

**PAGES
MISSING**

Dominion Churchman.

THURSDAY, JUNE 29, 1876.

THE LATE TORONTO SYNOD.

In connexion with the late meeting of the Toronto Synod, there are a few things which we regret, and others which are causes for congratulation.

Among the things we regret, we would particularly mention the absence of the Missionary meeting, usual on former occasions. We have met with no official statement of the reason for the omission, beyond that given in the Mission Board Report, which merely states that the committee did not receive sufficient encouragement to continue the arrangement. If the encouragement desired would arise from the attendance on former occasions, we should have supposed that nothing could have been more satisfactory. But if the reference is to the amount of the collection at the meeting itself, we should scarcely think that a sufficient criterion of the amount of good done to the Mission cause. Those who do not give at the meeting, may, very possibly, imbibe a liberal feeling, and obtain more enlarged views of their duty: and on their return home, it is quite within the limits of possibility that they will be induced to put in practice the lessons they have learned at the meeting. The way the subject presents itself to us is that the principle should be kept up, whatever the results may be. The expenses may be regulated in exact accordance with the object desired—whether that may be to make the meeting an immediately paying one, or to produce more permanent results.

We also regret that the Bishop's proposal to substitute for every alternate Synod, a Diocesan Conference, similar we presume, to the Church Congress in England, was not adopted. A great deal of the business of the Synod which some appear to think so very important to be done often, consists pretty much in doing the same thing over again, year after year, with very nearly the same result. And viewing the Synod, as every one does view it, as a meeting for business, it is this part of its proceedings and this only, which brings together, and keeps together the majority of its members. So that the proposal to defer the class of subjects which would usually occupy the attention of a Diocesan Conference, to the latter part of the week, would most certainly ensure an utter failure. Nor do we think that anything but failure will follow the attempt to have such a conference in the evenings of the days when the Synod meets. Such is the present arrangement, which we fear, will bring so much discouragement to the hearts of those who will arrange these matters, that they will hesitate to carry the principle any farther and adopt any large plans

for these very important deliberations, which we believe would be of the greatest service to the interests of the Church in this country.

Another subject to which we cannot recur with entire complacency is the continued want of suitable canons of discipline for the laity. All the disciplinary arrangements in connection with the church appear to refer to the clergy only; just as though the church was composed entirely of clergymen. The clergy are not the church, nor are they the only part of our ecclesiastical organization, whose orthodoxy, correct deportment, purity and consistency of character and spiritual growth are of very high importance. The clergy exist as an order in the church for the purpose of training up her lay members to the "fullness of the stature of perfect men in Christ;" and we submit that they will be sadly wanting in attention to duty, if they continue to omit so essential an auxiliary as would be found in the establishment of some portion, at least, of the "godly discipline," the want of which for three hundred years, we have been lamenting.

Some very satisfactory regulations, however were made at the Synod, one of them of an exceedingly valuable character; but want of space obliges us to defer the consideration of them till our next issue.

THE LATE BISHOP OF NEWFOUNDLAND.

At Bishop's Lodge, Hamilton, in Bermuda, on Thursday, June 8th, about half past ten in the morning, the Right Reverend Edward Feild, Lord Bishop of Newfoundland, closed his eyes in death, while the Trinity Church bell tolled forth the sad tidings, which were responded to by the bell of the Parish Church. His Lordship had just reached his 75th year. His death, though not unexpected, will be a sad bereavement, and an event of serious importance to the colony. His suffering had been long and severe. Under it he was remarkably patient, but the summons to the next world was, doubtless, to him a welcome one.

He was educated at Rugby, and afterwards at Queen's College, Oxford, was ordained deacon in 1826, to the curacy of Ridlington, near Oxford. In 1833 he was Rector of English Bicknor, Gloucestershire, when he was the first Government Inspector in England. He was consecrated Bishop of Newfoundland, in Lambeth Chapel, by Archbishop Howley, assisted by the Bishops of London and Rochester, Sunday, April 28th, 1844.

The Bishop's character was of the true English type. Manly, honest, and courageous—never shrinking from duty at whatever cost. There was always visible in him an entire surrender of himself to the work he was sent to accomplish. He paid a minute attention to detail, especially in Divine

service, and in a perfect obedience to the rules of the church. He exhibited a perfect sincerity, warmth of affection, a tenderness, and courtesy which became more observable in his declining years. The example he set of faithfulness, earnestness and diligence in discharging the duties of his office, showed that he thought not of himself, and had no shrinking back, when hard work was to be done. Not only did the duties of his episcopal office receive their proper attention from him, but he was always ready to fill a vacancy which might occur in his large diocese, through the illness or unavoidable absence of the Pastor.

He chose for himself the simplest food, and sometimes the barest necessities of life, in order that he might be prepared to undergo the fatigues and perhaps the actual want which might be expected in his long absence from home, and on the perilous voyages in which several months of each year must be spent: and, also, that he might have to give to them that needed. There was never a good work to be carried on in his diocese, but he would offer to help it: no church or school was built but his contribution headed the list, to an amount beyond most of those immediately interested in the work.

Like all men occupying high and responsible offices, the Bishop was sometimes called to take a step which would probably lay him open to criticism and call forth animadversion and censure: but when it became evident that it was his duty to act, conscious that to his own Master he must stand or fall, at all hazards he would do that which he thought would best promote the interests of the cause entrusted to him, being those of the church of which he was the chief pastor. He was never deterred by the feeling that it was difficult to himself, or that it was opposed to the opinions and wishes of those whom, under other circumstances, he would have liked to gratify.

Soon after his consecration in 1844, as is remarked in the *Bermuda Royal Gazette*, when he paid his first visit to the Bermuda Islands, every one there was impressed with the appearance of his robust and powerful frame of body, his apparent strength of constitution, and his capability of endurance, which served to fit him, in a remarkable degree for the arduous sphere in which his labour lay. And yet so heavy and trying did he find his work in Newfoundland, so apparently beyond the possibility of being performed by one man, that his courage almost gave way before it, and he consulted the ecclesiastical authorities in England, as to whether they did not think it his duty to resign, and allow the office to be entrusted to some one stronger than himself. But they encouraged him to persevere; and, with what results, let his faithful and prolonged episcopate testify. In a more favoured spot and

climate, but little idea can be entertained of the greatness of the task imposed on him in Newfoundland, of the toil and exposure he underwent in his yearly visitations along those rock-bound coasts. The great and important fruits of his labours have never been sounded forth to the world for purposes of ostentation or display; but by those who are very familiar with them, they are said to have been very remarkable. We have not material before us, just now, to enable us to speak particularly of the Bishop's work in his large Diocese; but as we expect to receive them from our correspondents shortly, we hope to be able soon to lay them before our readers.

Every one who knew the departed Bishop were able to speak of his personal holiness and devotedness of character, of his consistent walk with God, of the time spent by him in private devotion, of his exemplary employment of the public means of grace, of his humble trust in the alone merits of the Saviour. We cannot doubt that he is one of those whose works do follow them; first in the grateful remembrance of those for whose spiritual welfare he so diligently laboured; and, in the faithful record of the most High, whose gracious declaration respecting the man who acts from love to Him is this:—"Verily I say unto you, he shall in no wise lose his reward."

SYNOD COMMITTEE REPORTS.

The Reports presented at the Synod of Toronto during its Session furnish a mass of information relating to the progress of the Church among us, together with suggestions for its further advancement.

The Report of the Widows' and Orphans' Fund refers to a condition which is any thing but satisfactory.

The income of the past year shewed a falling off of about \$467 from that of the previous year, and was insufficient for the demands upon the Fund; for while the total expenditure to be met was \$5,434.98, the total receipts were only \$4,792.99, leaving a deficiency, or overdrawn balance, of \$642.

In addition to this, the payments on account of pensions on the 1st July will be \$1,242, by which the indebtedness of the Fund will be increased to \$1,884. Such being its position, the Committee felt themselves compelled, however reluctantly, to notify the annuitants that, while the payments due on the 1st July would be made in full, seeing that the seven weeks between the May meeting of the Committee and the 1st July did not afford sufficient notice of a reduction, no payments could be made on the 1st October unless some provision for the same should be made by the Synod.

The amount required for the present year will probably not be less than that of the last, viz., \$5,291,

augmented by re-payment of the above overdrawn balance (\$642) to a total of \$5,933. The proportion of this to be borne by this Diocese will be about \$3,600, as six of the widows and five families of orphans will be transferred to Niagara.

It should be understood that the present Report has reference to the Widows' and Orphan's Fund of this Diocese as constituted previous to the separation of the Diocese of Niagara, the Fund being still administered by this Diocese. The invested and productive capital of the Fund stands at—

\$14,456 29	General Account,
4,170 00	Special do.
2,000 00	Niagara District,

Total, ... \$20,626 29

The Theological Students' Fund is stated at being \$846.50 for the last year, and \$1173.96 for the preceding period; but as the income of 1875 had been increased by a re-payment of \$120 from one of the Exhibitors, the actual falling off has been \$207.46. The balance in hand to meet the payments, amounting to \$280, for the present, or Easter term, is only \$134.22; consequently the account must be overdrawn to the amount of \$145.78, or the payments for the term be proportionately diminished. Since the meeting of the Synod, in June last, two students have been ordained, viz.: Mr. Ledingham, in October last, to the mission of West Mulmur, and Mr. Hannah, in January, to that of Perrytown. The present Exhibitors are Messrs. Colwell, Hart, Leslie, Gibson, Moorehouse, Foster, and Fletcher.

The General Purposes Fund, last year, amounted to \$7,017.61 (including a balance from the previous year of \$275.71, and \$163.95, received on account of the assessment for the current year). The expenditure has amounted to \$623.26, which includes \$215.27 repaid for arrearages. The Committee recommended that the Synod assessment during the present year, should be one-half the assessment for 1875, and that all new parishes be assessed, in the country, for \$1, and in Toronto, at the rate of their lowest city assessment, none being under \$1. The Parochial Statistics' Questions have been revised and amended, and the Committee recommend that some scheme be adopted for the purpose of making the answering of these questions obligatory.

The Report of the Sunday School and Book and Tract Committee states they regret that, during the past year no Sunday School Convention has been held, except in the Deanery of East Simcoe, of which they communicate a report. The Clergy of the Deanery assembled at Orillia on

Wednesday and Thursday, the 12th and 13th of January. On the former day a Ruridecanal meeting was held, with Divine service in the evening; and on Thursday, at ten a.m., a Sunday School Convention was held by the Clergy in St. James's Parochial School House. After prayers by the Rural Dean, Canon Morgan, in the absence of the appointed essayist (Mr. French), delivered a practical address on the subject of Sunday School Training. The discussion was well kept up by the Clergy. Mr. Anderson and Mr. Fletcher urged the importance of preparation by the teachers. Mr. Bradshaw spoke on the advantage of special services for children. Mr. French having just arrived, delivered his address on Sunday School Training. He shewed himself master of the subject, having had a long experience in England. Mr. Harris spoke of the importance of teaching the children to respond as a means of producing heartiness in Divine worship. The Chairman then requested any of the teachers who were present, to take part in the discussion, on which, Captain McNamara illustrated the difficulty of answering many of the questions asked by the scholars, and requested the names of books which would be useful in assisting teachers to prepare themselves for their work. The Rural Dean strongly condemned the neglect of due discipline in respect of children, and urged on Sunday School teachers the importance of endeavouring to counteract this evil. Mr. Bradshaw recommended a book to be kept in which the name, age, residence, etc., of each child is recorded, on its entrance to the school. At seven p. m., a service for the children of the Sunday School was held in St. James's Church, well attended by persons of all ages. All the clergy present again took part. A sound and practical sermon, addressed to the parents, teachers, and children, from St. John xvi. 15, "Feed My Lambs," was delivered by Mr. Anderson. A pleasing feature of the service was the singing of several appropriate hymns by the children of the Sunday School. The manner in which they performed their part, reflects great credit on their teacher, Miss Stewart. The unusual number of clergy each cheered by the presence of his brethren, the hearty response that arose from all sides of the church, the exquisite service of song so ably performed by the choir, and the beautiful decorations, so symbolical of sound Church doctrine, all combined to give a heartiness and solemnity to the services, which cannot fail to leave a lasting impression upon those who were privileged to take part

in them. The Committee have not thought it desirable to make any arrangement for a meeting of the Diocesan Sunday School Association during the present Session of the Synod. The experience of last year was discouraging, and the Committee shrink from inviting gentlemen to come from a distance and prepare papers at the risk of appearing before so meagre an audience as was then assembled; the scanty numbers being not only discouraging to those by whom the papers were prepared, but also preventing any animated and useful discussion of the subjects handled in them. The parishes and schools aided during the year was 32. For churches and stations; nine Octavo Bibles, twelve Octavo Prayer Books. For Sunday Schools and for distribution; two hundred and fifty-six Prayer books, forty-six Bibles, thirty-two Testaments.

