eton, who ought to be an authority on such matters, was as follows:—"That where elementary drill has been established it has been found to conduce to the discipline and order of schools, and to the mental advancement of scholars as well as to their physical development and improvement."—*Journal of Education.*

MARRIED.

On Thursday, the 31st May, at St. George's Church, St. Catharines, by the Rev. S. Givins, Incumbent of St. Paul's, Yorkville, and Rural Dean, the Rev. James John Hogert, Curate of Prescott, to Elizabeth Grant, eldest daughter of the Rev. Dr. Atkinson, Rector of St. Catherine's.

"I had heard that, in every case, the burden of sin is felt and bemoaned. She said nothing of this, as I put every question that could draw it out and at last asked her plainly of it. It was quite evident and was acknowledged by herself, that she had felt nothing of this. I inquired about her future attendance at public worship; she replied, that when she got proper clothes she would go, but not till then. I asked, would she have kept from Christ, when on earth, on account of her clothes? she replied, that it would be easy before Him, but it was hard to do it before men. I pointed out to her the trial that she now was brought to, between conformity to the will of Christ, and being governed by the fear of man. She said partly that she knew all that but she never would go to a house of worship, till she had proper clothes to go in. Her countenance was now dark and sallow, and she showed very plainly that she wished to have no further conversation with me. I left her with a sad feeling, that her heart was unchanged and untouched, yet I met no case made so much of by ministers and laity."—*From "The Work and the Counter-Work," by Archdeacon Stopford.*

IONA, A.D. 563.—"I do not know anything in the history of Christian Europe that, if rightly considered, is more interesting than the history of Iona in the sixth century. Columba obtained a gift of the island from Erial, King of the Scots, who then held the western shore of Scotland, and settled his followers there. The handful of Christian priests who built their humble thatched church on that little island, could look out on one side on a boundless and tempestuous sea; on the other, on the mountains, inhabited by Pagan savages. They might be carried in thought and in prayer to other regions of the earth, and beyond it, but to the visual eye there was no support, no sympathy around! There was nothing of pomp to fascinate, nothing to tempt ambition. Praise and the approbation of men were shut out. The life of these monks of Iona was divided between prayer, reading, or hearing the Scriptures, and works of useful labour, either of agriculture or fishing. Those qualified were employed in teaching the young, and in the important work of writing the books required for the service of the Church. Columba himself was a great penman, and some fine copies of the Psalter and Gospels in Ireland are still attributed to his hand; on better evidence than might be expected. He and his immediate followers unweariedly practised celibacy and enforced penance and the most rigid asceticism.

"Education soon became the great object to which the successors of St. Columba devoted themselves. Hither resorted the young from all the adjacent continents— from Scotland, from Ireland, and England, and even from Scandinavia, to acquire the learning and study the discipline of the Columban Church. From hence for centuries went forth priests and bishops, to convert and instruct, to ordain similar establishments; and hither, as a holy refuge, more than one, when their course of duty was run retired to be at rest, and to lay their bones beside the blessed Columba."—*Scotland in the middle ages. By Professor Innes.*

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND, AND ADDRESS OF THE BISHOP

We print part of this interesting paper, which has been circulated as a pendant to Dr. Hovell's resolution:

"It may at once be assumed that frequent meetings of the General Synod ought not to be necessary; and with this view, ample powers of delegation have been reserved to it by the deed of constitution. Those powers will have to be used by taking into operation two classes of trusts; the one representing the General Synod itself, and competent to discharge certain of its functions; the other invested with powers of local administration, under the authority of the General Synod.

I. First Class of Standing Trusts, representing the General Synod.

1. The first of these will be a Board for the determination of questions of reference brought up by appeal from any Diocesan Synod or other subordinate administration.

2. The second will be a Board of Appointment, to exercise the powers of the General Synod, in appointing new trustees and in confirming all elections to spiritual offices.

