

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, JULY 13, 1876.

SYNOD OF THE OLD CATHOLICS.

The third Synod of the Old Catholics has been held in Bonn. One hundred and eight delegates from Old Catholic communities were present, thirty-one of whom were priests. Dr. Von Schulte, as usual, presented the usual annual report, which announced no very great advance. The tendency of the age is towards extremes; and had the movement been more decidedly revolutionary, it would no doubt have been able to count a far greater number of adherents. But then in that case, it would not have been necessary to start a new religious association. The Protestant sects of Germany and France are extreme enough and Infidel enough to answer any imaginable purpose of that kind; and all that would need be done would be secession from Rome, and union with one or other of them. But Old Catholicism evidently aims at reaching the truth, even though it should be found in ignoring base passions and vulgar prejudice, and in adopting a perfectly moderate course. The consequence of which is that, an increase of 4,400 souls since the last Synod was all that could be reported as to progress in numbers. Nine new priests, however, have joined their communion. And altogether since the consecration of the Bishop, the number of the clergy has doubled, and there are now sixty at work. There are thirty-five communities in Prussia, forty-four in Baden, five in Hesse, two in Birkenfeld, thirty-one in Bavaria, and one in Wurtemberg. The whole number of persons belonging to it is 17,208; in Bavaria, 10,110; in Hesse, 1,042; in Oldenburg, 249, and in Wurtemberg, 229.

One of the principal subjects brought forward appears to have been the celibacy question, about which there had been considerable agitation. Many opinions were expressed about it; but the belief that the present state of things had better not be altered seems to have prevailed to such an extent that every motion to change it was rejected by ninety-five against eight votes. The decision is considered remarkable, as an indication of the self-denial of both clergy and laity, as well as of their moderation; and as showing a readiness to sacrifice, for a time, their personal views and wishes, in order to promote the good of the whole body. It appears that the principal motive for continuing the present state of things, was a desire to prevent the organization from becoming a mere refuge for those who might desire to change their mode of life. Even prominent laymen who are known to hold strong views against compulsory celibacy, advocated the continuance of the present custom on the ground of expediency. The Synodical Council, however, was empowered to grant this concession, that if a priest

should resign his office, and then marry an Old Catholic clergyman might give the blessing of the church in addition to the other ceremony.

It was decided that processions are no longer in accordance with the spirit of the age, and that therefore, no new ones should be introduced, and that any proposals to change those already in use, should be taken into consideration.

The ritual which has been prepared since the last Synod is sanctioned for use in all parishes; although, in special cases, other formularies, extracted from Wessenberg's ritual, may be used. The Synodical Council are instructed that the use of the national tongue in the office of the Mass is advisable; and a new book for the Epistles and Gospels is to be prepared.

On the first of June, Bishop Reinkens ordained two students at Bonn, to the priesthood. The loss to the Old Catholic body, of Dr. Hasenklever, who died suddenly in the early part of this month, is very important. He was one of the most active promoters of the cause, and was a member of the Synodical Council. His acquirements were great and varied; as a physician, a musician, and a linguist, his abilities were more than are ordinarily to be met with. He was at one time deputy in the Reichstag.

THE SYNOD OF NIAGARA.

We have received a communication in reference to this Synod, the substance of which we give under the head of correspondence, and which calls for some remark. We cannot agree with one of the positions assumed by the writer, that when the gospel is faithfully proclaimed, success is sure to follow, and that the members of the church will always do their duty in supporting their clergyman, and in meeting the other requirements of a financial character that may present themselves. "Who hath believed our report?" is a lament which numbers of the most faithful pastors of Christ's flock have had occasion to utter, ever since the day when the Saviour "came unto His own, and His own received Him not;" and since the day when He charged His disciples that where their proclamation was rejected, they were to wipe the dust from their feet, as a testimony against those who had refused to listen to their message. Surely we may not say that St. Paul did not faithfully preach the gospel in the instances in which his teaching was rejected, and when he was in perils by his own countrymen, by the heathen, and especially among false brethren. Nor was the principle expressed by our correspondent so certain to be acted upon, but that the apostle found it necessary to lay down some special directions about the financial demands of the Church in the payment of the clergy. And human nature has precisely the

same characteristic features now that it had when men refused to believe on the Son of God, and when they rejected the testimony of His apostles. Faithful statements of the truth are still as unpalatable as ever, even to members of the Christian Church, when spiritual growth is not cultivated, and when the heart goes back again to the world.

The other part of our correspondent's letter appears to be founded upon a misconception of the object of Diocesan Synods. The purpose of a Diocesan Synod is purely of a business character. It has no power to meddle with the standards of the Church, to decide on theological tenets, or to alter our services. The discussion of subjects, to which our correspondent alludes, would be best carried on in a Diocesan Conference or a Church Congress, such as that held in Quebec, of which we give an account on another page. At such a meeting, matters of a practical spiritual nature, that belong to the inner life of the Christian, and to the efficiency of the Church's work among us, would be more suitable. And therefore, as soon as the respective Dioceses of the Dominion have got into thorough and regular working order, we trust the proposal of the Bishop of Toronto and his Archdeacon, to have, in alternate years, a Diocesan Conference, instead of a Synod every year, will be generally adopted. Of course, there will always be some who are anxious to be perpetually tinkering at the constitution, whether in church or state, and who seem best pleased when everything is kept in a constant state of agitation; yet these are few in number, and are quite exceptional. The majority would rather *let well alone*; and when our machinery comes to be in good working order, would like to give it a fair chance of producing satisfactory results.

THE CHINESE IN THE WEST.

For some time we have been familiar with accounts of trouble on the western coast of this continent, arising from the vast numbers of Chinese constantly flocking thither, and especially to California. It is probable, however, that very few of our readers are aware of the nature or the extent of the inconvenience; both of which very far surpass anything that we should have been led to expect. Had not this been the case, we should have been inclined to think the colonists' treatment of them exceedingly harsh. Recent accounts, however, present the evil in a more definite form, so that we are better able than we were some time ago to form an estimate of it. It appears that in California out of a population of 800,000, no less than 200,000 are Chinese. San Francisco, with 250,000 inhabitants, has a still larger proportion of them. The colonists themselves for the first time appear to have been aroused to a sense of the danger of being absolutely overwhelmed

by these visitors from the "middle kingdom," on learning that for the spring and summer six months, vessels have been engaged at Hong Kong to convey Chinese immigrants at the rate of four or five thousand a month, and that six companies are engaged in this traffic, which agree to take back to China the remains of those who come out and die in California. There are three especially mischievous facts in connexion with this influx of Mongolians. One is that multitudes of them are taking out their papers of naturalization, with a view to exercising the franchise. The vote of course is given to the highest bidder, and thus, the temptation to wholesale corruption is largely increased. Out of the 75,000 in San Francisco, it is estimated that 10,000 belong to the criminal class, and further, crowding the gaols, hospitals, and asylums, they add enormously to the taxation of the citizens. Another aspect of the case, and a still worse one, is revealed by the fact that a large proportion of them are women of an abandoned kind, who are brought out under contract, and compelled to remain in bondage for a term of years. A bill of sale of one of these creatures was recently exhibited in court, from which it appeared that she was sold in China for \$80, was bought in San Francisco for \$500, and was bound body and soul to her master for four years and a-half; and whole streets in the heart of the city are devoted to this class of women. When they become sick and incapable, they are put out on the street to take their chance of living or dying.

These facts will give some idea of the kind and magnitude of the evil that has excited so much attention; and as British Columbia is also suffering from the same infliction, the subject is one that directly concerns ourselves.

THE TURKISH QUESTION.

Some events of a more decided character have taken place in reference to this subject, which has claimed so large a share of the attention of the civilized world. As our readers will have learned more than a week ago, war has actually begun between Serbia and Turkey, and we refer to the fact at the present time for the purpose of expressing our deep sympathy with the oppressed Christians at the hands of fanatical Mohammedans. There is one view of the case which forcibly presents itself as a matter deserving some consideration, and with not a little difficulty in the solution. It is that Serbia and the oppressed nationalities stand alone in having undertaken a cause which ought to concern the whole of Christendom, while Europe stands aloof from the contest and looks on, not with indifference indeed, although with a kind of philosophic composure, prepared to see the cause of Christianity in Turkey trampled upon in the future, in much the same fashion as in the past, if the Servians and their allies should be unsuccessful, or equally ready to congratulate them on their success, should they be so fortunate as to beat the Turks. The policy of non-interven-

tion, adopted by British statesmen of late, is still adhered to; but "the integrity of the Turkish empire" appears to be as firmly rooted as ever in the minds of those who govern in the counsels of Great Britain. The attitude assumed by Russia, Austria, and Prussia sufficiently showed that they were prepared to furnish something more than moral support to the Christians. But the preparations so vigorously made by England appear to have very suddenly and very effectively changed the current of events as proposed by themselves. These preparations may have insured the peace of Europe generally if they have held out but little hope to the Christians of Turkey. England has assembled in the Levant the most formidable fleet the world has ever seen brought together; and the fortresses of Gibraltar and Malta are being prepared beyond all former precedent for the most tremendous struggle that has ever been known. From the rock of Gibraltar, seven thousand guns can be brought to bear on any vessel that attempts to pass the straits, and two vessels laden with powder arrive every day from England. Artillery men are everywhere mounting guns, and all the officers and men on furlough have been recalled. We are glad to hear of these signs of vigor—the surest way to prevent the actual breaking out of war. But yet we would ask, is it right that the Christians of Turkey, oppressed and demoralized as they must have become, should bear the whole brunt of Mohammedan malice against the Christian religion, and of Turkish oppression and misrule?

OBITUARY.

The many warm friends of the late Mrs. Jones, wife of the Rev. C. G. Jones, formerly of Canada, but now Rector of Magdalen Laver, Essex, England, will greatly regret her early death. Coming to this country upon her marriage some years ago, she conceived a warm attachment to Canada and its people; which attachment was, by all who knew her, warmly reciprocated. Full of zeal and energy, she proved a faithful helpmeet to her husband in his pastoral work in Whitby and Pickering, Canada; and latterly in his present Parish in England. Two years ago, she spent some months in Canada, leaving pleasant recollections of her visit. But, the following summer, in England, the fatal disorder, cancer, developed itself, and she at once resigned herself to the hand of God. There were times in her last illness when she would say, as she had often sung, in health, before: "Tis weary waiting here," but she had learnt also the lesson of submission, and could say as well, "Thy will be done." After months of painful suffering, borne with Christian fortitude, she sank at last, on Sunday, June 18th.—"Asleep in Jesus."

THE BISHOP STRACHAN SCHOOL.

It will be seen from the advertisement that Miss Grier, of Belleville, has been appointed Lady Principal of this Insti-

tion. Miss Grier is the daughter of the late Rev. J. Grier, for many years Rector of Belleville, and is a lady of great experience and ability. The school, which has already done general service in the education of the daughters of Churchmen, may be expected to maintain and increase its reputation under the management of Miss Grier.

The authorities of Oxford have made an important alteration in their Annual Commemoration, which is to take place, as heretofore, in the Sheldonian Theatre. But the under graduates are to "sit with the ladies." This is in order to prevent the riotous proceedings, which, from time immemorial, have been permitted on this occasion; and which have sometimes bordered, very considerably, on the disgraceful. Those universities in the colonies, which have endeavoured, as far as possible to transplant the institutions of the mother country into lands far away from the homes of our fathers, will no doubt, immediately adopt the improvements inaugurated there, and this especially among the number.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE NO. VIII.—THE CREED *Continued*.—In my last lecture I briefly brought forward the beliefs always held by the Christian Church, as exhibited in the earliest days of pure Christianity, concerning the origin of this—the apostle's creed.