For the Episcopal Endowment Fund, a few of the promissory notes have been paid, \$179 having been received on account thereof; leaving \$8,500.04 still uncollected and unproductive. The amount held under investment, on account of this Fund, is set forth in the list of investments.

In accordance with the instructions given by the Synod at its meeting in June, 1875, the Committee for the Rectory Lands' Fund took the necessary steps to procure from the Legislature of Ontario an extension of time for the sale of the Rectory Lands. The Act of 1866 having been accordingly amended by the omission of the clause which enacted that the power of sale thereunder should be exercised within ten years of the passing of the Act (15th August, 1866), there is now no limit to the time within which the Rectory Lands still unsold may be disposed of.

The Music Committee report that during the past year, they have carefully considered the merits of the various Psalters that have been brought under their notice, and have recommended "The Cathedral Psalter" (published by Novello), as being excellent in its mode of pointing, and moderate in price. The whole edition (of 5000 copies) of the "Chant and Tune Book," issued some years ago, having been entirely disposed of (as stated in last year's Report), and the demand for it still continuing, it becomes necessary for the Committee to take steps for the adoption or publication of a chant and tune book suitable for use in the Diocese. The balance on hand available for such purpose is \$63.55. Their attention has also been called to the want of a table of chants appropriate to the Canticles and

Psalter, which they propose to supply in the ensuing year.

The Special Committee on Loans for Church Building, referring to the necessity for increased Church accommodation, and the strain upon our members for raising funds, and that in order to provide what is required, a considerable proportion of the money should be borrowed, expresses a hope that money might be raised for the purpose on equally advantageous terms as in England, where it can be loaned at three or four per cent, but that at present no machinery exists for the purpose. The Committee therefore advises the formation of a society to receive donations, legacies, and deposits, and to distribute the funds thus entrusted to them, by making loans for building parsonages, churches, etc., at the lowest rates of interest, and under the fullest guarantees for repayment. It is suggested that the proposed society, beginning with Toronto, might be extended over the Dominion, the patrons of the society being the Bishops of the Dioceses adopting the scheme. A special charter for Parliament would empower such a Society to borrow to the extent of \$250,000 by receiving deposits or by issuing debentures.

This is a scheme which, we are bound to say, appears to us entirely unsuited to a new country, calculated to cramp the operations of the Church more than anything else we know of, and likely to suggest excuses for reducing the liberality of our people to a minimum. Another objection we should have to the plan would be that it is far more difficult to raise money to pay off a church or parsonage debt, especially in this country, than to obtain it for furnishing the edifice, however arduous that may be. The idea seems to have originated from Queen Ann's Bounty, as made use of in the Mother Country, which, however beneficial in exceptional cases, has been known, ever there, to produce considerable and lasting injury to church work in some parishes. But perhaps the greatest objection of all, is that mentioned by one of the speakers on the subject, who stigmatized it as opening the door for degrading to profane uses, that which had been devoted to a holy purpose.

The special Committee on Religious Instruction in the Public Schools appointed to confer with the authorities of the various Provincial religious bodies with a view of ascertaining whether a common basis of action cannot be agreed upon with regard to religious instruction in our public schools, beg leave to report: That a Conference was held in the Synod Rooms, York Chambers, on the 14th of March last, at which

most of the leading denominations were represented either by some of their members or by letter. The subject was discussed at some length; and as there was considerable variety of opinion expressed, it was thought better not to determine upon any course of action until the question had been submitted for more general consideration. It was thereupon resolved that a circular be prepared and laid before the several Synods, etc., of the various religious bodies at their next annual meetings, inviting them to consider the expediency of addressing the Provincial government with a view of obtaining a shortening of the Public School hours in the afternoon of one day in the week, in order to give opportunity for imparting religious instruction: and also asking them to give some expression of opinion as to the manner in which they think the said religious instruction should be imparted. Mr. Langtry announced his intention of moving: That the Synod hereby directs a petition to be prepared and presented to the Provincial Legislature at its next meeting that the Public School Law may be so far amended that when application is made by the authorized minister of any religious body for permission to give religious instruction, the Trustees be required to make provision for such instruction being given either by shortening the hours set apart for secular instruction on one day in the week, or by arranging that such minister may instruct the children of his own church for one hour, on one day in the week, at the same time that the secular instruction of the school is going on.

The Special Committee appointed to draw up a Table of Fees report that, with the sanction of the Lord Bishop, they have adopted the following Table of Fees, to be taken by Clergymen of the Church in Canada, in the Diocese of Toronto, for the following Services: Marriages, (including Registration) \$4.00, Burials, (including Registration) \$2, Burials at a distance, (including registration) \$3.00, Calling of Banns, (payable in advance) \$1.00, Baptisms and Churchings, none, beyond the accustomed offering prescribed by the Prayer Book—Certificate of Baptism, \$1.00, Certificate of Marriage, \$1.00, Certificate of Burial, \$1.00.

The Mission Board reports that during the past year the receipts from collections, subscriptions, donations, and interest on debentures amounted to \$8449.94, and from Parochial guarantees to \$16,350.79. The grants to Missions during the same period amounted to \$9364.32, and the expenditure on account of

Parochial guarantees, to \$16,512.20.

On the 30th April, 1875, the Mission Fund was overdrawn to the amount of \$2875.31. By reference to the detailed statement of receipts and expenditure, appended hereto, it will be found that on the 30th April, 1876, that overdrawn balance had increased to \$6,836.90; subject, however, to reduction by the amount of the debt due by the Diocese of Niagara, \$3110.24, with interest from 1st May, 1875.

The state of the Mission Fund has engaged the anxious consideration of the Mission Board during the past year.

A Committee having been appointed, in August last, to ascertain what proportion might be expected from the different congregations of the Diocese towards the support of the Missionary work of the Diocese and to report to the Lord Bishop, his Lordship, at the request of your Board, issued a Pastoral letter on the 7th October last, based on the report of that Committee—it having been ascertained that in order to pay off the indebtedness existing at that date and to meet the expenditure of the then current year, a sum of \$13,500 would be required.

As the response to the appeal will not be complete until after all returns are made on account of the collection to be made during next month, the Board are not yet in a position to report how far the assessment has been made up; but while some of our Missions have already sent in more than they were assessed for, the larger number have fallen short—some having not, as yet, made any response at all.

The Mission Board at the regular quarterly meeting on the 12th of May, revised the Mission Fund pay list, and arranged to pay to Albion and Mono, Aurora, Bobcaygeon, Boulton, Bradford, Brampton, Cookstown, Hastings, Innisville, Leslieville, Lloydtown, Manvers, Mulmur, North Douro, North Essa, Norwood, Seymour, Shanty Bay, Stayner, Tullamore, \$200 each; Alliston, Watteaux, Brooklin, Cameron, Craighurst, Dysart, Gore's Landing, Mulmur West, North Orillia, Perrytown, Pickering, Vespra, Woodbridge, \$300 each; Minden, Galway, \$400 each.

A sub-committee having been appointed to consider the subject, the Board recommends that Missions hereafter placed on the list be referred by the Board, at their discretion, to one of the three following schedules:—

Schedule A. to receive a grant for ten years, \$200 for the first three years, reduced by \$25 every subsequent year, thus leaving the grant of the tenth year only \$25.—*Schedule*

B. to receive a grant for seven years, \$200 for the first three years, reduced by \$40 every subsequent year, thus leaving the grant for the seventh year only \$40.—*Schedule C.* to receive a grant for five years, \$200 for the first three years, \$125 for the fourth year, \$50 for the fifth year.—If in any instance the original grant be more than \$200, the annual reduction shall be in proportion. Travelling Missions shall be maintained at the discretion of the Board at an annual grant, not exceeding \$600. Missions already on the list may be subjected, from July, 1877, to reduction at the rate of schedule A., B. or C., or to larger reduction as the Board may deem expedient.

In accordance with a recommendation of the Mission Board, a very important appeal, in reference to the Diocese of Algoma, was issued by the Lord Bishop of Toronto, in which he states:—

After careful and anxious consideration of the means for meeting the obligations of this Diocese to the Diocese of Algoma, it has been decided that our speediest and simplest method would be to meet the amount of our quota for the current year,—which will extend to 1st May, 1877,—by a general collection throughout our parishes and missions on Whit-sunday next, being the fourth day of June.

The quota our Diocese has to supply, since the separation from us of the Diocese of Niagara, is \$1,400 per annum; and to assure this sum, the amount required for the several parishes is apportioned as equitably as possible.

That appeal, it is believed, has been answered by nearly the whole Diocese, and the returns are now being sent in to the Synod Office.

The Mission Board, we regret to find, beg respectfully to represent to the Synod that the experience of past years greatly discourages them in the attempt to make arrangements for a Missionary Meeting during the Session of Synod, and that they have consequently abstained from doing so this year, and would request the Synod to reconsider the resolution which has imposed this duty upon them.

The Printing Committee announced that their principal duty consists in keeping down judiciously the Printing Expenses. They state that the total expenditure for Printing for the last year has been \$863.74, the largest item being \$440.08 for the *Diocesan Gazette*, against which we have only \$9.70 on account of subscriptions and sales. It will be seen, however, that we have not exceeded the sum of \$550, appropriated by the Synod for this purpose.

The Committee suggest the propriety of issuing the *Gazette* at still larger intervals than at present, and the resolution it proposes is that in future it be only issued four times a year, including one issue immediately before, and another, as soon as possible after the meeting of Synod.

The Audit Committee gives an exhibit of the state of the respective funds extracted from the Ledger. They state that the Bank Books agree with the Ledger balances, and there are vouchers for all sums received and paid, which are correctly carried to their respective accounts. They find the cash in hand to represent the balance called for; the Securities have all passed through their hands, except such as are represented by the Bank Certificate as deposited for collection and safe keeping; the Mortgages have all been examined with the Mortgage Books and are intact, and the interest found to be paid and credited to the respective Funds. The loan to Clarke Parsonage, and the notes and subscriptions belonging to the Episcopal Endowment Fund, are as reported. They add that the Books and Accounts are well kept and quite satisfactory.

The Clergy Commutation Trust Committee Report states that no arrangement having been effected with the Synod of Niagara regarding that portion of the Fund claimed by them, the Committee have treated the accounts in the same manner as if no division of the Toronto Diocese had taken place, but they cannot refrain from expressing their regret that it should be necessary so to do, as until such arrangement is made, the state of the Fund and the question of surplus cannot possibly be settled. During the past year the Committee have made some progress in winding up the outstanding assets of the Trust, increasing the Schedule A., the first-class securities, and diminishing proportionately some of the items formerly appearing in Schedule B. By last year's report the amount of first-class securities belonging to the Trust was \$493,196.96—it is now \$508,283.23. The total amount of the Fund in 1875 was \$561,011.26—it is now \$570,078.77. On account of the Farmer and de Blaquiére loan the Committee have been able to realize from the Macqueen mortgage, by the sale of the property covered by it, \$6,500. From the sale of other lands and from the Hamilton property, have been realized \$3,013.17, leaving still outstanding lands and mortgages valued at \$4,500 and the \$500 balance on timber cut which, with Mr. Cameron's debt, complete the amount of the Fund. No portion of Mr. Cameron's indebtedness has been paid

during the past year. He has given a bill of exchange, payable in London, which, when discharged, will recoup the premiums on his life policies, which have been advanced by the Committee. On the 1st January last the arrears of principal on his bond amounted to \$9,000, and of interest to \$7,264.54. The death of the Rev. Canon Baldwin will remove a charge of \$486.67 on the Fund from October next, when the last payment under the by-law will be made to his widow.

