

Church Observer

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"ONE FAITH,—ONE LORD,—ONE BAPTISM."

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Ecclesiastical News.

CANADIAN.

DIocese OF MONTREAL.

ANNUAL MEETING OF SYNOD.

The sixth annual meeting of the Synod of the Diocese of Montreal commenced yesterday morning. The clergy and lay delegates assembled at 10 o'clock in Christ Church Cathedral, where divine service was held. Morning prayer was said by the Rev. Canons Bancroft and Bond, the lessons being read by the Rev. Canon Anderson. The most Rev. the Metropolitan read the ante-communion service, and a sermon was preached by the Rev. R. Lonsdell, R.D., from I John ii. 20. The holy communion was afterwards administered by the Lord Bishop, the Ven. Archdeacon Leach and the Rev. Canon Anderson assisting.

The Synod met for business at two o'clock, in the Cathedral rooms—his Lordship the Metropolitan presiding.

After prayers, the roll of clerical members was called by the Rev. Canon Balch, clerical secretary, and that of the lay delegates by Mr. M. H. Sanborn, lay secretary.

The Bishop appointed the Rev. R. Norman and Dr. Smallwood scrutineers of the lists of clergy and lay delegates.

Rev. Canon Bond suggested that the delegates could not take their seats until their assessments were paid in.

Mr. Hutton replied that they were not required to pay their assessments until the appointment of a treasurer.

Some conversation ensued on the desirableness of a change in the basis of assessment.

His Lordship the Metropolitan then addressed the Synod as follows:—

My BRETHREN OF THE CLERGY AND LAITY.—In presiding for the first time over this your Annual Synod, I must ask you to bear with me, if I begin with a few remarks personal to myself.

Having been summoned by the unanimous vote of the Clerical and Lay Representatives of the Church in this Diocese, when solemnly assembled in Synod, I felt that I had no alternative but to leave my quiet retreat in England, where I had watched over a simple and affectionate people for one and twenty years, to obey at once your call, and to come among you as your elected Bishop.

I felt that under such circumstances your call was the echo, as it were, of a higher summons from above; and I regarded the expression of your wishes as indicative of the will of God. I came out therefore to fill my allotted post, not without sundry misgivings, but at the same time with a strongly impressed conviction, and I may also say with an assured confidence, that He, who seemed so plainly to have marked out my path, and who Himself knew all my deficiencies, would give me the needed strength, the requisite wisdom, and the grace to fit me for my new and unexpected work.

During the ten months that I have exercised my episcopal office among you, I may truly say that I have never once regretted the step which I have taken. The kind and generous reception which I met with on my first arrival from the inhabitants of this city and diocese; the cordial and affectionate desire shewn by the clergy to carry out my wishes; and the very hearty co-operation of the Laity, who have evinced a zeal for the Church's welfare, as well as a respect for my office, which at once endears them to me—these would of themselves be sufficient to call forth my thankfulness, and make me content with my present lot. But I have yet further cause for gratitude from the marked way in which God has, in answer to my prayers, been graciously pleased to endue me with bodily strength, such as I have not experienced for years past, and to afford me other help to fit me for the emergencies of my new position. To Him I desire thus publicly to give the praise.

I cannot help taking this early opportunity of acknowledging the debt I owe to my justly revered and beloved predecessor, for the great work he achieved, with your assistance, in laying the foundation, and building up to its present height, the Church in this Diocese, with all its Synodical and other organization. It is indeed a glorious structure, which will ever bear the impress of his wisdom, his intelligence, and his Christian character. He has been the "wise Master Builder," and it remains for his successors to rear the spiritual edifice, according to the model which he has designed with such consummate care and skill. There are many features in our Canadian Church system, especially as regards its synodical character, which have called forth the unqualified admiration of our Brethren in the Mother Country. And now all that we want is from time to time the infusion of fresh and fresh life into it, that life of which the Holy Spirit is alone the author and giver.

And now there are certain points of general interest, in connexion with our Church and Diocese, which I desire to touch upon.

1. First, as regards our Country Missions.

* These should perhaps rather be called "Church Stations," since many of them have lately assumed a less missionary, and a more permanent character.

The number of these amounts at the present time to fifty-nine, having many of them from two to four churches or congregations attached to them. Of these I regret to say only eight are self-supporting, and the remaining 51 are more or less dependent on the church at large for their maintenance. It is essential that these should be properly and vigorously sustained; that the ministerial teaching in each church should be efficient, the public services adequate, and our admirable church system heartily carried out.

But our attention must not be confined to existing missions. Whilst we use every exertion to preserve these in a flourishing condition, we must also be constantly on the alert to occupy fresh fields of labour, as they present themselves. And I am persuaded that if our church has real life and vigour in her, her bounds will be extending themselves year by year; and though an increased demand will thereby be made upon her resources, we shall hail with joy every fresh necessity as it arises to multiply our missions, and increase our staff of labourers.

There are at this time two or three new missions, which might with advantage be entered upon, in each of which a faithful missionary would find his labours abundantly rewarded, and each of which, if not undertaken by ourselves, will eventually be lost to the Church. There is also great need for two "travelling missionaries," to visit the lumber districts during the winter months, and to carry to those hardy and enterprising men the message of the Gospel and the ministrations of the Church.

May I not also plead for such an increase in our resources, as will enable us to carry out these works of love, and that devoted men will be found to fill these posts of self-denial which the Church calls them?

In proposing the original wants of our members we must have due regard for those districts which are more remote, but equally important. A few missions simply because there is but little prospect of its being in any measure self-supporting would be a fatal error. To despise a village from our brethren because they chance to be poor would be contrary to the spirit of the Gospel and be unwise as well as unchristian. The fact of the Church's ministrations being demanded should be a sufficient reason for supplying that demand, if practicable, at any sacrifice to ourselves. There is much truth in the remark which I have somewhere seen, that "a Church which is content to lose its poor is losing its true riches."

And this leads me to speak of the manner in which our missions are at present sustained. The Church's work in this Diocese is to a certain extent fettered for lack of funds. Now, if it is to be carried on in a really earnest and hearty spirit, as I trust it will be, these five things are needed:

First, Our Church members in the various parishes must make a more strenuous effort to supply their proportion of the stipends of the clergy who labour among them. I know that many of them can ill afford to do this, but I am very sure that they will see the paramount necessity of giving to the very utmost of their means for an object in which they themselves are so deeply interested.

Secondly, the richer Laity of the Church, in this city and elsewhere, must be prepared for an increased demand upon their contributions to the General Church Fund of the Diocese. Or I would suggest (what would be for more beneficial) that they be willing, as some have already done, to name a fixed annual sum as their regular subscription to the Fund. Their past liberality, whenever appealed to makes me feel the most entire confidence that it will not be withheld, if only it be clearly shewn to them that their Church needs it.

Thirdly, in addition to the requirement of the Synod that an annual Sermon be preached in every Church, it will be necessary that a *bond fide* collection be made from house to house, in every parish or mission throughout the Diocese, in augmentation of this General Fund.

Fourthly, it will be necessary that an enquiry be made into the state of the various Endowments which exist in certain parishes, and the manner in which each property is invested; also that a correct record be kept by the Registrar of all such Endowments.

Fifthly, and above all, a better organization is required for the distribution of our Mission Funds. I am rejoiced to say that a Committee of Laymen has been sitting, for the purpose of remodelling our system of grants on the one hand, and our requirements for the people on the other. Whatever changes this Committee may recommend in their report, and the Synod may sanction, will I trust be carried out with the hearty concurrence of both Clergy and Laity.

It is the more necessary that the Mission Fund should be forthwith placed on a sound footing, since the Society for the Propagation of the Gospel is gradually withdrawing its

hitherto liberal grant for the Church in the Colony.

I feel that there is yet another point which dare not omit. I believe that no church will thoroughly prosper, unless she enlarge her heart towards those nations which enjoy not the same spiritual blessing as herself. While trying, then, to meet our own pressing needs, we must not—O let us not close our hearts towards those of our fellow-men who are sitting in darkness and in the shadow of death. Let us make an effort, according to our means, to extend help to others, and then we may look for God's blessing on ourselves. "There is that scattereth, and yet increaseth."

During the past year the special collection throughout the diocese have been carried out with much zeal, and with some success. The annual meeting, in the Mechanics' Hall was, perhaps, the largest that has been held for many years. And we were glad to number among the pleaders for our work, an eminent Bishop of the American Church. By his eloquence, the cause of our mission was greatly advanced; and, also, an opportunity was given for the interchange of those cordial and brotherly feelings, which will, I trust, ever exist between the Churches, each carefully adopting itself to the special requirements of its position, but both one, indissolubly one, in all essential matters of faith and practice.

"Facies non omnibus una,
Nec diversa tamen, qualem decet esse sororum."

Whilst speaking on the subject of our financial resources, it will not, I trust, be thought out of place if I allude to a method, very much resorted to at the present time, in order to raise money for religious objects—I mean that of *Bazaars*. I am quite aware of the multifarious and pressing nature of those efforts, which from time to time claim the attention of our men and others. I am aware, too, of the difficulty of obtaining the amount of any given sum, which is so desirable, and which is so often obtained by some of our Brethren.

Real Christian benevolence, as if it were in these days hardly to be attained, substituting instead a spurious and a system of liberality, on which God's blessing can scarcely be expected, or ever asked for. I should be very thankful to see a higher standard of almsgiving, and a healthier tone of charity prevailing among the members of our Church.

2. But I now pass on to speak (2ndly) of the condition and prospects of our clergy.

I have on another public occasion borne my willing testimony to the general character of those who minister in holy things among us. I doubt if there is any Bishop who can boast of a more laborious, self-denying, earnest clergy than those who are working under my episcopal superintendence.