Now these traditions rest upon excellent ecclesiastical authority; whilst it has often been said, and to so much I am quite willing to agree, that these traditions are not sufficient to make a necessary article of Faith from the infallible inspiration of the composers of this creed. Yet on comparison with the great centre of Light, the Word of God, and by the probabilities of reason, it is quite reasonable to consider this creed as the composition of apostles, or at least as coming from the very days of the apostles, and of their immediate disciples.

I said comparing this creed with the Word of God and with all probabilities of reason. Now that the apostles did 'methodise,' or put into methodical order some form of reply to the natural heathen question—What is Christianity?—may I think be fairly inferred from the language of the inspired writers. St. Paul speaks more than once of a form of sound words. I will quote but from a few portions of his writings. The Romans were converts from heathenism. St. Paul tells them in his letter of exhortation (vi. 17.) "But God be thanked ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Now what form would St. Paul deliver to his converts (for remember but a portion of the New Testament Scriptures had been then written) more likely than the three leading doctrines of a Christian's faith. First, in God

the Father, the maker of all things; secondly, in God the Son, the Redeemer; thirdly, in God the Holy Ghost, the Sanctifier. In connection with this, see how strongly St. Paul enforces this 'form of doctrine' upon these Roman converts; for at the end of this epistle, he says (xvi. 17); "Now I beseech you mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Hear again St. Paul's exhortation to hold to the profession of Christianity. Again, before the New Testament Scriptures were in their hands, he exhorts the Hebrews, (x. 23): "Let us hold fast the profession of our faith without wavering, for he is faithful that promised," and he goes on in the same way, "not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another." That is one great object of the creed. The profession before God and in one another's presence of our belief in the leading doctrines of Christianity, and the 'exhorting of one another' when we assemble ourselves together to hold fast the profession of Faith. Again, Saint Paul exhorts his young brother in Christ (2nd Timothy, i. 13). "Hold fast the form of sound words which thou hast heard of me," and mark again—first as I have said, but a portion of the New Testament had been written; secondly, the word 'form' in Greek (*upotuposis*) is from a verb which means to draw out a sketch or schedule—a description which exactly meets the creed, it being a sketch or schedule in which is delineated the boundaries of the faith of a Christian.

Again, is it not evident to reason that the apostles would find a creed a useful and indeed necessary 'form of sound words.' The first question of the heathen to the Christian missionary would be—what is Christianity?—such an answer as the creed resolves Christianity into a few short pithy replies, embodying the leading facts of Christ's life and work.

Let me sum up in the words of an English writer, "Although the cumulative force of argument is so great as to leave scarcely any rational ground of contradicting the old belief of the church, that the creed came from the apostles, substantially as it was handed down to the eighth century (the beginning of Papal grasping and superstition) it is not sufficient to warrant us in officially declaring it to have been inspired. All that we may dare say on this point is, that the apostles were under very special guidance of the Holy Ghost, were 'filled with the Spirit,' for the official purpose of their work, and consequently that very little of the human element is likely to have mingled itself with any of the official words which they spoke to the church. If it could be certainly proved that the creed came from the apostles, as we now have it, sound reason would require us to believe that the Holy Ghost moved them to compose it, and hence that it was inspired. In the absence of such evidence it is

"our duty to compare the doctrines handed down to us in this creed as those of the apostles with the doctrines contained in the great store-house of God's Truth." I hope in my lectures on the Creed, to show, not a mere likeness, but a perfect coincidence between every word in this the Christians compressed Confession of Faith and the Book of books. Such a coincidence will go far towards shewing that the apostles' creed is a 'Form of sound words' handed down to us on the very best authority. Our Lord accused the Pharisees that they "made the commandments of God of none effect through mens' traditions." Here in this creed is a summary of Christian truth, which no infidel, no atheist, no heathen, no rationalist, and no depraver of Holy Writ, dare utter before God, and many without being guilty of the greatest inconsistency. For the man who, in presence of the congregation, with, as it were, hand grasped in hand, recites the creed, if he mean 'I believe' when he says, 'I believe' is confessing and professing his Faith, in God the Father, maker and preserver of all things, in God the Son, Redeemer, through whom alone we hope for salvation, the Judge who shall come again, in God the Holy Ghost, the Sanctifier and Renovator of the human soul. Now God forbid that I should countenance the thought, that because a man does not recite this creed he is not a Christian; but what I do say is, that whosoever doth recite with the heart and understanding this creed, is uttering that Faith which "was once delivered to the Saints."

Before proceeding further to consider the creed, and to compare it clause by clause with Holy writ, let me allude briefly to the position that it holds in our Church's service of prayer, praise and thanksgiving. You will observe that it holds a central position; praise in the chants, in the reading of the Psalms, in the hearing of the Word of God, has formed the distinctive feature of what has gone before. The Confession of our Faith is therefore like the summing up of the Scripture truths that we have heard read, and the praises that have been offered up to God. By reciting this creed, every one for himself, we acknowledge that it is God first, God last, God midst and without end, whom we find in Moses, in the Prophets, in the Psalms, in the Gospels, and in the Epistles. And secondly—The recitation of the Creed is a confession of that Faith as revealed in the Bible, which alone can give reality to prayer, and hence such a confession of Faith is a proper foundation and a fitting introduction to the prayers and collects, which are to come after. An old writer says, "It is probably for this reason that baptisms were ordered to take place after the second lesson, that so the admission of the newly baptised might be immediately followed by the avowal on the part of all Christian soldiers present of that creed which as part of the rite, has already been avowed and used."

CALENDAR.

- July 16th.—Fifth Sunday after Trinity.
Deut. vi.; Acts xix. 21.
" ix.; St. Matt. viii. 1-18.
" x.; St. Matt. viii. 1-18.
" 17th. Prov. ii.; Acts xx. 1-17.
" iii. 1-27; St. Matt. viii. 18.
" 18th. " iii. 27-iv. 20; Acts xx. 17.
" iv. 20-v. 15; St. Matt. ix. 1-18.
" 19th. " v. 15; Acts xxi. 1-17.
" vi. 1-20; St. Matt. ix. 18.
" 20th. Margaret, V. & M.
Prov. vii.; Acts xxi. 17-37.
" viii.; St. Matt. x. 1-24.
" 21st. " ix. Acts xxi. 37-xxii. 23.
" x. 16; St. Matt. x. 24.
" 22nd. St. Mary Magdalene.
Prov. xi. 1-15; Acts xxii. 23.
" xi. 15; St. Matt. xi.

NOVA SCOTIA.

On the morning of Whitsunday, the Bishop preached in the Parish Church of Weymouth, and celebrated the Holy Communion. The attendance was not so large as on some former episcopal visits, but this was partly owing to the unfavourable state of the weather, and also to the circumstance that the funeral of the wife of E. H. Oakes, Esq., had been unavoidably postponed to 1.45 p.m. in deference to the urgent request of the sons and daughters in the United States, who strove to reach the paternal home before their mother had been committed to the grave in Weymouth Churchyard. A large proportion of the congregation, however, remained to feed on those sacred symbols, which are to the believing soul, a means of participating in the body and blood of Christ. At 8 p.m., the Bishop proceeded to the Church of St. Thomas, Weymouth Bridge, to administer the apostolic rite of Confirmation. The rain, which continued several hours, and a distance of seven miles through muddy roads, gave some misgivings as to the arrival of four of the candidates, and therefore the Bishop and the Rector were both gratified to find that all the twenty-six on the list were present and occupying the foremost seats in the Church, which was filled to overflowing. It is almost needless to say that the address to the candidates was very thorough, and particularly affectionate, earnest, and impressive, and that here also the Bishop delivered an earnest and edifying discourse. The parishioners were congratulated on the pains and care which they had bestowed on the burial ground. His Lordship also expressed much satisfaction at the extensive alterations and repairs which the parsonage had undergone. Nor were the zealous exertions made in behalf of the Diocesan Church Society overlooked, but while he commended the liberality of their offerings, the people were urged to make further efforts, as the Committee were unable, from want of funds, to respond to the numerous appeals made to them for aid.

At St. Thomas' the Bishop strongly recommended the erection of a chancel, which would, while imparting completeness to the Church, afford the additional accommodation that would, in all probability, be soon required, presuming that the construction of the railway in the neighbourhood, would, as elsewhere, cause an influx of residents.

The Bishop left Weymouth on Monday morning on his way to Digby. We believe that, on the whole, his Lordship was much pleased with his visit to us, and our prayer should be that we may all profit by his earnest counsels, and resolve to give effect

to his wise suggestions. And may that Gracious Master, in whose cause he labours with unsparing toil, preserve him in health and strength, many more years, to a Diocese which has derived such undoubted accession of life from his able and vigorous administration.—*Halifax Church Chronicle.*

FREDERICTON.

THE Rev. William E. Scovil, for many years Rector of Kingston, K.C., died at the residence of Mrs. W. H. Scovil, on Tuesday morning, aged sixty-seven years. His grandfather came to this country with the Loyalists, and was rector of Kingston from 1783 to 1792, when he died, having been a minister for over fifty years. He was succeeded by his son, the Rev. Elias Scovil, who was rector until he died in 1841, when he was succeeded by his son, who was rector until his death on Tuesday last. Mr. Scovil also taught the Grammar School, which was regarded as one of the best in the Lower Provinces. The funeral took place from the Rectory, Kingston, at three o'clock, Thursday afternoon. Long before the hour appointed a very large number of parishioners had assembled to express their sympathy and to pay the last tribute of respect to their beloved pastor. Many friends and relatives came from St. John and elsewhere, so that when the services commenced the Church was crowded in every part, several, not being able to obtain admission, remaining outside. There could not have been less than 1000 persons in and outside the old parish Church. The following clergymen were present: Revs. Canon DeVeber, F. Partridge, E. S. Woodman, T. E. Dowling, Geo. Schofield, B. Shaw, D. J. Wetmore, D. W. Pickett, E. A. Warnford, and Canon Scovil, the first six of whom were robed. Psalms 39 and 90 were read by Rev. T. E. Dowling, the preceding part of the burial service being read by Rev. Canon DeVeber. As the funeral procession entered the Church, the choir sang the hymn commencing with the words,

"Abide with me: fast falls the eventide,"

after which the lesson was read by Rev. Geo. Schofield, and was more than usually impressive, the draping of the Church in black adding to the solemnity of the occasion. A second hymn commencing with the words,

"The pastor's voice we loved to hear,"

was then sung. A short but affecting address was next delivered by Rev. Canon DeVeber. He spoke of the melancholy pleasure it gave him to testify to the real worth of their beloved pastor. Very touching allusions were made to the words and works of Mr. Scovil, in the parish of Kingston, where he was born and lived all his life. How many had he baptized, confirmed, married, and buried? How many did he instruct at school who could pleasurably call to mind the patient teacher, the wise counsellor, the sympathizing friend? For three generations, extending over a period of ninety years, father, son, and grandson, had successively occupied the position of Rector of Kingston. The reverend gentleman hoped that they would always remember the words and example of their pastor, and gather instruction and consolation therefrom. A few appropriate remarks were then made by the Rev. F. Partridge. The remains were then interred in the family burial ground at Kingston Churchyard. The service at the grave was read by the Rev. Canon DeVeber and concluded with the singing of the Doxology.