The income for the ensuing year, for the Diocese of Toronto and Niagara, is estimated at \$29,589, whilst the claims as at present existing, with expenses, will amount to \$27,896.91, leaving the surplus of \$1,695.08, and the Committee would have been very glad if it had been possible to appropriate this sum; but until the claim of Niagara Synod was adjusted, they did not feel themselves in a position to do so, as the heavier payments required from Toronto, might have absorbed the whole of the income falling to their share.

Dr. Lett, in moving the adoption of the Report, stated that the heaviest debtor would make a proposition to the new Committee, which he believed would be accepted, and the matter closed for ever.

The Commissioners appointed to divide the funds with the Diocese of Niagara state that the funds in which Niagara claims to share are: The Rectory Lands and Endowments, The General Purposes Fund, The Widows' and Orphans' Fund, The Sustentation Fund, The Clergy Commutation Trust Fund.

With regard to the first of these, it was agreed that the securities belonging to the various parishes in Niagara Diocese should be transferred to the Synod of that Diocese.

Of the amount of the *General Purposes Fund*, it was agreed that one-third should be paid over to Niagara, but a difference of opinion exists as to whether a sum of \$3,300, known as *The Burnside Bequest*, should form part of this fund. The Commissioners of Toronto consider that this Synod is the trustee for the appropriation of the income arising from the fund, in terms of the will of the testator.

The Widows' and Orphans' Fund it was agreed to divide in the proportion of 57 to Toronto and 16 to Niagara. In addition to this, Niagara to receive \$2,000, the amount of the Niagara District Fund and \$332.36 subscribed by residents in that Diocese towards the Special Appeal made in 1874 here.

Of the *Sustentation Fund*, it was agreed that Niagara should receive one-third.

CALENDAR.

July 2nd.—	Third Sunday after Trinity. Visitation Bl. V. M. 1 Sam. ii. 1-27; Acts x. 1-24. " iii; 1 St. John, v. " iv. 1-19; 1 St. John, v.
" 3rd.	Job vii; Acts x. 24. " ix; 2 St. John.
" 4th.	Translation of St. Martin. Job x; Acts xi. " xi; 3 St. John.
" 5th.	" xii; Acts xii. " xiii; 1 St. Jude.
" 6th.	" xiv; Acts xiii. 1-26. " xvi; St. Matt. i. 18.
" 7th.	" xvii; Acts xiii. 26. " xix; St. Matt. ii.
" 8th.	" xxi; Acts xiv. " xxii. 12-29; St. Matt. iii.

ONTARIO.

At a special vestry meeting of St. Mary Magdalene's Church, Picton, on last Monday evening, Mr. P. F. MacCuaig was made Church warden in room of Col. Bog, resigned. Mr. James E. Patterson was appointed Vestry clerk in room of Mr. Twigg, resigned.

KINGSTON.—The Lord Bishop of Ontario held two confirmations here on Sunday last, in the morning in St. George's and in the evening in St. Paul's. St. George's cathedral being closed for repairs, the service was held in the Synod Hall. The Bishop was assisted by the Dean of Ontario, Archdeacon Parnell, Canon Jones of Ottawa, Dr. Boswell, and the Rev. Hy. Wilson. Thirty-one candidates were presented. The Sacrament of the Lord's Supper was afterwards administered to over one hundred persons. The congregation was very large, notwithstanding the heavy rain which continued all day.

In the evening at seven o'clock, his Lordship performed the same important duty at St. Paul's Church, the class proving larger than that of the morning, 47 of St. Paul's parish and one from the Cathedral; who had not been able to attend at the Hall in the morning. His Lordship was assisted by the Venerable Archdeacon Parnell, who read the preface to the Confirmation service. Though restrained by physical disability from making an address at length, he could not refrain from saying a few words as to the service. Expressing his delight in seeing the large number who, in presenting themselves, had doubtless learned the solemnity of the holy rite of confirmation as instituted by the Apostles under the direction of the Holy Ghost; he cited the fact that a rite so instituted could never have been intended as a mere form, but vitally divine, must carry grace with it; and urging them, by devotion to the cause they now professed to be followers of, to so live that they would grow in the grace now vouchsafed them, more and more until they come unto the everlasting kingdom. The great sin of the present day was, that people thought themselves wiser than God, and they often think they can grow in grace without using the means. They could not grow in grace if they neglected the Ordinances of God, and they should use all the means of God's grace as given them. The Holy Communion was one of these. Touching upon the responsibility which lay entirely with themselves, he expressed the hope that they would see to it, that they did not fail in living up to the vow they had taken. But for the fear of infringing upon your space, it would be the pleasure of the writer to present other points in the short, but pithy, and most practical address of his Lordship to these young people, whose true interests he evidently has so much at heart.

An excellent feature in the services at St. George's Hall in the morning, was the addition of some seventy members of previous confirmation classes of the parish of the Cathedral, joining with the newly confirmed, in the celebration of the Holy Communion, a custom, as your correspondent learns, having annual observance.

HAMILTON.

MEETING OF SYNOD.—The opening service in connection with the Synod of Ontario was held in St. Paul's on the evening of the 20th. There was a large congregation present. A number of the clergy in surplices occupied seats in front of the choir. The Bishop, Ven. Archdeacon Lauder (Ottawa), Rev. Canon Mulock (Brockville), Canon Tane (Bath), Canon Bleasdell (Trenton), the Rev. Dr. Boswell and the Incumbent occupied seats in the chancel. The Rev. Canon Jones (Ottawa), read the service. The Rev. Canon Mulock read the first lesson, and the Rev. C. B. Pettit of Richmond, read the second lesson. The sermon was preached by the Rev. F. W. Kirkpatrick, on Joshua xvii. 15.

On Wednesday morning the Holy Communion was administered at St. Paul's Church, after which the Synod assembled at St. George's Hall. The roll of the clergy was called by the Clerical Secretary, and that of the Lay Delegates by the Lay Secretary. The following Clerical and Lay Delegates answered to their names:

Adolphustown and Fredericksburg—Rev. R. Harding; Lay delegate, A. Neilson. Amherst Island—Rev. I. J. Christie. Arnprior—Rev. E. W. Beaven, M.A. Almonte—Rev. J. K. McMorine, M.A. Augusta—Lay Delegates, J. Dumbrill, and D. Collins. Barriefield—Rev. R. Garrett. Bath—Rev. Canon Tane, J. H. Nimmo, B.A. Belleville—St. Thomas—Rev. J. W. Burke; Lay Delegates, J. H. Simpson, E. Harrison, and F. McAnnany. Belleville—Christ Church—Rev. R. S. Forneri, B.A. Beachburg—Rev. J. H. Simpson. Brockville—St. Peter's—Rev. Canon Mulock; Lay Delegates, S. Keefer, Judge Macdonald, and Ralph Davis. Brockville—Trinity—Rev. E. P. Crawford, M.A. Carleton Place—Rev. G. W. G. Grout, M.A. Cornwall—Rev. Canon Preston, M.A.; Lay Delegate, Judge Jarvis. Cumberland—Rev. T. Garratt, B.A. Gananoque—Rev. J. Carroll; Lay delegates, D. F. Jones and Thos. P. Richardson. Hawkesbury—Rev. A. Phillips. Huntley—Rev. S. McMorine, M.A.; Lay Delegates, A. Abbott, A. Lett, and J. Colbert. Kemptville—Rev. A. Spencer. Kingston—St. George's Cathedral—Very Rev. J. Lyster, LL.D., and Rev. H. Wilson, M.A. (Curate); Lay Delegates, R. T. Walkem and Dr. Henderson. St. James' Church, Rev. F. W. Kirkpatrick, M.A.; Lay Delegates, R. V. Rogers, jr. and E. J. B. Pense. St. Paul's, Rev. W. B. Carey, M.A.; Lay Delegates, R. W. Barker, Jas. Shannon, and E. Rose. All Saints Church, Rev. T. Bousfield; Lay Delegates, Jas. Vincent, G. Creggan, and J. Stacey. Eganville—Rev. S. G. Poole. Edwardburg and Mountain—Rev. K. L. Jones, M. A. Finch—Rev. W. T. Farley. Lanark—Rev. T. Hudson, B.A. Leeds and Lansdowne—Rev. A. H. Coleman, B.A. Loughboro'—Rev. A. Dawson; Lay Delegates, Dr. Booth, T. Denison. Lansdowne (front)—Rev. R. L. M. Houston, M.A. Madoc—Rev. A. F. Echlin. March—Rev. W. Fleming, M.A. Matilda—Rev. G. White, B.A.; Lay Delegate, W. Patton. Marysburg—Rev. O. P. Mulvany, M.A. Merrickville and Burritt's Rapids—Rev. J. G. Low; Lay Delegate, E. H. Whitmarsh. Moulinette—Rev. S. G. Poole; Lay Delegate, Jas. E. Baker, Napanee—Rev. J. J. Bogert, M.A., Lay Delegate, J. B. McGuin. Napanee—Rev. G. Jemmett, M.A. Newboro,

—Rev. S. Tighe, B.A.; Lay Delegate. J. H. Butler. New Edingburgh—Rev. G. N. Higginson, M.A. North Augusta—Lay Delegate, J. Steacey. North Gower—Rev. A. J. O. Loughlin. Osgoode—Rev. W. Wright. Osnabruck—Rev. A. Jarvis, B.A.; Lay Delegate, Saml. Weagant. Ottawa—Christ Church, Ven. J. S. Lauder, M.A. St. Alban's, Rev. Canon Jones; Lay Delegates, J. M. Courtney, Fenning Taylor. St. John the Evangelist, Rev. H. Polard; Lay Delegates, N. Godard, Geo. May. Pakenham—Rev. A. W. Cook. Perth—Lay Delegate, W. H. Radenhurst. Picton—Rev. E. Loucks; Lay Delegates, P. F. McCuaig, F. White. Portsmouth—Rev. F. W. Dobbs; Lay Delegates, Major E. B. Wilson, Lieut.-Col. B. V. Straubenzive, C. Grass. Prescott—Rev. W. Lewin, B.A. Pittsburg and Storrington—Rev. F. Prime; Lay Delegate, C. Langworth. Richmond—Rev. O. Pettit, M.A. Roslyn—Rev. S. Foster, M.A.; Lay Delegate, Joseph Elliott. Shannonville—Rev. W. J. W. Finlay. Smith's Falls—Rev. C. P. Emery; Lay Delegate, James Rath. Stirling—Rev. J. Halliwell. Selby and Salmon River—Rev. D. F. Bogert, B.A.; Lay Delegates, Capt. S. McGill, E. U. Brown. Trenton—Rev. Canon Bleasdel; Lay Delegates, Wm. Shea, S. Young. Tyendinaga—Rev. T. Stanton, B.A. Vankleek Hill—Rev. W. J. Muckleston, M.A. Williamsburg—Rev. C. Forest, M.A.; Lay Delegate, H. W. Weagant.

The Ven. Archdeacon Parnell was re-elected Clerical Secretary, and R. V. Rogers, Esq., Lay Secretary. R. M. Moore, Esq., was re-appointed Treasurer. Messrs. R. T. Walkem and John Muckleston were elected Auditors.

A number of notices of motion were handed in, and will be considered in course.

The Secretary read a communication from the Secretary of the Dominion Temperance Alliance, on the subject of the temperance question, and advocating prohibition.

A number of reports were presented.

MISSION BOARD.

The Rev. Messrs. Grout, Lowe and Mr. Young were appointed scrutineers of the clerical vote, and the Rev. Canon Preston and Messrs. E. H. Whitmarsh and D. Collins, scrutineers of the lay vote.

A recess was taken while the scrutineers were counting the ballots for members of the Mission Board.