I cannot but speak with much thankfulness of the general harmony of views which exists among us, and of the soundness, faithfulness, and moderation, which for the most part mark the preaching from our pulpits. There will ever be some few, whose opinions reach the extreme line of what the church permits; but I am not aware of any within my Diocese who are so decidedly overstepping that line as to call for my interference. Still there are some, whom I would gladly see conforming more heartily to the general feeling and spirit of the church in which they serve. And I am extremely anxious that by a little modification of practice, and by the exercise of a conciliatory spirit, there may be brought about a more entire conformity throughout the Diocese, especially in the ordinary mode of conducting our Services. I hope that those who feel with me in this matter will be willing to make a sacrifice of their own cherished opinions, where at least no sacred principle is involved, in order to attain this desirable end; and that they will boldly lead the way in making such concessions.

It is the policy of our great enemy to separate us from one another as widely as he can: it should be our policy—our holy and Christian policy—to close our ranks, and wage our warfare side by side. Our strength lies in united action. And if God is pleased to draw us nearer together by the attraction of a loving spirit, this will make us strong against our common foe, and strong in the discharge of our spiritual mission. May it ever be so with us! For then, and not otherwise, will our Church answer to that description given in the inspired song; she will be "beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners."

As regards our Christian Brethren who belong to other communions, we should avoid anything like an attitude of antagonism towards them, or the use of hard words and unkind expressions, whilst we hold our own with an honest and firm hand. We should inculcate in our teaching sound and definite Church principles, and at the same time set forth clearly, distinctly, and prominently the great and life-giving doctrines of the cross. Our best weapon is I believe an earnest declaration of what we know to be God's truth, a simple uplifting of Christ before

people, and a desire to embody this teaching in our daily lives.

On the appointment of a clergyman to any Parish or Mission, I propose in future to induct him into his charge myself, in presence of the whole congregation; or to commission some one of my clergy to act as my representative in so doing. The entrance of a man into a new sphere of labour, and his induction by the congregation, I feel to be of so important a nature, that the opening Service in which he takes part ought to be marked by a public ceremony befitting the occasion. I have prepared a Form of Service for this purpose, which is chiefly borrowed from one in use in the sister Church of America.

As regards just now of the duty and expediency of maintaining our missions with vigour. But we must not forget that the church has also a duty to perform towards the labourers in these missions. The incomes of our clergy strike me as being lamentably small; not merely in comparison with the stipends allotted to them in other dioceses, but also in comparison with those enjoyed by men who are engaged in more and less important callings. Many of our most active clergymen are at present receiving barely \$600 dollars a year. It is, however, to see it acknowledged in the authorized rules and constitutions of the Diocese in this diocese, that "the minimum salary of the clergy shall be \$800 per annum." I should be still more glad if that intention were carried out, though at present it seems scarcely possible, owing to the deficient state of our funds. I would express a hope that the attention of the Laity will be directed to this question; and the more so, as I feel assured that no request will emanate from the members themselves.

That the supply of clergymen is at present somewhat below the demand is attributable to this inadequacy of the remuneration we have to offer them. It is true, men do not men of the right stamp. And I am sure you will agree with me, that no request will emanate from the members themselves.

Canon, in consequence of our being unable to lower the qualifications for candidates of an inadequate. My desire is to raise, if possible, the standard of ministerial efficiency, rather than to diminish it, assured that in these days we want a well educated as well as an earnest and faithful body of clergy.

The number of spiritual laborers within the diocese at this time amounts to ninety-seven. Of these seventy-nine are in holy orders, and the remaining eight are catechists, or lay readers, licensed by the Bishop.

3. The training of our candidates for holy orders is not altogether on a satisfactory footing. The fact of our Theological College being at a distance, places us at a disadvantage. And I should be thankful if I could gather my candidates for the sacred ministry around me here at Montreal, where I could watch their characters and conduct, and superintend their preparation for the ministry. I feel unwilling however without more mature consideration to interfere with the present arrangement as regards the College at Lennoxville. But if it should eventually be found desirable to move the Theological Department nearer home, I doubt not that I should obtain from the churchmen of the Diocese the needed help to enable me to carry out the project. My present conviction is that, if we had in this city a Theological Institution, with a building worthy of its character, it would prove an immense blessing to the Diocese.

4. I feel anxious to take this opportunity of calling attention to what I consider a very lax and objectionable practice in administering the sacrament of *Baptism*, and in celebrating the Rite of *Marriage*, in private houses. There are reasons why it should have permitted in this country, and principally from the part of many parishes having been hitherto unprovided with Churches. These reasons however for the most part no longer exist. I must request my clergy to discontinue a practice so entirely without precedent in our Church; except in peculiar cases, and then not without the special permission of the Diocesan. As regards *Baptism* however, the illness of the recipient is of course a sufficient ground for the use of the private service provided in our prayer book.

5. The subject of *Liturgical changes* has of late occupied some attention. I have on many occasions, both in the convocation of Canterbury and elsewhere, advocated a certain modification of our rubrical directions, to suit the wants of the present generation. I would gladly see liberty given for the use of the morning Prayer, the Litanies and the office for the Holy Communion, as separate services, according to the original intention; or, when used in their combined form, divested of certain repetitions which now mar their beauty.

We greatly need also a *Third Form of Service*, to be used in the evening in those churches where prayers have already been read in the morning and afternoon. This seems to be especially called for in our city congregations. And further, we perhaps want a *curtailed form of prayer* for occasional or special use.

But for these we may well be content to wait until the Mother Church leads the way, which she is evidently prepared to do at no very distant day.

I much hope that the new *Lectionary*, which has been prepared with great care by the Ritual Commission, and has passed the English Convocation, will be submitted to our Provincial Synod at its next meeting. The adoption of this new calendar of lessons will be a great boon to our Church, and has long been wanted.

I propose putting into the hands of my clergy a *Form for Harvest Thanksgiving*. It may be used this year merely as an optional service, with a view to some approved form being ultimately submitted to the Provincial Synod for its sanction.

6. The expediency of having one authorized *Hymn Book* for the Diocese, if not for the whole Province, has been much on my mind. A committee appointed by the Provincial Synod upon this subject is now sitting, and will, I hope, before next year, be prepared with its Report.

There are many difficulties and arguments which array themselves against the adoption of such a book, but the countervailing advantages seem to me to be immense.

I have long felt that the lack of uniformity in this respect is a prominent source of the Church's weakness; and I should heartily rejoice to see it remedied. We are rich in Hymn Books in the present day; and from the varied treasures that exist, an excellent selection may be made, and one that would I hope commend itself to persons of all views, and would meet with general acceptance. In any case it would be very unwise to make the reception of such a book compulsory on our congregations; it would be sufficient that its introduction into the Diocese or Province should be permissive, sanctioned as it would be by authority.

7. I cannot omit the mention of a subject, which has given rise to some discussion in the lesser meetings of our clergy add laity. I refer to the *Ruri-decanal system*.

I know that it has not found much favour with the clergy generally. But feeling that the office is of ancient origin, and that it now forms an integral part of our Ecclesiastical system, feeling also that it may be made extremely helpful to the Bishop, as well as conducive to the good order and working of the Diocese, I am unwilling lightly to abandon it. I must therefore ask you to bear with my conservative wish that it should be continued as a part of our Church Organization. I propose, however, in the event of its occurring, to leave the selection of the Dean in a great measure in the hands of the Clergy of the Deanery. This of some responsibility, and make the Dean to be elected by one of the Clergy of the Deanery.

It may also be desirable to have the form of instructions given to the Dean, on his appointment by the Bishop, to be uniform throughout the Diocese.

8. I am thankful to say that I have been enabled to visit the larger half of the forty-three Missions, during the last month; and I hope to complete my visit of the whole before the commencement of the winter. My first Episcopal act was to consecrate the little church at Omo in September last. Other churches are now in the course of erection; and several, especially in the Deanery of St. Andrews, will be ready for consecration during the ensuing autumn. I have held confirmations in twenty Parishes, and received nearly four hundred persons into full membership with the Church. I have also ordained six Clergymen, who are now at work in the Diocese.

And now, as to the future of our beloved Church in this land, I cannot but think that the prospect is bright and hopeful. With a sound and devoted clergy, loving the work which their Heavenly Master has given them to do, and anxious by the power of His Holy Spirit to win souls to Him; and with a generous and right hearted laity, zealous not merely for their own, but for the Church's welfare; we have little to fear. There is a great and glorious work entrusted to us by our Lord; and happy for us, if during our short hour of life we take each of us, our part in the fulfillment of it. On you, my Reverend Brethren, devolves the important duty of acting as leaders in the progress onward; and whilst you go foremost, undaunted by the difficulties before you, and confiding in the promise of your Lord, sure I am that our Lay Brethren will rally round you, upholding you in your great enterprise by their untiring aid, and cheering you by their sympathy.

I have now only a few more words to add, regarding the present Synod, which I have today the still greater privilege of presiding. I have looked forward to its meeting with some degree of anxiety, knowing the influence which its calm and dignified bearing will have upon the Church at large, and feeling the great responsibility of the part in it which I was called to take. But of this I am assured, that if He whose aid we have solemnly invoked, is Himself with us, my anxiety will be exchanged for thankfulness. The eyes of many of our brother churchmen are turned towards Canada at the present time: let it be seen, from the temper we display at our Synod meetings, that we can come together as Christian brethren, and separate with our hearts warmed, and our spirits calmed and chastened.

I am inclined to think that in all mixed gatherings of churchmen there is some little danger lest a feeling of clausiphobia should be allowed to spring up between the clergy and laity. This should be especially guarded against; for surely the interests of the one body are the interests also of the other; and the moment those interests are divided, the well-being of the church is in peril of being weakened.

