

How a Church was Restored.—An interesting illustration of the work which is accomplished by the families of the English clergy in the way of church restoration has been furnished at Jacobstowe, Cornwall, where the Bishop of Truro has just reopened the ancient edifice dedicated to St. James. When the rector, Mr. Batchelor, and his family came to Jacobstowe, in 1865, they were much struck with the ugliness of the church and its general condition. Mrs. Batchelor, her son (then only nine years of age), and Mrs. Parkyn, cleaned the porch, which was nearly three quarters of an inch thick in whitewash, so that the carving could not be seen. Mr. Batchelor and his sons themselves took down the black-painted gallery (which, in addition to its ugliness, was in a dangerous state), opened out the tower, and brought the west window into view. Finally, Mrs. Batchelor sent 17,000 letters and appeals far and wide, and the result is that the church is now re-seated and restored, and rendered fit for the worship of God.

MINISTERS' SONS.—We take the following from an American paper:—

Ministers' sons find a defender in De Candolle, the French scientist and sceptic, who shows that science owes great researches to the sons of the clergy on this ground, and says:— "In clerical families, their manner of life, their quiet regularity, their residence, largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father and his domestic example of study, surpassing the faculties appropriate to the cultivation of the science." The learned author gives lists of distinguished and eminent scientists and scholars who were the sons of pastors—Agassiz, Berzelius, Boerhaave, Encke, Euler, Linnæus, Olbers and a host of others. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi, and others. A glance through any biographical dictionary reveals scores, if not hundreds, of children and grand-children of clerics in every range of literature, science and philosophy. The dispositions of sons to follow the callings of their fathers makes divinity conspicuously hereditary in such world wide known theological luminaries and pulpiters as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lówh, Stillingfleet, the Beechers and Spurgeons—a list that might be multiplied indefinitely, to which every reader will add from personal knowledge. How many poets have been the fruit of clerical matrimony?—Young, Cowper, Thompson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note. Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stuart, Cudworth, Reid, Brown, Boyle, Abercrombie, and Bentham. Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Stowe, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, Matthew Arnold and a hundred others. To architecture this class contributed Sir Christopher Wren; to art, Sir Joshua Reynolds; to heroism, Lord Nelson. The daughters of the clergy may not be overlooked—Madame Trollope, Mrs. Barbara, Jane Taylor, Elizabeth Carter, the Brontës, and Mrs. Stowe. How many sons of ministers have been eminent in civil life?—Henry Clay, Burr, the Everetts, down to our last Presidents, Arthur and Cleveland. We are prepared for Monsieur De Candolle's figures, and for his assertion that "the sons of clerical families have actually surpassed during two hundred years, in their contributions to the roll of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons and chemists."

PROVINCIAL SYNOD MEETING.

A CORRECTION.—The order of the procession, as arranged by the Metropolitan; at the Opening Service of the Provincial Synod, in Christ Church Cathedral, was not correctly given in our last issue. The order was as follows:—

- Lay Delegates.
- Clergymen in black gowns.
- Cathedral Rector's Verger.
- Clergymen in surplices as follows—
- Deacons.
- Priests.
- Rural Deans.
- Honorary Canons of Cathedrals.
- Rectors of Cathedrals.
- Archdeacons.
- Deans.
- Bishop's Verger.
- Canadian Bishops with their Chaplains.
- The Bishop of Michigan (representative Bishop from the American Church).
- The Metropolitan, with Chaplains carrying Crozier.

There was also an omission to state that after the sermon the Holy Communion was administered, the Metropolitan being celebrant. A large number of Clerical and Lay Delegates remained and partook of the same with the Bishop.

SECOND DAY.—AFTERNOON (Continued).

After the reception of the fraternal greetings of the Methodist body, the amendments to the first article of the Constitution adopted at the last session in 1883 were confirmed. These are (1) the changing of the old title, "United Church of England and Ireland," in the first article, to "The Church of England in Canada," and the specification of the civil provinces presently included in the Ecclesiastical Province; and (2) changing the words "Senior Bishop of the Church in Canada" to "Senior Bishop of the Ecclesiastical Province of Canada."

The proposal to change the title so confirmed to that of "The Church in Canada," referred to in these columns some weeks ago, was not proposed or discussed.