On resuming the Rev. Mr. Grout handed in the list of clerical delegates, as follows: Rev. G. W. White, Canon Preston, Rev. J. J. Bogert, Rev. Chas. Forest, Rev. E. H. M. Baker, Rev. F. R. Tane; and Rev. G. P. Emery.

The Rev. Canon Preston presented the names of the following lay gentlemen, as having been elected to the Mission Board, viz: J. McAnnany, G. A. Kirkpatrick, D. Collins, James Shannon, E. Harrison, E. Elliott, E. Rose, G. May.

The Bishop then delivered the following address:

To the Clergy and Laity of the Diocese of Ontario:

MY DEAR BRETHREN:

I am glad to meet you at this the 15th Session of our Diocesan Synod. The year that is past has been, I think, one of progress, but otherwise uneventful. I shall therefore confine myself to a statement of my official acts during that period, and then draw your attention to a very important Act of Parliament passed at the late session of the Local Legislature at Toronto.

On November 7th last I admitted four candidates to the Holy Order of Deacons, and promoted three Deacons to the office of Priesthood.

I visited the following parishes, in all of which I held confirmations:

June 20, Cathedral, 34; June 20, Cata-raqui, 18; June 24, St. Alban's Ottawa, 18; June 27, Christ Church, Ottawa, 40; June 30, St. John's, Ottawa, (special), 1; November 4, St. Mary's Church, Napanee, 38; November 4, St. John's, Selby, 15; November 7, Trenton, 9; November 8, Carrying Place, 14; November 9, Hillier, 17; November 9, Gerow Gore, 6; November 10, Milford, 51; November 10, Picton, 22; November 28, St. Peter's Church, Brockville, 86; December 2, Bath, 20; December 3, Fredericksburgh, 9; December 4, Amherst Island, 27; December 5, Tyendinaga, 84; December 27, South Mountain, 16; December 28, South March, 29; December 29, North March, 14; January, 26, 1876, Barriefield, 31; March 11, Newboro', 34; March 12, Newboyne, 89; March 12, Portland, 15; April 23, St. John's, Ottawa, 24; April 30, St. James', Kingston, 28; May 7, Rochesterville, 8; May 7, All Saints, Nepean, 3; May 14, Merivale, 9; June 18, Cathedral, 31; June 18, St. Paul's, Kingston, 51. Making a total of 779, of whom more than 700 then received their first communion.

On the 4th of November last I consecrated the Church of St. John, in the Mission of Selby; and on the 14th May the Church and Cemetery of St. John, Merivale, in the Mission of Nepean.

You will have observed, my brethren of the clergy, that in the last journal of Synod I had a list published of all the Confirmation services which I held since my consecration. It is as accurate as I could possibly make it, but as still there may be some omissions I shall be glad to hear from any of you of any corrections which ought to be made.

It will be in the recollection of the Synod that in the year 1868 the Provincial Synod having been empowered by Act of Parliament to modify or amend the Church Temporalities Act, enacted a Canon on Temporalities. According to the Act of Parliament this Canon was to become law, if after having been published in the *Official Gazette* for six months, the Governor in Council should approve of it. The late Minister of Justice took exception to the Canon on the ground that the Provincial Synod had exceeded the powers conferred upon it by Parliament, and also that the Act itself dealing with Temporalities of the Church should have been passed not by the Dominion Parliament, but by the Local Legislature of each Province.

I am happy to say that during the late Session of the Legislature of Ontario we obtained an Act to amend the Synod and Rectory Sales Act affecting the Diocese of Ontario. In this Act the first clause is as follows:—

"The Incorporated Synod of the Diocese of Ontario shall have full power and authority to make, and from time to time to amend, such canons, rules, regulations, and by-laws as by the said Synod may be considered necessary in the exercise of the powers conferred upon the said Synod under the said Act Incorporating the Synod of the Diocese of Ontario, and also for the conduct of their proceedings, regulation of their members, and all such other matters as may pertain to the proper and orderly discharge of their business; and the canons, rules, regulations, and by-laws of the said Synod are hereby confirmed: And also, notwithstanding anything contained to the contrary in an Act of Parliament of the Province of Upper Canada, passed in the third year of the reign of Her Majesty Queen Victoria, chapter seventy-four, and known as 'The Temporalities Act,' or of an Act of the Parliament of the Province of Canada passed in the session held in the twenty-

ninth and thirtieth years of the reign of her said Majesty, chapter fifteen, and known as 'The Church Temporalities Amendment Act,' the said Synod shall have full power and authority to make by-laws or canons regulating existing vestries and their organization, and the duties of the churchwardens, and providing for the formation and organization of a vestry in every church erected or to be erected in the said Diocese, and also declaring and defining the duties and powers of vestries and of the churchwardens; and vestries and the churchwardens for the time being of any church erected or to be erected shall, until changed or modified by the by-laws or canons of the Synod, be subject to the provisions of the said 'The Church Temporalities Act,' and they and their successors may, as a corporation, hold such real estate as may be given, granted or devised to them for the use of their church as a site for a church or parsonage or a school-house, and may from time to time, with the approval of their vestry, signified by a resolution passed at a meeting of such vestry, and with the consent and approval of the Executive Committee of the said incorporated Synod, mortgage such real estate for the purpose of raising money to be expended in the erection thereon of a church or parsonage, or a school-house, as the case may be."

I understand that during this Session of our Synod a canon on vestries based upon the canon passed by the Provincial Synod will be introduced, and I commend the subject to your most serious attention.

I have been informed also that a canon on the Settlement of Disputes in Parishes will be submitted for your consideration, and I trust earnestly that you will give it that attention which its importance deserves.

Praying that God may in all our deliberations direct and rule our hearts we shall now proceed to the business of the Session.

(To be continued.)

NIAGARA.

(From our HAMILTON CORRESPONDENT.)

The following account of a recent Confirmation at Rockton, in the Mission of Beverley, was handed me by a friend: I think I cannot do better than forward it to you as it stands. Church life seems to be growing vigorously under constant Episcopal supervision:

On Wednesday afternoon, June 14th, the Lord Bishop of the Diocese administered the apostolic rite of imposition of hands to six candidates. Three others should have presented themselves for this solemn ceremony, but were prevented by unexpected circumstances. Upon the candidates returning to their seats the Bishop gave a plain, but practical and eloquent address—warning the persons just confirmed of the irreligious spirit of the age in which we live. The number confirmed was small compared with the large numbers in other parts of this Diocese; but when we remember that the mission of Beverley has been vacant many months, we are bound to admit that there is great cause for thankfulness and encouragement.

Prayers, and Lessons, and the Preface to the Confirmation service, were read by the Rev. J. Osborne, Missionary of the parish. Hymns A. and M., "My God accept my heart this day," and "Saviour, blessed Saviour," were sung by the choir and congregation in a brisk and hearty style. A liberal offertory, followed by the Bishop's benediction, brought the service to a close. The newly confirmed and their friends, numbering about thirty, were entertained during the remainder of the day by the Rev. John Osborne.

On Sunday, the 18th inst., the Bishop held Confirmation services at Rothsay in the morning, and, on the same day, at Houston

and Drayton. The candidates numbered 78 in all—Rothsay sending 42, Houston 30, and Drayton (a station at which there is as yet no church) six. The Rev. W. Macaulay Tooke, B.A., Missionary in charge, is deserving of great praise for the unwearied exertions he is putting forth in this promising field for Church work. During the past year his Lordship confirmed 1,025 candidates, or nearly twice as many as the Bishop of Toronto, in his Charge of the 20th inst., deducted as the average of the counties forming the new diocese. This one circumstance is, I think, sufficient to make us of Niagara more than content with our lot, and to encourage churchmen everywhere to promote the increase of the Episcopate. The increase already observed is indeed most cheering; what is better, it goes on steadily; there is no reaction, and his Lordship expects that ere another year has passed fully 1,500 will have been confirmed—that is to say, about three times as many as the average in the same parishes under the old regime.

Q. R. T.

MARYBOROUGH.—On Sunday, the 18th inst., the Lord Bishop of Niagara held three Confirmations, one at 11 a.m., at Rothsay, when 42 were confirmed; the second at Huston, at 3 p.m., with 30 confirmed; and the third at Drayton at 7 p.m., with six confirmed. At the close of each service, the Bishop addressed those to whom he had administered the rite. The Rev. W. Macaulay Tooke, incumbent, assisted at the various services. The Bishop expressed his gratification at the prosperous state of the Mission, and the energy and zeal displayed by the incumbent in the discharge of his onerous duties.

TORONTO.

St. PHILIP'S CHURCH, TORONTO.—The new Chapel School-house of this church, on St. Patrick street, Rev. G. H. Moxon, incumbent, was opened on Sunday the 18th. The services of the church will be held here temporarily till the erection of a more commodious edifice can be undertaken. The school-house is built of brick, and is capable of seating nearly 400. It is tastefully built, with gothic windows, stained glass, and panelled ceiling. The sermon in the morning was preached by the Rev. Mr. Boddy; the Bishop preached in the evening when there was a crowded congregation. There were several young persons admitted to confirmation in the morning. The success attending St. Philip's since its organization has been quite distinguished, and must be gratifying to all connected with the church.

LITERARY ENTERTAINMENT.—A very interesting entertainment was given at Scarborough, June 19th, by a number of the students of Trinity College. The entertainment was got up in aid of a fund which is being raised to repair Christ's Church, and we are happy to say a very handsome sum was realised for the very praiseworthy object. After the usual preliminaries, the chair was taken by Mr. Morgan. The first part of the programme opened with a "Greek Chorus" by the students, and this was followed by a song, "The Rhine Wine," capitally rendered by Mr. J. E. Halliwell. A reading, "Eugene Aram's Dream," by Mr. C. M. Parker, elicited warm applause. Mr. G. B. Cooke then favoured the audience with a violin solo, "The Cuckoo," and executed it in a manner which went far to sustain this gentleman's reputation as an accomplished violinist. "Jimmy Butler and the Owl," a reading by Mr. Archd. Elliott, B. A., was as usual very mirth provoking, and fairly convulsed the audience.

A duet, "All's Well," by Messrs. Pattee and J. Elliott was rendered with admirable taste and judgment by these able amateurs. After a short interval the second part opened with a selection from "Il Trovatore," violin and piano, by Messrs. Cooke and Gunne. Next followed Mr. C. M. Parker, with a "Dutch Emigrant Song," which he sang in such a way that secured for this popular amateur a hearty and well deserved encore. A song, "The Bellringer," by Mr. J. Elliott, was rendered with great care and judgment. Mr. Parker then favoured the audience with a reading from Mark Twain's work, entitled "That Dog." Messrs. Sills, B.A., and Pattee, B.A., next followed with an instrumental duet, on the piano; after which Mr Halliwell favoured the company with a song, "Thy voice is near." The proceedings were brought to a close by the students singing *Dominam Regiam*. A very cordial vote of thanks was passed to the students for their services and to the chairman for presiding.

MEETING OF SYNOD.

WEDNESDAY, JUNE 21st.

The Synod Assembled for Divine Service in St. George's Church, at 9.30 a.m. Morning Prayer and the Litany were said by the Rev. Mr. Cooper, and the lessons read by the Rev. Mr. Stennett, of Cobourg. After Divine Service, the Synod withdrew to the school-house for the transaction of business. Prayers were said by the Ven. Archdeacon of York.

ADMISSION TO A SEAT.

On motion of the Rev. Canon Brent, the Rev. Mr. Yewens, of Mount Forest, in the Diocese of Niagara, was admitted to a seat on the floor of the house.

EXECUTIVE COMMITTEE.

The lay Secretary announced the names of the following members of the Executive Committee appointed by the Lord Bishop:—The Very Rev. the Dean of Toronto, the Ven. the Archdeacon of York, the Ven. the Archdeacon of Peterboro, the Rev. Rural Dean Givins, the Rev. R. Shanklin, the Hon. Vice-Chancellor Blake, the Hon. J. H. Cameron, S. B. Harman, Esq., His Honour Judge Ardagh, Captain Stupart, R.N.