It is for this reason that I would venture to recommend a very sparing use of our privilege

of voting by orders. It is important for both parties that the privilege exists; but we should resort to it only on very exceptional occasions. This manner of voting should be regarded by us as something rather held in reserve, than brought into frequent exercise—as a power which should be rather felt, than often used. It is well for a church when its clerical and lay members feel such mutual confidence towards each other, that they can consult together with perfect freedom and singleness of purpose. And better still is it when they can be seen habitually voting together, and acting together, without distinction. This should be your rule; the other only the rare exception.

And may I not also express a hope, an earnest hope, that the clerical members of this Synod may have come here prepared to lay aside their sectional differences—that from the tone which prevails within these walls it may be happily apparent to all that the spirit of party is speedily dying out, and that the spirit of union is taking its place.

Try to forget, my reverend brethren any little specialities, either of doctrine or practice, which have in days past ranged you on separate sides; and think only of the greatness of those matters on which you are sent here to deliberate, and of His honour which should be dearer to you than all else. Look at each question which shall come before you, not as to how it will affect yourselves, but how it will affect the Church at large.

In your recent sessions the subject which engaged your attention was of an unusually exciting character, and naturally aroused a certain warmth of feeling. That subject has now passed away, and with it I trust any little irritation which it called up at the time. We shall henceforth do well to lay aside all bitterness of feeling, and devote ourselves to those questions of practical importance which shall come before us. And surely if our deliberations are conducted in a spirit of self control, and as in the presence of God Himself,—if we speak with all deference towards each other, and with due respect for the opinions of those who may chance to differ from us—then may opposing views be expressed without the slightest risk of our harmony being disturbed.

I have full confidence in those who are now before me, that they will strive to promote the feeling which I have expressed; and that their chief forbearance will be exercised towards myself, in presiding for the first time over this important assembly.

May the Holy Spirit so possess our hearts that we may all with calm and gracious influence, that we may speak with all Christian love and wisdom. He Himself so direct all that shall be done during this present session, that it shall lead to the advancement of His glory, and the growth of His Kingdom among us. The motion was moved by the Rev. Canon Bond, seconded by the Rev. T. Robinson—"That the Rev. P. Dumoulin be clerical secretary."—Carried.

Moved by Mr. Sanborn, seconded by Mr. L. Davidson—"That Mr. Frederick Mackenzie be lay secretary."—Carried.

On the motion of the Rev. R. Lonsdell, R.D., seconded by Dr. Smallwood, Mr. J. Hutton was unanimously re-elected treasurer of Synod.

Dr. Smallwood moved, and Major Campbell seconded, the appointment of Mr. A. F. Gault and Mr. D. McCord as auditors. Carried unanimously.

Canon Bancroft moved: "That this Synod cannot allow the Rev. Canon Balch and M. H. Sanborn, Esq., to retire without putting on record its high appreciation of their long and faithful services as secretaries of the Church Society and this Synod; and that the present secretaries be requested to communicate this resolution to the Rev. Canon Balch and Mr. Sanborn." The mover said that he would be sorry for these gentlemen to retire into private life without carrying with them some testimonial which they could hand down to posterity. (Laughter and cheers.) He had had the pleasure of sitting on committees in which these gentlemen had been present, and could bear testimony to the amount of service which they had rendered. (Hear.)

The motion was seconded by Major Campbell, and carried by acclamation.

It was proposed by the Rev. Canon Bond, seconded by Mr. James Fulton, that a committee be appointed to prepare a resolution expressive of the sense of loss felt by the Synod in consequence of the death of the late Right Rev. F. Fulford, bishop of this diocese and metropolitan; and that an expression of deep sympathy be conveyed to Mrs. Fulford and family.—Carried.

The minutes of the last meeting of Synod were taken as read, and confirmed.

The Bishop named, as the committee to prepare a resolution relative to the decease of the late Bishop and Metropolitan, the Ven. Archdeacon Leach (convener), the very Rev. the Dean, Canon Bond, Revs. E. Wood and R. Lindsay, Major Campbell, and Mr. E. Carter, Q.C.

The appointment of the several committees was postponed till the next day.

The Rev. Canon Balch reported on behalf of the executive committee of synod:

Page 50. Proceedings of the 10th Synod, 1868, will be found the Rules and Bye-laws for the administration of the property, missions, and other duties of the Incorporated Synod of the Diocese of Montreal, which says:—"And the said Committee shall furnish to the Synod, at each stated annual meeting of the Synod, a report of its operations, and a clear statement of the receipts and expenditures of the Committee during the preceding year, and of the state of the funds and property belonging to, or vested in, or under the control of the Synod."

In compliance with the said instructions, the Executive Committee beg leave respectfully to report:

That no annual statement for the year ending Jan. 1st, 1869, could be submitted to the Synod, because there was no annual Synod

held during that year. The See of Montreal became vacant in Sept., 1868, and by provision of the law, a Special Synod was called, and met in Nov., 1868, for the purpose, and only for the purpose, of electing a Bishop and Metropolitan of Canada. The Special Synod at that meeting failed to elect, and adjourned to meet again on the 11th May, 1869, at which time the Rev. Canon Oxenden, Rector of Pluckley, Kent, England, was elected. Mr. Oxenden was consecrated in Westminster Abbey, and was enthroned in the Cathedral of Montreal, Sept. 5, 1869. The present Synod, therefore, is the first annual Synod to which the Executive Committee of the Incorporated Synod and Church Society of the Diocese of Montreal could report. Their report, therefore, embraces two years, viz., from June, 1868, to June, 1870.

The Treasurer's report shows the financial state of the Diocese. (The Treasurer's report being not quite ready will be submitted to-morrow.)

The reports of the Rural Deans, together with the reports of the Rectors, Incumbents and Missionaries of the Diocese, give full and on the most part satisfactory statements of the condition and progress of the church in the Diocese. These will be published in the report of this Synod. A digest of the whole would have been carefully prepared by the Secretary, and inserted in the body of this report for the convenience and information of the Diocese, but returns have not been received from all the parishes and stations. Forty-two returns have only been received.

The present Secretary was elected in 1867 Secretary of the Church Society, which Society was afterwards merged into the Incorporated Synod of Montreal, June 1868. He was (see p. 57 proceedings of the 1st Synod) the elected Secretary of the Synod and at the meeting of the executive committee, August 12th 1868, he read to the committee notes from the Dean and Wardens of the Cathedral to the committee, objecting to his holding the office, and he declined up the appointment, whereupon Bishop Fulford wrote—the committee, adopted a resolution asking the Secretary to hold the office until Nov. Before November, the See was vacant, and no Synod could be held until it was filled, and therefore, the present Secretary was obliged to continue in office until to-day, and now respectfully asks to be relieved, because the duties of Canon of the Cathedral are incompatible with the duties of Secretary.

MEETINGS OF COMMITTEE.

There have been held according to law meetings of the executive committee during both years; on the 2nd Wednesdays of Feb., May, August and November. Adjourned meetings have been held in May, 68, August, 69 and a special meeting September, 69.

TREASURER OF THE S. P. G. FUND.

At a special meeting of the committee September 14th 1869, the Treasurer read a letter from the Secretary of the S. P. G., relating to the resignation of Mr. Anderson, who for 30 years had faithfully discharged the duties of Treasurer, and the committee unanimously entered on their minutes, a vote of thanks to Mr. Anderson, which at their request was conveyed to him by the Metropolitan.

Mr. James Hutton was appointed Treasurer in place of Mr. Anderson.

SUPERANNUATION FUND.

At the meeting held May 13th, 1869, a committee was appointed to report a plan for carrying out a superannuation fund, and at the meeting Nov. 10, 1869, the said Committee's report was adopted and the fund commenced as follows:

Moved by the Rev. D. Lindsay, seconded by the Rev. R. Lindsay:

- 1st. That the Superannuation Fund be now commenced.
2nd. That every Clergyman, to be entitled to the benefit of this Fund, subscribe \$5 per annum.
3rd. That an annual sermon be preached on its behalf, and that a Committee be appointed to work out its details.

SYNOD HOUSE.

At the meeting of the Committee held Aug. 25th, 1869, the following resolution was adopted:

Resolved,—That in the opinion of the Executive Committee, it is very desirable that the Bishop of Montreal should transfer the property known as the Cathedral School House, to the Synod, in consideration that the Synod should pay the Bishop interest at the rate of 6 per cent. per annum on £2,129 18., the amount of the Bishopric Endowment Fund invested in such property, and subject to the arrangement presently subsisting between the Cathedral and the Bishop.

At the meeting of the Committee Nov. 10th, 1869, the following document was read by the Secretary:

With reference to the resolutions of the executive committee passed at the meeting held on the 25th of August last, on the subject of the Cathedral school house property, the Lord Bishop of Montreal declared in writing as follows:—

With reference to the foregoing resolution, I hereby agree to convey the property referred to in the resolutions to "the Synod of the Diocese of Montreal" in consideration of the Synod allowing the Rector of the Parsonage or Rectory and "Parish Church of Montreal," to continue to use, for Sunday school purposes, in the same manner as heretofore and now, and for ever, the building presently erected on the said property, or such other building as may at any time hereafter be erected in its place on condition of his paying the sum of one hundred and twenty dollars currency per annum to cover the expenses of heating, lighting, and care keeping of the portion of the said building so used in connection with said Sunday school and in further consideration of the Synod paying to the Lord Bishop of Montreal interest at the rate of six per cent per annum, on the sum of two thousand, one hundred and twenty nine pounds, eighteen shillings and one penny currency, being so much money belonging to the Bishopric Endowment Fund and invested in said property; such interest to be payable semi-annually on the 10th day of November and May in each and every year.

