

belief. But the scientific sceptic's answer has generally been a complete begging of the question. He has alleged that the course of Nature has been universally and invariably constant, and, therefore, such things could not be. That like a man saying that he will not believe that the English were beaten at Majuba Hill because he had never known the English to be beaten, and therefore they could not have been beaten. It has been of no use to offer evidence of Christ's Resurrection to scientific sceptics, because they would not look at evidence; their minds were made up, to begin with, that such a miracle could not be, because the course of Nature was constant and admitted of no miracles. Now Professor Huxley tells such men (and may they take from him a lesson which they would not take from a theologian!) that 'nobody can presume to say what the order of Nature must be; all that the widest experience (even if it extended over all past time and through all space) that events had happened in a certain way could justify, would be a proportionately strong expectation that events will go on so happening, and the demand for a proportionable strength of evidence in favour of any assertion that they had happened otherwise.'

If all scientific sceptics will follow Professor Huxley in taking up this position we shall have no ground to complain. It is a position at once truly scientific and religious. Instead of deciding *a priori* that miracles and answers to prayer are impossible, let them say, if they will, that they cannot deny either the possibility of such events, and that they will examine impartially and honestly the evidence which is offered for their truth. The Resurrection of Christ is the key of the position for our Christian faith, and if those who are now sceptics were to examine the evidence for its actual occurrence, they would find that it was a fact established on stronger historical testimony than many of the things to which they have tendered a ready credence. At any rate it would be an immense gain, both for Science and Religion, if they would one and all admit, with Professor Huxley, that they are not justified in predicating of the course of Nature that it always has been, and always must be, the same as it is now, and that the God of Nature cannot alter His own laws, and that the Divine Father will not in any case subordinate the sequence of natural causes and effects to the prayers and interests of His children. H. H. M.—in *Church Bells*.

TO CORRESPONDENTS.

We are obliged to an Ottawa Correspondent for copy of two articles, one original the other quoted from an article in the Quarterly. The latter has already appeared in our columns with other quotations of a confirmatory character. The serious decadence of Romanism in England is beyond question. The former contribution is much too personal for us. Our friend should know that Romanists do not read our side of the question, the discipline of the Church keeps them densely ignorant of current literature, as well as all history not approved by their rulers.—Ed. D. C.

Home & Foreign Church Notes.

From our own Correspondents.

DOMINION.

QUEBEC.

It is with much regret that we have heard of the resignation of the Rev. M. M. Fothergill of St. Peter's Church, he having received an important appointment in the United States. The Rev. A. J. Balfour has accepted the vacant rectorship. Of the other posts held by Mr. Fothergill, Rev. T. Richardson has succeeded to the secretaryship of the Church Society, and Rev. A. A. Von Iffland has been appointed Inspector of Church Schools. Always genial, always busy, Mr. Fothergill's departure must be regarded as a serious loss to the whole Canadian Church.

MONTREAL.

The annual Missionary Festival in connection with the Sunday School of Christ Church Cathedral last week was a great success, the interesting programme being happily conceived and successfully carried out. The announcement that Pandita Ramabai, the learned Indian widow now visiting the city, would give an address, drew a very large crowd, the hall being quite full. The scholars not only took a prominent part in the proceedings, but were allotted the front seats in the hall. The platform was an exhibition of the good deeds of this flourishing Sunday School. On the right hand in invalid carriages, and attended by their nurses, were two poor little cripples from the General Hospital who are supported by the scholars, while close by is a gigantic flour mill painted in bright red, picked out with gold, purchased for the poor Indians of the Peace River. On the left hand side were a number of little folks belonging to the Sabrevois French mission. The platform was bordered by hundreds of plants in pots which at the close of the meeting were distributed to the scholars to be tended during the summer and brought back again in October to form part of a children's flower show. In the centre of the platform were seated the Lord Bishop of Nelson, New Zealand, and Mrs. Louther, Mrs. Henderson, Rev. Dr. Norton, Rev. Canon Ellegood, Rev. L. N. Tucker and Mr. R. H. Buchanan, the indefatigable superintendent of the school. The walls were decorated with texts and mottoes, while across the front of the organ was exhibited the text, each letter being on a banneret: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The gallery was occupied by a large number of children from the night school and the French mission. At eight o'clock the scholars, most of the girls being dressed in white, marched into the hall bearing flags and banners, and sang several hymns very creditably. The renewal of the total abstinence pledge, and the awards of prizes for best class recitations ensued. The well stocked missionary boxes were then brought on the platform and filled up a large sack. The appearance of Takahashi, a Japanese in native costume, caused much excitement. The repetition of the Lord's Prayer in his vernacular with remarkable gestures produced the opposite of a devout demeanour, the audience roaring with laughter. He responded to the encore awarded him by a skilful exhibition of the sword exercise. Subsequently he delivered a short and interesting address. All eyes were turned to the platform when Dr. Norton led forward the slight figure of the Indian lady, dressed in the simple white costume of her country, relieved by a large bunch of pink roses in her bosom. Her address, which was delivered in so low a tone as to be inaudible to a large part of the audience, was directed to the condition of children in her own country, showing the unnatural distinction made between the treatment of boys and girls. In speaking of the object especially dear to her heart, the amelioration of the condition of child widows of whom they are 79,000 in India, she explained that at nine years of age children are betrothed, and the girls are sent to their mothers-in-law and among strangers, whose first task is to break the young wife's spirit and make her silent. She is obliged to yield the most abject submission to her husband, to abstain from eating till he has finished, and is a slave and not a wife. She is responsible for the life of her husband, and when he dies she is obliged to suffer by abstaining from food one day in two weeks and to refrain from wearing fine clothes.

