

All through life he was governed by the highest principles of honor and integrity, and few men have gone to their rest better entitled to be held in esteem for an unblemished reputation, which has been unvaryingly maintained for more than half a century. As a counsellor and friend he could always relied on; and his breadth of judgment made him invaluable in these respects.

Mrs. Hooker, *nee* Warner, of Geneva, N. Y., and two daughters, one married to the Hon. James Paton, of Toronto, and the other to Edward C. Brodhead, of New York, survive the deceased, and were present at his departure.

QUESTIONS ANSWERED.

SIR.—I have planted a fruit tree in my yard; in process of time the branches extend over my neighbor's yard. Legally, my neighbor is entitled to all the fruit that grows over his property. But do the branches and the fruit belong to him morally, provided that they do not interfere with him in any way whatever?

JAMES LUCAN.

If you love your neighbor as yourself, you will not wish to allow your tree to encroach on his premises, and will certainly not want to claim what is really his property. And, moreover, if you behave with a little generosity in the matter, the probability is that your neighbor will come to the conclusion that he also has a moral duty in the matter, and will most likely be very glad to share the fruit with you.

SIR.—Why does every sect which springs up, if it be but a week old, call itself a Church?

R. LOUCKS.

Perhaps the simplest answer to this question is because, in the present day, men are presumptuous enough for anything; and because, as St. Jude says, "The Apostles of our Lord Jesus Christ.....told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." The fact, however, that the sects referred to always take some distinctive epithet—often a personal one—is a tacit admission that they have no real claim to belong to the Church of Christ, whatever they may profess.

SIR.—To what body does George Cochran refer in a sermon preached by him in the Queen Street Meeting House, Toronto, May 9, 1880, when he said, "God has committed His word to the Church in order to preserve its uncorrupted tradition, and its world-wide circulation amongst mankind?" I have been under the impression that pure Protestants regard tradition as being distinctively Romanistic.

R. LOUCKS.

The words are certainly very remarkable, coming from such a source, and shows that, however much men's intellect may be perverted by fanciful theories and self-willed conceits, gleams of truth will sometimes break through the general darkness. What particular organization the above-named gentleman had in view when he uttered the forementioned words, we cannot pretend to determine. He could not logically allude to any of the newly-fledged sects referred to in the previous question.

Diocesan Intelligence.

MONTREAL.

[FROM OUR OWN CORRESPONDENT].

BEDFORD.—The Harvest Home Festival of this parish was observed on Thursday last, Sept. 2nd. Everything connected with it passed off agreeably and satisfactorily. A good congregation, a hearty service, with a tastefully decorated church, and all this followed by a bountiful feast, left little, if anything, to be desired. The service in the church was the Thanksgiving Service compiled by Bishop Oxenden. The decorations were very good indeed. The altar, with its silver candlesticks and gilt vases of

exquisite flowers, was, of course, the chief feature. Large garden vases filled with growing plants and creeping vines, flanked the chancel arch. The reading desk and pulpit were fringed with a fringe of wheat heads, a piece of work that, while easy of execution, presented a good and tasteful addition. The clergy assisting the Rector (Rev. W. H. Nye, M.A.) were the Rev'ds I. Constantine, M.A., of Stanbridge; W. R. Brown, of Iron Hill; G. Forneret, M.A., Rector of Durham, and J. A. Newnham, B.A. The sermon was preached by the Rector of Durham.

After dinner, at tables spread in the rectory grounds, addresses were made by the clergy present. Throughout the afternoon the new brass band of the little town discoursed some good music.

LACOLLE.—Harvest Home was celebrated here also. His lordship the Bishop was to grace the occasion with his presence.

GRANBY.—This important place is yet unfilled. The Bishop, we believe, has nominated the Rev. W. B. Longhurst to it, but the nominated gentleman has not, we understand, fully accepted it, as the Granby congregation are more disposed that he should come first and "preach on trial." If this is really so, it is to be hoped they will be disappointed. The Granby people require to be taught a lesson, and that one of the first lessons that Episcopalians are supposed everywhere to learn, namely, that their ministers are sent to them and not chosen by them. The Bishop sends, the people receive. True, according to the corrupt system that Mammon, Pride, and Private Judgment has introduced, unfortunately, in our branch of the Apostolic Church, they are allowed to do what Christians in Apostolic times did not dare, nay, did not think of doing, that is, to virtually choose who shall "be over them in the Lord." To "obey them that are over us in the Lord," according to the inspired Apostolical injunction, most certainly calls us to exercise, again and again, the practice of the Christian virtues of patience, humility, and obedience. But, if we are virtually the choosers of our pastors and teachers, where is the field for this exercise? It is easy to obey, when those whom we profess to obey know full well that if they call upon their hearers to obey in anything that is disagreeable, they will likely find their own position disagreeable and insecure for so doing.

CHAMBLY.—This parish is now awaiting another rector, the Rev. Mr. Richardson having resigned.

We read that the choirs of St. Luke's, Trinity and St. George's are practising for their united rendering of the choral service at the opening of the Provincial Synod.