Montreal, 6th November 1869.

(Signed), A. MONTREAL.

And it was thereupon resolved that a conveyance of said property be accepted from the Bishop on the terms above proposed, and that the Treasurer of the Synod be, and he is hereby authorised to accept such conveyance on behalf of the Synod and to execute all necessary deeds to that end.

Moved by Mr. SANBORN, seconded by Mr. BOND, that the Secretary, the Chancellor and the Treasurer be a committee to have charge of the Synod building, and by whom all necessary arrangement shall be made for insurance, repairs and proper care, and by whom the use of it shall be granted from time to time, upon such terms as they shall see fit; and that the same committee shall be charged with the duty of making regulations for the Library.

REVISOR GRANTS TO MISSIONS.

At the stated meeting Feb. 9th, 1870, the following resolution was adopted:

Mr. BRYDGES moved, seconded by Dr. BANCROFT, that a committee of Laymen be appointed to examine into the whole system of our mission grants, and to report to the committee.

The BISHOP appointed Messrs. Brydges, Hutton, Bethune, Gault, Sanborn, and Dr. Smallwood said committee.

At the stated meeting of the Committee, August 12th, 1868, the Secretary read a paper stating that the Diocese for years, in consequence of anticipating revenue, has really been in debt to the amount of \$5,000, and proposed to obtain that sum over and above the ordinary income. Before the death of Bishop Fulford fair progress had been made in this behalf, and the sum of \$864.84 was subscribed. Upon the decease of Bishop Fulford, the Secretary found the application met with little favor, and after consultation with the Very Rev. the Dean, the venerable Archdeacon and several prominent Laymen of the Church, all of whom approved of the measure he applied for aid to a few friends and churchmen in the States.

The application was most cordially received, and arrangements made to pay \$1,000 United States currency, in January, \$1,000 in Feb., and whatever balance might be needed to the extent of \$3,000 or \$4,000 more in the month of March.

The instalment for January amounting to \$1,075, United States currency, was accordingly paid to the Treasurer, and at the stated meeting of the Executive Committee Feb. 11, 1869, the following resolution was moved by the Venerable Archdeacon Leach, seconded by the Rev. H. F. Darnell:

"Resolved, That the Executive Committee, having had submitted to them a statement of the Secretary of the Synod, learn with satisfaction the results of his exertions, and tender to the Secretary their thanks for his successful efforts to improve the mission funds of the Diocese.

The Executive Committee beg leave to request their brethren in the United States, who have assisted the Secretary by contribution or otherwise to accept of their cordial acknowledgment of their assistance."

The opinion having been expressed that another effort to obtain the balance of the debt in Montreal would prove successful, the Secretary suspended the arrangement made in the States until by a simultaneous collection in all our city churches together with personal application by Messrs. Shelton and MacKenzie. And the Secretary had the agreeable duty, whilst thanking our generous brethren in the States for what they had done, of assuring them that the sums pledged to be paid in February and March were not required.

At a meeting of the Executive Committee, Nov. 10, 1869, the following resolution was adopted:

Moved by Canon BOND, seconded by Canon ANDERSON, That the thanks of this Committee be given to the Rector and Incumbents of the churches in the city of Montreal, and to Messrs. Shelton and MacKenzie, for their valuable aid in obtaining the balance of the debt due by the Diocese to the Mission Fund.

REVENUE AND EXPENDITURE OF THE DIOCESE FOR MISSIONS.

Upwards of \$18,000 per annum are required for the support of Missions on our present scale; of this sum, from \$5000 to \$6000 per annum were contributed previous to the 1st of January 1868 from the whole Diocese. The Treasurer's report shows the amount given. This revenue is derived from three sources.

Bishop Fulford thus speaks in his pastoral letter of 15th of August, 1868:

"The funds which the Synod will have to administer are derived from three sources:

- 1. The grant from the S. P. G.
2. The income arising from the capital received for commutation of life-interest in the Clergy Reserves.
3. Annual subscriptions, collection in churches, &c.

Of these, the grant from the S. P. G. is, as you well know, in course of gradual withdrawal. I have just received notice that £180 sterling will be taken off from the grant next year; and it will be subject to further diminution every year until the whole is withdrawn. Out of what we do receive, we are bound to pay all pensions and salaries for which the S. P. G. is pledged, so that a very small balance remains free for our use in the general work of the diocese. The Clergy Reserve Fund, though not subject to diminution, like the former, is nearly all appropriated to the original clergy, in whose names it was commuted; only a small portion has yet fallen in to be added to the general funds at the disposal of the Synod. The only source, then, to which we can look for any immediate or effectual assistance, in order to obtain an increase of funds, is no 3: 'The annual subscriptions, collections in churches, &c.'

The plan of raising revenue for the support of Missions under the 3rd was by annual collections, and annual subscriptions and deputation meetings; in other words, an annual effort. The present Secretary believed that such a plan admitted of little improvement, and could not meet the growing wants of the Diocese on the one hand; and now on the other, its diminished increase by the withdrawal of the grant of the S. P. G.

He therefore discussed at length, in a report made to the Church Society in January, 1868, the plan of frequent contributions—small gifts often made—in other words, the Scripture

plan of weekly offerings. That report was received with favor. It was unanimously adopted and a large edition ordered to be printed for circulation, and in the last Pastoral of Bishop Fulford, which was published after his decease, he approved of the plan. Some progress towards carrying it into operation was then made, but the Secretary was satisfied it could not be sufficiently carried out unless some one gave his personal attention in connection with the committee. The Executive Committee of Nov. 13, 1868, adopted the following resolution: "On motion of Dr. Bancroft, seconded by Mr. Curran, it was resolved that the Secretary be requested to make arrangements, promptly, for holding missionary meetings throughout the Diocese."

And the Secretary agreed to give four months to the work, one to each Deanery, leaving town in May and returning in July, if the daily service at the Cathedral was provided for. The Brethren in the city, present at the meeting, agreed to do the duty, and the Secretary spent January and February in visiting the Deaneries of Bedford and Ibberville, with what success the reports of the Rural Deans and Charges will show.

But before the remaining Deaneries could be likewise visited, the brethren in the city, found the duty of the daily service inconvenient, and the Secretary was notified in writing, that his absence from the Cathedral could no longer be supplied. This compelled a relinquishment of the appointed visits in those Deaneries. Having made the report required on behalf of the Committee, perhaps the Secretary may, on his own account, be allowed to say that his three years' experience in the office only confirms the conviction already expressed in many ways, and on many occasions, that small gifts, so as not to be burdensome to the giver, frequently made so as to form the habit of giving, and also to accumulate a larger income—in other words, the scriptural plan of weekly offerings is the only plan which will meet the growing wants of this Diocese and make it both self-supporting and self-extending.

The Secretary, in this, his last official act, may be pardoned if he adds, that he esteems it one of the greatest privileges of his life, besides other modes of working for the mission, to have advocated by public preaching or speaking, on one hundred and six occasions, the holy cause of missions. He has endeavored to be faithful, and in now surrendering his trust, desires to render his grateful acknowledgments for the kindness with which his labors have been regarded, and the many acts and expressions of hospitality and friendship which he has received from his brethren the Clergy and Laity.

The report received applause.

On behalf of the lay committee on Missions, Mr. C. J. Brydges reported as follows:

The Committee appointed by the Executive Committee to enquire into the question of the Missions, throughout the Diocese of Montreal, beg to make the following report:

The grant from the S. P. G. is now £2000 Stg., but it has been intimated from London that this amount will be gradually diminished, and that in a few years it will entirely cease.

This will render necessary increased contributions in the Diocese itself towards the support of the Missions, and forces also attention to the necessity of reducing to the smallest possible sum the payments towards the Missions.

It is obvious that the system which has hitherto been in force has failed. It was a system which was at first mainly dependent upon the grants from the S. P. G., and although the effort has, so far, been made to put the Missions, as far as practicable, upon a self-sustaining basis.

A circular was addressed by the Bishop, at the request of the Committee, to the Clergyman in charge of each Mission, requesting certain information. The replies to these questions were tabulated, and by this means tolerably correct statements have been obtained. It seems that whilst in some localities not much improvement has taken place, in many places it is clear that much more can be done to support the Church.

The old arrangement was that the Society paid a fixed sum to the Clergyman on condition that the congregation provided a further amount as agreed upon. As a rule, this arrangement has been only partially carried out, and it is clear that a different system must be at once put in force.

The Committee have had the advantage of the presence of the Metropolitan at their meetings, and they are glad to know that the recommendations, which they have decided to make, meet with his Lordship's full concurrence.

After having carefully considered the whole matter, the Committee have decided to recommend as follows:—

1. That it is essential that as many as possible of the present Missions should be formed into parishes, and be dependent solely upon their own resources for the maintenance of the Church.

2. That it will conduce in every way to the advantage of the Church, if the principle is clearly admitted that each Mission must look forward to becoming at an early date self-supporting, so that the available Mission funds may be employed in establishing new Missions in districts where they are required.

3. That, with this view, the payment of Mission salaries be made entirely by the Treasurer of the general Church funds of the Diocese. That each Mission agree to pay, semi-annually, such sum as may from time to time be agreed upon; that a guarantee be given from the district that such agreed sum shall be regularly paid to the Treasurer, and that such amount to be so paid to the Treasurer, shall be subject to revision as circumstances may render advisable.

