

was held and was well attended. The introductory charge of the Bishop was somewhat shorter than usual on account of his lordship's recent return from England. Its contents were, on the whole, satisfactory. Some clergymen had died, but more had been ordained. Some had left for other fields of labour, but more had come from other dioceses. So far as it concerns the number of clergy, the diocese is in an unusually prosperous condition.

In other respects there are difficulties. Several of the funds are in low water. This state of things is probably due, in some measure, to the prevailing commercial depression. As far as the city of Toronto is concerned, there can be no reason for such a state of affairs, founded upon the number of congregations and communicants.

Among the debates arising out of the presentation of reports there was not much of interest on the first day. Perhaps the most important subject discussed was the proposal to repeal the canon on proportional representations. It was argued by Mr. Biggar that it was very undesirable to change a law so recently made, and the Synod took this view of the matter.

An interesting episode in Tuesday meeting was an eloquent and touching speech by the Bishop of Algoma. All were glad to see his lordship again, but sorry to have visible proof that he was not yet restored to health and strength.

The sermon of Rural Dean Jones at the evening service at St. James', was an able exposition of the value of worship, listened to attentively by a considerable congregation.

The proceedings of Tuesday forenoon were rather tedious, but in that respect did not differ greatly from many other meetings. The Bishop had to leave for another engagement, and his place was ably supplied by Archdeacon Allen. Mr. Gwynne's speech in moving his amendment to the Widows' and Orphans' Fund was a trifle too long, but it was excellent and to the point. Equally excellent in their way were the remarks of Archdeacon Boddy and Mr. S. Blake, whom all were glad to see at the Synod again. Mr. Gwynne's resolution was rejected; but there was a feeling that it lay in the right direction, and that some middle course might be found.

The garden party at Government House was a great success.

JUNE 13—The principal subject of discussion on Thursday was the report of the audit committee, which, directly or indirectly, brought a charge of imprudence against the investment committee. The debate was decidedly able and interesting, and the feeling of the meeting was about evenly divided. On the one hand it was felt that the audit committee had done well in drawing attention to the matter of investments; through carelessness in this respect much property has been lost to the Church. On the other hand, it was the evident intention of the Synod to deal as gently as possible with the investment committee; and this was the practical effect of the resolution adopted.

JUNE 14—Among the debates of to-day the first was on the subject of interments on Sunday, which was well debated in the affirmative by Mr. Reynolds, Dr. Pearson and others; in the negative by Mr. Blake, Professor Clark and others. The Synod felt that the practice of burials on the Lord's Day would not only be undesirable on general grounds, but would add greatly to the burdens of the clergy, and therefore rejected the proposition. The motion of Mr. Mothersill that all appointments to parishes should be for a period of

five years only, evoked a very interesting debate, both sides being well represented. Ultimately the question was referred to a committee. Perhaps the most important subject discussed at the Synod was that of Religious Education on Friday afternoon; but to this we hope to direct attention next week.

THE APOSTOLIC CHURCH.

BY THE REV. R. W. OLIVER, D.D.

To say that the Church of Christ is so simply because founded upon the doctrines taught by the apostles, would be a gross mistake. This she should hold, and I think it easy to prove she does hold. But doctrines can no more confer authority of office to Church ministers than the statute book of the State of Nebraska, or of the United States, could make judges, governors, or even magistrates. That power must come to them by personal deputation. A written law does nothing without an executive power, lawfully ordained, to administer and bring it into effect. I challenge the intellect of man to find direct proof or fair inference from Holy Scripture alone where doctrine makes a *de jure* minister of Christ, or constitutes a new Church. But we can easily show from the Word of God how priests and Churches must be made after the pattern of the Divine law: Heb. v. 4, "No man taketh this honour to himself but he that was called of God, as was Aaron," who was called by an outward consecration by Moses, who was appointed of God, and commissioned to consecrate; and the power thus given descended by succession, and succession only, to his posterity. Without this power there can be no such thing as a *de jure* Church and ministry of God. This succession descends through the Messiah to the new Dispensation—"But Christ glorified not Himself to be made an high-priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee; as He said also in another place, Thou art a priest forever after the order of Melchisedec." The same authority that constituted the succession under Moses, settles it through the Fountain Head, Christ our Lord. This Church is a kingdom, not of this world, but spiritual and visible. It is a kingdom and must have visible ministration. The Gospel alone must make this authority known to us. It informs us that Jesus Christ was sent from heaven by the Father and invested with the glory of this priesthood by an actual consecration, when the Spirit descended upon Him. As the Father sent Him, so did He send His apostles, and gave them authority to send others; so that the Church which followed derived its authority from the Church of Christ first planted in the world. The Church at this day must derive its authority after the same manner—that is, by succession from the Church which went before. The line extends from Christ to the end of the world: "Lo, I am with you always unto the end of the world." Not with those persons, as if they should live to the end of the world, but with their successors, who should be accounted the same—for a body corporate never dies until its succession is extinct. Now, destroy this succession, and they cannot with propriety be called priests of God more than the men that made them so. No man can give what he has not, and nothing can be more plain than that the Church is not a human institution, and, if it acts at all, must act under God. It is "the Church of the Living God," and cannot be regarded as a voluntary society, and mankind might as reasonably assume to make God's world as to make God's Church. It is