The late Rector of Kingston was, as already stated, the third generation of Scovils who held that position. His grandfather, Rev. James Scovil, who came

from Connecticut, took charge of the mission in June, 1788, and occupied a house built by himself. He died in 1808, in the seventieth year of his age, and the fiftieth of his ministry. His son, Rev. Elias Scovil, succeeded him and died in 1841, having been forty years in the ministry. His son, the Rev. Wm. Elias Scovil, who came after him, died in 1876, aged sixty-six years, after being in the ministry upwards of forty years. The ministry of the three gentlemen, therefore, has extended over a period of one hundred and thirty years. The parish church was built in 1789, and remodelled in 1857. Of the last named, Mr. Scovil, it may be truly said, that his death, like the removal of an old and time honoured landmark, has created a vacancy which it will take some time to fill.—*St. John Globe.*

THE Bazaar of the Church of England Temperance Society was held at 11 a.m. on the 22nd ult. The interior of the building was beautifully decorated with flags and evergreens, and there was a magnificent display of useful and fancy articles. An excellent dinner was served at 2 o'clock, and tea at 7. One thousand persons visited the Bazaar during the day and evening, the weather being very favourable. The music of the 71st Batt. Band and that of Bryson's Band was excellent. The whole was a complete success.

QUEBEC.

EPISCOPAL VISITATION AND DIOCESAN CONFERENCE.—The Right Reverend the Lord Bishop of Quebec held his Biennial Visitation at Lennoxville, on Tuesday and Wednesday, July 4th and 5th. About forty of the clergy of the diocese were present, who were hospitably entertained by the Bishop, as his guests, during the continuance of the conference, and provided in the new school buildings with all accommodation needful for their comfort, under the kind direction of Mrs. Irving and Professor Ambrey.

The Holy Communion was celebrated on Tuesday and Wednesday morning, in the College Chapel, at 7.30. Morning Prayer was said on Tuesday, at 9.30. The Litany was sung on Wednesday at the same hour. The morning session of the conference lasted from 10 to 1 p.m. The afternoon one from 8 to 6. There was Choral Evensong in the College Chapel at 8. On Tuesday evening after the service the Bishop delivered his charge, in which he dwelt on the causes of ministerial failure, and referred to the studies of the clergyman, with special reference to the great importance of the study of the Word of God. On Wednesday evening a sermon was preached by the Rev. Isaac Brock, on "Modern Science in its relation to Religion."

At the four sessions of the Conference, papers were read on subjects selected by the Bishop; each paper was followed by an address and general discussion. The Bishop presided, and closed each discussion with a few appropriate words of counsel. The first paper, on Wednesday, was read by the Rev. Dr. Nicholls, on "The securing a supply of Candidates for Holy Orders." The second day by the Rev. F. J. B.

Allnatt, on "Whether for making religion a real power in his parish a clergyman should rely on efforts that are occasional and exceptional, or ordinary and continuous." The third by the Rev. J. H. S. Sweet, on "The opportunity afforded for Religious Influence in the preparation of the young for Confirmation." And the fourth, by Rev. L. Wurtele, on "The respective advantages and disadvantages of seats in Churches, (a) leased in perpetuity, (b) rented annually, (c) free at all times." On Wednesday the first paper was read by the Rev. C. Hamilton, on "The importance, with a view to imbue our congregations with a sense of the unity of Christ's Church; of popular presentations of the state of the Church in the past." The second subject was a modification of this: "Unity taught by presentations of the state of our own Church in all its branches in the present." On this, two papers were read, one by the Rev. A. Balfour, and another by the Rev. C. Rawson. The third subject taken up on Wednesday, was, "Whether the aim of the clergyman in the working of his mission should be directed to the centralization or diffusion of services;" on which, a paper was read by the Rev. J. Foster. The fourth and last subject considered, was a kindred one, "Whether, in the working of the Diocese, we should aim at the consolidation or multiplication of missions;" on which a paper was read by the Rev. J. Jenkins. These two subjects were discussed together.

The whole proceedings were characterized by the utmost harmony and brotherly love: there was but one subject of regret, and that arose from the unavoidable absence of Mrs. Williams, whose presence with the Bishop on the occasion of these biennial gatherings, has ever been a source of much gratification to all. After the evening service on Wednesday, an address was presented to the Bishop, by Dr. Nicolls, on behalf of the clergy of the Diocese, in the College Hall, expressive of their affectionate attachment to their chief pastor, and praying that God would be with him and his family, in their voyage across the Atlantic, and during their sojourn in England, and that He would give them at the appointed time a safe return to their Canadian home. The Bishop thanked the clergy very warmly for their address, and asked the prayers of the Church in his Diocese in behalf of himself and his family during their approaching journey. The Bishop and Mrs. Williams sailed on Saturday, July 8, from Quebec; it is nine years since they visited England.

MONTREAL.

Meeting of Synod (Continued.)

WEDNESDAY.

The report of the Lennoxville College was presented and received.

Mr. Garth gave notice of motion that the Chancellor shall, as soon as possible, give his opinion whether or not it was lawful for any one to occupy a place on the floor of

the Synod after having refused to obey the will of the Synod.

The debate on Rev. J. Carmichael's motion was resumed, Rev. Canon Ellegood's amendment being before the House.

Mr. Thomas White supported the resolution, holding that it would promote the best interest of the church, while the amendment was unnecessary.

Mr. F. Wölferstan Thomas supported the veto power by bishops, and looked forward to the time when the House of Bishops would be much larger than at present, comprising Bishops from the Saskatchewan and other districts.

Rev. J. Fulton, Rural Dean of Iberville, said that the Diocese of Montreal should guard their right of electing their bishop and having him consecrated without reference to other authority.

Canon Ellegood said that there was no canon for the guidance of the House of Bishops regarding the consecration of a bishop, and it was such a canon that the House of Bishops desired.

Mr. S. E. Dawson objected to the absolute veto without any reason being stated. If the bishops stated what characteristics in the bishop elect they required then all the Diocesan Synods would appoint such men; but if the right of veto without reason were allowed there would be constant collision between the Synods and the House of Bishops.

Rev. F. H. Clayton referred to the practice in Freemasonry which was well known by Mr. White. When candidates were balloted for in that organization it was in the power of the members to put in the black ball, a veto in itself, and state no reason. If it were necessary to state reasons it would be the ruin of Masonry. They should put into the hands of the bishops a good weapon, not a stick resembling a black thorn, but of no use, which would break when used.

Mr. Strachan Bethune felt there was no necessity of a canon on the subjects whatever, and preferred to leave the matter just where it is. For this reason he opposed the amendment. He believed the Synod had no right to instruct their delegates how to vote in the Provincial Synod, and for this reason would vote against the original motion.

Rev. J. Rollit said that the bishops by the canon desired to remove their individual responsibility and cast it on the House of Bishops.

Mr. J. Crawford believed that the House of Bishops should be above suspicion, that they would exercise the veto power because the candidate was too High Church or too Low Church, or for any such reason.

Rev. J. B. Davidson held that now the bishops were not bound to express reasons, and he thought that it would be a very great injury to the Church, if the bishops were forced to publicly state the reasons for veto of a man of good character, but for some cause unfit for the position to which he had been elected.

Rev. D. Lindsay, Rural Dean, thought that there was no reason for giving the House of Bishops the power they never had before, and that the Synod had not declined, in their power, to elect men suitable as those they had before elected. The matter should remain as it was hitherto.

Rev. J. Carmichael said that the effect of the amendment would be to vote directly as far as the Synod could to give the veto power to the House of Bishops.

Mr. C. J. Brydges said that it was unfortunate that the matter had been brought up at all, and he would vote both against the motion and the amendment. The matter was open to debate, and if the delegates went to the Provincial Synod with instructions to vote in any particular way,

they would be fettered in their action, and could not form any judgment from any information which might be produced. He moved, seconded by the Chancellor, that the Synod not desiring to fetter its delegates to the Provincial Synod by any special instructions, proceed to the next order of the day.

Rev. J. Carmichael said that the delegates would not be trammelled by the adoption of the resolution. The delegate's duty would be to state the opinion of the Synod he represents, and then launch out and express his own opinions in any way he pleased.

Mr. Brydges' amendment was put and carried, and the House adjourned till two o'clock.

AFTERNOON SESSION.

Rev. G. C. Robinson, Rural Dean of St. Andrew's, read the report of his deanery.

The report of the Executive Committee was read and discussed *seriatim*. The following report of a special committee as to the best way of carrying out clauses six and eight of resolution of Synod, page 641, which had been adopted by the Executive, was objected to by Mr. L. H. Davidson,

"That, in the opinion of this Committee, the best mode of dealing with the lists now before the Committee would be to secure personal application to each person on such lists to contribute to the Mission Fund, by means of collectors, specially appointed for the purpose by each parish or mission; and that such application should be made, if possible, in December or January of each year. That a Pastoral Letter be addressed by the Bishop to each clergyman, calling his earnest attention to the question, and requesting that personal application be made, in the terms of the foregoing resolution, to each member of the congregation." He said that in his opinion it was a degrading position for any minister to be a collector for his own fund, and the ministers should have as little to do with the temporal affairs of the Church as possible.

Mr. C. J. Brydges said that the Churchwardens were the persons that the pastoral letter should be directed to.

Very Rev. Dean Bond said that the minister was not asked to make the personal application, but to see that it be made.

Rev. J. C. Davidson said that if the ministers did not attend to this matter it would not be attended to.

Rev. F. T. Neve said that in the early days of the Church the clergyman were paid £200; then they were granted £150, and then this was reduced to £100. These represented the Golden, Silver, and Brazen ages. He believed that the young ministers were not as well paid as they should be, and that arrangements should be made whereby the clergyman should not be forced to look to the parishoners for his stipend.

It was explained that the Synod were not bound by the report of the Committee, and the item was passed.

In regard to a grant which appeared in the report, Rev. F. Robinson moved that the grant of \$60 made to Rev. W. C. Merriek to provide ministerial service at Berthier be not agreed to by the Synod.

The motion was seconded by Mr. L. H. Davidson. The objection was taken by mover and seconder against the principle of aiding parishes in manners other than that usually followed. After some discussion the motion was withdrawn, and the report to that point adopted.

The sections of the Executive Committee under the headings

MISSIONARIES' STIPENDS.

were then read.

Mr. L. H. Davidson moved that the paper referred to in the report as having

been read, and all other papers referring to the desirability of paying the stipends of the ministers as is done in Quebec, be communicated to the House.

His Lordship read a paper expressing the rules of the Quebec Diocese, the only one on the subject he had retained.

Mr. L. H. Davidson moved, seconded by Rev. Canon Fulton, that the executive be instructed to put the Quebec scheme into operation.

Mr. C. J. Brydges thought it desirable to carry out the plan suggested, if possible, but in his opinion the condition of the mission fund did not render it possible to carry this out.

Mr. L. H. Davidson said that the adoption of the Quebec plan would render collections more easy; the subscriptions to the funds would be increased and payments be more regular.

Rev. Robert Lindsay suggested that the scheme be tried by those missions who desire it. It would not be possible for the system to be adopted over the whole of the Diocese at once.

Mr. C. J. Brydges moved, seconded by Rev. R. Lindsay, that the report of the Executive Committee be adopted, and that the Executive Committee be recommended to try the Quebec arrangement as an experiment in a few missions if the necessary arrangements can be made.

Mr. Davidson's motion was withdrawn, and Mr. Brydges' adopted.

The ballot was then taken for the election of the Executive Committee and delegates to the Provincial Synod and Diocesan Court.

The portion of the Executive Committee's report referring to the Widows' and Orphans' Fund and the Superannuation Fund was adopted.

A proposition was made on the part of the Cathedral vestry to assume the whole management and expense of the Synod Hall and house adjoining, and provide an office for the use of the Secretary of Synod gratuitously, and provide accommodation for the use of the Diocesan and Provincial Synods gratuitously; the property to be conveyed in the same manner as now held by the Synod. The proposition was referred to the Committee on Synod House, who reported unfavorably to the scheme.