4. That, to properly carry out the foregoing plan, a Board of Missions shall be appointed in each Deanery, to be composed of four clerical and four lay members, who shall annually report upon each Mission in the Deanery, and their recommendation with regard to it, to the Executive Committee; the Bishop to appoint the members of the Board in each Deanery. It

is to be clearly understood that the payments for each Mission are all to be made upon the basis of making the Mission as early as possible self-sustaining, and that this will probably be partly accomplished by gradually increasing the amount which the district will be required to pay to the Treasurer.

5. That, excepting in any special case which may be directly recommended by the bishop, each fresh application for a Mission grant shall emanate from the rural-decanal Board, who shall forward it for consideration to the Mission Board appointed by clause 4.

6. That the salaries to be paid to Clergymen employed as Missionaries shall not be less than the following, viz.:—

For Deacons..... \$500 per annum
For Priests under 10 years standing. 600
For Priests above 10 years standing. 700

7. That the sums to be hereafter received from the S. P. G. be paid in full to the Treasurer to be dealt with as herein before recommended, as part of the General Mission Fund, care being taken that the claims of certain older Missions and annuitants are properly respected.

8. That to properly carry out these various arrangements, it is indispensably necessary that a permanent paid Secretary be appointed, who will act under the directions of the Executive Committee, and who will also act, under the advice of the Chancellor, as Registrar for all matters connected with endowments, etc. The Committee believe that the foregoing rules, if adopted and strictly carried out, will get rid of the difficulties under which the Mission Fund has been administered—will create a desire in the different Districts to make each Mission as fast as possible self-sustaining—and thus permit of the available funds being made use of in opening new fields of labour and usefulness in the Diocese.

Canon Bancroft moved, seconded by Mr. G. Moffatt, "That the foregoing reports be received and considered to-morrow."—Agreed.

The Treasurer's report, read by Mr. J. Hutton, stated that the balance in the hand of the Treasurer, on June 3rd, 1868, was \$2,83; since received \$240.12; expenditure \$197.02.

The Rev. Canon Bond read the following report of the Deanery of Hochelaga:

MY LORD,—On Tuesday, the 9th November, at four o'clock, the members of this deanery met, after due notice, in the school-room of St. George's Church, and adopted this report. There were present thirteen clergymen and ten laymen, who represented eleven incumbents; the deanery comprises twenty incumbencies; Divine service was held at 7 p. m. in St. George's church, and the sermon was preached by the Most Reverend the Metropolitan. The routine business appertaining to the deanery was transacted, and I have to report the recommendation of the following grants, provided the conditions stipulated are fulfilled:

New Glasgow, with Kilkenny (provided \$150 be contributed by the mission.. \$300
Masouche (\$400 to be contributed by the mission)..... 200
Kildare (\$200)..... 400
Rawdon (200)..... 400
Rev. A. Fortin (no condition)..... 200
Laprairie (\$100)..... 100

There has been no new work entered upon since last report, within the deanery. It still consists of one parish, ten missions, and nine incumbencies, wherein are twenty-three clergymen and 177 Catholics; a decrease of one clergyman, and one mission, of New Glasgow, has passed to belong to the deanery. The Rev. O. Fortin has been appointed to the charge of the Mission Church of St. George in this city, with a view also of initiating a French service, with sermon, resigning St. Ours, Ste. Victoire, and St. Robert. The Rev. A. L. Fortin has been appointed to the mission of St. Ours and places adjacent. Mr. De Gruchy has left Lake Brandon and has taken charge of the Academy of Berthier, where he also acts as catechist. Mr. J. Allen, sometime student at Lennoxville, has been appointed catechist at New Glasgow with Kilkenny. There is no mission vacant within the deanery. In consequence of the decrease, chiefly by emigration, of the members of the church at Brandon, the missionary schoolmaster has been removed, and the mission is served at certain intervals by the Rev. J. Merrick. The school is taught by a female teacher. There are now two abandoned missions with excellent churches in them within the deanery, and Brandon, it is to be feared, will soon be a third mission so given up. There is little doubt that if these missions had been filled by clergymen able to officiate in the French tongue this sad result would not have existed, seeing that, in years gone by, in one part of the deanery, 100 souls have left the various Protestant denominations for the church of Rome, because of having first lost their own language and been deprived of opportunities for schooling. The confirmations within the deanery have been: Trinity church, 67; St. James', 15; St. Luke's, 20; St. George's, 65. It is respectfully submitted to the Bishop that the month of July would be suitable for confirmation in the country parts of this deanery. In some of the missions there has been no confirmation since 1864. A new church is being erected for the congregation of St. George's, Montreal, which it is hoped, will be ready for divine service in September next. It is built to seat 1250 persons. The new church at Chertsey mission of Rawdon is now used for divine service. In the last report of this deanery, two things were specially mentioned as requiring attention, and which are beyond the province of the Rural Dean:—1st. The amount of property belonging to the church uninsured, causing, in some parts of the diocese, great fear of serious loss; and 2nd. the condition of the parsonage and church property at New Glasgow, where the property is being destroyed for want of care. The church at Brandon is also in a decaying state, but Prof. Hicks is endeavouring to obtain money so as to prevent its going altogether to ruin. The attention of the Bishop is respectfully drawn to the fact that two churches are unoccupied

within the deanery, and that the necessary repairs are not being made. There are also dues accumulating on two of the parishes of the church, and if not settled may give rise to unpleasant legal proceedings.—Resolutions: There has been no material addition to the amounts given in former statements. It seems advisable that a clear record of these endowments, and of all church property, should be kept by some central authority, where all changes might be noted, and by reference to which the tenure, incumbrances and object of the endowment, etc., could easily be discovered. There is, at present, a perplexing question concerning the church property at Kildare, held as part endowment, which ought speedily to be set at rest. It was intended to furnish a schedule of the property of the church in the deanery with this report, but it is not yet completed. It is, however, strongly recommended that such a statement should be prepared for the next Synod in June, 1870. The statement of the property at Berthier, by the Rev. W. C. Merrick, is attached to this report, and is complete. The property consists of site of church, parsonage and glebe, mortgages, cemetery, and site of school-house, with addition to glebe. There is a rent of 2s. 6d. per annum on an addition of land to the site of the church.—New Glasgow: Site of church; parsonage house; about 70 acres of land; house and land, worth about \$600. There is an annual rent on the property.—Kilkenny: Site of church.—Rawdon: Site of church and burial ground; parsonage and glebe, value about \$600.—Chertsey: Site of church—Kildare: Site of church; parsonage and glebe, value about \$1,400. Portion of glebe sold, \$1,400 secured by mortgage; money funded, \$300.—Coteau du Lac: Site of church; parsonage and land attached, value about \$2,200.—Laprairie: Site of church; parsonage and garden.—Lachine: site of church.—Longueuil: site of church. It would be well that the records should be as complete as possible, stating the notary or notaries before whom deeds were passed. It is suggested that some laymen should be appointed to settle the question at Kildare. Deputations: The Lord Bishop was requested to make the necessary arrangements. Division of Parishes: A very efficient committee, on motion of the Rev. Canon Bancroft, D.D., was appointed at the last meeting of Synod to report at next meeting of Synod as to what steps are necessary to secure the division of the parishes erected by letters patent from the Crown. It is to be hoped that this question, which has been before the Deanery and Synod for several years, will be settled by the report of this committee and the action of the next meeting of Synod. The aspect of the Deanery during the past year indicates spiritual progress on the whole, though in one quarter the cause of the church has been sadly neglected. The two things desired in the last report of the Deanery, viz., the better provision for the payment of the clergy in this country of the portion of their stipend derived from the missions—and a parochial school in every mission—the former is before the Synod by notice of motion; little has been done yet to secure the latter.

The reports from the other rural deaneries are not forthcoming.

Rev. Canon Bancroft was called on for report of the committee appointed to enquire into the question of the division of parishes, and stated that the committee had not reported.

Rev. Canon Balch reported on the committee on Education as follows:—

By reference to the report of the committee made to the tenth Synod, which was adopted in 1868, the proceedings of the committee, and suggestions to the Synod may be known by reference to pp. 58 and 59 of the report. The legislation of the Synod may be known. The first meeting of the committee on education, under the said legislation of the Synod, was held 12th August, 1868, the most Rev. Bishop Fulford present and presiding. The committee, at that meeting, resolved to confine their efforts, for a time, to the specific duty of founding in or near Montreal a girl's school of the highest order; and a sub-committee was appointed to inquire and report a suitable building or site for the proposed school, and also to draw out and publish a statement of facts which might represent the necessity and recommend the object. Both of these duties were discharged by the committee; but before any of the measures proposed and adopted by the committee could be carried into execution, the diocese was deprived of its deeply lamented bishop. Bishop Fulford's work was done; the Master called him to receive his reward. The labours of the committee were, of necessity, suspended until Bishop Fulford's successor could put himself at the head of the great work. The first meeting of the committee, Bishop Oxenden present and presiding, was held Oct. 8th, 1869, and, at an adjourned meeting, held Oct. 19th, 1869, it was resolved to purchase the property known as 108 Mansfield Street, for the proposed girls' school. To prevent pecuniary embarrassment, it was also resolved to raise the sum of \$30,000; and a committee, consisting of his Lordship the Metropolitan and four lay members of the committee, were appointed to obtain the money. At a subsequent meeting, held Nov. 10, 1869, some of the members of the committee appointed to raise the endowment fund declined to act. Another sub-committee was appointed, which framed and issued a circular to the diocese, modifying the plan previously adopted, and naming \$10,000 as the sum necessary to found the proposed school. No satisfactory replies were made to that circular. The last meeting of the committee was held May 11th, 1870, when it was resolved that the secretary of the Synod should make a report to the Synod, setting forth briefly the work done by the committee, and asking leave to continue their labours. The committee would have been gratified to be able to report more satisfactory results; but it must be remembered that in works of this kind patience is required, and

sometimes repeated disappointment must be encountered before success crowns the effort. The necessity for such a school is just as great, and even more urgent now than when its creation was determined by the Synod. The ability of the diocese to found such a school is unquestionably as great, if not greater; therefore, the committee do not propose to abandon the effort, but ask leave to continue their labours.

