

Mother Church, as well as upon all, in whatever office, who may be called with you to further the advancement of Christ's Kingdom.

To your Lordship, personally, and to Mrs. Hills we tender our sincere and kindest wishes.

CHARLES T. WOODS, Rector of Holy Trinity Church, New Westminster, and Archdeacon of Columbia.
J. B. GOOD, Missionary Priest in charge of the Yale and Lytton Missions.

CHARLES ROBERT BASKETT, Mission Priest Lower Fraser Valley.

GEORGE DITCHAM, Missionary Clergyman of Chilliwack.

REPLY.

To the Venerable the Archdeacon, and the Rev. Clergy of the Diocese of New Westminster:—

DEAR AND REVEREND BRETHREN.—Accept the cordial thanks of Mrs. Hills and myself for your kind words of welcome back to our home, and for your good wishes in respect of the work of the present Diocese.

Knowing well the great difficulties we have had to encounter for a long time past in providing for the spiritual wants of the Province, I do rejoice with you very thankfully in the accomplishment of the subdivision, one immediate result of which is an increase in the number of clergy.

Says the writer of the Antiquities: "In the Primitive Church every Bishop, with the consent of his Metropolitan, or approbation of a Provincial Council, had power to divide his own Diocese, and ordain a Bishop in some convenient part of it, for the good of the Church, whenever he found his Diocese too large, or the places to be at too great a distance, or the multitude of converts to increase, and make the care and incumbrance of his Diocese too great a burden for him."

In accordance with this ancient custom, and with the unanimous consent of the Synod of the Diocese, I laid the subject before His Grace the Archbishop of Canterbury, who gave the proposal his warm approbation.

Through the liberality of the societies and of private members of the Church, a provision for income having been obtained, the Bishoprics were founded; and the Archbishop, assisted by his Suffragans, consecrated and sent forth with the prayers and good wishes of the Mother Church, the two superior and earnest Chief Pastors who are now the Bishops of Caledonia and New Westminster.

Our union with the Church of England being thus strengthened and confirmed, it remains for us, as you intimate, to complete our Diocesan and Synodical organization. This we must hope to do in accordance with the Anglican branch of the Catholic Church throughout the world, being those also of the Primitive Church.

We may, then, with increased efficiency and greater care of men's souls, carry forward the spiritual work of the Gospel of our Lord Jesus Christ.

The prospect of our being still united in mutual consultation and prayer, renders less painful the severance of the Diocese of New Westminster, within which, for above twenty years, I have exercised my office, spent many happy days, and where, however unworthy, I have many kind and respected friends.

I need not say I can never cease to feel the deepest interest in the private welfare and ministerial labors of yourselves and of your excellent Bishop.

Believe me to be,
Dear and reverend brethren,
Ever faithfully and affectionately yours,
G. COLUMBIA.

Bishop's Close, May 13, 1880.

A similar address was also presented on behalf of the Laity of the Diocese.

MEETING OF SYNOD.—The Metropolitan having explained the difficulties in the way of appointing a Coadjutor Bishop, a resolution was unanimously passed, "That this Synod, having from His Lordship the Bishop a statement respecting the steps he had taken towards providing the name of a clergyman to hold the office of Coadjutor, express its entire approval of the same, and desires to leave the matter in His Lordship's hands." To this His Lordship returned thanks.

Thanks were also given to the Metropolitan for his address, with a request that it should be published at the expense of the Synod.

The Metropolitan appointed the following Lay Members of the Board of Discipline—Messrs. G. A. Schofield, G. D. Street, G. S. Grimmer, W. Carman, R. T. Clinch, G. A. Blair, Lt. Col. Maunsell, the Lieutenant Governor, Messrs. W. Wilkinson, J. DeLancy Robinson, T. W. Whitney, W. M. Jarvis.

The following is the Standing Committee—Revs. Canon Brigstocke, G. M. Armstrong, Canon Partridge,

Rev. Canon Medley; Chief-Justice Allen, Messrs. W. M. Jarvis, G. A. Schofield, W. Carman.