The following is the proposed list of grants from the Mission Fund for next year:—

Adamsville, \$400; Aylmer, \$200; Aylwin, \$400; Berthier, \$160.82; Bolton, \$400; Boscobel, \$500; Bristol, \$400; Buckingham, \$350; Clarendon, \$300; Eardley, \$300; Edwardstown, \$200; Granby (for N. Shefford), \$300; Grenville, \$350; Hemmingford, \$365; Huntingdon, \$250; Iron Hill, \$400; Kildare, \$400; Lacolle, \$200; Laprarie, \$300; Mille Isles, \$450; Milton, \$300; Mascouche, \$200; New Glasgow and Kilkenny, \$300; North Gore, \$300; North Wakefield, \$300; Onslow, \$300; Papineauville, \$400; Phillipsburgh, \$100; Portage du Fort, \$400; Potton, \$400; Rawdon, \$400; South Stukeley, \$400; Ste. Victoire, \$200; Templeton, \$300; Thorne, \$400; Upton, \$100; Waterloo, \$300; West Farnham, \$150; West Shefford, \$200; total, \$12,075.32.

The Treasurer's report showed the amount still due on account of subscriptions to the Sustentation Fund to be \$4,246. The report was taken as read and unanimously adopted.

A vote recommending gratitude to God for the prosperity of the Church during the year was passed.

On motion of Mr. Bethune, Q.C., it was resolved to add to the canon that no delegate, either clerical or lay, be allowed to take part in the Synod so long as the as-

assessment payable from the parish they represented is unpaid.

THURSDAY MORNING.

Rev. D. Lindsay presented a report of the Committee on Intemperance, expressing their hearty sympathy with the efforts of the Dominion Alliance against the evils of intemperance, and recommend that a letter be addressed to the Secretary of the Dominion Temperance Alliance expressing these views. They also state in the report that the parochial associations were increasing throughout the Diocese, and rejoice that the subject of intemperance is the subject of most prayerful consideration and earnest effort on the part of the clergy throughout the diocese.

Amongst other notices of motion Very Rev. Dean Bond gave notice that he would move that a committee be appointed to memorialize the Home Government in the case of the Oka Indians.

The report of the scrutineers on the election of the

EXECUTIVE COMMITTEE

was then read as follows:—

Clergy.—Rev. J. P. Dumoulin, Very Rev. the Dean, Revs. G. C. Robinson, R. W. Norman, David Lindsay, Canon Ellegood, Ven. Archdeacon Lonsdell, Revs. James Carmichael, J. Rollitt, Canon Baldwin, Canon Evans, W. Henderson, J. B. Davidson, Principal Lobley, F. Robinson.

Laity.—Messrs Strachan Bethune, F. W. Thomas, Thomas White, jr., S. E. Dawson, M. H. Sanburn, J. J. Gibb, B. H. Davidson, Ohas. Garth, James Hutton, W. B. Simpson, John Crawford, Thos. Simpson, A. F. Gault, Edward Carter, N. S. Whitney.

The following were elected members of the Diocesan Court:—Revs. Principal Lobley and Canon Baldwin, Ven. Archdeacon Leach, Rev. G. C. Robinson, Rev. J. B. Davidson, the Dean, Revs. W. Henderson, R. W. Norman, J. P. Dumoulin, D. Lindsay, J. Carmichael, Canon Baldwin, Canon Anderson, Ven. Archdeacon Lonsdell, and Rev. J. Constantine.

The delegates to the Provincial Synod were appointed as follows:—

Clerical.—Revs. Principal Lobley, R. W. Norman, G. C. Robinson, Ven. Archdeacon Lonsdell, Rev. Canon Ellegood, Ven. Archdeacon Leach, Revs. F. Robinson, J. Constantine, J. B. Davidson, Very Rev. the Dean, Revs. J. P. Dumoulin, J. Empson, *ex officio.* Substitutes—J. Pulton, W. Henderson, D. Lindsay, J. Carmichael, Canon Anderson and Canon Baldwin.

Lay Delegates.—Messrs. F. Bethune, M. H. Sanborn, T. White, jr., S. E. Dawson, C. J. Brydges, T. Simpson, James Hutton, W. W. Lynch, C. Garth, Hon. L. S. Huntingdon, F. W. Thomas, L. H. Davidson, Dr. Nelson, *ex officio.* Substitutes—W. Salter, H. Bulmer, R. Evans, W. B. Simpson, W. Cooper.

DUNHAM LADIES' COLLEGE.

A motion by Rev. Mr. Henderson that the Synod recommend the Dunham Ladies' College was taken up.

Rev. J. B. Davidson moved in amendment that the Synod is satisfied with the success of the labors of the Rev. W. Henderson at Dunham Ladies' College, and recommend it with kindred institutions to the notice of the Synod.

Rev. Robert Lindsay regretted the introduction of the amendment. There was nothing in the motion to prevent other institutions coming forward. The Dunham College required \$3,000 to finish the building.

Rev. Principal Lobley said there was no similar institution in the Diocese. If they could get such a man in Montreal as Mr. Henderson, or a set of men with the en-

ergy and perseverance shown by those who were instrumental in instituting this College, this city would soon have such a school.

Rev. Mr. Nye said that the college was intended to supply an education to those in the rural districts who might otherwise be sent to the schools of the Church of Rome.

Rev. Mr. Dixon thought that if next year Mr. Henderson asked the Synod for pecuniary support, it would be the duty of the Synod to grant it. He commended the zeal of the Roman Church in raising up educational institutions, and he hoped that Protestants would follow their example in this respect.

Rev. Mr. McLaughlin stated his opinion that when once the institution at Dunham was on a solid footing there would be no trouble in getting one in Montreal.

Rev. D. Lindsay stated that if others in the Eastern Townships did not quickly do something in the matter of education it would be almost entirely in the hands of the Roman Catholic Church, which had colleges throughout the whole district. The Episcopal Church had none.

Rev. J. Carmichael said it would be a disgrace to the Synod if it did not assist the college by its approval.

Rev. Mr. Henderson offered to withdraw his motion in favor of the amendment, but was answered by cries of "no, no."

Rev. Canon Baldwin considered such schools as that at Dunham one of the Church's most pressing needs.

Canon Ellegood asked that it be appended to the resolution that it was not a Diocesan institution, but the recommendation was met with expressions of disapproval.

Mr. Thomas White, jr., strongly supported the institution, and deprecated the custom of sending young ladies to Roman Catholic Colleges. He said:—"I have no sympathy with those who send their children to convents; better keep them at home and give them the best education they can from their mothers than send them to convents."

Mr. C. J. Brydges considered the motion the thin edge of the wedge to make the school a Diocesan one.

Rev. Mr. Fyles moved in amendment that the Synod recognizes the necessity of such an institution as the Deanery of Bedford Ladies' College, and commends it to the notice of the Synod.

Rev. Mr. Davidson withdrew his amendment, and that of Rev. Mr. Fyles was passed.

His Lordship the Metropolitan considered the trouble arose from the fact of the college being unnamed, and recommended that a name be given to it as soon as possible. He also stated that the Treasurer was prepared to pay the missionaries' quarterly stipends for the quarter this afternoon, which might be more convenient to them than July 1st.

Rev. W. Henderson, by the permission of the House, withdrew his notice of motion as follows:—"That the Committee on Canons be instructed to frame a canon embodying regulations forbidding the practices which are declared in the judgment lately delivered by Lord Penzance in the Folkstone case, to be unlawful; and present the same to this Synod for action during its present session," and in its place moved that "This Synod recognizes the judgments of the ecclesiastical Courts in England in so far as they do not conflict with our own legislation as regulating the practice of the Church in Canada, and on this ground requires every clergyman in this diocese amenable to the act of discipline to conform to the same."

The motion was seconded by Rev. E. Wood and passed without discussion.

Mr. L. H. Davidson moved that a com-

mittee be appointed to consider the best means to be adopted to place the superannuation fund in a better condition.

Mr. T. White, jr., moved that Mr. Davidson's resolution together with his own, that "whenever the Bishop shall deem it right to place a clergyman on the superannuated list, a sum of not less than \$500 per annum be the retiring allowance, to be made a first charge upon the mission fund of the Diocese, provided such clergyman has fulfilled the requirements of the canon on the superannuation fund," be together referred to the Executive Committee.—Carried.

THURSDAY AFTERNOON.

Mr. L. H. Davidson moved, seconded by Mr. Garth: "That a report of the proceedings of the Executive Committee during the year, including a statement of the condition of the several funds under its control, and of its expenditures, and its recommendations for the year to come, be annually prepared by said Committee in the month of May in each year, and be printed and forwarded by the Secretary of Synod to the Clergy of the Diocese, and to the delegates as soon as their certificates shall be by him received."

At the suggestion of Mr. C. J. Brydges, the motion was altered so as to direct the accounts to be closed on May 31st, and have the report ready for the members one week before the Synod. The resolution was then adopted.

Mr. L. H. Davidson then moved: 1. "That in order to facilitate the election of members of the Executive Committee, the Secretary be instructed to prepare, prior to such election, a list of names of such delegates as are eligible for election upon said committee under the terms of section 2 of the rules and by-laws respecting the Executive Committee. 2. That the election to be made at this Synod be not proceeded with until said list shall have been prepared." Mr. Davidson said that the matter had never been acted upon.

Rev. Mr. Empson said that there was no such list, it would be impossible to produce a list owing to the way subscriptions were sent in.

Mr. Bethune said, as a matter of fact, such a list never had existed.

Mr. Davidson maintained that it was practicable, and the Secretary ought to make out the list as far as possible, or else at any time the legality of their action might be questioned, according to their own rule. If they maintained the rule let them have the list, or let the learned Chancellor move to have the rule cancelled.

Mr. Crawford seconded the resolution on the grounds put forth by the mover. He had not heard anyone say that this rule was impracticable.

Rev. Mr. Empson said the list could not be got.

Mr. Garth thought the country clergymen could be compelled to send in a list three weeks ahead of time.

Mr. Brydges moved that all the papers in hand be put into the hands of the mover and secondar (Mr. Davidson and Mr. Crawford), with instructions to prepare the list.

Mr. Davidson had known people put upon the Executive Committee who were not eligible.

Mr. Bethune—Then you should raise the question.

Mr. Crawford would be willing to move to rescind the rule. He moved that all the words after "That" in Mr. Davidson's resolution be struck out, and in place thereof, it be resolved that Section 2 regarding the Executive Committee be abrogated.

Rev. J. B. Davidson, seconded the resolution.

Both amendments and resolutions were lost.

Rev. Robert Lindsay moved the adoption of the report of the Committee on Foreign Missions, which asked that its powers be enlarged, that it be empowered to collect subscriptions for the purpose of carrying out their work and send missionaries to district parts of the field under the authority of the Bishop, that the Bishop be an *ex officio* member of the Committee, and that it report annually to the Synod. The motion was seconded by Archdeacon Lonsdell, and adopted.

Mr. Robert Lindsay read the report of the Music Committee, recommending increased attention to congregational singing.—The report was adopted.

Mr. Robert Lindsay read the report of the Committee on Works of Mercy, recommending that special attention be devoted to the spiritual care of emigrants from the mother country, and to those in danger of dropping away from the Church.—Carried.

Rev. D. Lindsay, on behalf of Rev. Mr. Norman, moved the adoption of the report of the Committee on Education, and that His Lordship the Metropolitan appoint a Diocesan Inspector of Church schools.

Ven. Archdeacon Leach moved the adoption of the report of the Committee on Canons.

Rev. Canon Ellegood stated that a distinguished minister of the Church of Scotland in Canada was present, and moved that Rev. Gavin Lang be invited to take a seat on the floor of the House.

Rev. Jas. Carmichael seconded the motion, which was carried with applause and Rev. Mr. Lang conducted within the bar.

After some discussion the report was accepted.

On motion the Church Temporalities Act was ordered to be printed with the Synod Report.

Very Rev. Dean Bond read the report of the Finance Committee and moved its adoption, and that it be referred to the Executive Committee to be carried into effect.

On motion, Rev. Canon Innis, of London was asked to take a seat on the floor of the House.

