

had come when we should make it our ambition to send out our own missionaries to foreign lands. One clergyman, a former student of Wycliffe College, had offered himself to the Bishop of Japan and had been accepted. There were difficulties in the way of sending out foreign missionaries, but the bishops of this Province who would attend the Lambeth Synod had charged themselves with the duty of ascertaining the best way of carrying out this good intention of Canada.

Rev. G. B. Morley, of Tullamore, was then called upon, and spoke of the deep interest felt in Canadian missions by the Churchmen of England. He denied that the missionary work of the Canadian Church had been in any sense a failure. In every direction there were indications of the great work done. He held that missionary work was a duty, and that Christians should undertake it for the glory of God.

Mr. N. W. Hoyles spoke of the need of missions.

Rev. Prof. Clark, Trinity College, said that the marching orders of the Christian was to go into all the world and preach the Gospel to every creature. Every man needed the Gospel for his strengthening and renewal, and when they thought of those who had never heard the Gospel, Christians must recognize their duty. It had been said that Mahomedanism was more fitted for some of the heathen races than Christianity. He did not want to deny that there might be some imperfect form of religion which might have a particular power over a certain class for a limited time, because he was quite aware that the Church of Rome exercised a great power among certain classes. But Rome also added doctrines which neutralized the truth of the Gospel; and when he compared a Roman country with a non-Roman country, he was not satisfied with the effects of Romanism. He admitted that Mahomedanism met the wants of the Arabs of the seventh century. He would admit that Mahomed was a true prophet, in a certain sense, in his earlier days, although at the last he became a degraded character. It was true that Mahomed had uprooted Christian Churches, but they were Churches whose doom had been pronounced by God. Once Mahomedanism was a motive power, but what was it now? As Carlyle said of the Turks, Mahomedanism was becoming "less and less of a danger and more and more of a nuisance." In its very essence it was unprogressive. It was positive and not moral; legal and not spiritual. Christianity was ever unfolding and developing new strength. Both the Hungarians and the Turks were Tartars; but whilst the former had adopted Christianity and were taking their place among the nations, the latter retained their dried-up religion, which had lost all its assimilating power and were cut off from all the Western nations. Christianity had emancipated the slave, elevated women and dignified labour. Who could point to such evidences of Divine presence in Mahomedanism? To those who believed in universalism he had only to say that there was no warrant for it in Scripture. Man lived a nobler, more humane, more blessed life here as a Christian even if there were no hereafter. If it were possible to believe that men went down into the grave to sleep and sleep forever, it was a freer life and a nobler life to live as a follower of Jesus Christ than to be as one who has no hope and is without God in the world. Christians should not forget that the mission of everyone was to strengthen the walls of Zion, and that they were labouring under the eye of the Great Taskmaker.

A liberal collection was taken up for the mission fund, after which the Bishop closed the meeting with the benediction.

As Outsiders see us.—The following forms portion of an article in the Toronto Mail on the Synod. The writer winds up by hoping that Toronto will be made an archiepiscopal see.

"But the Diocese of Toronto has a dark as well as a fair page to its history, and, truth to tell, the former with its record of a great ecclesiastical campaign, will be far more readable than the latter when it comes to be written. It is a question whether the struggle between the high and the low church parties ever raged so fiercely anywhere as it did in this diocese a decade ago. The battle was fought under talented leaders who conducted it with the skill and tact of generals in the field. In the press and on the platform war was unceasingly waged; but it was on the floor of the Synod where the annual conflict took place that the warriors were at their best. It is safe to say that few if any legislatures can boast of keener debates than those for which the Synod was famous during the progress of that memorable struggle. To say that the internecine strife paralyzed church effort is to assert what everybody familiar with the case knows to be the fact. The Church languished while the fight continued. Its mission fund, the source of its enterprises in new fields, ran low, and progress was impossible. When, on the settlement of the question as to the selection of graduates from the Low Church College for missionary work, the open quarrel came to an end, and a brighter era dawned upon the Church."

If the writer had said that that great struggle was a *faction* fight on one hand for mastery and a *defence* fight on the other for the independence of the Church from clique rule he would have been correct.

NIAGARA.