The Ven. Archdeacon, on behalf of the committee appointed to consider the necessity of a division of the diocese, reported against it. (Cheers.)

The Synod confirmed Mr. Bethune's motion, with Mr. Mackenzie's addition, relative to the secretary performing the duties and receiving the fees authorized to be performed and received by the registrar of the diocese.

Mr. S. Bethune moved, seconded by Rev. Canon Bond, that the report of the committee on canons be read and considered next day.

The following notices of motion were given: By Rev. J. Fulton—"That the constitution of the executive committee be so altered as to allow all subscribers of \$5 and upwards the privilege of proposing and discussing any motion at the meetings of the former, but without the privilege of vote."

By Rev. J. B. Davidson—"That this Synod, subject to the Provincial Synod, accepts the revised lectionary as sanctioned by the convocation of Canterbury; and that the same alterations and changes are hereby authorized in this diocese, when duly promulgated in the mother church, and formally assented to and authorized by the Lord Bishop."

By Dr. Balch—"To submit a report and resolutions respecting expenses incurred at the Provincial Synod."

The Rev. R. Lonsdell moved, seconded by Mr. McCord—"That the election of the executive committee take place to-morrow, at four o'clock, and that the ballot be left open for one hour."—Carried.

Dr. Smallwood moved, and the Rev. J. B. Davidson seconded—"That the election of the provincial delegates be proceeded with at three o'clock to-morrow, and that the ballot remain open one hour."—Carried.

Mr. L. H. Davidson moved, seconded by Mr. Walsh—"That lists of the clerical and lay delegates, duly elected, be circulated for the use of the house."

Rev. J. B. Davidson moved, and Canon Bond seconded: "That as certain members of the Synod of a neighbouring diocese are present, such members, lay and clerical, be invited to take seats in the body of this house."—Carried.

The Synod then adjourned, his lordship pronouncing the benediction.

List of Delegates to the Diocesan Synod of Montreal, 1870.

Table with 2 columns: Clergy and names of delegates. Includes Wright, Dr W; Curran, W B; McCleod, J N; Thorneloe, J; Wood, E; Norman, R W; Borthwick, J D; Bartlett, T H M.

List of Lay Delegates (whose certificates of election were handed in to the Scrutiners.)

Table with 2 columns: Clergy and names of lay delegates. Includes Lonsdell, R; Merrick, W C; Merrick, J; Montgomery, H; Mussen, T W; Mills, R D; Morrieon, J D; Neve, F S; Nye, —; Pyke, J; Robinson, F; Robinson, G; Rollit, J; Roy, E; Smith, J; Smith, J W; Smith, B B; Seaborn, W M; Seaman, J; Slack, J; Sutton, E G; Townsend, Canon; Whitten, A C; Wurtele, L C; White, R; Young, T A.

Christ Church Cathedral—Strachan Bethune, Esq, QC; Thomas Simpson

St John the Evangelist—James A Young; Edward H C Harbeson

Deanery of Hochelaga.

Trinity Church—Charles Garth; C J Brydges
St George's—Geo F C Smith; Geo Moffatt
St George's Mission Church—George Burky; Henry J Mudge

St Stephen's—Chas Smallwood, MD, DCL, LLD; C Healey

St Luke's—Thomas R Johnson; Wm Salter

St James'—J H Winn; Frederiek Kingston

St Thomas'—Henry W Gaw; Samuel B Fish

Hochelaga—James R Bellard; Wm Henry Tapson

Berthier—Cuthbert Forneret; John Bostwick

Coteau du Lac—M W Bailey; Alex Berra

Kildare—Thomas McGarity; Thomas Simpson

Brandon—A F Gault; Principal Hiels

Lachine—Edward Willgress; David S Leach

Laprairie—John Abson; Lieut Col Moore

L'Acadie—John Holden; Francis Dowse

Longueuil—Joseph Rodgers; L H Davidson

[Continued on sixth page.]

CONFIRMATIONS

BY THE LORD BISHOP OF MONTREAL.
June and July, 1870.

June 25.—Saturday, 11 o'clock, at Chambly.
July 7.—Thursday, 2 " " Sutton.
" 12.—Tuesday, 2 " " W Farnham
" 17.—Sunday, Morning, " Waterloo.
" " " Evening, " Shefford.
" 18.—Monday, 2 o'clock, " Iron Hill.
" 21.—Thursday, 11 " " Rougemont
" " " 6 " " Abbotsford.
" 24.—Sunday, Morning, " E Stanbridge
" " " Evening, " Dunham.
" 27.—Wednesday, 3 o'clock, " Frelighsburg
" 29.—Friday, 3 " " Cowansville
" 31.—Sunday, Morning, " Phillipsburg
" " " Evening, " Pigeon Hill.
Confirmations will also be held at Bedford and Granby.

Church Observer.

"One Faith,—One Lord,—One Baptism."

MONTREAL, WEDNESDAY, JUNE 22, 1870.

A SUFFRAGAN FOR MONTREAL.

A New Brunswick contemporary recently stated that the Synod of this diocese had rejected a motion for the appointment of an assistant bishop. As the Synod did not meet till yesterday, it is unnecessary to say that no such motion has been either rejected or proposed; and we hope that our excellent bishop will, for years to come, be able—as he now is—to bear without assistance the burden of his official duties.

ARCHBISHOP TRENCH.

A few weeks ago we made some observations on a remarkable agitation throughout the diocese of Dublin, the result of the archbishop's sanction of the *Manual of Short Prayers*. We then expressed our regret that his Grace, whom every one esteems for his extensive learning and unaffected piety, had incurred the mistrust of his clergy, and our hope that he would hasten to make such a declaration of views as would allay the alarm excited by a sanction which we charitably had been unguardedly given. The mails, however, leave us no room for such a speedy and happy termination of their controversy. His Grace has manifested a conciliatory spirit, but his explanations—faultless in temper and guarded in expression—have altogether failed to satisfy the mind of the church. Nearly every congregation in the capital has censured, in the plainest terms, any departure from the simple faith and ritual of the English Church, and their example has generally followed throughout the provinces. Most agitations of the kind may be traced to the efforts of a few restless individuals, sincere or otherwise, whose element is disturbance. In this case we see a universal agitation, but no agitator. The movement has been spontaneous, and has spread throughout the Irish church without any influential organization or specially employed agents. Whatever may be our judgment of the position which Dr. Trench has taken, we regard this spontaneous and universal declaration in favour of Protestantism, "pure and undefiled," as one of the most gratifying facts of the age. We have no doubt as to the general soundness of the Irish church, and rejoice in the bright future evidently in store for her. The following resolution passed at one of the vestry meetings recently held in Dublin will show the stand which has been taken in nearly every parish in the country:—

"We cannot separate without giving expression to our deep feelings of thankfulness for the stand made by a large body of the Dublin clergy against the circulation, by a few of their members, of a manual called 'Short Prayers,' which we consider teaches all the doctrines of Popery; and we cannot consider the course adopted by the Archbishop of Dublin, in refus-

ing to discontinue the publication, in any other than that of sympathy with its teaching, as learned and amiable. All this we admit, which only renders an individual in his exalted position the more dangerous, as history informs us that nearly every heresy and error, from the beginning of the Christian Church, have been introduced, not by laymen, but by learned and pious ecclesiastics."

THE WELSH CHURCH.

There are those who would like to do for the Church of England in Wales what Mr. Gladstone has done for what was till recently the Church of England in Ireland: but Mr. Gladstone objects. We do not mention this with any degree of astonishment. Mr. Gladstone's mental processes are all so very peculiar that the queerest inconsistencies in his public conduct must be regarded as the highest consistency. Mr. W. Williams, a Welsh member of the English House of Commons, lately moved the following resolution:—

"That in the opinion of this house it is right that the establishment of the church and its union with the State should cease to exist in the said dominion, and principally; that it is just and expedient that the public endowments enjoyed by the church establishment should, after making provisions for all vested interests, be applied to the support of a national and undenominational system of education for the said dominion and principality."

With a mere change of names the above would wonderfully well describe the policy which has been pursued in regard to the Irish Church, and to the success of which, when before Parliament, Mr. Gladstone lent his fiery eloquence and overbearing energy. As if in mimicry of the Liberal leader, Mr. Williams reproduced the arguments for abolition used in the case of the Irish Church, and every sentence, every batch of comparative statistics, every demand for equal religious rights was formed after the right hon. abolitionist's own models. Any one but Mr. Gladstone would have felt himself compelled to do in the one case what he had done in the other; but every member of that statesman's eccentric career would have felt sure that he would do the sort. He was certain to find some peculiarity—invisible to every one but his own—which would make all the difference in the world. This was to be done, if it would be safe to forecast the result, which Mr. Gladstone's mind would happen to take of any subject presented to it. In this case the conjecture would have been correct. The Premier conceded every point of importance in Mr. Williams' speech: he admitted the prevalence of dissent in Wales, the rapid growth of dissenting bodies, and the hostility which a long period of neglect and nepotism has aroused against the establishment.

"On that point I believe it is impossible to accuse my hon. and learned friend of exaggeration, but it is a proposition completely sustained by history that the people of Wales were the stoutest churchmen in the country as long as their church was administered in the spirit of sympathy to their national feelings; whereas there is little room left to doubt that Wales is that portion of the country where dissent has the deepest root and firmest organization, and claims the direct allegiance of the largest portion of the people."

