

the river becomes a sea, and independently of aid from England, supplies all our poor missions with the bread of life.

You kindly refer to the building of the Cathedral. It was certainly a work of hard labor on my part. But God gave me many generous helpers and the labor has been well repaid, not only by the increasing number of its services, but by the type it has afforded of a church in which the seats are free and open to all, sustained in great measure by the free-will offerings of those who worship therein. The principle has been recognized and affirmed in more than three-fourths of the churches in the Diocese, and is adopted as a matter of course in every country church. So that the fallacy of the notion that the strength of the church lies in its inclusive lines has been abundantly made manifest. Nor is it less gratifying to find that almost every old church has been either rebuilt or renovated, and that in every instance the alterations have tended to the promotion of greater reverence in the performance of divine service, especially in regard to the sacraments of Holy Baptism and Holy Communion. You mention also the increase in the number of clergy. It is true that the number is much more than doubled. But owing to the wide distances of our scattered population, there are also many missions which ought either to be divided or to be served by a priest and deacon, the latter learning his duty from the experience of an elder brother. Those benefits cannot be obtained without more liberal aid from the wealthier members, and I am grieved to say that those who give the most in proportion to their means are often the poor, not the rich.

I need not detain you with a longer reply to your most kind address except to thank you very warmly for your affectionate reference to the labor of love in which my wife has been for many years, and is still constantly engaged. To join with me in holy work is not only her duty but her constant delight, and it will be as long as God shall give her strength to perform it, her comfort and her joy.

With renewed thanks for this mark of your confidence and genuine affection,

I remain, your loving father in the Lord,

JOHN FREDERICTON.

The health of His Lordship, Mrs. Medley and Mrs. Beer were heartily drank, and a meeting that will not soon be forgotten, dispersed, all wishing God-speed to the venerable gentleman whom they had met to congratulate and honor.

It is understood a more worthy and permanent recognition of His Lordship's long services is contemplated at an early date.

DIOCESE OF QUEBEC.

The clergy of the old Diocese of Quebec are rejoiced at the receipt of a cabinet photograph of the Bishop of Niagara in his Episcopal robes. The received opinion is that he looks every inch a Bishop, and the Canadian Church may well rejoice over the thought of a long continuance in the episcopate of one who has such a promising future. The zeal and eagerness with which he has thrown himself into the work, accumulating for some time in Niagara and needing a Master's hand, is only what might have been expected from his record at St. Matthew's, and throughout the Diocese of Quebec. His old congregation, now under the Rev. Mr. Allnatt, for twenty years Rector of Drummondville, and ably assisted by the Rev. Lennox Williams, son of our beloved Bishop, still keeps among the first in the Diocese in good works and almsdeeds. No doubt they will miss the almost princely works of charity and piety to which they have been accustomed. The works will remain, however, a standing memorial of a worthy steward in the House of God.

FUNERAL SERVICE.—The name Mountain is venerated in so many church families in Canada, an allusion to the service held at St. Michael's Church, Quebec, on the 11th inst., will awaken a sympathetic chord in many minds. It was on com-

mitting the body of the late Rev. A. W. Mountain, who died in January last at Stony Stratford, England, to the grave, beside his grandfather and father, both Bishops of Quebec. Mr. Mountain himself was well known in the Canadian Church up to some twelve years ago, when failing health compelled him to give up duty here and seek less labourious work in England. He acted, however, as commissary for the Bishop of Quebec up to his death and was ever ready to give council on any question, which his extensive knowledge of the wants and workings of the Church in Canada well enabled him to do. His zeal for the work and sympathy for every one engaged in Christ's cause was marked both in England and Canada. Aside from minor works, he compiled a volume of sermons and memoir of his father, the Right Rev. G. J. Mountain, both of which are highly prized by churchmen.

DIOCESE OF MONTREAL.

SYNOD MEETING.

The twenty-sixth annual synod of the Diocese of Montreal was opened on Tuesday morning by service in Christ Church cathedral. His Lordship the Bishop conducted the service, being assisted by the Very Rev. Dean Carmichael, Archdeacons Lindsay and Lonsdell, Archdeacon Evans, the Rev. J. G. Norton, the Rev. John Ker. The Rev. W. B. Longhurst read the prayers and the lesson was read by the Rev. J. Scully. The ante-communion service was taken part in by the Rev. Archdeacons Lindsay and Lonsdell and the Rev. J. Ker. The preacher was the Rev. W. H. Naylor of Clarendon, who preached a forcible sermon from Exodus xiv., 14, 15, "The Lord shall fight for you and ye shall hold your peace. And the Lord said unto Moses wherefore criest thou unto Me? speak unto the children of Israel that they go forward."

The Synod was open for the transaction of business at two o'clock in the afternoon in the Synod hall with prayer by His Lordship the Bishop.