We cannot but ask, why have these choirs been chosen, and the surpliced choirs of St. James the Apostle and St. John the Evangelist left out? Here are choirs whose very work is to render the service chorally in the most appropriate, impressive and correct manner, and yet they are left out, while a number of men and women, who may be good musicians, but who are by no means exemplars as to the proper devotional postures to be observed by those who lead the people, are chosen. What is the object in view by these three united choirs? Doubtlessly, to render a perfect musical service; a service considered, so far as they are concerned, from a musical stand-point only. All thought is absent of making it such a service as the large body of the clergy can take part in, that will be there present. All thoughts of making the choir function an imposing one is necessarily out of the question, considering its mixed character. Why not have, for such occasions as this, the surpliced choirs of the city? Why not give a proper cathedral service, instead of putting before the people a mere something that will make a choral service anything but desirable elsewhere? Is every city where Provincial Synods, or general conventions, meet, to have choral service, surpliced choirs and properly vested ministrants, except Montreal? It would seem so. Nevertheless, and notwithstanding, this matter of a good and true choral service and a surpliced choir, there will be a great improvement, in many ways, in the opening services of the Provincial Synod this time. By degrees we may reach what is desirable and dignified on such occasions.

PROVINCIAL SYNOD.

(From our Special Correspondent.)

Wednesday, Sept. 8, 1880.—The Bishops and clerical and lay delegates of the ecclesiastical Province of Canada, assembled to day at 10.30 a.m., at the Synod Hall, Montreal, for the purpose of inaugurating the 10th triennial session of the Provincial Synod.

The Bishops having vested, the Synod proceeded to Christ Church Cathedral, in the following order:—The lay delegates, the clerical delegates in cassocks,

gowns, hoods, and caps; the Bishops of Nova Scotia, Quebec, Toronto, Montreal, Huron, Ontario and Algoma, also the Bishop of New Hampshire, U.S., accompanied by three chaplains bearing their staffs. The Metropolitan, the Most Reverend Bishop of Fredericton.

The procession lined the main aisle of the church, whilst bishops, clergy and laymen advanced in reversed order, and the Old Hundredth was sung as a processional.

The Lord Bishop of Toronto read the Litany from the pulpit. The effect of the large volume of male voices in the responses was very fine. It was a sad mistake that the organ played an accompaniment for the Amen, responses to the Commandments in the Holy Communion service; also an accompaniment was given for saying the Confession, the *Ter Sanctus* and *Gloria in Excelsis* in monotonous. The accompaniment was loud—there was, apparently, no choir—and the congregation was quite unable to mark the divisions in either of the latter.

There seemed to be a very lamentable want of management in the service. However, the large attendance of the delegates at the Holy Communion, overcame the depression of spirit attendant upon the want of musical arrangements.

At the celebration of the Holy Communion, the Bishop of Quebec read the Epistle, while the Bishop of Ontario was Gospeller. The sermon was preached by the Right Reverend Bishop of Nova Scotia. The Metropolitan, who wore a white stole, celebrated with the eastward position. There was a large number of communicants—clerical and lay. The offertory was for the Diocese of Algoma Mission Work.

The Synod met for business at 2.30, in St. George's Church School House. At that hour the Metropolitan, accompanied by the Bishops of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario and Algoma, the Most Reverend the Bishop of Fredericton delivered his address as follows:—

ADDRESS.

RIGHT REVEREND AND REVEREND BRETHREN, AND BRETHREN OF THE LAITY.—Having been elected by the Bishops of the Diocese in the Ecclesiastical Province of Canada, duly assembled, agreeably to the provisions of the first of our Provincial Canons, to be your Metropolitan, I ask your indulgence whilst I offer a few remarks on the present conjuncture of ecclesiastical affairs in our Canadian Church. By the course of events in England we have now been set free from the ties which were long supposed to connect us with the State in that country, and our present condition is that of an independent Church, in full communion with our venerable Mother, earnestly resolved on maintaining the same true Canon of Holy Scripture, the same Book of Common Prayer, the same form of Church government, whilst, as citizens and subjects of the Queen's dominions, we continue to bear true, faithful allegiance to Her Majesty's rightful authority. This is a position, be it remembered, not asked or sought for by us, but acquiesced in and submitted to by us as inevitable, inasmuch as it has been declared to be our true position by the law officers of the Crown. In this respect we find ourselves in no better and in no worse condition than most of the other colonies of Great Britain, the advantages and disadvantages being the same to us all. Placed in it, however, not by our own will, but by the will of others, and looking upon what has been done as fixed and irrevocable, our first duty is to improve the advantages, to discharge the duties, and to endeavour to guard against the dangers of our new position. For freedom has always its unsafe side. It may appear desirable to be unhampered by distant Parliaments, and entangling law courts, and unsympathizing members of a legislature largely composed of hostile sects, and not to have thrust upon us those whom we have never seen and whom we did not choose, but to make our own choice amidst a multitude of counsellors, and to do this in a wise and Christian spirit, without importing the base spirit of the world and the flesh into our assemblies, manifesting the charity for which we have been praying, and eschewing partizan zeal, secret cavils, unseemly violence and unholy strife. This, dear brethren, is no light or easy task; but it is a duty to which both our patriotism and our Christianity call us; it is a duty which our ill-wishers (if we have any) hope that we shall fail to perform; friendly and unfriendly eyes are watching over us as we are bidden to sail out of our ancient port and embark on our uncertain and perhaps stormy voyage. A bold and yet a cautious hand is needed. Timorous, wavering and divided counsels ill become those who steer by the compass of God's truth, who hold in trust the heritage of the Catholic faith, and who believe that their gracious Master is with them to guide their course and control the storm. It seems to me therefore that the Diocese of Montreal has wisely adopted a bold and yet judicious course by not resting on letters patent which affect us no longer, and which, even when in force, provided for the changes which have since been made,