This was conceding very much—all, in fact, that Mr. Gladstone exerted himself to prove in justification of the disestablishment of the Irish Church. The concession, for consistency's sake, should have been followed by an acceptance of Mr. Williams' resolution. This was not to be, however, for Mr. Gladstone announced the discovery that there was no Welsh church to be disestablished. We congratulate those who are interested in maintaining the union of church and state in that principality on the Premier's acuteness or obliquity of vision, or whatever faculty or defect it is that saves him from the necessity of being consistent.

LOW CHURCHISM AND CANT.

It is satisfactory to know that our influence is extending, and that it has already reached one of the dark places of the earth—the office in which the *Evening Telegraph* is edited. The *Telegraph*, which, as a few of our readers may be aware, is an influential evening paper published in this city, has felt itself called on to read the religious world a homily. The article referred to appeared in the *Telegraph* on the 15th as a sort of criticism of one which appeared in our columns on the 1st—a proof of the difficulty under which the writer labours in trying to keep pace with the literature of the day. Abundant proof of this difficulty is furnished by the article itself, for any one having the slightest acquaintance with church journals knows that the charges which the *Telegraph* urges with such vehemence, and with all the pride of originality, are as old as the controversy between high and low churchism. It is not—let us assure our contemporary—the first time evangelical organs have been accused of bigotry and fanaticism: we have come to regard it as a matter of course; but it is amusing to find a writer, who certainly displays some degree of information and adroitness, exulting in the pride of having just forged a weapon so terribly destructive.

We shall not reply at length to the challenge to prove our views more scriptural than those held by high churchmen, for that seems to have been conceded by those in whose behalf the gauntlet is thrown down. Ritualists have, of late years, been very quiet respecting the scripturalness of their views and usages, and when they appeal to the Fathers, whose authority our critic so reveres, they do it in a way which reminds us of the repugnance with which a hard-pressed counsel, engaged in a very bad case, calls into the box witnesses whose evidence may make his case worse instead of better.

He next alleges that though it cannot be denied that most men have passed through high churchism on their road to Rome, yet it is not less clear that the most likely convert for Rome is the evangelical who begins to reason." Did ever a man so resolutely knock a hard head against harder facts? If "an evangelical who begins to reason" is "the most likely convert for Rome," how is it that "most men have passed through high churchism on their road to Rome?" Our critic's mode of disputation is peculiar,—he makes an assertion, and if facts sustain it, so much the better for the assertion; but if facts disprove it—well, so much the worse for the facts. Our critic is painfully affected by the contemplation of the "ferocity of evangelicism." We hasten to assure him that he distresses himself very needlessly. In our editorial capacity we are compelled to animadvert in strong terms on the innovators who disturb our church's peace; but if we are severe, we are not sensible of ferocity, and we must be allowed to be the best judges of the motives that influence, and the feelings that inspire us, in the performance of the work we have undertaken.

As to the "startling example" in the *Church Observer*, which, after the lapse of so long a time, has at last shocked our contemporary, we have very little to say about it. Will our readers believe that the article now dragged forth, and held up as a "shocking example," is, after all, one of the most general and indefinite ever published in the *Observer*? No one person is accused; no one objectionable practice is particularly dwelt upon. All that is done or attempted is the exposure of conduct, which is as common as we conceive it to be blameworthy.

The writer in the *Telegraph* has made a

discovery respecting the constitution of our committee of supervision. He is quite welcome to the discovery, but we beg to assure him that we have never attempted or thought of concealment. But when he wishes to know exactly the mental process by which the several writers in the *Observer* respectively arrive at their conclusions, we must really beg him to excuse us.

CHRIST CHURCH CATHEDRAL.

We have received a copy of the "Full Report of the proceedings of the General Vestry Meeting of the congregation of Christ Church Cathedral," held on the 6th, December last. In one sense we regret the publication of this report, for our friends at the Cathedral seem to have had their differences fairly made up, and the less that is now said about the painful affair the better. Still when such interests are at stake as are invoked in the Cathedral controversy it is desirable that what information is given to the public should be accurate, and if official so much the better. The report now lying before us is the work of a fully competent phonographer, Mr. L. Hutchison, late of the *Daily News*, and gives the only true version of the controversy that has yet reached the public eye.

THE MILITIA DEPARTMENT.

We cannot regard the explanations which have been made in behalf of the Minister of Militia in regard to the alleged discourtesy to the Methodist denomination as satisfactory. Until we have a distinct disavowal from the head of the department of the negligence—to use no stronger term—of his subordinate, we shall continue to believe that the latter acted in accordance with the instructions of his chief, or at least acted in a way which he thought would meet with his approbation. The slight which has thus been shown to an influential Protestant denomination is one which every Protestant body will unite with us in condemning.

PERSONAL.—We understand that the Rev. Ed. Softley purposes removing from Walkerton to Chatsworth, County Grey, Ont., on the 1st July proximo. Communications to that rev. gentleman will, consequently, be addressed accordingly.

—The Treasurer of the Sabrevois Mission begs gratefully to acknowledge the receipt of \$80, by the hands of the Rev. Canon Anderson, from the congregation of Sorel.

Correspondence.

We are not responsible for any opinions expressed by our Correspondents.

REVISION.

To the Editor of the *Church Observer*.

SIR,—About twenty years ago there was a movement amongst the clergy and laity in England towards a revision of the Book of Common Prayer, and from time to time since articles have appeared in the English papers strongly urging the immediate carrying out of a work, now become an absolute necessity, if the members of the Church of England desire that their church should not become one of the things of the past.

I was much pleased to notice the subject taken up in a late number of your very valuable paper. Had the Prayer-book been revised a hundred years ago there would have been very few seceders from the church, and thousands, I may safely say millions, of Scotch and Irish would have clung to the loved form of worship, divested of those portions, which have always been obnoxious to their ideas of the proper position of man in drawing near to God.

I have often wondered that the heads of the church should have so long persistently adhered to that which they knew to be so adverse to common sense, and which has for years been sapping the foundation of the church.

Now that the Bishops appear to have set to work to revise the Bible, I hope the Prayer-book will subsequently meet with their most

serious attention. However, as we are about to be discarded by our dear old mother, we must so far show our independence, and that without delay, by assuming the altering of the Prayer-book, and revising it to meet the wants and wishes of the members of the church in the Province of Quebec, three-fourths of whom are Scotch and Irish.

I shall, in a series of letters, bring under the notice of our good Metropolitan, what, for the last forty years, I have known to be the wants and wishes of those who love their church. I may remark, meantime, that apathy in the general management of church matters, and a forgetfulness of a promise before God in the church, does not encourage the Bishop and clergy in their earnest desire to make the church the house of devotion. After the Lord's Prayer at morning service, the minister says: "O Lord, open thou our lips." The response: "And our mouths shall show forth thy praise." How many voices besides the choir "show forth praise?" Alas! they are hardly audible.

I am, Sir, Your obdt. servant,
A SCOTCH EPISCOPALIAN.
Montreal, June 20, 1870.

PATRONAGE.

To the Editor of the Church Observer.

SIR,—I have read, with feelings both of pleasure and regret, the report of proceedings of the Synod of this diocese, at its last session, on the subject of the exercise of patronage.

The action of our venerated bishop, in submitting a canon, under which congregations could claim the right of a voice in the selection of their spiritual advisers, was a course calculated to increase the love and respect of churchmen of this diocese for our chief pastor, and stands out in marked contrast with the action of another bishop, who, on a late occasion, chose to consider a motion for the obtaining of lay representation, in this filling of vacant parishes, as an expression of want of confidence in himself.

Whilst endorsing, to the full extent, the expressions of Judge Wilson, in reference to our bishop, I exceedingly regret that he should have introduced a resolution, resulting in the withdrawal of the proposed canon. I have the most unbounded confidence in Bishop Cronyn, but it does not follow, when, in the Providence of God, his place must be filled by another, that we shall be equally happy in our selection. This, therefore, is the time—when we have not only the consent but the request of the Bishop—to secure the rights of the laity, and thereby strengthen the church in the affections of her members.

The proposed canon gave power to the Bishop to fill vacancies, when the congregations interested failed to take the prescribed action, and I have no doubt but that it would have been during the incumbency of the present Bishop, practically inoperative; still, feeling that such a provision is exceedingly desirable, I trust the Bishop will re-introduce the canon referred to, and that the Synod will cordially and gratefully adopt it. Yours sincerely

HURON.

Montreal, June 20, 1870.

MISSIONS.

To the Editor of the Church Observer.

SIR,—I have been very much pleased at reading the letters of a "Layman" on the Mission Fund. They have been written kindly and have given much useful information. The mapping out of missions into three classes, called missions, parishes, and rectories, according to the rule adopted by Synod, is very important. It should be a point of honour, and should be impressed upon all the members of our church, the obligation before God to sustain their own ministrations, and not to receive any missionary aid if they can possibly do without it. How can a congregation expect God's blessing on its work if it does not make every effort to sustain its own ministrations?

The great question before us is, What is a mission? Under what circumstances should missionary aid be granted? What is missionary work? If the laity are to be asked to give in enlarged measure they have a right to be informed.

I quite agree with "Layman" that it is much better to foster the feeling in our missions that our missionary grants are for the purpose of helping them over a temporary difficulty, and that we are looking to them to work with self-sustaining congregations as quickly as possible. There seems a want of a right understanding between the people receiving the aid and those giving the aid. The responsibility of taking aid is not sufficiently realised. The plan rating missions to be paid to a central fund, from which the clergy would be paid independently of the people, will never work out the true principle of making the sense of responsibility truly felt. The remuneration of the clergy is much too low, which arises greatly from the want of a right understanding of what is needed, expressed by some authenticated statement. No machinery in the church will work without the spirit of Christian love guiding and ruling over all. The mission work is the work which the church has to do, and therefore it is all-important to enquire into it.