ASSESSORS.

His Lordship the Bishop appointed the Rev. Rural Dean Lett and Col. R. B. Denison as his assessors, in accordance with the resolution of yesterday.

REPORT OF THE COMMITTEE.

The Ven. Archdeacon of York read the Report of the Executive Committee, and moved, seconded by the Ven. Archdeacon of Peterboro, that the report be adopted.—Carried.

MEMORIAL OF THE REV. B. S. HOSKEN.

Moved by the Rev. B. S. Hosken, seconded by Mr. Knight, that a Committee be appointed by His Lordship to consider the entire matter referred to in the memorial read yesterday from the Rev. B. S. Hosken, and to report to the Synod during the present session of the Synod.—Carried.

REPORT OF COMMITTEE ON CANON FOR ENFORCING CHURCH DISCIPLINE.

The Clerical Secretary read the report of the Special Committee on the Canon for enforcing church discipline, which was, on motion, referred to a committee to report next year.

After the reading of section 8, it was moved by the Rev. Rural Dean Lett, seconded by the Rev. O. J. S. Bethune, that the report on the Canon of Discipline be re-committed to a committee to be appointed by the Lord Bishop of the Diocese, and

that the report of said committee be printed and circulated among the members of the Synod, at least one month before the next meeting of the Synod.—Carried.

AMENDMENTS TO THE CONSTITUTION.

Moved by Rev. S. Jones, and seconded by Rev. Rural Dean Lett that the amendments to the constitution be referred to the Executive Committee for consideration and report.

CANON ON DISTRIBUTION OF COMMUTATION TRUST SURPLUS.

Dr. Snelling moved, seconded by Mr. J. R. Armstrong, that Section 8 of the above Canon, as amended by the Synod of last year, be confirmed.—Lost.

ADMISSION TO SEATS.

On the motion of the Rev. Rural Dean Allen, seconded by the Rev. Dr. O'Meara, the Rev. James Bovell, M.D., of the Diocese of Barbadoes, was admitted to a seat upon the floor of the house; and on the motion of the Ven. Archdeacon of York the Rev. Canon Read, D. D., of the Diocese of Niagara, was also admitted to a seat.

The Rev. Rural Dean Lett moved, seconded by Mr. A. H. Campbell, that the report of the Clergy Commutation Trust Committee be adopted.—Carried.

The Rev. Canon Brent moved, seconded by the Rev. Canon Ritchie, that the report of the Endowment of See, Rectory Lands, and Land and Investment Committees be adopted.—Carried.

Reports were presented of Rectory Lands Committees, and Clergy Commutation Trust, and were on motion adopted.

THE GRACE CHURCH DIFFICULTY.

The Registrar of the Diocese read the report of the Committee on Contested Seats. With regard to the election of delegates for Grace Church it stated that they had received two certificates, one dated 3rd May, signed W. H. Jones, declaring H. S. Alexander, Joseph Bickerstaff, and John Hayden duly elected, and another dated 25th April, signed C. A. Brough, declaring C. W. Ball, J. H. Delamere, and C. W. Brough elected. The constitution of Synod provided that the lay delegates should be elected at the Easter meeting of the Vestry, of which the clergyman should be chairman. In the event of there being a vacancy in the incumbency, it was lawful for the congregation to meet for the election at such time and place as the churchwardens should appoint for the purpose. The electors were not required to be pewholders, but such laymen who had signed the declaration that they were members of the Church of England. Section 2 required that the minister should preside at the vestry, but the 5th section provided that in the absence of the incumbent for various causes, the chairman should be elected by a majority of the electors present. Rev. W. H. Jones had certified to the Committee that he called the Easter vestry meeting in the regular manner. In the course of the meeting certain difficulties arose, and the incumbent was moved from the chair and another chairman was appointed in his place, whereupon the incumbent declared the proceedings to be revolutionary and left the meeting. The incumbent had since held services in a mission chapel, and services had also continued in the new building by laymen. In the mission chapel another meeting was called, at which Messrs. Alexander, Bickerstaff, and Hayden, were elected delegates to the Synod. The Committee held that the vestry in the first instance had no power to remove the incumbent from the chair; and secondly that the meeting afterwards held by the incumbent was a legal one, and the dele-

gates elected at that meeting were therefore qualified to sit.

One o'clock having arrived balloting commenced for Delegates to the Provincial Synod and electing members of the Executive Committee, and continuing until three o'clock.

At three o'clock the report of the Commissioners, to divide funds with the Diocese of Niagara, was read by the chairman, when it was moved by Mr. A. H. Campbell, seconded by V.-C. Blake,

That the report of the commissioners, now read, be adopted;

That they be continued in office, with power to divide the Widows' and Orphans', the General Purposes, and the Sustentation Funds in the proportions and in the manner mentioned in the report, and to pay over and transfer to the Synod of Niagara the moneys and securities coming to that diocese in respect of the above funds, and also in respect of rectories and endowments of parishes situated within its bounds, on procuring such acquittances and discharges as the commissioners may consider necessary, but after re-payment or deduction of any balance, due by the Synod of Niagara to this Synod, on any open account;

And further, with authority to continue the negotiations with the Synod of Niagara in regard to a fair and equitable settlement of the Commutation Trust Fund—to take advice as to the powers of the Synod in regard thereto—and, if necessary, steps to obtain authority to make a division of the Fund. [Carried]

The following committee was appointed:—Rev. Dr. Lett, Rural Dean Cooper, A. H. Campbell, in accordance with a resolution of Archdeacon Whitaker, to amend the canon respecting the appropriation of the Commutation Fund, so as to extend the benefits of the same to clergymen of the diocese of Algoma.

Archdeacon Whitaker's motion on biennial Synods was then the subject of renewed discussion participated in by Rev. C. H. Mockridge, Canon Morgan, Hon. G. W. Allan, and Messrs. Harman and Blake. The motion was finally withdrawn, and a resolution passed referring the matter to the Executive Committee for consideration.

THE EXECUTIVE COMMITTEE.

The Rev. Rural Dean Stewart, chairman of the scrutineers of election for Executive Committee, reported the election of Rev. Messrs. Lett, Logan, McCollum, Fidler, Paterson, and Messrs. O'Reilly, Henderson, Farncomb, A. Cameron, and Snelling, to act in conjunction with those appointed by the Bishop.

BIENNIAL MEETINGS.

Archdeacon Whitaker, in reviewing the objections, said that an intelligent committee could in a quarter of an hour make the alterations necessary in the constitution to harmonise with the change. Of a Church Congress they unhappily knew little, but from what they read and heard of them in England, they appeared to be productive of a vast amount of good, and brought together on the same platform men of the most extreme views. He had no objection to having the matter referred to a committee.

Rev. Mr. Givins congratulated the Synod on the tone of the discussion. No one regretted the divisions among them more than himself. They had the effect of preventing the Church using her best efforts in mission work. He would support any plan to secure interesting church meetings, whereby good might be effected.

Archdeacon Whitaker then withdrew his resolution and moved instead, "That it be an instruction to the Executive Committee to make provision at the next meeting of the Synod for holding in the even-

ing of the day of meeting the Church Conferences, and that sufficient notice of the subjects for discussion be announced." (Applause.)

The motion was carried.

MORTGAGE OF CHURCH LANDS.

Rev. E. H. Cole moved, "That an application be made to the Legislature for an Act to amend the Synod Incorporation Act, so as to give the Synod power to sell, mortgage, or exchange any lands held for Church purposes, in whomsoever the title thereto may be vested." The motion was withdrawn.

LAY DELEGATES TO PROVINCIAL SYNOD.

Dr. O'Reilly, reported the election of lay Delegates to Provincial Synod as follows: Messrs. Allan, J. H. Cameron, David Boulton, Farncomb, McLean, Howard, Clarkson, Jones, Ince, Harman, Perry, Moffat, and Lund.

On motion by Dr. Lett, it was resolved, that Delegates to the Provincial Synod, do hold their office for three years instead of but one, as at present.

CLERICAL DELEGATES TO PROVINCIAL SYNOD.

Rev. S. Jones reported the names of those who had been elected as clerical Delegates to the Provincial Synod, namely: Archdeacon Whitaker, Archdeacon Wilson, Revds. A. J. Broughall, C. J. S. Bethune, W. Stennett, Dr. Lett, John Langtry, W. Logan, J. D. Cayley, and A. J. Fidler. Substitutes: Canon Brent, Canon Givins, Rev. S. J. Boddy, A. H. Baldwin, Canon Morgan, and the Dean of Toronto. The House adjourned at six o'clock.

THIRD DAY—JUNE 22nd, 1876.

The Synod assembled in St. George's Church for Divine Service at 9.30 a.m. Morning prayer was said by Rev. Rural Dean Allen, and the lessons read by Rev. Dr. O'Meara. On reassembling in the school-house, prayers were said by the Clerical Secretary.

The minutes of yesterday's proceedings were then read and confirmed.

CORRESPONDENCE.

The lay Secretary then read a communication from Miss Maggie Smith, Secretary of the Toronto W. C. Temperance Union, on the subject of Total Abstinence.

REPORTS.

At the request of the Bishop, the Rev. Rural Dean Allen read the report of the Mission Board.

Moved by the Rev. Rural Dean Allen, seconded by Dr. Hodgins, that the matter of the assessment of the Mission Fund be referred to the General Purposes Fund Committee, with a recommendation to reduce the charges for managing the said fund.—Carried.

Moved by the Rev. Rural Dean Allen, seconded by the Rev. A. J. Broughall, that the report of the Mission Board be adopted.—Carried.

Moved by the Rev. Septimus Jones, seconded by the Rev. Rural Dean Allen, that missions hereafter placed on the list be referred by the Board, at their discretion, to one of the following schedules:

Schedule A. To receive a grant for ten years, \$200 for the first three years, reduced by \$25 every subsequent year, thus leaving the grant of the tenth year only \$25.

Schedule B. To receive a grant for seven years, \$200 for the first three years, reduced by \$40 every subsequent year, thus leaving the grant for the seventh year only \$40.

Schedule C. To receive a grant for five years, \$200 for the first three years, \$125 for the fourth year, \$50 for the fifth year.

Schedule D. Exceptional cases not in-

cluded under the above in which the reductions shall be in similar proportions.

Travelling Missions shall be maintained at the discretion of the Board at an annual grant not exceeding \$600.

Missions already on the list may be subjected, from July, 1878, to reduction at the rate of schedule A B or C, or to such reduction as the Board may deem expedient.—Carried.

THE BISHOP OF SASKATCHEWAN.

During the debate upon the report of the Mission Board, the Lord Bishop of Saskatchewan entered the Synod, and was conducted to a seat upon the platform, amid applause and the rising of the members.

REPORT.

The Rev. Rural Dean Cooper read the report of the Widows' and Orphans' Fund, Theological Students' Fund Committee, and moved, seconded by the Rev. Septimus Jones, that it be adopted.—Carried.

STANDING COMMITTEES.

The Ven. Archdeacon Wilson presented the report of the Executive Committee on the Standing Committees of Synod, which, on his suggestion, was read by J. W. McCollum, Secretary of the Committee.

The Synod adjourned at one o'clock.

Afternoon Session.

REPORTS.

On re-assembling at 2 o'clock, Mr. Crombie read the report of the General Purposes, Statistics and Assessment Committee, which, on motion, was received.

Mr. Crombie then moved, seconded by Rev. C. W. Patterson,—That the General Purposes, Statistics and Assessment Committee, having revised and abbreviated the list of questions (parochial statistics), and having considered that the enforcing the answering of the same would be best effected by the clergy being required to answer them but once in three years, and having resolved to submit such their opinion to the consideration of his Lordship the Bishop of the Diocese; and his lordship having expressed his opinion as follows—"I think a return every alternate year would be sufficient, but would not object to once in three years if it be the general recommendation of the Committee. I approve of the abbreviations."—*Be it therefore resolved*, that the suggestion of the Bishop be adopted, and that the statistical report from the clergy and churchwardens be required every alternate year; and further, that the Synod do appoint a special committee to devise some effective means of making the answering of such questions obligatory.