A very interesting address was given by the Bishop of Nelson, who subsequently brought a very pleasant evening to a close by pronouncing the benediction.

Rev. J. E. Smith has been appointed assistant to Rev. Dr. Norton, rector of Christ Church Cathedral. He is a young man who received his education at Lennoxville, and afterwards attended the Montreal Diocesan College. For some time past he has been officiating in Mount Royal Vale, and last winter preached a couple of sermons in Christ Church Cathedral, which were greatly appreciated by those who heard him. The envelope system, which was adopted at the last vestry meeting, has proved so satisfactory and the contributions have been so liberal, that the rector has been enabled to announce that the special collections for mission and other works will hereafter be unnecessary.

ONTARIO.

The Ontario Synod.—Kingston, Ont., May 15.—The session of the Synod of Ontario commenced with a grand choral service in St. Paul's. The preacher was Provost Body, of Trinity College, Toronto.

The first meeting was opened at 10 o'clock, the Bishop in the chair. R. T. Walkem, treasurer, submitted his report, which said, among other things, that it would probably be found difficult to re-invest money (matured debentures) as advantageously as formerly; that owing to the failure of last season's crop in Ontario, and the abundance of the crop in the North-west, the value of land in this province has been seriously affected, and it will be necessary to exercise great caution in investing in mortgages. The income of the Widows' and Orphans' Fund the committee placed at \$2,701, and the expenditure at \$2,580. Increased liberality was urged, owing to the closeness of the figures. It is proposed to leave the clergy free from all compulsory payment to the Superannuation Fund, so that all may have a claim.

A canon was submitted making the whole system voluntary, one placing the limit for the annuitants at \$200, and for non-annuitants, \$400.

The report of the Mission Board said that the committee had made a venture in apportioning \$11,800—some \$1,500 more than last year—for mission work. The committee think that while so much has been done, even more could be if all did their duty.

The Episcopal trust fund committee report placed \$586.74, and derivable income, \$3,370.

Mountain Memorial Canonry.—Rev. K. L. Jones submitted the report of the committee on the division of the diocese. It is said that Rev. J. S. J. Mountain, D.C.L., of Cornwall, offered to give a valuable property in the town of Cornwall, of present value of \$10,000, to found a mission canonry to be called the Mountain Memorial Canonry. The rents, issues and profits of this property are to be allowed as income until the property yields an annual income of \$1,000 or \$1,200, when an incumbent of the canonry shall be appointed by the Bishop. The duties of the mission canon shall be to preach in missions throughout the diocese in any parish to which he may be invited by the clergy. In other words, to do the work of an evangelist. He shall be a fluent extempore speaker, spend nine months of the year in evangelistic work and have three months for rest and study, during which time he is to do occasional duty in the Mountain Family Memorial church at Cornwall, and is to have a stall in the cathedral church of the diocese in which Cornwall may be situated, or wherever a cathedral with stalls for canons shall exist. In the event of a diocese being formed with Cornwall as the See city, it shall be in the power of the Synod to divert the income from the canonry to the Episcopal Fund of the said diocese, so as to make up a sufficient stipend for a Bishop. In this case the canonry must for the first time cease to exist, but shall be revived as soon as the property yields a sufficient surplus above the \$1,000 directed to the Episcopal Fund.

The Committee on the Divinity Students' Fund report a capital of \$5,850, as against \$5,400 last year.

The Depository has taken a new lease of life, and the invested capital in the Clergy Trust Fund is \$262,918, and income, \$15,318.

The report of the Committee on Sunday Schools said since last Synod attention had been given to unity of teaching.

The Bishop's Charge.—The Bishop then made a brief charge. He referred to the coming meeting of the Lambeth Conference, called by the Archbishop of Canterbury, and said his belief grew stronger and stronger that its sessions tend powerfully towards the unification of the Anglican churches in the world. He mentioned that he was the *autor primarius* of the movement, which increased his interest in it, and then pointed out that he consecrated during the year 8 churches and burying grounds, visited 47 parishes and missions, and confirmed 1,401 candidates, 1,877 of whom received the first communion.

Registrar James Shannon reported that the diocese will now include the Nipissing district, excepting that portion lying north of the Mattawa river and Trout lake.