

could never be constituted, and therefore said nothing about it. No body of clergymen could ever assent to it. There was, however, a remark made by the Venerable introducer of the Canon, which we thought might be liable to misconstruction. It referred to the fact that literature and science are now more extensively cultivated among the laity than formerly; and the inference might perhaps have been drawn that a change like this called for the introduction of some new principles in the organization of the Church. But we cannot too carefully guard against the idea that any differences which may exist in the extension of learning in the present day, do, in any way, alter the principles which should guide us in the constitution of a church court. If we are to take the authority of the New Testament at all, as our guide in church matters, we must believe that there are certain functions connected with certain offices in the church, and which are, more or less exclusively, confined to those offices. If, for instance, certain officers are to teach, it surely cannot belong to the province of those who are to be taught, to sit in a court as judges of the teaching inculcated, and, authoritatively, to decide upon it. For if it could be so, those who are to be taught would be the teachers; and the officers appointed to teach would be those who have to receive instruction. This is one aspect of the case, and certainly the Scriptural one.

But again, in regard to the difference in the learning of clergy and laity of former times and that of the present day, it rather tells against the proposed Canon than for it. For while, in former times, such branches of learning as were cultivated, were pretty equally spread among the learned—whether clerical or lay—now, the fewness of the subjects, extensively pursued by scientific and literary men, is pretty nearly as marked as the division of labour is among the industrial classes in Europe. So that, in the present day, a man may be a perfect genius, may be profoundly learned in one department of science, and may be the very highest authority in that department, and yet may be totally ignorant of almost everything else, even of some subjects which may be rather closely related to that he has devoted his whole life to acquire.

No one could listen to any discussion upon this subject without perceiving at once that every man is a profound Theologian. He is either born a Theologian and has the whole thing at his fingers' ends by instinct, or he picks it up in a very short time from the secular newspapers, at the club house, or the hotel. But however it comes to pass, it does so happen that it appears to require no study whatever; and therefore one man is just as well qualified as another to pronounce an immediate opinion upon the most knotty questions belonging to the science, which is at once the loftiest and the profoundest that can engage the most brilliant faculties of the highest created intellects. This is evidently the opinion of nine out of every ten men we meet with; although no one ever supposes that an intimate acquaintance with Law, or Medicine, or Geology comes by instinct, or

may be learned from the columns of half a dozen newspapers, or acquired by occasional conversation.

Some satisfactory remarks were made by the Revd. Dr. Hodgkin, who appeared to base them upon 1 Cor. vi. He thought there was no cause for dreading the laity, though judging from the newspapers, it was now dangerous to be a clergyman at all. And as to ecclesiastical law, he said the experience of the last twenty years showed that it was a most elastic thing.

ADDITIONAL CURATES' SOCIETY.

AT the annual meeting held in London, May 31st, the Lord Mayor, and afterwards the Bishop of Guildford in the chair, the Secretary stated that the income for the past year was £71,505 stg. against £67,286 the year before. The Society had made grants for 637 curates, 485 of whom, in addition to their ordinary parochial duties, were employed in sustaining mission services in licensed rooms. From which will be seen that the work of the Church is rapidly advancing in the Mother country, and that Home Missionaries are as much needed there as here. The aggregate population aided by the Society was 4,156,000, and the clerical staff has been increased by its means from 888 to 1,475. It appears that there are still 305 applications before the committee, which cannot be entertained for want of funds.

In the course of the meeting, it was observed that masses of the wage-earning class at the East end of London had never heard of a Bishop much less had ever seen one. It was impossible for the hard-working prelate who presided over the Diocese to exercise more than a sort of general supervision over the East end clergy. From Shoreditch to the banks of the Thames, there could not be less than half a million of souls, and nothing was more common than to find ten thousand of them intrusted to the care of a single incumbent, assisted perhaps by a curate provided by that or a kindred Society. But there could be no efficient Church work until there was a resident Bishop at the East end, to whom churchmen might look to impart something like spirit and cohesion to their labors; and it was thought there was no doubt that if a severance took place, there would be little difficulty in raising the £100,000 necessary to endow a Bishopric. The general expression decidedly favored the principle that the present is not an age when we can afford to lower the standard of the ministry; but it must not be forgotten that it cannot be kept up without larger means.