On consideration the words "every alternate" were changed into the word "three," by consent of Synod, and the motion as thus amended was carried.

It was then moved by Mr. Crombie, seconded by Mr. V.-C. Blake,—That the sum of \$49.88, paid to the General Purposes Fund as the assessment Synod expenses for the year 1874, on moneys contributed to the Shingwauk Home, be refunded, and the same carried to the credit of the said Home.—Carried.

Mr. Crombie moved, seconded by Mr. D. B. Read, that on page 277 of the canons (Constitution of Vestries for Free Churches), after the words "England and Ireland," the following be added: "And to have attended at least one third of the regular Sunday services in such church during the preceding twelve months (unless prevented by sickness or other unavoidable causes) and to have contributed according to their ability, and as God hath blessed

them, to have taken in any other no member allowed to vestry meeting with said declaration at the Easter ed," etc.

Moved seconded page 277 vestries for "England" added "third of the Sunday's preceding dence unless pr avoidable part in a parish dt of such o take part meeting with the declarati Easter n etc."

Moved seconded on page of Vestri words "ing be a at said (the prec taken, e in any o no other shall be ness of t have con and the annually

Rev. support strongly canon impositi a condit pose bo Rev. tion. I objected a claus tary con church church bers att nothing heard tion," represe ple wh come should meetin who dic Church The ed to a ever.

The amend ferred Prof the co meetin munic Mr. cept M made vestry having times The

JUNE 29th, 1876.]

29th, 1876.

which the re-
portions.
e maintained
at an annual

may be sub-
duction at the
to such re-
m expedient.

NEWAN.

report of the
shop of Sas-
d, and was
the platform,
of the mem-

er read the
hans' Fund,
Committee,
Rev. Septi-
-Carried.

s.

a presented
committee on
nod, which,
y J. W. Me-
mittee.

o'clock.

Mr. Crom-
neral Pur-
at Commit-
ved.

ounded by
the General
ment Com-
eviated the
istics), and
enforcing

ld be best
required to
years, and
their opin-
Lordship

his lord-
on as fol-
alternate
ld not ob-
e the gen-
mittee. I

Be it there-
of the
statistical
wardens
; and fur-
a special
ve means
questions

every al-
the word
d the mo-

Crombie,
That the
Purposes
expenses
tributed
ded, and
the said

d by Mr.
7 of the
for Free
land and
"And to
d of the
church
s (unless
avoidable
according
a blessed

them, to the support of that church, and to have taken no part in any vestry meeting in any other parish during the year. And no member of such congregation shall be allowed to take part in the business of the vestry meeting unless he shall have complied with these requirements, and the said declaration shall be signed annually at the Easter meeting, and being so formed," etc.

Moved in amendment by Dr. Hodgins, seconded by Rev. H. C. Cooper, That on page 277 of the Canons, (Constitution of vestries for Free Churches) after the words "England and Ireland" the following be added "and to have attended at least one third of the ordinary morning and evening Sunday services in each Church during the preceding twelve months or since his residence in the parish during the year unless prevented by sickness or other unavoidable cause, and to have taken no part in any vestry meeting in any other parish during the year. And no member of such congregation shall be allowed to take part in the business of the vestry meeting unless he shall have complied with these requirements, and the said declaration shall be signed annually at the Easter meeting; and being so formed, etc."

Moved in amendment by Mr. Cartwright, seconded by the Archdeacon of York, that on page 277, of the Canons (Constitution of Vestries for Free Churches) after the words "England and Ireland," the following be added, and to have communicated at said Church, at least three times during the preceding twelve months, and to have taken, etc., no part in any vestry meeting in any other parish during the year. And no other member of such congregation shall be allowed to take part in the business of the vestry meeting unless he shall have complied with these requirements, and the said declaration shall be signed annually.

Rev. Mr. Broughall said that, as a warm supporter of the free church system, he was strongly opposed to meddling with the canon in any way. He objected to the imposition of a monetary consideration as a condition of membership. He would oppose both amendment and original motion.

Rev. Mr. Darling favoured the resolution. He pointed out that the men who objected most strongly to the insertion of a clause in the canon embodying a monetary consideration were members of pew churches. He did not think that free churches meant churches where the members attending took all they could and gave nothing in exchange for it. He had often heard of "no taxation without representation," and he believed in "no representation without taxation." People who did not pay were welcome to come to church, but they should not be allowed to come to vestry meetings and vote away the money of those who did contribute to the support of the Church.

The Ven. Archdeacon Whitaker objected to any alteration of the canon whatever.

The Rev. Rural Dean Lett moved in amendment that the whole subject be referred to the Executive Committee.

Professor Wilson was in favor of making the condition of voting in the vestry meetings that the voter be a regular communicant.

Mr. Crombie said he was willing to accept Mr. Cartwright's amendment, which made the condition of membership of the vestry only conditional upon the candidate having attended communion at least three times during the year.

The resolution as amended was carried.

WIDOWS' AND ORPHANS' FUND.

Rev. Rural Dean Cooper moved that the present indebtedness of the Widows' and Orphans' Fund be removed by transferring the amount from the capital account to the income account, and that the payments to annuitants on the 1st October next be made according to the present scale.

Mr. Campbell thought they could pay the annuities, trusting to the response to a special appeal to be made to the Diocese.

Vice-Chancellor Blake expressed himself willing to support the motion if a clause were added to the effect that the Synod pledged itself to replace the amount to the capital account.

The motion was then seconded by Dr. Hodgins, and carried.

CHURCH BUILDING.

Rev. Mr. Septimus Jones moved that the report upon loans for church building be referred to a committee to report as to the action advisable to be taken thereon.

Mr. Campbell seconded the motion, and it was carried.

REGISTERS OF BAPTISMS, DEATHS AND MARRIAGES.

Rev. Septimus Jones moved in the absence of Rev. J. Bowen, That all clergymen having cure of souls, shall on removing from their parishes, deliver to the Churchwardens the register of baptisms, marriages, and burials of the said parish, obtaining a receipt therefor, which receipt shall be exhibited to the Bishop before the issuing of a new licence, or in the case of intended removal from this Diocese, before the granting of a *bene decessit*: and that the non-production of such receipt shall be a bar to the issuing of such licence or *bene decessit*, unless for reasons satisfactory to the Bishop. He said that the motion was introduced in consequence of the frequency of registers being mutilated.

Mr. Grierson seconded the motion.

Ven. Archdeacon Whitaker suggested that there should be a general registry office to which all baptisms and marriages should be reported by the clergyman. He also thought they should have iron safes to keep the registers in.

The motion was carried.

The Synod then adjourned till the evening.

EVENING SESSION.

The Lord Bishop took the chair at 8 p.m.

SUNDAY SCHOOL REPORT.

Rev. Septimus Jones read the report of the Sunday School and Book and Tract Committee. The Committee regretted that during the year no Sunday School Convention had been held except in the Deanery of East Simcoe, a detailed account of the proceedings of which was given. The importance of such gathering was dwelt on at length, and it was recommended that a meeting similar to that held in Toronto some years ago, should be held this autumn. The number of parishes and schools aided with books and tracts during the year was 82. For stations and churches nine 8vo. Bibles and twelve 8vo. Prayer Books had been granted; for Sunday Schools, 256 Prayer Books, 46 Bibles, and 82 Testaments. About 10,000 copies of the Sunday School Scheme of Lessons for 1875-6, had been sold throughout the several Dioceses and in the United States.

TAKING EVIDENCE ON OATH.

Mr. Jones moved that the Committee on Discipline be instructed to consider the advisability of requiring all evidence brought before the Court to be taken on oath, or if it should be necessary, to take legal advice, or to apply to the Legislature for power to do so.

Canon Brent seconded the motion, and it was carried.

Rev. Septimus Jones proposed that the Committee be instructed to consider the proposed canon of discipline in the case of clergymen residing in the diocese without charge or cure; also the discipline of the laity.

The motion was seconded by Mr. S. C. Wood and carried.

RELIGIOUS INSTRUCTION IN SCHOOLS.

Rev. J. Langtry moved that the Synod should direct a petition to the Provincial Legislature at its next meeting, praying that the Public School Law might be so far amended that when application was made by the authorized ministers of any religious body for permission to give religious instruction, the trustees should be required to make provision for such instruction being given, either by shortening the hours set apart for secular instruction on one day in the week, or by arranging that such minister may instruct the children of his own Church for one hour on one day in the week at the same time that the secular instruction of the school is going on. Mr. Langtry urged the adoption of the motion on the grounds of the general good which would result.

Rev. Dr. O'Meara moved that a deputation be appointed by the Bishop to wait on the Minister of Education to ascertain if some means could not be devised to devote a portion of school time during the week for religious instruction of children of the Church of England attending the public schools once during the week.

Mr. Kivas Tully seconded the motion, and it was carried.

STANDING COMMITTEES.

Ven. Archdeacon of Peterborough read the following report of the Executive Committee recommending Standing Committees for the year:—

STANDING COMMITTEES OF SYNOD, 1876-77.

I.—EXECUTIVE COMMITTEE.

(Appointed by Bishop.)

Very Rev. Dean of Toronto, Ven. Archdeacon of York, Ven. Archdeacon of Peterborough, Rural Dean Givins, Rev. Robert Shanklin, Hon. Vice-Chancellor Blake, Hon. J. H. Cameron, Judge Ardagh, Captain Stupart, S. B. Harman.

(Elected by Synod.)

Rev. Dr. Lett, Rev. Wm. Logan, Rev. J. H. McCollum, Rev. A. H. Fidler, Rev. C. W. Patterson, J. Henderson, A. Cameron, F. Farncomb, W. T. O'Reilly, Dr. Snelling.

II.—COMMUTATION TRUST COMMITTEE.

Clergy.—Ven. Archdeacon of Peterboro', Rev. Dr. Lett, Rev. W. W. Bates, Rev. H. C. Cooper, Rev. C. W. Paterson, Rev. Jno. Davidson, Rev. W. R. Forster, Rev. A. J. Braughall.

Lay.—Hon. V.-C. Blake, A. H. Campbell, Peter Paterson, Wm. Ince, Hon. Geo. Allan, Archibald Cameron, Dr. Snelling, C. H. Greene.

III.—ENDOWMENT OF SEE, RECTORY LANDS, AND LAND AND INVESTMENT COMMITTEE.

The Dean of Toronto; Rev. W. Logan; Rev. Canon Brent; Rev. J. H. McCollum; Rev. W. H. Clarke; Rev. Walter Stennett; S. B. Harman; F. Farncomb; Hon. J. Patton; Charles Magrath; Judge Scott; George Moberly.

IV.—MISSION BOARD.

Archdeacons of Peterborough and York; Rural Deans Allen, Lett, Stewart, Givins, Osler; Rev. J. Middleton; Rev. F. Burt; Rev. E. H. Cole; Rev. Canon Morgan;

Rev. H. D. Cooper; Rev. S. Jones; T. M. Benson; Major Bligh; Judge Ardagh; S. S. Peck; T. H. Ince; J. H. Perry; Hon. C. J. Douglas; A. R. Gordon; C. J. Campbell; Professor Wilson; C. J. Blomfield.

V.—WIDOWS' AND ORPHANS' FUND COMMITTEE.

Clergy.—Revds. A. H. Baldwin, W. S. Darling, F. Tremayne, H. C. Cooper, E. W. Murphy, J. S. Baker.

Lay.—Hon. V.-O. Blake, H. W. M. Murray, S. J. VanKoughnet, Adam Hudspeith, T. A. Agar, Captain Blain.

VI.—GENERAL PURPOSES FUND.

Clergy.—Revds. J. Vicars, Dr. Omeara, J. Fletcher, T. Ball, R. W. Hindes, S. J. Boddy.

Lay.—Marcellus Crombie, D. B. Read, Richard Tyrwhit, Dr. Hodgins, F. A. Ball, A. R. Boswell.

VII.—SUNDAY SCHOOL AND BOOK AND TRACT COMMITTEE.

Clergy.—Ven. Archdeacon of York, Revds. J. D. Cayley, W. C. Bradshaw, G. I. Taylor, O. R. Matthew.