The confirmation of the amendments to the 8th Canon, on "Episcopal Resignations," were also confirmed. The Canon as amended provides that no resignation shall take place (1) except with the consent of two-thirds of the House of Bishops, in session assembled, provided that not less than a majority of the whole number of Bishops of the Province and voting. (2.) Such session of the House shall be held within three months of date of the receipt of the resignation of the Metropolitan. (3.) That acceptance of any such resignation shall be signified in writing by the Metropolitan to the Bishop desiring to resign his see, and to the Secretaries of his Diocesan Synod, such notification to specify the date at which the resignation shall take effect, which shall not be later than three months from the date of the acceptance of such resignation.

Mr. Hutton, Treasurer of the Synod, reported that the receipts were \$532, and expenditure \$757.96, leaving a deficit of \$224.04. The assessment was fixed at \$125 for each diocese.

Notices of motion having been handed in by several members, the Report of the Committee as to a Form of Prayer for Seamen was submitted and adopted and sent to the Upper House for its concurrence.

The following resolution of the Rev. O. P. Ford, of Woodbridge, Ont., was then taken up: "That this House would welcome legislation securing to the members of the Church of England throughout the Dominion the privilege of having their own school on the principle of 'local option,' supported by their own school rates, and receiving due assistance from

public funds when other schools are so assisted, under regulations that would secure a degree of efficiency in secular subjects at least equal to that of the other public schools;

That the House of Bishops be requested to concur in this resolution, and that the Most Rev. the President and the Rev. the Prolocutor of the House be requested to appoint a Committee to ascertain the feeling of the Governments of the different Provinces, obtain other information on the subject, suggest a scheme or course of action, and report at the next regular meeting of the Synod;

"That copies of this resolution be sent to the Secretaries of the different Provinces to whose department the subject of education belongs."

Mr. Ford, in the course of an able, interesting and often humorous speech, complained of the present system of religious education in primary schools, as existing specially in the Province of Ontario. He said it was a shame that in the Dominion of Canada no religious body—Roman Catholics excepted—could teach religion to its own children in its own schools. In the village in which he lived there were various Protestant denominations, which was perhaps his fault, but there was not a single Roman Catholic, which might be his fault too. (Laughter.) Yet it was an extraordinary circumstance that the people who paid the school taxes were not allowed to have the religion they professed taught to their children. Recently it was allowed to read the Bible, but this had to be done without comment, and anyone who knew anything about schoolboys could imagine that this was not calculated to impress their minds with reverence for the Scriptures. He could not regard the permission to merely read the Bible in a Christian country as a great privilege, although it might be in a heathen one. Nor could he assent to the objection made in some quarters to this motion that the course advocated would place the Church of England in antagonism with other religious bodies. All they wanted was to get permission to teach religion to their own children; and he failed to see that any objection could be urged to that. He concluded an able address by urging the members present to support some action in the direction proposed in justice to their Church, and in the interests of true religious education.

A number of delegates strongly supported Mr. Ford's resolution. Amongst others Mr. Frith, a leading layman from the Diocese of Fredericton, ably advocated some action on the part of the Synod, and stated that for the most part the religious training Protestant children received in St. John, N.B., was the hour or half-hour each day at school, and many children did not go to Sunday-schools at all. He admired the spirit of the Roman Catholics of that province, who paid the school tax, but supported their own separate schools, where religion was taught, and he regretted that Protestants did not do likewise.

Rural Dean Allen and Hon. G. W. Allen, of the Diocese of Toronto, opposed the motion strongly, as tending to divide the different Protestant bodies on this important question, and weaken their influence in securing a higher standard of religious education. It had divided the Synod in Toronto, and he trusted it would not be pressed here. If the Protestant bodies waited until they were united with each other, they would get a settlement consistent with the ideas of all. They did not agree with Mr. Ford that the mere reading of the Bible in schools was of no use.

Mr. Heneker (of the Diocese of Quebec) thought that in the Province of Quebec the Protestants were fairly treated in respect to educational matters by their brethren of the Roman faith. There were two separate Boards of Education, and the one did not interfere with the other. He thought the main difference here arose from the divisions existing amongst Protestant themselves; and if they would act heartily together the question of re-