II. The Second Class of Trusts, invested with powers of local administration under the authority of the General Synod.

1. The first and most important of this class of Trusts will be the Diocesan Synods, the constitution of which will require careful consideration.

2. The second will be the Archdeaconry or Rural Deanery Boards, which, though now rendered of less importance by the subdivision of the country into several dioceses, may still be found of use.

3. The third, the Parochial Trusts, including churchwardens, parochial committees, &c.

4. The fourth, all Special Trusts; such as those now in operation for support of colleges, native schools, and for the management of property held in trust for special purposes.

I think that we shall all agree in leaving the Diocesan Synods as much freedom of action as possible, subject, however, to a few general rules, to secure uniformity of action among the various Dioceses in matters of primary importance.

The first of these is in the appointment of clergymen. This power might, I think, be well vested in a Diocesan Board, composed of the Bishop, as chairman *ex-officio*, and two clergymen and two laymen, elected by the Diocesan Synod. It might be a standing instruction to the Board, upon the vacancy of any cure to call for a deputation of the parishioners, and to concur with them in making a new appointment; or, if the two parties shall be unable to agree then to refer the question to the Board of Appointment acting in behalf of the General Synod.

The second duty of the Diocesan Synod, which I will mention, is to provide for the maintenance of the Clergy; and on this point a general uniformity of system is also desirable. A few fundamental principles have always been kept in view in the Diocese of New Zealand, and I would recommend them to your consideration, as already tested by many years' experience.

1. That the maintenance of the Clergy should be supplied partly from endowment funds and partly from voluntary contributions.

2. That the income of the Clergy should be regulated by an equitable scale.

3. That a Clergyman maintained at the full scale of income be expected to give his undivided services to the work to which he is appointed.

4. That no Clergyman be considered as permanently located in any parish in which the parishioners do not supply that portion of his income which depends upon voluntary contributions.

The third duty of the Diocesan Synod will be to establish a tribunal for the trial of all charges against clergymen or other office-bearers of the Church. In the case of a Clergyman, I would recommend that the tribunal be composed of the Bishop, three clergymen, and one lay assessor.

The fourth duty of the Diocesan Synod will be to define parishes. But the General Synod ought to lay down the principle upon which parishes are to be first defined, and afterwards, if necessary, divided from time to time. The parish should resemble the sheepfold, in having boundaries well marked and known for the time being, but easy to be removed. We must strictly guard against the introduction of a system in which, from a jealous respect for the rights of property, fifty or even a hundred thousand souls have been left under the nominal charge of one Clergyman.

The reconstitution of the Trusts which I now surrender, will require considerable care, and on this point I feel it to be my duty to offer some practical suggestions.

The property of the Church may be classed under the following heads:—

1. *Sites of churches and burial-grounds.*—For the tenure of property of this class I should advise that all the churches and burial-grounds, within convenient limits, such as Archdeaconry or Rural Deanery, should be held by one set of trustees, responsible to the General and Diocesan Synods, but not under the authority of the Parochial Committees.

The advantages of this plan are manifold. The properties so held in one trust might mutually insure one another, by a small annual payment made by the Churchwardens of each parish; the proceeds of all the burial-grounds arising from fees and sale of vaults, would maintain a Curator to improve all the grounds. A building fund might be accumulated by a small payment from each parish; by which, at the end of a certain number of years, each parish might be assisted to rebuild its church.

2. *Parsonage houses and glebes.*—Some confusion is apt to arise on the subject of Glebes. Glebe land may either mean land given for the actual use and occupation of the Clergyman; or land to be let as an endowment for his maintenance. In respect of land actually used and occupied by the Clergyman, with consent of the Diocesan Synod, including the site of the parsonage-house it may be thought well that the Clergyman should be his own trustee, upon signing the usual deed of submission to the authority of the Church.

3. *Glebes for Endowment.*—On the contrary, ought, I think, to be held by the trustees of the Endowment Fund. There can be no advantage in the Clergyman and his parishioners being connected by the relations of landlord and tenant.