TO CORRESPONDENTS.—Several communications are unavoidably crowded out this week. They will appear in our next issue.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

OUR MISSIONARY DIOCESE.—The Rev. Mr. Wilson's visit to New Brunswick, was necessarily brief, but will certainly serve to deepen the lively interest already felt by us in his admirable work

for the Indians of Ontario. On the 15th instant he arrived in St. John, and gave an address the same evening in St. George's, Carleton. On Saturday afternoon he met the Sunday-schools of St. John at Trinity Church. During Sunday he preached in three of the city churches, Trinity, St. Paul's, and St. John's. At each service the offertory was devoted to the "Wawanosh Home;" and with this addition the total amount of our contributions to Algoma during the last twelve months will not fall far short of \$1,000. After a visit to Rothesay, on Monday, Mr. Wilson reached Fredericton at noon on Tuesday. Here we held two successful meetings, one in the afternoon for the children, and one in the evening. His Lordship the Bishop of the diocese presided at both. While in Fredericton, Mr. Wilson was the guest of His Honor the Lieutenant Governor; and immediately after the afternoon meeting Mrs. Tilley's class of girls, whose labors resulted in the recent sale for the "Wawanosh Home" for Indian girls, met at Government House, and presented to him the proceeds, which amounted to \$300 exclusive of all donations.

FAIRVILLE.—This large and enterprising village has sprung up close by Carleton within a very few years, and is due chiefly to the European and North American Railway. During the last four years, through the instrumentality of the Rev. T. E. Dowling, Rector of St. George's, Carleton, it has been the scene of a very interesting and successful church work. A Sunday-school was begun in December, 1873. By the following Easter a mission house was erected and a congregation formed. Now a church is urgently needed; and the rector and people have sufficient faith to begin its erection. When completed it will accommodate about three hundred adults. The seats will all be free and unappropriated. The nave only will be built at present, and the work was actually begun on the 14th instant by the laying of the cornerstone by Mrs. Tilley. The people of Fairville may be congratulated on the auspicious beginning of their work. A goodly number was present. Mrs. Tilley did her part admirably, and His Honor Lieutenant Governor Tilley struck a hopeful chord in the hearts of Churchmen in the contrast he drew in his speech, after the laying of the stone—between the condition of the Church in this Province now and her condition here fifty years ago.

MONTREAL.

Meeting of Synod.—The eighteenth session of the Synod of the Diocese of Montreal took place on the 19th inst. Divine service, with celebration of the Holy Communion, was held at 10.30 a.m., in Christ Church Cathedral. Ven. Archdeacon Lonsdell said prayers, assisted by Rev. Canon Evans; Rev. J. B. Davidson preached the sermon, taking for his text, St. John. 18th chap. 38v. "What is truth?"

At two o'clock the Synod was opened with prayer, by the most Rev. the Metropolitan.

Rev. J. Empson was elected Clerical Secretary. Dr. W. Nelson was elected Lay Secretary, C. J. Brydges, treasurer. Messrs Simpson and Sanborn were re-appointed auditors. Then followed the appointment of the several standing committees, and that of Mr. Edward Carter, Q. C., as legal counsel to the Synod.

Address of the Metropolitan.—His Lordship opened his address by alluding to the object of the Synod, which was to meet together as servants of Christ's Church for the furtherance of His Kingdom. He expressed thankfulness at being enabled to meet the brethren in the eighteenth Synod of the Diocese, and rejoiced that the Church's work was making itself felt, not only in Montreal diocese, but throughout the Dominion, and that the mission work was everywhere being carried on with zeal. He announced with regret that there was a deficit of \$1,900, in the mission fund, after paying salaries due July 1st, which was in a measure compensated by the generous bequest of \$2,000 by the late Benaiah Gibb. He advocated an increase of the stipends of the clergy maintaining that "we must no longer content ourselves with saying to them, 'Depart in peace, be ye filled; notwithstanding ye give not those things which are needful for the body.'" His Lordship then went on to say:—