

cal Province. It was, however, announced that these publications can be had at Messrs. Rowsell & Hutchison's, Toronto, at as cheap a rate as in England.

A report was adopted recommending the title of the Church to be in future "The Church of England in Canada." We should rather prefer "The Church of Canada in communion with the Church of England."

A resolution was also passed commending the Church of England Temperance Society in England to the Church in Canada with a recommendation that its organization be extended in this country as much as possible.

To CORRESPONDENTS.—Rev. Mr. Stone's letter received, and forwarded to the correspondent referred to. Received:—T. R. D.; H. T.; C. A.; H. F.; and D. J. C.

Diocesan Intelligence.

VANCOUVER'S ISLAND.

(FROM OUR OWN CORRESPONDENT.)

A lady from Victoria relates the following facts:—"Some years ago his friends in England sent him out a sum of money to build a palace and out-houses appropriate to his station, according to their ideas. But, instead of applying the money in that way, he appropriated the whole amount of it in erecting suitable buildings and providing for the education of the children of his Diocese, and continued himself to live in the old house."

■The satisfaction, now, to see his young people well-educated and respectable, cannot be conceived, to say nothing of God's approval. Such examples are worthy of imitation—and will carry their own reward.

MONTREAL.

[FROM OUR OWN CORRESPONDENT.]

ST. ARMAND EAST.—The Rector acknowledges with all appreciation and thanks to the gift of one hundred dollars from Mrs. John E. Mills, of Norwood, England, by the hands of N. S. Whitney, Esq., towards the Bishop Stewart Memorial Church of the Holy Trinity, now in course of erection at Frelighsburg, Que. From the debt due to the venerated founder, Bishop Stewart, through his abounding labors in all parts of Canada, no doubt many others will aid, by like liberality, the laudable effort to raise a modest memorial to one of "the best of men," on the spot of his first conquest for Christ and His Church, in the wilderness.

CHAMBLY.—This parish has had nominated to it the Rev. Canon DuVernet, M.A. By this nomination the parish of Clarenceville (a self-supporting rectory) is made vacant. We notice by the returns made to Synod that this parish is largely in arrears: more so than any other in the Deanery. Why this should be so we cannot say, but what we can say is, what an illusory thing a self-supporting rectory is. A Rectory! why, the term Rectory conveys to the mind of the Church public, a parish where the Church is represented by a substantial Church, a well-appointed dwelling-house for the rector, and an assured stipend, and, moreover, a parish where the clergyman feels he has a rectorial influence, that he is looked up to and respected because of his ecclesiastical and social position. But how often is this ideal of a Rectory realized? Perhaps (not including town parishes) in five cases, even if that much, of the thirteen self-supporting parishes in the Deanery of Bedford. Is it not to be feared that the Rectors of our "Synod Rectories," as they have been called, find themselves as regards stipend in a far worse plight than ever before? They enter upon their work in one of these rectories under the promise of \$600 or \$700 a year, and at the end thereof find themselves minus \$150 or \$100. Nevertheless the Rector is credited by the local storekeepers, by the Wardens, and by the Executive Committee as actually in the full receipt of the sum stated. But the shortcoming in the stipend is not the chief grievance. There is the sense, more keenly felt, that instead of being a Rector, one having rule, he is being ruled by a coterie of the rich ones of the parish. He finds himself, in short, very much in the position of the dissenting minister to the deacon or deacons of his congregation. "And what is the deacon," says the late Mr. John Angell James, "in some of our dissenting communities? The patron of the living, the Bible of the minister, the wolf of the flock. In many of our churches the pastor is depressed far below him." His opinion is treated with no deference. His person with no respect. In the presence of his lay tyrants, he is only permitted to peep and mutter in the dust. While the rector is not as bad as this, yet there is a tendency towards it in our self-supporting rectories. Because the parish supports the rector by paying his stipend, without outside assistance, the leading ones thereof begin to make him feel that he must chime with their veins, follow where they lead, and act in a general way as merely their executive. We do not make these remarks as having any particular application to Clarenceville; but as perhaps touching all parishes of that kind. The self-supporting system has only begun among us, and the parishes who set out to support their clergy, are deserving of encouragement and praise. But just because it is a new thing, we ought to be on the look out to check any evils that may arise, and all the more so, because some will say, "these things can't be helped." They can be helped, if only looked after in time. Clarenceville is a parish having 3 churches, 60 families, 120 communicants. How is it, then, that they are in arrears \$150? How many of them take a Church paper? Not one, it may be. If a few leading ones took a Church paper, they would have such a Churchy spirit as would make them do something rather than it should appear before the public that they were not able to keep their promises. They would be so impressed themselves with and so impress others of the congregation, the importance of the Church and her ministrations, that that importance would find its expression in larger contributions still; They would feel and say, as did the humble coal carter when he put down \$50 on the subscription list to his minister's stipend, and was asked by the rich church warden, who was doing the collecting, "Did you not intend that \$50 for 50 cents?" "I don't value the gospel at 50 cents." The rich man went rebuked to the rector and said, "If that man can give \$50, I can give \$500," and after that there was no difficulty in supporting a clergyman in that parish.

NORTH SHEFFORD AND WARDEN.—The Rev. Clement Richardson, M.A., T.C.D., late rector of Chambly, has been appointed to this mission, and has entered upon his duties. The Rev. Ernest Houghton, of Longueuil, has gone home to England on a visit.