Lay.—Alex. Manning, S. G. Wood, J. C. Morgau, J. H. Gillespie, Dr. Hodgins.

VIII.—AUDIT COMMITTEE.

Clergy.—Revds. George Nesbitt, W. M. O. Clarke, William Grant.

Lay.—William Gamble, Lamond Smith, Dr. O'Reilly.

IX.—CHURCH MUSIC COMMITTEE.

Revds. J. D. Cayley, C. R. Bell, Mus. Bac., J. McLean Ballard, John Pearson, John Carter, H. G. Collins, J. H. Knight.

X.—PRINTING COMMITTEE.

Clergy.—Revds. T. Walker, A. Williams, C. O. Johnson.

Lay.—Charles Fuller, James Pepler. And the Honorary Clerical and Lay Secretaries.

HURON.

[FROM OUR OWN CORRESPONDENT.]

ANNUAL MEETING OF THE DIOCESAN SYNOD.—Friday, a.m. The Synod has been three days in session, and that our communication may be in good time for the composers of the DOMINION CHURCHMAN, we give a brief synopsis of the proceedings so far.

Wednesday, June 21. The Synod of Huron commenced its annual meeting with Divine Service in the Chapter House. The Right Rev. Dr. Dudley, Bishop of Kentucky, preached, taking as his text the words of our Lord: "This kind goeth not out but by prayer and fasting." Matt. xvii. 21. At 2.30 p.m., the Synod was opened by his Lordship with prayer, and the roll of members was called. The financial report of the Diocese was then read by the Secretary.

The income of the Synod for the past year is \$12,219.43. This income arises entirely from voluntary contributions and donations, and does not include receipts for rent, interest and sale of lands.

The capital of the Widows' and Orphans' Fund has now reached the amount of \$47,000. The collections of the year for this fund show an increase of \$206.12. There are now twelve widows, annuitants.

The collection for the Missions Fund are \$113 less than those of the preceding year. The estimated amount required to keep up the present grants is about \$10,000. The amount received from 164 missionary meetings held during the year was \$363.84 in excess of the receipts from the same source the previous year.

The collection for Foreign Missions, during the year, was \$1,386.77. Of this sum \$878.76 were paid, as follows: Bishop of Algoma, \$292.22; Bishop of Ruperts' Land, \$224.89; The S. P. G. \$180.87; Church

Missionary Society, \$180.87. There is now on hand, awaiting distribution, a sum of \$508.

The subscriptions to the Sustentation Fund in the year amounted to \$1,434.

The amount received during the year on account of the Clergy Stipend guarantee was \$20,966.66.

Sunday School Committee. Rev. W. H. Tilley presented the Report of the Committee, which stated that favourable arrangements had been made to get books at a cheap rate, and that a depository had been opened in London.

A committee was appointed to consider whether it would not be advisable, previous to any alterations being made in statuary or painting or any other ornament in a church in the Diocese, previously to obtaining leave from the Bishop.

A committee was appointed to report to Synod on the following motion:—A communicant removing from one Parish to another shall procure from the Incumbent a certificate stating that he or she is a communicant in good standing.

Rev. T. J. Wright introduced the motion of which he had given notice, relative to the transference of the proceeds of the rectories. He spoke at great length on the subject, arguing that it was legally and morally right for the Legislature, on application by the Synod to that effect, to enact that the proceeds of the rectories be no longer considered as an endowment of the parishes to which they had been granted by patent from the Crown, but that they might be controlled and appropriated by the Synod.

The Synod then adjourned till 9 a.m., Wednesday.

Wednesday, 9 o'clock, a.m., Divine Service in the Chapter House. The Synod resumed business, his Lordship opening the meeting with prayer. The Synod elected a Standing Committee on Canons and Delegates to the Provincial Synod. The taking the vote by ballot, with the usual formalities occupied no little time, and then came the adjournment till 3 p.m.

3 o'clock p.m. The debate on the Rectory Revenue motion was resumed by Mr. Grey, ending his address by saying that the rectory lands had been held undisturbed for many years and to alienate them now would be to make might right—an act to which the Synod would never consent.

Mr. V. Cronyn, Chancellor to the Diocese, related the facts connected with the Clergy Reserve as they existed some years ago. The agitation against the Clergy Reserve resulted in their being taken away, those having a right to them accepting a commutation fund. But the rectories were totally different. The Crown had issued patents for the establishing of these. The establishment was for the benefit of the people, not of the Clergy. When the opponents of the Clergy Reserve got them taken away, they turned their attention to the rectories. A special case was got up and argued before the late Chancellor Blake, by the most eminent legal talent in the land. He however, decided that the rectories could not be abolished, and added: "Touch the title to these lands and you shake to its foundation every title in this land." This was appealed to the highest Court—the Court of Appeal—when it was also dismissed by the late Hon. Beverly Robinson. No one would endow any church if it were to act as suggested by Mr. Wright's resolution. I will now, said the speaker in conclusion, give you the divine law: "Thou shalt not covet thy neighbour's house . . . nor anything that is His, commending this law to the attention of the mover of the resolution." This discussion occupied the afternoon session. At 6 p.m. the Synod adjourned till next morning.

Thursday, a.m. After morning service and the opening of Synod, the discussion on the Rectory Fund question was resumed and continued during the forenoon, when the vote was taken. The numbers were for Mr. Wright's motion 11, against, 134.

Appropriation of the Commutation Fund. Rev. Mr. Wright's motion, that appear in the DOMINION CHURCHMAN last issue, was the next in order. Moved by Rev. Mr. Wright, seconded by Ven. Archdeacon Marsh, it was argued, *contra*, that this fund instead of being given as a bonus to salaried ministers, should be devoted to the missionary work of the Diocese; to supply the want of means to send missionaries into places where the Church had not a missionary; that great sacrifices were called for clergy and laity to bring the services of the Church to the 60,000 members of the Church in England to whom her beloved services were not extended. An amendment was moved by Rev. W. Logan, that the income arising from the Commutation Fund, after deducting grants to clergymen in sickness, or superannuated, be added to the Missionary Fund of the Diocese to be disposed of by the Bishop in supplying missionaries to the parts of the country as are insufficiently, not at all ministered to by the Church. The amendment was carried almost unanimously. The noble self-sacrificing spirit and the earnest desire to extend the Master's work manifested throughout the discussion, by the clergy of the Diocese, was above all praise. When the result of the division was seen, the glorious anthem "Praise God from whom all blessings flow" was raised by one of the lay delegates, sung by all with voice and soul, the ladies in the gallery, of whom there were many joining in the glad song.

Friday. A short morning session. It was resolved on the motion of Archdeacon Marsh, that the collections at the missionary meetings intended for foreign missions be given, one-half to the Diocese of Rupert's Land for Indian missionaries, and half to the Diocese of Algoma.

Judge Kingsmill, on behalf of the Laity, thanked the Clergy for the sacrifice they had made to the cause of missions in the Commutation Fund, and expressed a hope that the Laity would follow such a good example, and subscribe more liberally than they had ever done.

SERMON

Preached before the Synod of Toronto, Tuesday morning, June 20th, 1874, in St. James' Church, Toronto, by the Venerable Archdeacon Whelan, M.A., Provost of Trinity College.

Eph. iv. 4. "There is one body, and one spirit." No attentive reader of the Epistle of St. Paul can have failed to observe how constantly the Church of Christ presented itself to his mind—may we not rather say was presented to his mind, under the similitude of a body. And this from widely different points of view and for purposes widely different: sometimes for doctrine; that the relation of the Church to her Divine Head—her intimate union with that head might be vividly set forth: at other times for instruction on disciplining in righteousness; that Christian might the better apprehend their mutual dependence on each other, and the inseparable responsibilities and obligations which that dependence involves. Nor let us be content to say within ourselves that when the Apostle thus speaks, he uses only metaphorical or figurative language. Men not unnaturally distrust such language as it is employed by uninspired writers; the metaphor is frequently used for the purpose of investing the subject

with a grace or dignity which is not its own. The amplification of poetry can scarcely be distinguished from exaggeration; but not so with the figurative language of Holy Scripture. There the metaphor does not transcend, but inevitably falls short of the heavenly or spiritual reality which it represents; it cannot possibly lead us beyond, it leads us only a little way towards the truth. But besides this, it is no mere metaphor that the apostle uses, when he speaks of the church as a body. He does not merely liken it to a body. He tells us expressly that it is the body of Christ. We learn then that it is no mere fortuitous resemblance, which is discovered between two things which stand in no real relation to each other—we are not invited to trace in the constitution and properties of the human body, some accidental correspondences between it and that which is not a body, but we are expressly told that the Church of Christ is the supreme realization of that which the term body implies, and are so taught to regard the bodies in which we now dwell, as standing in a typical relation to the church; as the inadequate, yet most instructive, earthly parable which embodies for us the spiritual reality. "There is one body," says the apostle, and surely it is not without significance that, in enunciating as he does in this passage, the great law of unity, the many and cogent reasons which conspire to sanction and enforce that law, he sets in the very fore-front of his argument the statement that the body to which Christians belong is one. Shall we be mistaken in deeming that we here discern the indication of a divine order? That as, at the first, God formed man—dust of the earth—and then breathed into his nostrils the breath or spirit of life; so, in the new creation, He was pleased to fashion for Himself a body, into which He might afterwards breathe His life-giving Spirit? Apostles were chosen and called by our Blessed Lord; inferior ministers, "other seventy also," were likewise ordained—disciples had been gathered: in the great gift of the new covenant—"the promise of the Father"—was bestowed; the "Holy Spirit" was not, in this sense, until Jesus "was glorified," and so, on the birthday of the church, the great Day of Pentecost—a body, fashioned by the hands of God the Son, had been prepared—to be moved to new life, endued with new power by the indwelling of the Holy Ghost. It is most true, indeed, that by one Spirit we are all baptized into one body, that we cannot belong, except by the act of his Grace, to the sacred structure in which we are builded together for a habitation of God through Him; but we are thus graciously admitted, that we may become members of an external organization, in which it is the good pleasure of the Spirit to make His sacred and sanctifying abode. It would appear then that we are not at liberty to say, "there is one body, simply because there is one Spirit," and that His sacred influence upon the hearts of men is the sole source, and the only necessary condition, of the unity of the one body—that we are one in Him though our union may often not be cognizable by ourselves, and certainly not evident to others. Let us remember, brethren, that God's Spirit touched the hearts of men, and sanctified God's servants, that the penitent Psalmist could cry, "Take not thy Holy Spirit from me," ages before Christ had built His church on earth, or made us, as the wondrous fruit of His incarnation, death and resurrection, "members of His body, of His flesh, and of His bones." There is, no doubt,—there was, no doubt, in patriarchal and in Jewish times—a sacred bond

of union between those who follow the motions of God's good Spirit—a bond which may include those who in every nation, with whatever light, fear God and work righteousness." But surely the unity of the body of Christ our Lord is something far more than this—from Him, its Divine Head, "all the body by joints and bands, having nourishment ministered and being knit together, increaseth with the increase of God." It has its necessary outward organization, as well as its inward life; it is from the head, and through the joints and bands that the nourishment of the life-giving spirit is ministered. May we not see, then, a reason why the apostle should say, "One body, one Spirit;" not "one Spirit" only, or "one Spirit, and therefore of necessity one body," but rather "one body—the mystical body of the Son of God," in which it is the good pleasure of God our Father that the Spirit of His holiness, who in times past moved individual hearts alone, and sanctified individual servants of God, should take up His abode, conveying to every lively member of the body a blessing not the less, but ineffably the greater, because in addition to his own proper gifts and graces, every member partakes of the undivided life of the whole body—and becomes by a blessed necessity of his membership in the body—both a channel of grace to others and a recipient of grace through them. And now, brethren, let us ask what lessons we should draw from the fact that we are thus wondrously united in one body under our Divine Head. And first, I think, we should learn to lay very seriously to heart, that our Blessed Lord never meant us to be so independent of each other, as we sometimes seek to be. We may well believe that there is a law of our spiritual being which makes all such seeking vain—that there is, by God's appointment, an inter-dependence between all the members of Christ's body, from which they cannot possibly detach themselves; while they must both suffer and inflict very grievous loss and damage if they attempt to do so. Let us then consider for what wise and beneficent purposes our Blessed Lord has brought us into the intimate relation with each other in Himself. Did He not mean us to be helpers of each other in matters of belief, and while we "build up ourselves on our most holy faith," at least indirectly to give help to and receive help from our brethren in that faith? Does not experience, thank God, often teach us that such is His gracious will. We have the word of God, but do we not know that, again and again, a Christian brother's voice has unlocked to us its hidden treasures! If they who have little time for study of the Bible thankfully confess this, they who have studied it most will also make the same confession no less freely. Again the creeds of our church are guides for the faith of all. Yet here how endless is the grateful toil of elucidating their meaning, and how obvious is it not that the great prophet meant this work to be prosecuted by many and different minds, to whom His spirit has 'divided severally as He will.' And this leads us to recognize a truth, not very welcome to some minds, that we ought to regard not only those with whom we agree, but also those from whom we differ, as at least possible helpers of our faith. Is it wise or safe to assume that we have grasped the whole truth? Being strongly and justly persuaded of the importance of some Christian verity, may we not possibly be disregarding some other verity, no less important, which may appear to us irreconcilable with it? It is not so easy as we often imagine—either to declare or to receive the whole counsel of