COLBECK AND BOWLING GREEN.—The Bishop of the diocese visited this mission on May 23rd for the purpose of administering the Holy Catholic and Apostolic rite of "Laying on of hands." At Colbeck fifteen candidates were presented by the missionary, the Rev. P. T. Mignot, for the holy rite. After the confirmation service there was a celebration of the Holy Eucharist, the Bishop being the celebrant assisted by the missionary, who wore the prescribed vestments, albe and dalmatic. Forty-seven came forward to receive the body and blood of Christ. At Bowling Green a still larger class of twenty-one candidates were presented to the Bishop, who delivered two eloquent addresses on the duties and responsibilities of Christians. The following clergy assisted at the services: Revs. H. G. Moore, A. Bonny, R. S. Radcliffe, R. T. W. Webb, C. E. S. Radcliffe and Mr. H. B. Moore, L. R.

HAMILTON Synod Report continued.—At the third session a discussion arose touching the scant attendance of laity, and it was suggested to try Guelph as a place of meeting. Address was presented to the Bishop expressing in grateful affectionate terms the Synod's fervent appreciation of his labors and praying that his journey to England may be happy. The address was accompanied by a purse of \$500. The Bishop made an affecting reply. Mr. Elliott moved, seconded by Dr. Mockridge, that this Synod do now appoint a committee of twelve to fully consider the relations now existing between the various dioceses and the Provincial Synod, and also the possibility of uniting the whole Church of British North America under one ecclesiastical jurisdiction, and further consider how far the interests of the Church in this diocese may be affected by the objects embraced in the resolution of the Provincial Synod. That the committee to be appointed under authority of this resolution shall be authorized to confer with any similar committee that may be appointed by other dioceses. The committee to report at next meeting of Synod. The motion was carried.

Episcopal Endowment.—Mr. George Elliott then presented his schemes for the increasing of the Episcopal Endowment Fund in a long resolution, making the amount to be raised payable by stated sums yearly or by collection from members and adherents of the Church. Much discussion was devoted to the scheme and three amendments moved, one of which was merged in the original motion and another withdrawn. The third amendment, moved by Canon Sutherland and seconded by Rev. H. Carmichael, to the effect that the whole matter be referred to the Special Trust Committee, was finally carried by a vote of 29 to 26 and the original motion declared lost.

A great deal of time has been wasted upon an attempt to solve the problem, how to increase the bishop's salary, and Bishop Hamilton apparently felt this, for he remarked at this stage that the Synod was showing its capability "how not to do it."

At the Evening Session.—Rural Dean Forneret introduced the following motion, which was adopted:—Whereas clergymen in removing from one diocese to another of this ecclesiastical province forfeit part or whole of their claims on the widows' and orphans' fund and the disabled clergymen's fund of the diocese which they leave, and further, are often obliged to accept the position of juniors on such funds of the diocese which they enter: Whereas, this state of things entails unnecessary and unjust loss on many faithful servants of the Church by grading them not according to their services to the Church at large, but only with regard to their work in a particular diocese. Resolved, That the bishop of this diocese be requested to name a small committee (1) to obtain from each diocese in the Province the necessary information; (2) to suggest, if possible, some plan whereby the Provincial Synod could centralise and distribute such fund for the benefit of the whole Province, or to suggest some scheme of reciprocity between the dioceses whereby at least a clergyman removing from one diocese to another would be given credit for length of service to the whole Church and not merely to any one diocese; (3) said committee to report at the next meeting of the Synod of Niagara. Committee—Rural Dean Forneret, W. R. Clark, Mr. Geo. Elliott.

Rev. E. J. Fessenden moved the following, which was adopted:—That the Lord Bishop be requested to appoint a committee to co-operate with committees of other Christian bodies in urging the Dominion Parliament and the several local Legislatures to secure a better observance of the Lord's Day by a stricter enforcement of the present laws, and if necessary by new enactments. Committee—Dean Geddes, Canon Houston (convenor), Messrs Adam Brown and Josiah

Holmes. The following motions, given notice of at the present Synod, were carried: to pay the travelling expenses of rural deans when sent on special duties by the bishop, moved by Rural Dean Belt; to provide for representatives to the diocese of West New York, moved by Canon Worrell; to introduce a branch of the Society of the Treasury of God, moved by Canon Worrell; to introduce a branch of the Church Emigration Society, moved by Rev. E. J. Fessenden; to establish a diocesan branch of the C. E. T. S., moved by Rev. E. A. Irving, on which was placed the following committee:—Rev. W. Massey, E. A. Irving, T. Geoghegan, F. E. Howitt, G. A. Harvey, E. M. Bland, Messrs. H. McLaren, J. G. Y. Burkholder, W. F. Burton, J. R. Mead, Wm. Worrell. This closed the business of the Synod and it was adjourned.