A report of the Divinity School was presented and received. Contributions to the Fund have been received to the amount of \$829. A principal has not been appointed. A question was raised as to the financial ability of the Diocese to maintain a Divinity School which would require an endowment of \$50,000. It was decided, however, to nominate a governing body for the School. The following were chosen:—The Lord Bishop, Canon Partridge, Canon DeVeber, Rev. G. C. Roberts, and Sub-Dean Alexander, the Chief-Justice, Messrs. G. R. Parkin, G. E. Fenety and Wm. Carman.

The Report of the Board of Foreign Missions was then submitted. It showed that the sum of \$596.12 has been remitted to the missionary objects named by the donors.

A question arose about continuing the payment of ten dollars each to the twenty-four clerical and lay Delegates to the Provincial Synod.

The next meeting of the Synod was fixed for 1881 at Fredericton.

A report of the Committee on the Marriage Laws was presented.

The Sunday School Committee was appointed as follows: Revs. E. S. Pentreath and H. H. Neales, Canon Brigstocke and Canon DeVeber, Messrs. W. M. Jarvis, T. W. Daniel and G. A. Schofield.

A discussion ensued on a resolution to appoint a committee to consider what steps may be deemed advisable to raise funds for the permanent support of Church work in the Diocese of Algoma. His Lordship appointed the following committee to carry out the purposes of the resolution: Revs. Canon Brigstocke, T. E. Dowling, G. C. Roberts, T. Neales, D. Forsyth, E. S. W. Pentreath, Messrs. W. M. Jarvis, G. S. Grimmer, T. W. Daniel, E. B. Chandler, R. Haddow.

The following representatives were elected for the Provincial Synod:—

Clergy—Rev. Canons Partridge, Brigstocke, DeVeber, Ketchum, Medley, and Revs. G. M. Armstrong, G. C. Roberts, T. E. Dowling, Thos. Neales, E. S. W. Pentreath, H. H. Barber, and F. Forsyth. *Substitutes*—Revs. F. Alexander, R. M. Edwards, R. E. Smith, J. Rushton, J. Roy Campbell, Dr. Jarvis.

Laity—Chief-Justice Allen, E. B. Chandler, G. A. Schofield, G. R. Parkin, R. T. Clinch, G. D. Street, W. M. Jarvis, W. Carman, G. A. Blair, C. H. Fairweather, T. W. Daniel, G. W. Whitney. *Substitutes*—G. S. Grimmer, O. R. Arnold, Hurd Peters, W. Wilkinson, T. B. Robinson, J. DeW. Spurr.

Considerable discussion took place on the formation of a Diocesan Temperance Society, which was ultimately considered inadvisable.

The usual votes of thanks were passed and the Synod terminated.

Correspondence.

All Letters will appear with the names of the writers in full

CENTENNIAL MEMORIAL.

DEAR SIR,—I dare say the idea of a Canadian memorial of the establishment of English Sunday schools occurred to a great many people besides our Quebec brother. It certainly did to me, and after consideration it seemed to be most inadvisable, for the following reasons. In the first place, the fuller light that has been thrown on the claims of Mr. Bailes to be the "founder" of Sunday schools, shows conclusively that these opinions are vanishing into thin air. Other people in England here and there were teachers of the young on Sundays before 1780, and the fact established so far is just this, that in the city of Gloucester was made the first combined effort of Clergy and Laity to impart secular, together with religious instruction. And this was due mainly to the Rev. Thomas Stock, the Rector of St. John's Church, Gloucester. Without Mr. Stock's sanction and co-operation the proposal could not have been carried out. Really, if a memorial be deserved by any person connected with the movement, it is Mr. Stock. And the marble "litera scripta" still to be seen in Gloucester, testifies to Mr. Stock's having been the "Founder of Sunday Schools." It is incredible that such a tablet could have been put up on the death of Mr. Stock, and "in the very place where all the facts were perfectly well known, had the statement been untrue. Therefore it seems preposterous to go on commemorating the wrong man.

