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In Favor of Prison Reform.—Rev. E. P. Crawford moved, seconded by Dean Geddes, "That this synod desires to express its great interest in the question of prison reform and its approbation of the recommendations made by the commission which was appointed to make inquiry into that subject by the provincial government, and its hope that such recommendations will be put into practical operation as soon as possible, and that a copy of this resolution be sent to the provincial secretary."

The resolution was adopted.

The Bishop's Address.—Rev. E. P. Crawford, chairman of the committee on the bishop's address, introduced a report. It recommended the formation of associations in rural deaneries and principal centres of population for the holding of Sunday school conferences; and that the offerings at annual missionary meetings be made optional either in behalf of foreign, domestic or home missions. The report continues: "Whilst your committee are glad to know that the episcopal endowment fund has slightly increased, they regret that the diocese of Toronto has not yet paid the obligation of \$5,000 as acknowledged to be due by that synod to this diocese. The scheme for the consolidation of the Church of England in Canada is too large a subject for this committee to discuss and report upon at the same time. The formation of societies of both men and women in parishes for enlisting their interest in church work is heartily recommended. As there is a special committee on prison reform, that subject was not touched upon."

The report was adopted.

Church Consolidation.—Moved by Canon Belt, seconded by Rev. W. J. Armitage: "That the clerical and lay delegates to the provincial synod be appointed a committee to consider the report of the conference on the consolidation of the Church of England in Canada, to report to the next session of this synod."

The resolution was adopted. Canon Belt was appointed convener.

Auditors' Report.—The auditors, R. L. Gunn and C. S. Scott, reported that the accounts of the diocese were in good shape. Securities are held for \$322,509.18 composed by the various funds.

The report was adopted.

Resolutions.—On motion of Rural Dean Forneret, seconded by Rev. Jas. Ardill, the following words were struck out of the canon on selling or mortgaging church property:

"In no case shall the parsonage be mortgaged save for repairs and improvements, and no such parsonage property shall be incumbered to a greater amount than one-fifth of the value of the property, to be ascertained by competent valuation." Carried.

As there was not a sufficient number of members present to carry on the business, the synod, at six o'clock, finally adjourned, after passing the usual resolutions of thanks to the ladies, organist, choir, press and so forth.

HURON.

LAMBTON.—The semi-annual meeting of the rural-decanal chapter of the county of Lambton was held in Oil Springs, on Thursday, 28th ult. The proceedings commenced by divine service in the church, which was conducted by the incumbent, the Rev. M. M. Goldberg; A. Fisher, of Alvinston; T. R. Davis, M.A., of Sarnia; and Dr. Armstrong, of Moore, rural Dean.

The business meeting was held at two o'clock, the Rural Dean presiding. The Rev. T. R. Davis, M.A., secretary, read apologies from several of the clergy who were unable to attend. A communication was read from the rural-decanal chapter of the county of Oxford re the archdeaconry of Brant, which on motion was tabled, as the chapter did not consider it within the province of outside deaneries to deal with. It was resolved to suggest that the missions of Brigden and Sombra be united, Brigden to be the centre, and that in the Sombra part of the new mission a station to be opened on the townline between Sombra and Moore. It was resolved to hold a Sunday-school and Church Worker's convention in Sarnia during the month of September, and a committee was appointed to make the necessary arrangements, consisting of the Rural Dean, the Revs. T. R. Davis, M.A., of Sarnia; and W. Johnston, of Forest, and Messrs. H. Pousette, of Sarnia; D. Noble, of Petrolea, and Dr. Bray, of Mooretown; Rev. Mr. Davis to be convener.

The next meeting of the chapter is to be held in Watford. The chapter by resolution expressed its pleasure at the signs of Church progress so plainly visible in the whole of the missions of Oil Springs, Oil City and Inwood. The business meeting lasted all the afternoon.

In the evening a public meeting was held in the church and was largely attended. After a short service the meeting was addressed by the Revs. M. M. Goldberg, T. R. Davis, M.A., and the Rural Dean. The choir, as present both morning and evening,

would do credit to any church in the province: The Rural Dean dismissed the meeting by pronouncing the benediction.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

The Catacombs.

SIR,—In your issue of June 4th (just received in this Pacific coast parish) there is a letter on the Catacombs, closing with the following paragraph:—

"An immense amount of writing has been devoted to the Catacombs, but it is in a very expensive form. A very interesting account of these excavations, with illustrative engravings, can be cheaply procured in a romance by Cardinal Wiseman, entitled, 'Fabiola, or the Church of the Catacombs,' published by D. & J. Sadlier & Co., of New York."

There are two sentences in this paragraph—let me say something in regard to each proposition.

1. I would refer your readers to a volume entitled "The Catacombs of Rome as illustrating the Church of the first three centuries." The author is the learned bishop who since 1853 has presided over the diocese of California, the Right Rev. Wm. Ingraham Kip. His book, which is part of the fruit of many months spent in Rome, is published in an inexpensive form, as it costs not more than a dollar and a half. It contains many "illustrative engravings" of monuments and inscriptions in the Catacombs, and that it has been stamped with approval is shown by the fact that it has gone through at least eight editions, a copy which the distinguished author presented to me in 1879, having been so marked by him.

2. I readily admit the interesting qualities of Cardinal Wiseman's "romance," but I ask leave to point out what your correspondent must surely have forgotten. I refer to its untrustworthy character as a historical witness in regard to many of those points of doctrine which are in debate between the Anglican and Roman branches of the Church. The scene is laid about 300 A.D. The motive of the book is to create the belief that the present teaching of the Church of Rome is identical with that of the Church of the Catacombs. For this purpose the writer commits himself to an audacious but very convenient theological anachronism. He takes up the beliefs and practices of a later and corrupter date, and transfers them boldly to the times of which he writes.

