

member of a distinct caste, but a man among men, throwing himself into the best interests, both sacred and secular, of his people; stimulating by his influence and attracting by his example his flock to follow him, willing to regard as fellow-soldiers in the same army, though not of the same regiment, the earnest members of other communities, and, without compromise of his principles, or abating one jot of his Churchmanship, glad to embrace opportunities of joining them in the battle against sin and infidelity; above all, he is unmistakably a man of God, and an ambassador of Christ, utterly devoted, body, soul, and spirit to his Lord.

**THE ADVANCE MOVEMENT AMONGST DISSIDENTS.**—The *Church Review* says: There are two points worthy of note in the accounts given of the opening on Wednesday, by Mr. John Bright, of a bazaar at Wandsworth, on behalf of a Memorial Mission Hall. In the first place, the hymn selected to be sung at the commencement of the proceedings was the well known composition of Mr. Stone, "The Church's One Foundation." This looks like a decided advance on the part of the "Dissenting breathorn." Nor, as we read farther, do we fare worse. Mr. Bright after advocating the formation of a bureau of benevolent and religious work, and suggesting that such a collection of information would show that a great amount of good was being done by voluntary work, gave a strong testimony to the credit of a communion not always well spoken of in the Nonconformist camp. Pointing to the Church of England as an established body with a fixed income, he stated his belief that her voluntary works equalled, if it did not exceed, the voluntary work of Churches which were not established. "Speeches," said the famous politician, during the course of his remarks, "were worth little if they were not reported, and not very much unless they were read." Taking this as truth, we are thankful that reporters were present at Wandsworth, and trust that the witness borne by Mr. Bright to the value and degree of the Church's labours may come under the eyes of many, both within and without her fold.

**A TOUCHING AND LOVELY TRIBUTE TO A WORTHY MAN.**

Assistant Bishop Thompson, in his address to the Convention of Mississippi, thus touchingly referred to the late Rev. L. A. Kemper:—

And while I speak thus, let me recall before our risen Lord to-day the dear and saintly memory of Lewis Ashurst Kemper, Priest and Doctor, just called to his happy rest among the redeemed. My classmate, my associate for ten years, my life-long friend, the godfather of my children, honored son of an honored and revered father, in him met all the gifts that adorn humanity. I have named him with Bishops, for he had the soul of a Bishop in all fatherhood and gentleness and wisdom. For thirty-five years he went about his work modestly and with calm judgment and ripe learning training his classes in the mysteries of the Divine Oracles, faithfully preaching the Word of God and administering the Sacraments. He sought neither name nor earthly honor. His life was full of that kind of labor of which the world hears not nor even the Church. But God and the angels know it all and his own unswerving conscience, and Lewis Kemper was content.

Bear with me, brethren, for the loss to me is enormous and is personal. The Church has lost a learned Doctor and a faithful Priest, and I have lost my friend. Another darkness has gathered over life as the shadows lengthen. And the air grows chilly, and I think as they go, one by one, one's heart can be warmed again only in the land where dead faces are alive forevermore.

**NEWS FROM THE HOME FIELD.**

*Gathered specially for this Paper by Our Own Correspondents.*

**DIOCESE OF MONTREAL.**

**MEETING OF SYNOD—SECOND DAY.**

The Synod assembled on Wednesday morning, 17th of June, at 10 a.m., and immediately after routine proceedings were finished, the debate on the Dean's motion regarding the Montreal Theological College was commenced by an earnest, practical speech from Canon Fulton. He was followed by D. R. McCord, Esq., Advocate, who, in the course of his speech, emphasized the fact that though there were many Diocesan Colleges, few of them possessed the power sought for. He would like to see only one Church University, or perhaps two—one for the upper and one for the lower section of the Ecclesiastical Province.

Rev. E. Wood (Rector of the Church of St. John the Evangelist), pointed out the difference between supporting the College and giving it power to grant degrees. He would be in favor of the former, but would oppose the latter as unnecessary and unwise.

Dr. Davidson then made enquiry of the Chairman whether there was before the Synod any petition or application from the Montreal Theological College, an independent and corporate body, asking the intervention of the Synod, or if there was no formal application, would the Chairman, as President of that body (the M. T. C.), declare that the Corporation or Board of Governors authorized the application? Even an informal application would be desirable. The Chairman was understood to reply that he was not aware of any such action by the Board of Governors and the Secretary declared that no petition had been received.