In the next place, the people of England are quite well enough able to erect monuments, or build institutes, without the money—the very little money—we in Canada have to expend on things of that kind. While we are (especially such a poor Diocese as Quebec) forced to beg and gratefully accept the alms of

English Churchmen to support the clergy, and maintain the very essentials of religion among our people, it must seem to be ridiculous to be collecting money for a questionable sentiment on the other side of the Atlantic. While our Church is starving here, and we are grieved and pained at knowing that, in such a Diocese as Montreal, mission after mission is being closed for lack of funds, and while urgent appeals are coming to us from Algoma and Prince Rupert's Land, what business have we to talk about putting our few coppers into the purses plethoric of gold in England? The idea is somewhat ridiculous.

And yet we may have "A Centennial Memorial," one that may be of much lasting benefit to our Sunday schools all over the Dominion, or at least in our own ecclesiastical Province. And to this it would be quite fair and reasonable to ask our Sunday school children and teachers to contribute. There are few things we need more in Canada than a good large well-supplied Book Depository—a big BRANCH OF THE S. P. C. K. A large sum of money is now lost year by year in the importation of S. P. C. K. Bibles and Prayer Books, and Sunday school literature, by the various Sunday schools, each one ordering for itself, and putting the Society to the needless expense of separate freight, &c. Why should we not have one grand Depository for Canada, say in Montreal, and unite in supporting it as our Church of England "Bible and Prayer Book Society?"

To start this we need only the subscribing of a certain amount of capital, say \$2,000, to invest in saleable stock. I have no doubt the generous Society itself would make a very liberal grant for the enterprise. Once set going I am satisfied this Canadian S. P. C. K. Branch would be henceforth fully self-sustaining, and how useful, how beneficial to us all, especially our poorer missions and parishes, scarcely needs to be stated. On all sides we hear at present the lamentations about the difficulty of furnishing our Sunday schools with Church books, the expense of sending orders through booksellers, and the necessarily higher prices of small Depositories. We often, too, are challenged about our supposed indifference to the circulation of our own English Church Bibles, and our reluctance to join with Dissenters, who in this country have made, and still make, the "Bible Society" a lever for the dissemination of "false doctrine, heresy, and schism." Had we amongst us at work a good auxiliary of the noble and venerable S. P. C. K., our clergy and laity could readily accept the challenge, and refute the calumny, while at the same time we would have at our doors an emporium for the circulation of the very best general, as well as religious, literature; the best Bibles and Prayer Books, at the lowest prices, to say nothing of the excellent Tracts, on all subjects, and hymn books and chant books, printed and sold at rates with which it is utterly vain to hope we can compete for many a day, if ever.

Here is an enterprise that I am sure all our Bishops without exception would most cheerfully and warmly patronize, and which, I venture to believe, would commend itself to our laymen and clergymen everywhere. An enterprise in the very best interests of not only the Church of England in Canada, but more particularly of our Sunday schools which would be mainly benefitted by the establishment of such a Depository, and finally a trustworthy memorial in honor of the founders of Sunday schools, whoever they may have been. Opportunely the Provincial Synod meets this year, and then the sanction of the Church may be obtained, and a committee formed to carry out the project. Meantime it may be ventilated in your columns, and the details considered by your practical and thoughtful readers. For the present enough has been said to draw attention to a want felt by most clergymen, and to be supplied by the co-operation of all willing to aid in such a Canadian Sunday school Centennial Memorial.

Yours truly,
T. BEDFORD-JONES.

Ottawa, July 5, 1880.

EPISCOPAL ADDRESSES.

DEAR SIR,—Pardon me if I take the liberty of asking the question whether it is a fact that the Archbishop of Canterbury has offered a premium or a gold medal or something of the kind for the longest Episcopal address inflicted on a Canadian Diocesan Synod. I cannot help thinking there must have been some inducement of the kind held out; for this year, with one or two honorable exceptions, there is an apparent rivalry as to which Bishop shall deliver the longest charge. As some parts of these are doctrinal—which our clergy can teach us—and other parts are merely conversational remarks of a local character, surely the DOMINION CHURCHMAN need not be so very anxious to give them in extenso. The same quantity of family reading would, I am certain, be far more generally appreciated.

I am, yours truly,
WILLIAM JONES.