The refutation of such attempts to pervert history will be found in Bishop Kip's book. He traces the testimony to the faith of the early Church as recorded in the inscriptions found in these secret chambers, and he proves that the "faith now taught in modern Rome differs widely from that which the early disciples learned amid the recesses of the Catacombs." It is useful, inexpensive and deeply interesting. The book may be got through Messrs. E. & J. B. Young & Co., Cooper Union, New York. San Gabriel, California. A. G. L. TREW.

Mission Priest.

SIR,—Only two applications have been made for information about the mission of Clarendon, which the Bishop of Ontario desires to promote as a kind of associate mission, after the pattern of the successful Upper Ottawa mission. Is the Canadian Church losing or has she lost the missionary spirit? It may be the title was not sufficiently definite. I take the liberty of your pages to describe the work, hoping it will meet the eye of some priest who has ambition to take up God's work in a place where it is sorely needed, and where, after all, the hardships are not such as to scare a man of good health. The mission is part of an old one, which like too many missions, has been allowed to fall to pieces, part of which is lost and gained by Presbyterians, so that the Church has not a soul left in it, and now provides for Presbyterian work \$1,200 a year. I mention this to show what has been lost. There is a portion yet remaining with 25 families more or less Church people, one or two of whom only await symptoms of life and interest to renew their active zeal. To this is added a part of Addington, with perhaps about the same number of Church families. The whole stretches from Lavant, K. and P. dividing, to Denbigh, a distance of say 50 miles, and Cloynce to Ompah, say 30 miles; most of the people are very poor, and the bulk of those who had any spiritual desires have become

dissenters. There are six stations at present, three of which have churches; there are plenty of people who have no particular religion as well, and beyond those, say 50 families, there is a field in which a missionary can distinguish himself for God and the Church. There is an old house situated very inconveniently, which had better be abandoned and a new one bought; a trifling local exertion will raise the sum to do this, as there is in the bank for that purpose some \$230. There is money collected and promised for another church, which could be proceeded with at once. The house has much rough furniture, bedsteads, stoves and crockery in it. Horse, buggy, cutter, &c., are also provided. The means are as follows and may be regarded punctual and sure:

Mission Board grant.....	\$600
Present Mission offertory.....	250
New work, say at first.....	150

Total.....\$1,000

Hay, wood, &c., ought to be got by bee, and I am certain a number of subscribers yearly might be found to form a general fund for church building and help the salaries.

The bishop requires a priest who has had some experience and who can employ lay readers successfully. Two such lay readers have offered and the incoming priest would decide if he could take them. Two such are necessary, and I think one more horse would suffice. I do not think the bishop has any particular choice whether the priest be married or not. My own opinion—knowing the country—is a married man and not too many children would be best. Country people are sure to make a scandal if a housekeeper is employed. If a priest has the knack of managing lay readers, it will be anything but an unpleasant field to work, and the society when they are together will take off the sense of isolation. There are a few families in the mission and one especially where many happy reunions can occur.

W. Y. DAYKIN.

113 York st., Kingston, Ont.

Weighty Words by a Bishop of the Church.

SIR,—Your Toronto readers are more or less interested in mission work in Japan, and I think Bishop Bickersteth has a large hold on the affections of some of your good people. I see by my last copy of the (English) *Guardian* that he has been making a very important charge to the General Synod of the Japan Church. With your permission I should like to extract the following from page 822 of the paper referred to. Bishop Bickersteth says: "Our action should be controlled by a frank recognition that the Church must allow large differences of opinion within her pale on minor points. Every great Church, as distinguished from the sects, develops within itself the individual schools of thought. A sect is a body of men which breaks off from the historic society which Christ founded, with the view of emphasizing some particular opinions, always more or less true, on which its members have come to lay special, if not exclusive store. Owing to the presence of the truth in what it holds, the sect has a certain temporary vitality, until it be again absorbed into the Catholic body. Now the emphasizing of particular views by different sections of believers is inevitable. It is due, on the one hand, to the infinity of truth, and on the other to the narrow limitation of human faculties. Like other necessary phenomena, it must then be allowed for as well as controlled in the Church. Its true exhibition is in the formation of schools of thought, which, while all confessing the same facts of the historic creed, contribute each their own quota towards its elucidation. Such schools are not antagonistic, but complimentary, not mutually destructive, but ancillary the one to the other. Jew and Gentile in the first century, the mystical school of Alexandria and the literal interpreters of Antioch in the third and fourth, the Scottish and Dominican schoolmen in the thirteenth—to avoid instances in our own day—each in their turn contributed something to the fuller apprehension of the faith. For the moment they may have counted one another as foes. They were really fellow labourers in the cause of Christ."

Now it must be evident to you that schools of thought are being formed, too, among ourselves. It is natural that it should be so for the reasons which I have assigned; doubly natural because of the character of the communion to which we owe our Christianity. It is our business to see that no attempt at extreme or selfish legislation drives into extreme courses developments which are not in themselves unhealthy. Schools may be vehicles both of the divine grace and truth. Schisms and partisanship are sin, and too easily forfeit the one and obscure the other. Let there be among us, then, liberty for such varieties of teaching as are not inconsistent with a common faith, and for such developments of ritual as do not conflict with a common order. Here, if anywhere, the lessons of the past