made and delivered to them. It is "the pillar and ground of the truth," and is to stand "to the end of the world."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

(Quebec Synod, concluded from last week.)

when visiting the sick and on other suitable occasions, what is being done by the Church Society for the diocese, thus leading our people to do something towards this great work, or towards the endowment of their own parishes by their "last will and testament," for it was thus that the good work was built up in the old land in the old days. And it should also, I think, form a regular part of our instructions to our candidates for the laying on of hands that, from the day of their confirmation, they should consider it to be alike a duty and privilege to become personally subscribers, even if it has to be in a very small way, to the Church Society's Mission Fund. Bishops' College has a still stronger claim upon us, for here many of the best of our clergy have been trained, most of them receiving assistance, without which they could not have attained the high object of their life, and have entered the sacred ministry. And it is only by the devoted labours of these and other good men that our missions are all filled and the work of our English Church is growing and prospering in the diocese. Bishops' College, therefore, besides being a university offering the very highest training in the way of a liberal education, fitting men for all the learned professions, is also a great missionary institution, and claims at our hands as Christians and Churchmen our self-denying and devoted support. At our summer convocation this year, an occasion which we are promised will be graced by the presence of His Excellency the Governor-General and many other great and distinguished men, we are to celebrate our Jubilee in thankfulness to Almighty God for all His great mercies vouchsafed to us, and we are to take a review of the history of the fifty years which have passed since the college was founded in 1845 by the saintly and venerated Bishop George Mountain, and a great endeavour is at the same time to be made to raise a public fund of \$10,000, of which amount \$4,000 will be spent upon the completion of the college chapel and about \$6,000 upon the erection and fitting up of a gymnasium for our Lennoxville boys and men. This is a work in which it seems to me we all ought to determine to take an earnest part, while at the same time we all ought to agree with ourselves to go on supporting so helpful and so noble an institution year by year.

A rural dean is required by Canon XII: "1. To make periodical visits to each church, parsonage and other ecclesiastical building and burial ground within his deanery, to inspect the condition and state of repair; to ascertain whether they are insured against fire; whether the churches are supplied with all accessories necessary for the due celebration of Divine offices; whether the Parochial Registers are accurately kept; to see that duplicate copies of the Parish Register are filed in Court according to law; to inquire into the sufficiency of the title of all church property. 2. To induct incumbents into corporal possession, and to introduce newly licensed clergymen to one or more of their congregation either by letter to the churchwarden, or whenever possible, personally. 3. To promote the designs of the Church Society and render all assistance in his power to the Diocesan Board in its operations. 4. To make a full report of his proceedings annually to the Bishop, who shall lay the same before the regular meeting of the Synod."

Now all this is most carefully arranged for the welfare of the Church, but how could our present good Rural Dean of St. Francis, Canon Foster, by any possibility visit all his parishes and carry out all these multifarious duties? And yet there is great need that all these duties should be regularly and carefully performed, and consequently one is led to the conclusion that, while we must take great care not to give up the close federation of the parishes which form the present Deanery of St. Francis, enable the clergy and delegates to meet once a year in the winter at Sherbrooke to such good purpose, it would really, with the good-will of the clergy, be well to make our Rural Deaneries smaller and more numerous, in order that all the useful work contemplated by our Canons, may be literally and fully performed. That a full and faithful performance of our duty is what is looked for and expected of every one of us, is pressed upon us in an especial manner by our next thought, *i.e.*, by a review of the names of those who during the past two years have passed away, and who were during their lives active workers for the well-being of the diocese. There is no need for