The Theological College of this diocese resumes work next week. This College is adding largely to our ministerial ranks in this diocese. Many of its men are marked by those qualifications that make successful missionary priests and deacons in Christ Church. And hitherto, i.e., in Bishop Oxenden's time, the theological text books they used were such as gave them a ground on which church principles of a moderate character at least, could be cultivated. We regret to find that the able work of Bishop Harold Browne has, if not displaced, at least supplemented by the small and ultra-Protestant book of Boulton's, and also that Blackeney on the book of Common Prayer takes the place of Proctor and Wheatley. What do these changes signify? Is the diocese aware of the cast of theology these books give? True, the College is not under Synod control. But if it is going to give us a greater portion of our clergy, ought it not to be?

PROVINCIAL SYNOD.

(From our Special Correspondent.)

THIRD DAY.

On Rev. Dr. Hill's (Nova Scotia) motion, "That the Provincial Synod meet alternately in the Maritime provinces, and upper provinces a long discussion ensued, which resulted in a very large majority voting in favor of confirming the place of the triennial meeting to Montreal.

An address to the delegates from the Church of the United States was then concurred in by the Lower House, and a proposal to appoint a committee to attend, on behalf of the Provincial Synod, the general convention of the American Church, to be held in New York in October.

The Consecration of Churches.—The forms for consecration of churches, chapels, churchyards, cemeteries, laying foundation stone, induction of ministers to their cures, which have been adopted *pro tem.* since the last triennial session, was referred to a committee whose report—containing a few verbal alterations, in no sense altering the general form—was adopted, with the exception of the title of the Church as it appears at the end of the first paragraph in the Form of Consecration of Churches and Chapels. The question whether the title should be "The Church of England in Canada," or "The United Church of England and Ireland in Canada," was decided by the adoption of the title—"Church of England in Canada."

The Marriage Question.—This burning question was taken up to-day. As the Roman Catholics appear to be siding with the Government, and the dissenting

bodies have, one and all, seconded the efforts of the Legislature to legalize marriage with sisters-in-laws and brothers-in-law, the Church of England stands alone, and the eyes of the public regard with intense interest the action of our Church in the matter. A large majority of the Lower House concurred in the resolution sent down by the House of Bishops to petition the Parliament of Canada against the renewed introduction of the Bill on the subject.

The subject brought out the debating power of the Lower House, which proved itself at a very high order.

It was a pleasing sight to observe that the laity, with, perhaps, the exception of Mr. White, M.P. for Cardwell, spoke strongly in favor of petitioning the Parliament—and the speech of the latter was purely political, addressed rather to his constituents than to the delegates of the Church.

After a most interesting debate, the almost unanimous tone of the Church of England in Canada was expressed in favor of carrying out in letter and in spirit the Church's canon on marriage and prohibited degrees.

However awkward it may at times be for the clergy to come in contact with the laws of the land, should the Legislature carry the marriage act in question, the clergy will know that, in obeying the law of God in this matter, they are endorsed by the common sense of the Church in Canada.

Lay Readers.—The Bishops sent down a resolution embodying the supreme power of the Bishop to withdraw the license of the Lay Reader without referring to the Rector or Incumbent.

This caused considerable discussion in the Lower House. The laity generally spoke strongly on the preservation of the autonomy of the parish in this matter.

A committee was appointed to confer with a committee of the Upper House.

Board of Foreign Missions and Board of Domestic Missions.—These Boards were established for the following works:—

Board of Foreign Missions, to organize for collection of funds for distribution of mission funds for foreign lands.

Board of Domestic Missions, organized especially for collection of funds for distribution in Algoma and the North-West.

Also Central Board of Foreign and Central Board of Domestic Missions of committees in the several Dioceses.

The object is that every Diocese should have its own Foreign and Domestic Mission Committees, which may be in direct communication with the Provincial Boards—both Foreign and Domestic. It was, however, resolved that the claim of Algoma to the amounts already guaranteed by the several Dioceses, should have the first attention of the proposed Board of Domestic Missions.

We would direct the attention of all Incumbents to the schedules which will appear in the Provincial Synod Report, on the deeds of consecration of churches and burial grounds.

Depository for sale of publications of S. P. C. K. and C. E. S. S. Institute.—It was thought impracticable that any central depository should be established, but it would better to encourage the establishment of branches of these societies in each Diocese.

The Diaconate.—The following are the leading features of the Report adopted on this subject:—

1st.—The plan of working large districts by a number of Deacons under a director in Priest's orders.

2nd.—The desirability, with very careful safeguards, of a permanent and secular Diaconate; such safeguard to consist of recommendations by the Incumbent of the parish, the Rural Dean of the Deanery, and the Archdeacon of the Archdeaconry; that the minimum age for such be 24 years, and service as a Lay Reader one year; that a good knowledge of H.S.S., the Book of Common Prayer, Church History and Dogmatic Divinity, be the qualifications.

It was pointed out that the present uncertain system of was very unsatisfactory, and the resolution desired that we may establish a Diaconate to remain in Deacon's orders. The whole Synod shewed their entire sympathy in this movement.

While it would be invidious to select from the many able speeches on this subject, yet we may say that the words of Mr. Imlach, a lay delegate from Huron, carried the Synod.

Lay Readers.—The Report on Lay Readers was adopted. The leading features are:—

1st.—That the Lay Reader shall be presented by the Incumbent to the Bishop, who, having licensed him, will admit him in person and in presence of the congregation to the office of Lay Reader. The form distinctly places him under the direction of the Incumbent.