Rev. Canon Empson then called the rolls of clerical and lay delegates, after which it was decided to devote the offertory of the morning service to the mission fund. The Rev. Canon Empson was then re-elected Clerical secretary, and Dr. Alex. Johnson Lay secretary. Mr. James Hutton was re-elected treasurer, and Messrs. G. W. Simpson and S. C. Fatt as auditors. Dr. L. H. Davidson was appointed church advocate.

The secretary read a letter from Sir. Wm. Dawson inviting the members of the Synod to visit the Library and museum of McGill College.

It was moved by Rev. Canon Anderson seconded by Mr. Charles Garth.

That this Synod of the Diocese of Montreal sends its loving greetings to the honored Bishop and Synod of the Diocese of Huron now in session, and may God abundantly bless their deliberations to His own glory and to the extension of the Kingdom of His own Son.

This motion was carried unanimously.

The Rev. Mr. Stone moved, seconded by the Rev. Canon Norman, "That this synod now assembled sends its kindly greetings to the Presbyterian General Assembly now in session in this city, and that it commends their deliberations to the guidance and blessing of Almighty God."

The resolution was carried amid loud applause and the Rev. Mr. Stone, Rev. Canon Norman and Dr. Davidson were appointed a committee to convey the resolution.

His Lordship then delivered his annual charge to the synod, which was as follows:—

Dear Brethren of the Clergy and Laity:

It is with much thankfulness that I meet you in synod once more. The year which has passed away since our last gathering together in this place has been one not lacking in excitement and anxiety both within and without the church. That I meet you in time of peace when so lately the war news was the first question of interest in our daily life, is matter for grateful acknowledgment to Almighty God, who is the only giver of all victory, for national satisfaction and for mutual congratulation. Still our anxieties are too real, as well as too

recent, our foreign policy too uncertain, for unmixed complacency. It becomes us to rejoice with moderation; to cultivate sentiments of mercy and justice; and, above all, to institute inquiry into our own conduct as men and citizens that we may see whether we have done our duty (especially as churchmen) to advance the civilization and promote the growth in mental and spiritual acquirements of our fellow subjects throughout the Dominion. Within our section of the church we have not been without our troubles. The almost universal depression in business has not left us untouched, and our different church funds have suffered in consequence. Just when the circumstances of our people (especially those in the poorer districts of our mission field both at home and abroad) required unusual sympathy and support our ability to afford both has been below the average. Up the Gatineau, the Upper Ottawa and on the Rouge, where the settlers are English-speaking people, I have by no means been able to make the supply meet the demand. Younger members of our church are growing up there in ignorance and carelessness, because we cannot afford to send them a settled pastorate. In the south and south-east parts of the diocese the French are crowding us out, and we are without means to hold French services, which in some places would keep within the fold of the Church many of our children now being educated in French schools. I hope you who are representatives of the church will see it to be your duty to stimulate our self-sustaining congregations (as well as those partially dependent on the mission fund itself) to give very liberal support to that mission fund which is the back-bone of our church system, and without which we cannot maintain the position which is both our privilege and our duty—a leading part and a large share in the evangelization of Canada.

There seems to me no better time than the present, for speaking face to face, about these personal duties. They concern us all. They come home to all. Valuable as private opportunities are for the interchange of private opinions, the meeting of synod is still more opportune for the discussion of all that touches the general advancement and extension of the Kingdom of God. I shall therefore introduce a few things which may seem to some of less moment, but which, in my judgment, lie at the base of Christianity itself. And first, I must mention the surprise and grief I have felt in finding so many of our church members neglecting to bring their children to baptism, nay more, in some instances, while openly identified with our services and worship, they have never themselves been washed with the waters of baptism. This neglect does not arise from real or fancied principle or prejudice, but simple carelessness, and nothing more. There was at first neglect, and then the convenient season to repair the omission had never arrived. I know that some of the clergy are doing their best to remedy this heathenism, but I mention it because I wish to come to their assistance. The indolence or unbelief (whichever it may be) does not arise from clerical supineness; but there may be difficulties other than moral, and I think a fair discussion will be helpful to all. No question of disputed doctrine comes in here; if there did I should heed the rule and avoid the subject. Our members are baptized as a matter of positive duty, and the neglect of this sacrament is surely not only out of keeping with the decency and order inculcated by St. Paul, but also a great sin. It may not be impossible that the fear of intrusion on the one hand, and the idea of liberty on the other, has in some instances brought about this and kindred anomalies. Still reform is needed. And surely it becomes the disciple of Christ to obey this His parting command.

And then, I must express the pain I have felt in observing that Christians have too little patience with one another. I feel it my duty, very gravely to exhort especially all in authority in the church, to promote the peace and loyalty of their own congregations. Is there not too much self-will and prejudice? Is there enough of effort to understand what those who differ from us intend by that difference? Are not hard words made to do duty for