

Doctrine? It is a gratuitous impertinence in them to interfere with us, in any way whatever, and we need not trouble ourselves with them.

Before our English Cathedral was opened for Divine Service in 1861, there was a great deal of foolish gossip all over the town (you know what Montreal is) about innovations, &c.—of which the opening was to be the signal. I was curate of the Cathedral then, and I well remember all that happened. The opening day came: Bishop Fulford was the Preacher. The Bishop, had a happy knack of saying homely things in a telling way. It so happened that a minister of one of the non-conforming churches, had time to get to the Cathedral before the sermon was over. He said to a friend afterwards—"I had no sooner got a seat, than I heard these extraordinary words, '*as for those who come here to spy out our Christian liberty, all I have to say is, that they had better stay at home, and mind their own business.*' "I thought," said the good minister, "they might be meant for me, so I went." Well! but that is not all, he took the Bishop's advice in another sense, and minded his "own business" to such good purpose, that he is now a highly respected clergyman in English orders, and is, what is called, a "good churchman," besides.

Persecution and rudeness, and insult, in the Synod have never done us any harm; on the contrary, they have advanced our cause, and our principles (yes) and our temporal prosperity. At the Synod before last, I was attacked, most shamelessly, for belonging to a society to which I did not belong (s.s. c.) for signing a petition (that of the 483) which I did not sign. I am none the worse to-day. Rather the better. One of those who attacked me apologised handsomely, and is now friendly towards me.

On a previous occasion (which you remember) the only result was a temporary cloud over one of our staff, and the