God. The errors of past days have made the task harder for us—exaggerations and distortions of truth have discredited truth itself; men have been driven, or have thought themselves to be driven, by the exigencies of theological warfare, within the narrow limits of schools and systems, from which some portion at least of "the counsel of God" can scarcely escape exclusion. Why is it that we differ? Is it not because we have not as yet "all come to the unity of the faith and of the knowledge of the Son of God," and may we not help each other towards it? That great central object of our faith and hope may be—no doubt is—viewed by us from many different sides—and under many different aspects, all more or less partial. Believing ourselves then to be fellow-members in His one body, might we not—ought we not—to seek mutually to supplement each other's knowledge of Him, and if this were done in a loving humble spirit, might it not lead us, at least, to think more charitably—more justly of each other, and in many cases also less partially—less imperfectly of Him? Surely, brethren, He would look with gracious approval upon our patient and meek endeavour thus to draw nearer to Himself and to each other in Him. But again we must believe that our Blessed Lord the Head of the Body—meant us, as His members, to be helpers of each other in respect of the practical duties of the Christian character. We ought to learn from others what Christ would have us be and do. Here again the full record of His Will is found in Holy Scripture: but, as human teaching, by His grace, may cast a vivid light on Divine doctrine; even so too, may human conduct bring to light, as it were, Divine precepts, illustrating them so forcibly as to seem almost to reveal them. So by recognizing our relation to our brethren in Christ, and asking ourselves constantly and thoughtfully for what purpose we have thus been knit together—we may be stirred up to follow good examples—or at all events to esteem very highly those who present them—and to aid them by our prayers and kindly offices. And let us observe how the apostle's argument from the body tells here—we must all have the same faith—and herein a strict unity is to be earnestly sought, but in respect of Christian duty—works of charity and piety—a very wide field is opened, which all are not alike qualified to occupy; and accordingly, unless we learn practically to recognize our oneness in Christ—we shall be but too ready to say to fellow members, whose office is widely different from our own, "We have no need of you." Brethren, do not the words "There is one body" teach us here to exercise a large and self-controlling charity, a Christian esteem for those with whose vocation and ministry we may, perhaps, have but little natural sympathy; recollecting that "to every one of us is given grace according to the measure of the gifts of Christ; that all receive not alike, and that if our sympathies are selfishly contracted to our own narrow sphere of capacity or service—we are forgetting the sacred tie which binds us alike to the Mighty Giver, and to those to whom His wisdom and His goodness have entrusted gifts differing widely from our own. And here we are led to observe that our incorporation in the 'one body,' as it is, doubtless, designed for the good of the whole, so also tends to the good of every individual member. Looking only to the perfecting of individual Christian character, we must devoutly admire the wisdom of Almighty God in calling us in "one body." What a cure for selfishness—that deadly evil—has been thus provided! The discipline to which we are thus subjected in the Church

is but a development of that which has been provided for us in the family. God brings us together by natural ties—and thus teaches us, from early childhood, the lesson of mutual forbearance; and then, in our riper age, the great lesson is repeated in the family of God. We are taught, all our lives long, to understand more and more what is meant by denying or renouncing *ourselves*. Not merely abandoning external advantages, or outward possessions, or ease and self-indulgence, but learning to divest ourselves of that innermost and most subtle self-love, and self-pleasing, which, so long as it retains its hold upon us, must effectually prevent our being faithful followers of Him who "pleased not Himself." The "one body" of Christ was designed to be, to every member of the same, a school of Christ-like charity—to discipline us to practise, more and more fully, what the Apostle calls "the endurance of Christ." 2 Thes. iii. 5).

And now, brethren, is it not well that we should ask ourselves, as in the presence of Almighty God, whether we are realizing our position and duties as members of the "one Body," whether we are promoting the benefits which, doubtless, were designed to follow from this incorporation to the body at large, whether we are deriving the benefits which we, ourselves, as individual members, were intended to receive. There is very much, in these, our days, to warn us that we are greatly forgetting plain and oft-repeated injunctions of Holy Scripture concerning the duty which we owe to our brethren in Christ. If, then, we would seek to recal ourselves to the recognition and the practice of this duty, let us contemplate the example of St. Paul. If ever there was a man of strong and clear convictions, as respecting sacred truth, it was he, and his feelings were as ardent as his convictions were strong. He stands out conspicuous on the sacred page, even beyond his fellow apostles, as the unflinching and impassioned assertor of truth against error; keenly detecting and emphatically denouncing any corrupt teaching or practice which would hinder or vitiate the Gospel of his Lord. Yet, was there ever a larger charity than his? Observe, then, the manner of his teaching. To the Colossians he says: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day, which are a shadow of things to come; but the body is of Christ." Here is clear uncompromising doctrine—these usages are but a shadow—the body, the reality of them pertains to Christ," and so, on these points, no man is to be suffered to judge, or lay down prescriptions, to the Christians of Colosse. Yet what says he to the Romans respecting the toleration of the spontaneous practice of individuals on the self-same points? "One believeth that he may eat all things, another that is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. One man esteemeth one day above another; another esteemeth every day alike. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth unto the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not and giveth God thanks." Do we always follow the Apostle's instructions here? Do we not sometimes act, as if we considered his teaching to the Colossians irreconcilable with his instructions to the Romans? Again, how often are we not warned, both by our Lord and by His Apostle, against judging others? Do we

carefully abstain from such judgment? Our Lord's solemn charge, "Judge not," has been admirably illustrated by words, which can scarcely be called a limitation, but rather a development, of their meaning—*sine scientia, sine caritate, sine necessitate*. Are our judgments never formed and expressed on most imperfect knowledge? *Sine caritate*. Are they always tempered by that spirit of love which "thinketh no evil," or rather "imputeth not the evil," where evil undoubtedly exists, putting the most favourable construction on acts which must in themselves be allowed to be wrong, refusing to charge the erring with an evil purpose which he may not have entertained. And again, *Sine necessitate*. What a vast number of rash and cruel judgments are thus excluded; how many grievous breaches of charity would be prevented, could we but learn to say: "this is not a matter, respecting which duty in any way obliges me to pronounce a judgment! And again, brethren, do we bear in mind, as we ought, the Apostle's solemn warning: "Judge no man before the time, until the Lord come"? How should not the thought of that righteous judgment to come hold in check our judgments of each other? What a reversal of human judgments will be there? Not only will there be, on the part of the ungodly, the bitter confession concerning the objects of their impious scorn, "We fools accounted His life madness, and His end to be without honour: how is he numbered among the children of God, and his lot is among the saints." There is another reversal, less awful indeed than this, yet one which every honest, truth-loving heart cannot but anticipate with the most profound compunction: the reversal of rash ill-informed unloving judgments, which they whom the great Judge may then alike accept, have yet permitted themselves to form of each other here. How must not they, who shall then be thus accepted, in the presence of His great love, deplore their want of love! How shall they, whom the arms of His mercy alike embrace, endure the recollection of their former estrangement from each other—of the bitter dark thoughts, in which, perchance they once presumed mutually to exclude each other from that gracious acceptance, by which He now teaches them that they were, and are for evermore, brethren in Himself? Till this time come, let us patiently strive to hold in abeyance our own puny judgments, which cannot fail to be vitiated both by intellectual and by moral error.

But further, we must acknowledge that it is our duty, as members of the "One Body," not only to extend charity to others, but also to aid others in extending the like charity to ourselves. It is not charitable to make undue—unrighteous demands on the Christian forbearance of others, to be careless whether they exercise that forbearance or no—to provoke them to entertain harsh opinions, and to pronounce severe judgment, respecting us. Can we, brethren looking at the history of our Church for some years past, possibly think that we have been duly avoiding this error? Have we been careful not to give needless offence? Have we dealt with those who differ from us, as with brethren whose love we are solemnly bound, by our common relation to our one Lord and Master, not wilfully, and willingly to forego? Have we acted towards them as if we desired to win them, as we surely ought to desire, to a right understanding of the points on which we differ, and to a closer agreement with us, if so it please God, both in doctrine and in practice, so that we may, with one mind and one mouth, glorify God? "He

by Whose Spirit the whole body of the Church is governed and sanctified" will in answer to our prayers, "grant us, by the same Spirit to have a right judgment in all things;" and surely, looking both to the past and to the future, we must feel that the right judgment, which God the Spirit alone can give, is most deeply needed by us. Will He not teach us to distinguish, to our own peace and to the peace of the Church, between things which widely differ? In our teaching, between the great articles of the Christian faith, which we are solemnly bound both to receive ourselves and to declare to the people, and matters of opinion which however dear they may be to the understanding and to the heart of the individual Christian, are, neither by God's word nor by his Church, placed upon a level with the revealed Christian verities? Has no harm been done—have no needless jealousies being awakened—no miserable strifes engendered—by neglecting this important distinction? And again, in matters of practice, may we not well believe that the Spirit of wisdom and of peace would teach us to distinguish between means and ends—between things essential and non-essential—between the indispensable requirements of Christian worship, and those accidents of it, the fitness of which must ever be determined by variable circumstances? There is an inherent dignity in Christian worship which, if it be truly offered, it must everywhere possess even where it lacks those external graces and adornments with which every devout Christian heart would gladly see it invested. Yet do we not know that it is but too possible not to have a right judgment here, to fail to discern the august character of prayer and praise, under whatever conditions they truly are offered, and thus to fix the thoughts and the affections exclusively upon the outward form in which these spiritual acts find, or should find, their sensible expression? Are we quite sure that needless offence has never been given by an inordinate zeal for the external accessories of worship, a zeal which has not been duly controlled and chastened by the primary and all-important object of winning the ill instructed and irreligious to worship God in spirit and in truth? Have we never needed the warning of our Blessed Lord that the altar of God must ever be infinitely greater than any gift, precious or beautiful though it be, which we can lay upon it: that the temple of God must ever be infinitely more august than any gold with which the hand of man can possibly adorn it? Let us strive, brethren, in heart and mind hither to ascend, whither our Lord is gone before us; and, in that pure heavenly light to behold our duty to Him and to each other. Seen through the mists of earthly passion and prejudice, even the most sacred truths will become distorted and discoloured; let us seek then, by God's grace, habitually to rise above them; to see things now, by faith, as we must see them at no distant future: so shall we be instructed and strengthened to follow the great example of Him, who "pleased not Himself," and learn the exceeding blessedness of renouncing, for His glory and for the good of our brethren in Him, all things, which, apart from the love of Him and of them, we might have grasped and cherished as our own.

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. Jno. GARMORE, Box 80, Madison, Ind.

By degrading the female character, men most effectually degrade their own.

How sweet to work all day for Christ, and then lie down at night beneath His smile.