Rev. W. H. Nye read the reports of the Committees on "Lay agency in mission work." and

"DISSEMINATION OF CHURCH LITERATURE."

The latter report stated that much injury was done to the Church by the widespread circulation of publications more or less opposed to the principles of the Church and those of all orthodox creeds, and recommended that a Diocesan newspaper be established. The reports were adopted.

Mr. Strachan Bethune moved, seconded by Mr. Samuel E. Dawson, "That the amendment to the canon for the election of a bishop, passed at the Sixteenth Session of this Synod and printed on page 637 of the journals of such Sixteenth Session be not confirmed."

Mr. Bethune in moving the resolution said that as the law stood at present the Synod could not act freely in the election of their bishop. They were subjected to the extreme probability of a dead lock, and instead of freely electing their bishop have to limit themselves to the names set before them by the House of Bishops. If once these names were recognized by the Synod the precedent would have ever after to be followed.

Mr. L. H. Davidson asked that the motion be allowed to stand over and be the first item on the order of business next Synod.

Rev. J. Constantine moved in amendment that the whole matter be referred to the officers of the crown in England,

through His Grace the Archbishop of Canterbury, for their opinion on the action of the last Synod of this Diocese.

After some further discussion, the subject was withdrawn till next year.

Moved by Mr. Strachan Bethune, seconded by Rev. Canon Evans, and adopted:—"That the canon for the alteration of part of the boundaries of the parishes of St. George and St. Stephen, in the city of Montreal, passed at the last Session of Synod, and as printed on pages 540 and 541 of the Journal of such last Session, be confirmed."

Moved by Mr. Strachan Bethune, seconded by Rev. Mr. Dickson, and adopted, that a canon be introduced for the alteration of part of the boundaries of the parishes of St. James and St. Jude, in the city of Montreal.

Rev. F. H. Clayton moved, seconded by Rev. H. W. Nye, "that the Synod of this Diocese meet but once in two years instead of annually, as at present." The mover said that the country clergymen could not afford to attend the Synod annually. They were being constantly called upon for contributions. A minister had an Irish servant. His wife, on telling her to milk the cow, received the answer, "when am I going to stop, ma'am?" He would like to know when they were going to stop milking the country clergymen. They pay the major part of the Synod expenses, and all the business could be done at a biennial session. It was a pity to wear out the fine organ pipes of the lawyers, and they should be given a rest once in every two years at least. The motion was, after some discussion, put and lost.

A motion by Mr. S. P. Butler to the effect that delegates be elected triennially instead of annually, was lost.

Mr. Garth amended his notice of motion "That this Synod, uncertain as to its powers, would request the Chancellor to give us his legal opinion as soon as possible as to whether any delegate, lay or clerical, can take his place on the floor of this Synod and take part in its proceedings, after refusing or neglecting the instructions of the Synod, or that of the Executive Committee, when such instructions are issued to enable the said Committee to carry out the orders of the Synod," so as to have the expression of opinion made to the Executive Committee. The Committee, he said, were trammelled for want of full knowledge on the subject.—The resolution passed.

On motion of Mr. Brydges, the motion passed at the last Synod (page 650) relating to dual representation of lay delegates, was confirmed.

Rev. J. B. Davidson moved, seconded by Mr. S. E. Dawson, "That this Synod hereby expresses its pleasure at the decision of the authorities of the Centennial Exhibition of the United States in its respect for the sanctity of the Lord's Day."—Carried.

On motion of Rev. Canon Baldwin, the report on temperance previously read, was adopted.

Rev. Mr. Clayton moved that His Lordship be requested to re-arrange the deaneries so as to increase their efficiency. After some discussion the motion was withdrawn till next year.

Rev. Mr. Davidson thought that some means should be taken to get accurate reports of the Synod, and read some amusing blunders from a contemporary.

The usual votes of thanks were passed, and the Synod adjourned *sine die*.—*Montreal Witness*.

Have the courage to acknowledge your ignorance, rather than seek knowledge under false pretences.

ONTARIO.

(FROM OUR SPECIAL CORRESPONDENT.)

NAPANEE, June 13th, 1876.

It would be a pleasant accomplishment and a grateful, could the writer convey to your readers, even in small measure, something of the delights he has himself experienced in moving over the placed waters of the lovely Bay of Quinte, with its isles of beauty, its quiet green fringed covers and inlets; and bold headlands in perfect contrast. The "negative" indestructibly fixed in his own mind, he would fain supply them with graphic views, for their delectation, of the many beauties that strike the eye and gladden the heart during the quiet cruise from Trenton to Belleville, from Belleville to Picton through the Long Reach, and from Picton to Napanee, the pretty and thrifty town, the existence of which originating as a flour mill, the second on the Bay, according to Canniff, and which commenced operations in 1787, constructed by one Robert Clark; has developed into city ways and means, and increasing in importance. Beautiful for situation and healthful; it has other qualifications for advancement and progress as indicated by the business done and the thrift and comfort of its people, so plainly apparent. The church here is progressive in its unity and brotherly love; and it is refreshing to witness the happy accord of her people with the instruction of her true teachings. The new church edifice, now in the way of completion is of very handsome design, spacious, and when completed, will be an architectural gem. The lower portion or basement, with its high ceiling and abundant space, is admirably adapted for the more ordinary uses of the lecture, Bible-class and Sunday-school; while the body of the church, with its fine chancel, enriched by color, its roomy nave and aisles, and its handsome oriel surmounting the Baptistry, will prove a fitting place for the reverent worship of God.

It is the hope of the writer, some day to be able, when the edifice is completed, to give a more full and extended description of it, for he holds that such illustrations of the interest and earnestness of the people in the Master's cause, should find mention in history, that so the record may give examples for following, as well as landmarks to guide those coming after.

A happy thing would it be in connection, could we establish among the young, by historical record, the hereditary lineage and right of possession in God's dwelling-places upon earth, erected through his divine aid and grace, by the elders; to the continuous building up of the waste places to his honor and glory. Let the history of every parish be written, its struggles and its trials, its ascendancy over these, and its culmination to success in the work of God; and there will result true and proper Christian pride of parentage, as, under God, those which "have gone before," have been enabled to leave a noble heritage for their children. Not an effort thus made for Christ and the establishment of the doctrine of "peace and good-will toward men," should be allowed to fall into obscurity; and the lesser, made so by circumstances, even as the greater should find place of record for refreshing and encouragement. There would be respect for others, growing out of the knowledge of what they have accomplished through many a labour, many a sorrow, cause men to hesitate, ere striving to make a mere human organization, that which is divine. Individual thought and opinion become strangely modified by personal experience: why should not the experience of the Fathers prove an essential aid in such directions? The quality of

modesty well befits the Christian and the nobility of his birth is never with him a matter of boast, however it may be of gratitude and self-respect. One of the most pleasant incidents to the writer, of the journey along the Bay Quinte, was the being made a participant in the delightful excursion by steamer "Norfolk," to Picton, of the "Napaneese Choral Union," upon the occasion of their happy rendering of "Belshazzar's Feast," at the Town Hall, Picton, under the direction of Rev. D. F. Bogart, and assisted by Professor Whish, of Belleville. The afternoon was bright and beautiful, and though warm, while running through the river, the broad bay soon afforded a refreshing breeze, while eye and ear were charmed with the beautiful expanse of water and the sweet sounds of the "choral" as with joyous "glee" they sang. The scenery through the Long Reach and Picton Bay is surpassingly beautiful, bringing forcibly to mind that of the North River of the States, so famed in the chronicles of travellers. It was a truly admirable prelude to an entertainment of rare excellence, the more gratifying to your correspondent as a happy surprise in this "far off country." A musical critique is far beyond the power of the writer, but he felt deeply, the "concord of sweet sounds." The national anthem of the Babylonian, "with high sounding paeans," was rendered with fine effect. The song in the second scene,—*"Oh, that I had wings like a dove,"* as sung by the Queen, Mrs. D. F. Bogart, was exquisite in its sweetness, as was her *"Rejoice! O daughter of Zion."* The Recitative *"Of a truth is it that God is a God of god's,"* was most impressive, and many another song and air was rendered to the delight of the large audience, which it would be a pleasure to make mention of. The double chorus, *"Great Baal we cry to Thee,"* and *"Jehovah, we worship Thee,"* with the grand chorus, in finale, *"Magnify, Glorify,"* &c., illustrated the power and sweetness of the voices of the "Choral Union," and the "Feast of Belshazzar" proved a Feast indeed to all present. One of the happiest thoughts in connection with this most pleasant experience, was the perfect unanimity and thorough friendliness of this Association. There must have been, at least, a hundred souls going and returning on that boat, a party composed of people from all the walks of life and of variety of shades and opinions of belief,—Romanists, Presbyterians, Methodists, Baptists, Church of England, and others mayhap, yet never an unpleasant act or ribald word escaped this goodly company, for such by their conduct did they prove themselves to be. Harmony reigned, and minister and people alike sang their joyous songs in sweet accord. It does really seem as though the Spirit of Song had descended upon these people to keep their hearts fresh and attuned to praise and gladness. Happy indeed is the influence of song, and long may their voices be preserved to them of these amiable people of Napaneese, or Appaneese, as it may more properly be termed, that being more suggestive of happiness.

LANSDOWNE FRONT, June 29th, 1876.

This parish lying fallow for so long a time, is beginning to afford evidence of culture under the effort of its present Missionary, the Rev. R. L. M. Houston, M.A., who substitutes for a fortnightly divine service to its people, its rendering five times in two weeks, besides an occasional week day service. The result is apparent in the increased and increasing interests of those under his charge.

In the eastern portion of the mission, viz.: The township of Escott, a new church

edifice is in course of construction with every prospect of speedy completion; and a movement is on foot in the township of Lansdowne, having for its object the erection of a church to displace the old stone building, erected more than thirty years ago, by the late Rev. E. Morris, now so sadly out of repair as to involve cost beyond warrant for so old and so inconveniently situated a church edifice. The mission of Rev. Mr. Morris extended from Merrickville to Kingston, precluding the possibility of more frequent service at this point than once in two weeks, as was the case when Mr. Houston arrived to take charge.

The work of the Church would seem to have been neglected in the townships bordering on the St. Lawrence in days gone by, though doubtless the lack of men and means had much to do with it. The clergyman at Gananoque was, formerly, entrusted with the care of the whole of this tract of country, almost large enough, in itself, for a Diocese.

The new mission of Lansdowne Front, is now beginning to evince more of life in consequence of the presence of a Missionary on the spot, and in time, may become a flourishing parish, though, at present burdened with church-building. It occurs to the writer, in view of the feebleness of this parish as to means, its burden of church-building that it labors under and the earnest spirit which is manifested by its people for the establishing of the Church in its strength among them, that an addition to the present stipend of \$100, would be of essential aid and encouragement in their work, and it would seem not too much of an appropriation when contrasting its condition with these, who, receiving the same stipend, have had a standing of over thirty years. The addition of \$100 would go far towards strengthening the weak hands, and confirming the feeble knees, and it would be money well placed in furthering the progress of church interests in a section of country that, but needs a little aid pecuniarily, for reasonable development, as regards time and numbers.

LYN, ONT., June 30th, 1876.

There is evidence of growing strength in this parish, the curacy of which comprises with Lyn and its congregation of 60—Dublin, numbering over 100; and St. Luke, Young, over 70. To the mind of the writer, the very handsome church edifice of the early English gothic style, built upon an elevation commanding an extended view of the beautiful valley, with its surrounding hills and slopes of green, and stream of living water, is the chief ornament of the bright little town of Lyn. The edifice which will seat 200 worshippers, is one of the prettiest and most churehly in form, met with as yet in this Diocese; and possesses additional interest as being built upon the site whereon stood the earliest Methodist building of Upper Canada. Its pointing being done this spring, it now presents a more finished appearance. A handsome stone wall with iron railings will soon be constructed around it. The comfortable parsonage with its grounds of ample area, prettily laid out and adorned with a lawn of green, and flowers, is in close proximity to the church. A fence with iron gate in front of the rectory, is now in course of erection, and will be completed in the course of a fortnight. These evidences of interest and care of the pastor and of people, combined with taste and the exceptional beauty of the situation, is something refreshing to witness, and the wish of God speed in connection finds quick and earnest expression.—HAMILTON.