GUELPH.—On Trinity Sunday the Bishop of Niagara held an ordination and confirmation in St. George's Church. Morning Prayer was said at 8.30. At 11 a.m. a procession was formed and advanced from the Rectory Library, headed by Mr. H. A. Bowden, of Trinity College, and Mr. M. C. Britton, candidates for the Diaconate, and Revd. E. C. Belt, candidate for Priests orders. Then came the Revd. Canon Belt and Rural Dean Belt, father and brother of the candidate. The Revd. G. A. Harvey bore the pastoral staff and the Bishop was accompanied by Venerable Archdeacon Dixon. The grand old Trinity hymn was sung as a processional and many of the congregation united in it. The Revd. Canon Belt then said the bidding prayer, after which he preached an excellent sermon on the duties of clergy and laity. The candidates were presented by the Archdeacon, and the solemn service for ordination was proceeded with. The choral portion of the impressive service was beautifully rendered by the very efficient choir. Mr. Bowden read the Gospel. The Holy Communion was then administered, a large proportion of the congregation remaining to partake of it with the clergy. In the afternoon the Bishop addressed and catechised the children of the Sunday School. In the evening the spacious church was crowded, and chairs were placed in the aisles, for the accommodation of those who could not get seats in the pews. The candidates for confirmation occupied the pews in front of the chancel, the young females on one side and the males and adults on the other. After evening prayers the Confirmation service commenced, and the Bishop gave an admirable address on the responsibilities they were about to assume. The female candidates dressed in white and wearing small lace caps then advanced in two rows beside the choir seats. The Bishop standing in the sanctuary, the candidates two at a time knelt on the steps and were confirmed, the Bishop "laying his hands on the head of each one severally," and they then quietly returned to the seats reserved for them, then followed the boys and adults in the same order. Fifty-two were confirmed altogether, of whom about 20 were males. The Bishop then closed with a touching appeal in respect to their obligations to follow Christ. On the 1st after Trinity a large portion of those confirmed received their first Communion at the early celebration.

The Rev. E. C. Belt returns to the curacy of Ascension Church, Hamilton, while Mr. Bowden goes as missionary to Norval and Stewart town. Mr. Britton to Caledonia.

The Bishop of Niagara sails on the 14th by "Vancouver." He will be accompanied by Archdeacon Dixon.

ELORA.—The Bishop of Niagara has appointed the Rev. Thomas Smith as incumbent of this parish. Mr. Smith has been acting as missionary in the townships of Saltfleet, Binbrook and Barton. He was formerly connected with the Presbyterian body, but some years ago united himself with the English Church, and is brother to Rev. J. Smith, Presbyterian minister, who died recently in Toronto. Mr. Smith is an energetic worker, and will undoubtedly do much to build up a congregation befitting such a neat and commodious edifice as that in which he will soon be called upon to exercise his ministerial functions.

HURON.

LONDON, St. George's Church.—On Trinity Sunday His Lordship held an ordination in this Church, when Messrs. J. E. Higgins, of Huron College, and F. H. Fatt of Wycliffe, were ordained to the Diaconate. The sermon was preached by the Rev. Dean Innis from Eph iv; 11 & 12.

St. Paul's.—A special service was held here on the afternoon of Trinity Sunday, when the Rev. G. M. Innis, M.A. Canon of St. Pauls and Rector of London, was installed as Dean of the cathedral of St. Pauls, and of the chapter of Holy Trinity, and at same time Revd. A. H. R. Mulholland, Owen Sound, as Archdeacon of Grey, and Revds. E. Patterson, M.A., Stratford, A. S. Falls, A. B., Amherstburgh, and Evan Davies M.A. London South as Canons of St. Pauls. The service