Dr. Davidson then moved, seconded by Mr. H. D. Moore, that inasmuch as no application has been made by the corporation of the Montreal Theological College, an incorporated body and independent of this Synod, the consideration of the matter is *ultra vires* of the powers of the Synod.

The Dean argued that the resolution was out of order, inasmuch as it was in no sense an amendment.

Considerable confusion followed; but ultimately the Bishop maintained the point of order taken by the Dean. The mover of the amendment immediately changed it so as to bring it within the strict rules of parliamentary practice, and again moved it in the following form:—

That all the words of the original motion be struck out, and it be resolved that inasmuch as no application has been made by the corporation of the Montreal Theological College, the consideration of the matter is *ultra vires*.

The Principal of the Montreal Theological College (Dr. Henderson) objected to the statement that no petition had been made, alleging that the petition to the Legislature had been referred to this House, and had been handed to the Dean the previous day, and it formed an application.

The Dean also rose to a point of order, that as the amendment annihilated the original motion it was out of order.

Dr. Davidson replied that this was one of the special purposes of an amendment as recognized by the rules of the House of Commons of England and other legislative bodies; and as to the petition to the Legislature, it could not avail as proposed, as the Bill had not passed the Quebec Parliament and the recommendation of Committee went for nothing.

A good deal of noisy interruption followed, the result being that the Bishop ruled the

amendment out of order as being contrary to the facts as stated by Canon Henderson!

The mover (Dr. Davidson) desired his objection to the ruling to be noted, and then moved in amendment, seconded by Canon Robinson,—

That all the words in the original motion after the word "that" be struck out, and the following inserted in their stead: "it is inexpedient to increase the number of Degree conferring Bodies, as proposed."

The mover, before proceeding, referred the Chair to the 18th Rule of Order, forbidding marks of approval or disapproval, and to the gross violation of the rule up to this time, and asked His Lordship to preserve order, and to excuse him if, in some parts of his argument, he appeared to contradict any statement contained in the Charge.

Space forbids our giving anything like a fair report of this or other speeches *pro* and *con*; but Mr. Davidson supported his amendment in a long and powerful speech, in which he claimed that the Montreal Diocesan College was a supplemental institution to Lennoxville University, and that it was never the intention to give it University power. Such had not been the intention of Bishop Oxenden, as evidenced by his own words, which the speaker quoted from Charges to the Synod. The granting of such power would mean a breach of the compact previously existing with Bishop's College, and the total separation of this Diocese from it, and if Dean Carmichael's motion was carried they ought in fairness to throw up all their interest in that Institution and allow it to become the University of the Diocese of Quebec. He held that educationally the move was unwise, as it was not desirable to increase the facility of conferring degrees. (Hear, hear.) He warmly defended Bishop's College, and pointed to its past history; to the names upon its lists of graduates of men distinguished in every walk of life; its large endowments, in which the Diocese of Montreal had equal interest with that of Quebec, and contrasted them with those of the M. T. College, adding that until the affairs of the Montreal College were on a surer basis he could not see the wisdom of the action proposed. This was a question which seriously affected the whole Church, and he urged its most serious consideration (applause), in justice to the Church at large, to the Church in the Diocese of Montreal, to themselves as presently enjoying the benefits of such an institution, and also as being trustees to hand intact to those that should come after them the privileges and benefits they received from their fathers.

The Synod then adjourned till 2 p.m.

On reassembling the debate was continued by Canon Robinson, Canon Norman and Rev. F. Clayton, for the amendment; and by Canon Mills, Archdeacon Evans and Archdeacon Lindsay, for the main motion, the latter speakers claiming that the M. T. College had only been founded when Bishop's College was found incapable of meeting the wants of the Diocese; that the powers sought for were necessary, as young men would not go to a college in which, after passing the severest examinations, they could not get a degree, and that if the Diocesan College did not get the degree-conferring power it would have no voice when the other Universities met together for legislation.

Mr. Geo. Macrae also spoke in favor of the main motion, appealing to the lay members of the Synod to stand by their Bishop (applause); that the opposition was simply one of jealousy on the part of Lennoxville.

Rev. J. G. Norton then moved in amendment to the amendment, seconded by Mr. G. A. Drummond,—

"That the words of Mr. Davidson's amendment, after the word 'That,' be struck out and replaced by the following:—'This Synod has learned with pleasure that the representatives of the Theological College consented, at Quebec, to have the College title deeds modified