NIAGARA.

GEORGETOWN.—The Lord Bishop of the Diocese came to this village on the afternoon of Thursday, the 29th ult., and in the evening His Lordship held a confirmation. The church occupies an elevated position, being pleasantly situated on a rising ground.

The service was begun at 7.45 p.m., with Evening Prayer to the end of the third collect, by the incumbent, Rev. A. Boulton. The special lessons for this service, which were Gen. xlviii. and Acts viii. 5-13, were read by Rev. J. C. Cox, from the neighbouring parish of Norval.

After the singing of a suitable confirmation hymn, eighteen persons were presented by the incumbent for the apostolic rite of laying on of hands. The preface to the confirmation service was read by Rev. J. C. Cox, and after the solemn question put by the Bishop to the candidates, and their brief, but comprehensive answer "I do," his Lordship proceeded to lay his hands on each kneeling candidate. His Lordship's address, which followed after the singing of another hymn, was of a most practical nature—very earnest, plain, and forcible. He dwelt chiefly on the duty of keeping the solemn vows of baptism; taking up in their order each of the promises made by the godparents; and dwelling on the great necessity that exists in the present degenerate times, for the better observance of the ten commandments, or the moral law. This part of His Lordship's address was particularly interesting and profitable. He spoke of those vices that are becoming so sadly prevalent in our country, and set forth as the most effectual remedy for them, the practising of the commandments of God, which we find in the Book of Exodus, in the Prayer Book, the Catechism, and which, in many churches, especially those of the mother country, are inscribed on tablets which are fastened to the chancel wall.

The congregation, which was large for a week-day evening, appeared much interested in the service; and listened to His Lordship's somewhat lengthy address with most evident attention. This very impressive service was brought to a close by the singing of a hymn by the choir, and with prayer, and the benediction by the Bishop. After the service a number of parishioners repaired to the parsonage, which is adjoining the church, where a pleasant interview was enjoyed with His Lordship, and with the family of the incumbent.

STEWARTTOWN AND NORVAL.—On Friday morning the Lord Bishop proceeded to the small village of Stewarttown, where a weak congregation is still struggling on through difficulties. After Morning Prayer and the Litany had been said, the former by the Rev. O. R. Lee, of the Acton mission, and the latter by the incumbent, Rev. J. C. Cox, His Lordship held a confirmation. Here seven candidates were presented, four of whom were young men. This small class, as well as those who were afterwards confirmed at Norval, have been preparing for this solemn ordinance since Christmas; and we trust the time has been well employed which has been thus spent with these few children of the church; and that the good impressions made upon their minds, will not be erased while life lasts.

His Lordship's address to the candidates was of a like character with that of Georgetown; which, on account of its plain, practical, and impressive nature, could not fail to elicit the highest approval of those who had the privilege of listening to it.

His Lordship, the clergymen present,

and others from the parish of Norval, were afterwards entertained at the hospitable abode of Col. J. Murray, to whose kind and intelligent family this struggling church will ever owe a debt of gratitude.

His Lordship having been conveyed, through fields of waving grain on either side, to the village of Norval, held another service in St. Paul's Church at 3 p.m.

Here there were fifteen candidates, eight young men and seven young women, presented by the incumbent for the ordinance of confirmation, one of whom having previously received the administration of adult baptism at the hands of the Bishop. There was a goodly number present to witness and take part in the interesting services of the day. The special lessons for confirmation, from both the Old and New Testament, were read at each service, the responses were heartily given, and the part performed by the choir was very creditable. The candidates were addressed, as before, from the chancel; and a more faithful, plain, and telling address on the duties of the Christian life, its temptations and conflicts, trials and encouragements could not have been desired.

At the close of this service His Lordship was again conveyed to Georgetown, where he took the evening train for Toronto, and thence to Hamilton.

TORONTO.

ST. PETER'S CHURCH, TORONTO.—On Sunday morning, the 14th, the Lord Bishop ordained the Rev. W. O. Bradshaw, of Barrie, and the Rev. C. H. Kirby of Batteaux, Priests. The sermon was preached by the Venerable Archdeacon Whitaker. In the evening his Lordship confirmed eighteen persons in the same church.

ST. JAMES' CHURCH, FENELON FALLS.—We understand that the Bishop of Toronto has, in terms of the Deed of Endowment, and in accordance with the law made and provided in such cases, constituted the Incumbency of St. James' Church, in this village, a Rectory, and appointed the Rev. W. Logan, the present Incumbent, the first Rector, who is to be inducted on the 28th inst., by the Venerable Archdeacon of Peterborough.

A few facts connected with this, the oldest Church in the place, may be of interest to some. In the year 1834 Messrs. Jamieson and Wallis purchased all the land on which this village now stands from the Hon. Duncan Cameron, an officer of the Hudson Bay Company, whose residence and trading station were where Mr. Charles Smith's Lodge now stands, and after whom Cameron Lake is named. These two gentlemen were chiefly instrumental in forming the endowment for the mission, both by their own means, which were freely and bountifully given, and by obtaining subscriptions from their friends and relations from the mother country. In the winter of 1836, "on a fearfully cold day," the few settlers, with Mr. Wallis at their head, assembled and commenced the building of the old log church which stood for many years on near the place where the present church now stands. Until the church could be got finished, Mr. Wallis held regular Sunday services in the large dining-room of "Comstock's Tavern," which was known to the present generation as the "Old Boarding House," and which was burned down when the Quebec and Ottawa Hotel was destroyed by fire. All denominations attended those services in great harmony and christian-like brotherhood. When the Rev. Mr. Fidler, the first clergyman—whose melancholy death by drowning, some here may still remember—was appointed, he had a congregation of from

fifty to sixty handed over to him by Mr. Wallis. Shortly after his appointment, a substantial and commodious Parsonage was built for Mr. Fidler by the settlers, with a little outside assistance. This building stood near where the present one now stands, and was destroyed by fire about fifteen years ago. The present is the eighth Incumbent, his predecessors having been the Revds. Messrs. Fidler, Shanklin, Hickie, Brown, Clarke, Hayward, and Hosken.

The first settlers were Messrs. Langton, Jamieson, Wallis, Dennistoun, Hamilton, McAndrews, McCall, Macridie, Dobbs, Savage, Berrisford, Dundas, Jordan, Power, Duggan, Luddaby, Thompson, Allan, Dick, and others. Mr. Jamieson gave one half of the lots upon which the church now stands and 200 acres beside. Mrs. Langton, the mother of the present Auditor-General of the Dominion, presented the valuable and beautiful silver communion plate.

The present church was built by subscriptions, bazaars, etc., and was consecrated by the late Bishop of Toronto in 1858. When the Bishop came to consecrate the church and found that there was a considerable amount of debt on it, he informed the congregation that he could not consecrate it whilst any debt existed on the building, and Mr. Wallis immediately made the matter right by giving a receipt in full for the amount due to himself.

This is the oldest congregation in North Victoria, and was a settled mission for many years, when Lindsay, the capital, had scarcely an existence, and was, for some years, an out-station of Fenelon Falls.

Since the above was received the Rev. Mr. Logan has been inducted, and the Church of St. Peter, North Verulam, opened for Divine Service, of which services our correspondent sends the following account:

INDUCTION, CHURCH OPENING, AND FESTIVAL.—The parish of Fenelon Falls having been constituted a rectory, by the Lord Bishop of Toronto, the Rev. Wm Logan, M.A., was duly inducted by the venerable Archdeacon of Peterboro', the Rev. John Wilson M.A., of Grafton, acting as Bishop's Commissary. The ceremony took place on Wednesday, 28th, at 4 p.m., and consisted of the usual oaths, and subscription in the vestry, regarding conformity, supremacy, allegiance and obedience, and was legally witnessed by the Rev. Dr. Smithett, of Lindsay, and Mr. John D. Smith, of Fenelon Falls. The various declarations were then read at the altar by the Archdeacon, and the party proceeded to the church door, which being locked on the outside, the newly inducted rector entered, and took possession. The new church at Lambs', near the boundary of Verulam and Somerville, was opened on Thursday, June 29th, at 11 a.m. Service being read by the Rev. Rural Deans Allen and Smithett, and the Archdeacon of Peterboro' preaching the sermon. In the afternoon a tea meeting and festival was held in the open air near the new church, at which a large Assembly was collected. Addresses were made by the above named clergy and Rev. T. Walker. The Rector of Fenelon Falls presided on the occasion, and received the hearty congratulations of friends, both lay and clerical, for the success that had crowned his enterprise in erecting this beautiful and commodious church edifice. The following description has been furnished us of the new church: It is built on a commanding site of half an acre, set apart for a church and burial ground, near the boundary of the townships above named, and is situated east and west with the proper position for a chancel and a south porch. The length of the building

is 44x24 ft., of Gothic proportions and pierced on the sides with four lancet windows, a triplet and lancet on either side in the chancel and the western end. The chancel is 15x12 ft., the porch 10x10 ft., and the vestry in the north-east corner 7x9 ft., and altogether presents one of the neatest plain country churches to be met with in the diocese. The cost will be about \$2,000, completed, of which some \$500 remains to be collected from our friends abroad. The people have taxed themselves in money and labour to the utmost point, and have full confidence in the church at large coming forward with a generous response. The capacity is for about two hundred sittings which will, doubtless, provide for many years for the wants of this growing church community. The occasion of the above described opening, formed a gala day for the neighbourhood, the church being filled at the public service, and some three hundred persons taking part in the festival. The newly inducted rector has in this auspicious beginning good grounds for future encouragement in his self-sacrificing work.

GRACE CHURCH, TORONTO.—A full investigation having been made of the charges against the Rev. W. H. Jones, the commissioners appointed by the Bishop, gave their decree on the 7th inst., as follows:—"We are of the unanimous opinion that in this case there is not sufficient *prima facie* ground for instituting further proceedings against the Rev. Mr. Jones.

HURON.

[FROM OUR LONDON CORRESPONDENT.]

THE CHURCH AND THE SUNDAY SCHOOL.—From the important position in the church held by the Sunday School, it was to be expected that it would be a subject of most serious consideration in her counsels, and that from her representatives assembled in Synod, would go forth advisory and encouraging words to the teachers engaged in training up the young in the way wherein they should go. Some years ago the church Society of Huron, on the motion of a lay member, appointed a Sunday School committee, and the committee has been continued since from year to year. In the Synods of other dioceses similar committees have also been in existence. As a member of the church, and feeling the deepest interest in all that affects her prosperity, we may be permitted to ask, what work have those committees done, and, if any, what has been the fruit of their labours? At the late session of one Synod, the committee had nothing to report; at another, the chairman of the committee reported that they had been able to procure, at a low price, from a religious society, books for the Sunday School libraries.

If there be no work for Sunday School committees, why appoint them? If, on the contrary, it be necessary for a committee to see that church Sunday Schools be organized throughout every diocese; to aid the missionary, and, in some instances, the parish minister in procuring the necessary Bibles, Prayer-books, catechisms and litany; to guard against the introduction of literature improper for church schools; to visit, when possible, localities where the encouragement and strength afforded by such visits would be productive of most

good; if these works, or some of these, be the duty of a Sunday School committee, there may be reports—interesting reports annually.

The Church of England holds a prominent position in regard to Sunday Schools. To her they owe their existence. From the days when she regained her independence of the Roman Church, her ministers were required to impart religious instruction to the young members of their care, and even in the time of great religious apathy this was in a measure attended to, as testified to by the regular catechising in many parishes. This was prior to the Sunday School era as now introduced. To the church the Christian community at large is indebted for the first formation of the more modern Sunday School.

The Church of England holds a prominent position in regard to Sunday Schools also, as she speaks with no uncertain sound. Her teaching is definite—dogmatic, if the expression be preferred, and this in itself a great good in these days of latitudinarianism. She speaks with the authority of the primitive church. She holds fast by the ancient creeds, and continues steadfast in the Apostles' doctrine and fellowship. Her catechism required to be learned of all, before they be confirmed, has simple verities, and her articles of religion, like the creed, may be most assuredly proved by sure warrant of Holy Scripture.

We cannot think that the Sunday school committee is *vox et præterea nihil*. There is no more important committee in connexion with the Church in the diocese; and there is no part of the minister's duty more important than the training aright of the young sons and daughters of the Church. To him is given the commission, *Feed my lambs*, and he should see to it that the assistant-shepherds—the Sunday-school teachers—minister to their wants in leading them to wholesome pastures.

APPOINTMENTS.—Rev. W. B. Evans, recently assistant-minister of the parish of Woodstock, has been appointed Rector of Mitchell. Rev. S. T. Smith has been appointed to the Mission of Eastwood, Princeton, and Oxford Centre, vacant from the resignation of Rev. C. Softly.

BRANTFORD.—The Rev. Mr. Tilley, of the Memorial Church, London, Ont., preached two very appropriate and excellent sermons in Grace Church of this town, in behalf of the Sunday School in connexion with said church. The Reverend gentleman's sermons were listened to by large and attentive audiences; and his able efforts, which could not fail to make a deep impression upon all who heard him, will have the desired effect for which they were intended. The Rev. Mr. Tilley is said to be one of the most talented preachers in connection with the Church of England in this diocese. Upon the present occasion, the Rev. Mr. Starr, of Grace Church, occupied the Rev. Mr. Tilley's pulpit, London, Ont.

VALID BAPTISM.

The Editor of the DOMINION CHURCHMAN.

SIR,—In your issue of the 15th ult., is an extract from that usually excellent paper, the *Church Journal*, which contains the following extraordinary statement:—

"Thus—who baptised John Calvin and the rest of the founders of the Presbyterian denomination? But if the Church of Rome was incapable of administering Christian baptism, then these worthies were not baptized at all! But clearly, as one who has not been baptized himself, cannot administer baptism to another, all successive baptisms transmitted from the Roman Church must be invalid. How about the memorialists? Have they been baptized?"

Now, however good a "hit" this may be considered against the bigotry of the General Assembly alluded to, I venture to say that the argument involved in the portion I have italicized, is devoid of foundation in truth. Not to speak of the consequences which would follow upon admitting the principle that the validity of baptism depends on the valid baptism of the minister, I will merely now say that it is one which has never been held by the church Universal or by any branch of it in particular. If we abandon the common Romish idea, so popular with our Bishops at the present day, that any one whatever may administer valid baptism, the only ground left to us is that the validity of the sacrament depends altogether upon the *commission to baptize*, and upon nothing else whatever personal to the administrator. Yours truly,
E. W. B.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—Having just returned from the Synod of Niagara, I have made a few reflections on the proceedings and such as they are I offer them to you.

The whole of the proceedings were very satisfactory so far as the outward observer could detect, and there was a unanimity of feeling and sentiment not always observable on such occasions. There could be no traces found of party spirit or strife of any kind to mar the usefulness of the proceedings. One sentiment apparently occupied the minds of all present and that was the good of the Church.

But yet, it does not follow, that such gatherings are always carried on in such a way as to be productive of the greatest amount of good. And this is my apology for trespassing upon your time at the present. Believing, as I do, that upon all occasions the spiritual condition of the Church is paramount to all others, it follows that when they do meet, care should be taken to further those interests. I do not say that no pains were taken to further this end, but that there are many things to banish it from the mind. The business transactions in connection with a body of that kind has a strong tendency to make the whole more a secular gathering than otherwise.

It is true, the financial interests of the Church are of great importance, for without money the work of the Church could not be carried on, and neither do I wish to underestimate this value; I only wish to show how it may best be furthered. And this, I am persuaded, cannot be done by any devices of man. The financial success of the Church is as much under the control of the Almighty as the spiritual; and he will best conduce to the success of his interests in this respect, who pays proper attention to her spiritual interests. In other words, if we wish to have our church prosperous in a financial point of view, we must be diligent in our calling as ministers of His Word. We must preach the gospel. We must preach it in its simplicity, and we must do so with earnestness. God has ordained that they who preach the gospel shall live of the gospel. This is God's appointment, and while ministers do this they need not fear of meeting with success financially. God will make his promise good. They, indeed, would be a strange people who could listen to the gospel when it is faithfully set before them, and not be moved towards furthering its interests. The gospel tells mightily on the hearts of those whom it reaches, in making them liberal and large-hearted, and the law of compensation is always felt less or more, according as it has been effectually delivered. It should therefore be borne in mind that our success mainly depends upon our adhering to God's plan. Let us diverge from this and we have no warrant for success, but while we adhere to it we are warranted in looking to him for his mighty aid. As he has made us co-workers with himself we should be particular to conform to his will and mind. "For except the Lord build the house, they labour in vain to build it." And we cannot expect to have our work prosper unless we fall in with God's appointments. "A Paul may plant, and an Apollos may water, but it is God alone which giveth the increase." We have but one specific for all our troubles—for all our wants, and that is to preach the Gospel; and we may be assured that he who gave the commission to do that will not fail to give what is necessary to carry it on. Yours truly,
A FRIEND OF MISSIONS.

June 16th, 1876.

POPULAR education is steadily gaining strength in Egypt. The number of children receiving public instruction has increased from 3,000, in the time of Mahommed Ali, to 60,000 in the first years of the period of 1868-72. The obstacles in the way of public education are, however, great and exceptional in Egypt. Among the 89,898 scholars now in the primary schools, there are only 3,018 girls, all, or most of whom, are of non-Mussulman families. Thus one-half of the population of Egypt is, or has been until now, beyond the influence of education, it being one of the dogmas of the East that women are not worthy of the blessings of education. The Khedive proposes to establish, at Alexandria, a great public school for children of all nationalities, at an expense of \$65,000.

THE BRIDGE BETWEEN.

CHAPTER V.—“BUT OH! HER BEAUTY WAS FAR BEYOND.”

Up they went to the sitting-room; but when they got to the door they stood still, staring in at her. The gas was lighted, and under it was Netta, dressed, not as she had been in the morning, but in a long flowing white dress—delicate lace, it seemed to Dolly, with shining silk beneath—and there were flowers on her skirts and in her hair, and jewels on her neck and arms.

“Oh Netta!” Dolly gasped; and then they entered, and clustering round her, Adrian Fuller—with the rest, forgetting the man in the artist. “Oh Netta!” she said again. “Why, whatever have you come for? and like that, too!”

“Didn’t I tell you I was going to a party to-night? it is only a little way further on, and mamma asked me if I could call in as I passed, just to let her see me.”

“I never saw her dressed for the evening before!” Mrs. Woodward’s words seemed half pathetic to Adrian Fuller, as he stood leaning against the fire-place, for she was speaking of her own child. “Netta, dear, this is Mr. Fuller: Adrian, you never met my daughter before.”

“I have so often heard of you, Mr. Fuller,” and the Beauty held out her hand, and bent her soft blue eyes down upon him.

“Look at her hair,” said little Sally; “it’s as bright as gold. I think she looks just like an angel.”

An angel has a crown on its head though!” said Will, reflectively.

“And an angel doesn’t give herself airs, and she does,” said Tom, with whom Netta had never been a favourite. Then they all turned upon Tom, all but Netta, who laughed merrily.

“I am sure I don’t give myself airs, Tom!” she pouted. She was a born flirt, and coquetted even with her brothers. She was a born woman of the world too, for she added, “You must think me dreadfully vain, Mr. Fuller, to come and show my self in my finery, but I did not know that you would be here.”

“Yes you did,” said Tom, again breaking out. “Dolly told you he was coming when you went on so about her rose.”

“What rose?” asked Adrian.

“Shall I tell him, Dolly?” Netta asked teasingly.

“No!” said the girl, raising her eyes from Netta’s glistening raiment to her beautiful face; “please don’t, Netta!” The tone was so humble and entreating it touched the Beauty’s heart, and she un-snapped a bracelet from her arm, and turned away her head quickly, and, gathering her snowy wraps around her, said good-bye to them, and went back to the carriage, which, with her patient chaperon within it, was waiting for her.

“Good-bye,” she said, looking back at the untidy sitting-room and the group of badly-dressed brothers and sisters. “Dolly, I want you,” and Dolly obeying, followed her. “I want to give you this, dear,” she said, putting the trinket she had un-snapped into her hand. It was not valuable—a little gold bracelet some one had given her years ago, but it seemed priceless to unsophisticated Dolly.

“Oh no, oh no, Netta!” then she looked up again at her sister’s face—that little Dolly was such a beauty-lover—and timidly put her arms about the Beauty’s neck. “Oh, Netta! if you would only care for me, and not laugh at me, I should like it far better than having a bracelet!”

“I don’t laugh at you, you little goose,” and she kissed her warmly back again. “And I am very fond of you, of course. There, now I shall put this round your

wrist,” and she fastened it on, and rustled out, and into the carriage. “Dolly,” she said, looking back, “your friend, Mr. Fuller, is very handsome. I wish I’d seen him before;” and then she drove away.

“Let us come back to the garden,” Adrian Fuller said, when Dolly returned to the sitting-room. “I have not said good-bye to it yet. We will not stay long, Mrs. Woodward,” he said; “I only want to stroll round it once more.” So the children followed him.

“Do you know,” said Dolly, “I think trees know all sorts of strange things. I always feel as if they are my friends too.” And she looked up at the sheltering branches of her favorite sycamore, through which the stars were glittering. “This is where we buried Venus,” she added. “Netta came and caught us.”

“Yes; and said Dolly was too big for that sort of thing,” said Tom.

“What was that about the rose?”

“Nothing,” said Dolly, hastily.

“I’ll tell you,” said Tom. “Dolly had a rose to give you, and Netta wanted it, and Dolly wouldn’t let her have it.”

“Be quiet, Tom!” exclaimed Dolly, angrily; “it’s very mean of you to tell tales.”

“And then,” continued Tom, remorselessly, “Netta said Dolly was in love with you.”

“Tom!” gasped Dolly, and burst into tears. Adrian Fuller laughed, he could not help it, till he saw poor Dolly’s face, frightened, proud, and pale, ashamed of her position and her tears. Then he smoothed the dark hair off her brow.

“Never mind, Dolly, little woman,” he said, soothingly. “Perhaps, when I come back in two years’ time I shall be in love with you.”

“Isn’t sister Netta pretty?” asked Sally, when they were all in the house again. Mrs. Woodward looked up eagerly. She was so proud of her eldest daughter.

“Pretty!” he answered; “she has the loveliest face I ever saw in my life! I would give anything to get a chance of sketching it.” Dolly looked up wonderingly at him, thinking vaguely that it was a great blessing to be beautiful, and he, seeing the grave childlike face, with the troubled look it had worn beneath the sycamore tree still upon it, forgot the Beauty, and talked to his old playmate, who would never be his playmate more.

“What did you do with the rose, after all?”

“It is there,” she said, pointing to a side table, where it had lain since the morning. He went and took it up, limp and broken as it was, and put it between the leaves of a pocket sketch-book.

“I shall keep it in remembrance,” he said.

“He never wanted to paint you, Dolly,” said Tom, a little later, when by the star-shine the children watched their friend out of sight. “And he did Netta? He thinks you a guy.”

“Yes,” answered Dolly, absently.

“Netta will cut you out when he comes back,” he added, obligingly. Dolly looked at him almost bewildered for a moment, she was thinking of Adrian Fuller’s words, “Perhaps when I come back in two years I shall be in love with you,” and he had taken her rose too! It seemed to Dolly afterwards that she had learnt so much in that day. She had strayed out of her Eden, and the penalty of knowledge is this—that ignorance cannot be regained.

“No she won’t,” she answered, sorrowfully, for she was thinking of his absence, not of his return, or of what would happen then.

CHAPTER VI.—OUT OF THE DREAM-WORLD.

“Well, mamma, he will come,” said

Netta. “He says his mother always used to talk about you, and that he should so like to see you.”

“But I hate visitors,” answered Mrs. Woodward, “unless they are any of your father’s literary friends; they are as Bohemian as ourselves.”

“Is he a jolly fellow?” asked Tom.

“Very, worth a dozen of your paragon Mr. Fullers, with his big eyes, and tawny moustache he was so fond of stroking.”

“How dare you!” flashed Dolly, feeling that she was beginning to hate this interloping George Blakesley already.

“Well, so he is,” she laughed merrily back. Netta never got out of temper, any more than she ever had any violent emotions. “And he’s an excellent match. I advise you to set your cap at him, Dolly. Mr. Fuller has evidently forgotten all about you, for he has been gone an entire year, and not written once.”

“He’s not likely to look at Dolly,” said Mrs. Woodward—referring, of course, to the coming Blakesley—“she is such a plain little thing,” and she looked up at her eldest daughter. A year had only added to her beauty, and the summer sunlight was resting on the golden hair. “Why, I could not help seeing that Adrian Fuller was struck with the difference in the sisters the last evening he was here!” She did not say the words unkindly, or mean them to sound so, and Dolly knew this, and Netta’s beauty and her own plainness were things Dolly had been aware of, and heard lamented all her life, yet the remark struck home, and the hot tears came into her eyes, and a wild wish into her heart for just a little beauty. If her mother could only be proud of her as she was of Netta, or if some one older than herself would love her just a little. She had so longed for this happiness lately. She had no one to look up at now, no one to win praise or love from, save her younger brother and sisters; and her older wiser friends consisted of books and the old sycamore tree. There had been Mr. Fuller, and how she had missed him through all the long months that had formed the present year only Dolly’s self knew; and how she had waited for a letter day after day, and week after week, until angrily, half sadly, she gave him up, it was sorrow even to remember. He was dead, she used to think to herself in the sad moments; and he had forgotten her, she thought, half sorrowfully in the angry ones. Be it which it might, however, she could not allow Netta to speak against him. It was her mother’s speech, however, that cut her on the tenderest point, for it spoilt what was as yet the sweetest memory of her life. Tom came to her rescue, as heretofore. Tom was sixteen now. How they were growing up, these Woodward children!

“Did he notice the difference?” he said, scornfully. “Netta got the worst of it, then, for he was always awfully fond of Dolly. Why, he said he should be in love with her when he comes back, which is more than he’d ever be with Netta, I know!”

“Is it?” laughed the Beauty. “Well, we’ll see if ever this wonderful man returns. I shall try what I can do.”

“Oh no, Netta!” began Dolly, darting forward, and she put her hand on her sister’s arm, and as she did so saw their two faces reflected in a queer old-fashioned looking-glass, before which Netta had been standing. She gazed for a minute almost in surprise, at their two faces; the one, with blue eyes and red pouting lips, and a flush upon her rounded cheek—a sweet, fair, English face, crowned with a wealth of golden hair; the other, grave and pale, with dark brown hair falling low on her forehead, and twisted into a knot behind,

with grey eyes fearless and truthful enough, but with none of the fascinations of the soft blue ones that were watching her, and a mouth that was large and yet sweet and expressive, and so formed, perhaps, the best feature of her face.

"We are very different," she said, with a long wistful sigh, as she turned away. Then Sally crept to Dolly's side. The quaint child understood her sister better than any other perhaps.

"You would not like the people in books, and all the trees, if you were like her," she said, for these were their common friends.

"No," answered Dolly, looking back almost pityingly at the sister she had envied a moment or two before.

CHAPTER VII.—HOW DOLLY CHANGED HER NAME.

So George Blakesley, who had met Netta at her grandfather's, and who had been anxious to see Mrs. Woodward, because his mother and she had been schoolfellows, made his call, and saw Mrs. Woodward, and was liked, and was asked to come again and see Mr. Woodward, and did. At last he came to spend an evening, just after the fashion of Adrian Fuller of old, and then it was that he first made acquaintance with Dolly. She had determined that she would not see the possible successor of her old friend until she absolutely could not help herself, and she kept her resolution.

Mr. Woodward came home, and George Blakesley arrived, and still Dolly sat beneath the sycamore tree, with a book in her hand, and with Sally at her feet; and Tom standing behind looking over her shoulder. She always felt in after years that she had sat there waiting almost consciously for something that would happen, and when Will came down the garden pathway to her, with something hidden beneath his coat, and said, "Dolly, you are to come into tea in five minutes; and guess what I've got here!" she answered, without a moment's hesitation, "It's a letter from Mr. Fuller," and it was, and her heart gave a great bound when she saw it was directed to herself, and she was compensated for all the past months of waiting.

She broke the seal, and Tom leant her head forward, and Sally rose to her feet, and Will came round to her other shoulder, and so they read his first letter. He had been ill and lazy, he said, and hated writing, but he had not forgotten them, and in another year he should be home again. "I wonder if I shall find you all much altered," he went on. "You will be quite a woman, Dolly; you must be one already, and I shall call you Dorothy in future. I like the name, and the other is too babyish for you now. I hope I shall find you all the same," he repeated again at the end of the letter, after he had told her about his work and way of living, and the country round about, and said all that people far off invariably do say in letters.

"Why, of course, he'll find us the same," said Tom, when they were going towards the house. "What should we alter for?" and for answer Dolly felt the refrain of a song ringing in her ears, as she heard it for many a long day afterwards:—

"The same, the same, yet not the same;
Oh, never, never more!"

She stopped at the garden door.

"Call me Dorothy in future," she said; "I am too old to be called Dolly any more."

And so the old childish name was dropped for ever.

CHAPTER VIII.—ON TO THE SYCAMORE TREE.

They had tea in Mr. Woodward's study

sometimes, especially in the summer, for it looked on to the garden. It was a cosy room, untidy of course, as all the Woodward rooms were, with books and papers all about, and easy chairs and couches covered with faded grubby chintz. The few who knew it always remembered the room, and the group that gathered there, and loved in after years to linger over the memory.

George Blakesley had wanted to know the Woodwards. Mrs. Woodward had been his mother's friend in girlhood, and he had often heard of Mr. Woodward in his editorial capacity. So, when he went to Colonel Wade's, and met Netta there, it seemed the most natural thing in the world that he should find his way to Hampstead, and he did. Mrs. Woodward had liked him on his first visit, and she liked seeing some one about the place who did not bother her; moreover, she was beginning to feel that Dolly was growing up, and she remembered that Netta had said he was a good match.

He raised his head half curiously when the procession, consisting of Tom, and Will, and Sally, and Dorothy, entered; he had never seen them before, and he was fond of children; but these were bigger than he had expected; and when he saw Dolly he forgot—for he was singularly absent—what was expected of him, and looked at her almost curiously. "That girl has a good face," he thought; "I should like to talk to her."

They found it pleasanter than they had imagined, having tea with the interloping Blakesley, as Tom had christened him, though he directed his conversation chiefly to their father, and the subjects of it were dry enough—mathematics, and so on. It gave them an opportunity of looking at him. He was fair and pale, with a straggling faded-looking beard and dull yellow hair, but he had a wonderful good head, and soft kind blue eyes with dark lashes; he was not very tall, yet well-made and muscular; and with a quiet manner and voice that had withal a certain dignity.

"Well, what do you think of old pale face?" asked Tom, with his usual striking want of respect.

This remark was addressed to Dolly, when, the festival of tea having been completed, the younger branches of the house of Woodwards had betaken themselves to the garden again.

"I don't like him," said Dorothy, with almost a shudder.

"Then we'll serve him out," he answered, consolingly.

"I like him," said Sally, cramming her papers into her pocket.

Sally had a quick eye, and was always drawing crude pictures dictated by her quaint fancy.

"I heard father tell him he would always be welcome, and to come often," said Will.

"It's too bad," said Dolly, almost crying; and she thought, "I will never, never like him, never!"

And George Blakesley, looking out at the straggling garden, thought, "There is something in that girl's face, I like; but what a child she is!" and then he asked if he might go and look at the summer-house, and made his way for the first time to the old sycamore tree.

CHAPTER IX.—THE INTERLOPING BLAKESLEY.

It was six months or more since George Blakesley had first made his way to the sycamore tree, and the children knew him well, and liked him, and he was fonder of them than ever Adrian Fuller had been.

He was well off, as Netta had told them before his first appearance, having an ex-

cellent appointment as actuary to an insurance company, as well as an income from private sources; and he had some position too, besides that given him by birth—he had carried off high honours at the University, and was clever, nay, more than merely clever, for great things were expected from him in the future. Yet his manner, and ways, and tastes, were perfectly simple, and they seeing him at Hampstead quietly spending his evenings there, or content to pass his hours among the merry group in the garden, scarcely thought, or could have realized how great and clever people sought him out, and asked him to their houses in vain. He had his own circle of friends too, who believed in him and made much of him, but thought he liked them, and valued their friendship, he only visited them by fits and starts. He never lost a friend, though he was sometimes long ere he made one, for he took no trouble to do so, and he was unobtrusive and unconventional, dressing badly, never making calls, and wrapt up in his pursuits; but when people once learned to understand him, they learned to like him.

At Hampstead he had won Mr. and Mrs. Woodward completely. He talked science and philosophy with the former, and lent books to the latter. The children liked him; but they were true to Adrian Fuller, for they were loyal children—though they may not be called children longer—and constant to old friends.

They had so altered in these six months, and perhaps George Blakesley had had most to do with this. He was so apt to talk over their heads, and they, trying to reach him, insensibly climbed higher. Not mind, that he ever talked great or grand knowingly. He would discuss the simplest things, but as only a thoughtful and educated mind could discuss them. He was a man who believed in trifles, and thought nothing too small to be considered, knowing how the smallest deeds have altered the whole world's way, and by what narrow paths the greatest cities are sometimes reached.

He had no mother or father, only three maiden aunts (sisters of his father), and these lived together somewhere up at Baywater; but he himself lived not far from the pleasant ways of Hampstead, in a little house standing in its own garden.

"You must come and see my little place some day," he had said to Mrs. Woodward; but somehow the visit had never been effected, for she was indolent, and he careless and forgetful.

(To be continued.)

Have the courage to obey your Maker at the risk of being ridiculed by man.

THE annual incomes of the twenty-four Cardinals resident at the Court of the successor of St. Peter the Fisherman, and the Vicar of Him who had not where to lay his head, range from \$6,000 to \$60,000, besides benefices whose yield is not accurately known. Only five or six of them are so poor as to have but \$6,000. The greater number tend to the higher figures.

If there is one scholar in your class who seems never ready to answer a question, it is your duty to frame a question which that scholar will answer—"if it takes all summer." Be so simple, or so pointed, or so practical, or so sympathetic, or so helpful, or so adroit in your questions to him as to bring back his answer. Study him, study your lesson, study your opportunities, to this end. There is a lack in that class so long as you can get no answer from that one scholar. When he will answer your question he will be a better scholar—and you will be a better teacher.