ENQUIRER.

Knowlton, June 16, 1870.

DOES THE BIBLE NEED REVISION? AND HAS THE TIME COME TO REVISE IT?

PART I.

These are no light queries to be ringing in the ears and consciences of this generation. God help us to save so divine a question, affecting the temporal and eternal interests of churches and peoples, and of millions of immortal souls down the coming ages, from degenerating into a mere logomachy having "revisionists" ranged on one side, and "anti-revisionists" on the other, instinct with carnal partisanship and unsanctified contention.

How often the wealthy repertory of our Liturgy supplies us with some old prayer for a new necessity; it is beautifully the case in this question. In the "prayer for the whole state of Christ's church militant here in earth" occurs this singularly appropriate petition—"We humbly beseech Thee to grant, that all they that do confess Thy holy name may agree in the truth of Thy holy Word." Here is the whole question of revision—the necessity of agreement upon what is God's exact truth, and of its being known; who they are whose consecrated fingers are to touch the ark to repair it, "all they that do confess Thy holy name"; and the spirit of heavenly wisdom which "humbly beseeches" God to inspire the anointed labourers. Surely no wiser resource is our duty, in so momentous an enterprise, than special prayer; and no more pertinent petition than this could be interwoven with our private, as well as our public, devotions at this epoch. Woe be to us if, uncommissioned, we touch the Ark, like Uzzah; woe, also, to us, if, being commissioned, we wrap up the talent, with which our generation is endowed, for this very work in the napkin of inaction. In the meantime, now is the season for calm preliminary discussion, in order that, by sifting the question in its length and depth and breadth and height, by men of books and men of business, deep students and broad publicists, laymen and clergymen, the matter may gradually be shaped beneath the mighty hand of the All-wise unto His own very mind and will in the issue. It is necessary to this end that some of us be *con amore* ranged, in bias argument and belief, on the one side, and some on the other. Some, by their studies, cast of character and experiences, will be strongly against making any alteration; others will be as strongly in favour of a revision,—each will bring forth their strong reasons, and God shall decide. For a long time, I have, for my own part, sympathized with the latter side of the question, but hitherto have remained silent, listening with unaffected deference to the arguments adduced against the enterprise, which have been potent, if only for the piety and wisdom of their propounders. Curious to say, the very quality of the *contra* arguments have removed the only genuine fear I ever had of opening the flood-gates of so serious a matter. I have no fear now of a deluge of alterations; for now the presence of this organized jealousy of change affords a guarantee that nothing but the minimum of errors, and that undoubted errors, would be dealt with. I believe that that minimum would answer the maximum of prudent, conservative expectation. Every great enterprise bristles with "lions in the way," until God's Samsons "rend them as they would a kid." Read the preface to our present Bible for proof thereof!

Having thus cleared the way to the calmest and most unprejudiced consideration of this great question, of which I am capable, I will lay it open for the benefit, not of the learned, whose disciple I am, but of the generality of your readers, whose guide, under God, I would be, so that this may form one appendix to your own valuable, and popular leading articles which have enlightened so many thousands of our dear home Christians upon a subject which was before more or less new, but which every churchman should now understand, at least, in its general bearings, for which a somewhat more consecutive and less technical mode of treatment is necessary than that of tuition by the correspondence of *literati*. The point to be considered is (1st), Does the Bible, and especially the New Testament, require revision? and (2nd), Why should it be revised now, and not postponed until we have still more exact data upon which to act? This is my thesis, which I wish to treat in a plain, popular style.

First, then, does the present authorized

version require revision? As a matter of fact, it is always being revised! For, to say nothing of the innumerable emendations in books and serials numberless, scarcely a preacher, especially of any scholarship or learning, or power, favourable to or against "revision," takes a text, but his exordium is apt to open with a reverent and cautious, but positive assurance that that text is not exactly the mind of the Holy Ghost! And sometimes educated laymen have to listen to a sermon, the foundation of which they know is the sand of a mistranslation. You may say, this is the legitimate function of the interpreter; he is ordained to explain everything, and make it all right. Supposing this were enough to harmonize the lectern with the pulpit in church, it would not penetrate elsewhere. But it is not the office of the interpreter to be apologizing for acknowledged discrepancies in the inspired Word of the God of eternal truth; his ordained commission is to "compare spiritual things with spiritual," unfolding the very transcript of the mind of Jehovah, as exactly as that mind can be traced, in what should be a very photograph (if I may so reverently explain it) of the Incarnate Word in the Written Word, a sun-portrait taken by the Sun of Righteousness. Jesus Christ is "the express image" of the "person" of God, in the form of a man; and our Bible should be "the express image" of the "person" of Christ, in the form of a book—"The Book," "the Word of Truth." But when the people find such systematic correction practised by the clergy the world over, such unanimity seems to have a good foundation, and they feel the need of some standard authoritatively adjusting the text to the Biblical knowledge of these times. This is required either to bear out the preacher's emendations, or to convict him when indulging in unauthorized assertions. As it is now, if we are to reason from induction, and not from foregone conclusions in the matter, it is simply true that the public mind is fast drifting, *more suo*, into the foolish extreme of fearing that the whole Bible is wrong, and that upon us comes the duty of re-casting Revelation; whereas their surprise would be how little (in their estimation) had to be altered to bring out, up to present knowledge, the lineaments of our Lord God Incarnate, the more "express image" of gospel truth. To say nothing of very many smaller, graver errors which fret the minister, compelled to reproduce them, without comment, in the desk, or at the lectern, designs which he feels are de-

leading or bewildering to—well, rate, say a large percentage of the seats," there are also some important either mistranslated or in some way, quite rendered. It is not for the learners that the greatest necessity exists for these errors to be corrected, since they quietly apply their knowledge, all through their study, or hearing of the Bible, and are practically blind and deaf to the *ipsisima verba*, receiving on the retina of their corrected understandings the image inverted; but how large a proportion of our people, young and imperfectly educated, read and hear with a literalness which has almost to be systematically analysed by the mere scholar to win his full sympathy and belief. The parish priest is a better authority here than the cloistered student; and, moreover, the homage paid by "the people" to authority is almost, if not quite, superstitious,—hence any clashing of the ministerial with the canonical authority utterly bewilders them.

W. B. CRICKMER.

(To be continued.)

THE BISHOP OF MANCHESTER ON RITUALISM.

Speaking at Hulme Town Hall, on Wednesday last, the Bishop of Manchester said that at the present moment there was considerable and in some respects very justifiable, but in some respects regrettable, suspicion in the minds of some persons when they heard about beautifying a church; they thought their minister was going in for some dreadful thing called Ritualism, or something of that sort. There was a thing called Ritualism of which he had as great an abomination as any living man. He meant by that anything which was directly alien from the true Protestant spirit of the Church of

England—anything that would in any way lead the minds or the affections of worshippers towards a communion from which they, with most legitimate constraints, were obliged to break themselves away. But when he was satisfied that the object in the minds of a congregation or of a minister was simply to make the service and worship of the church more reverent, more orderly, and more decent, he did not like to hear it stigmatized by the name of Ritualism. As long as it was fairly within the limits of what the Church of England allowed; as long as it carried the congregation along with it; as long as it was in perfect loyalty to those great Gospel principles upon which the Church of England was founded, he did not think it was Christian—he was sure it was not kindly—that a few members in a congregation who might not like it should stand as obstructives in the way of the great majority who did like it, and so raise suspicions of unkindly feeling in a parish when, above all other things, it was desirable that, as members of the Church of England, they should at heart be one. He believed there was a great future in store for the Church of England, and that her principles would bear sifting to the very foundation. Never at any period of her history was there so much loyal church feeling abroad amongst the laity as now; never so much zeal and intelligence and godly service manifested by her ministers. All that was wanted was more union amongst themselves, fewer heartburnings, fewer suspicions, and less controversy. If there was one thing to which he had a greater dislike than another it was religious controversy. He did not see that it ever did a single bit of good. It put unkindly feelings in their hearts towards their neighbours, who were, perhaps, actuated by as honest motives as themselves; and it was a more Christian principle, and one which would tend more than any other to remove other things which they disliked in this or that particular church, this or that minister, to give everybody credit for being actuated by good intentions, without suspicion or reserve, unless they are perfectly confident of their own ground. His great desire as a Bishop of the Church of England was to do all that in him lay to promote unity, concord, and edification. He delighted to see changes made as beautiful in all that related to the service to be performed in the means of those who worshipped. But there was a higher beautifying of the material

and work of the temple of the living God and the beautifying of their souls, and worship of God in the beauty of personal holiness that had a higher importance in worshipping him in a beautiful sanctuary.

WHAT DENOMINATION.—A clergyman's wife visited a poor outcast woman who lay upon her dying bed, brought there by a career of vice. A Methodist brother had sought her out with the offers of salvation; and she, whom all despised, was rejoicing in the hope of a blissful eternity. She loved much because much had been forgiven her. After reading the fourteenth chapter of John, and praying by her bedside, and exchanging a few words regarding her future hopes and past life, the visitor arose to take her leave. Seizing her hands in both of hers the dying woman exclaimed: "I should know you were a good Methodist." "No, I am a Presbyterian; but we think not of denominations in a place like this," was the reply as they parted never to meet in this life. The same person was afterwards conversing with a poor widow in need of sympathy. After endeavoring to point her to the only source of comfort for the heavy laden, they parted. In alluding to the interview a few hours later, the widow remarked with warmth, "Any one would know that she is a good Episcopalian." These incidents show that denominational differences sink out of sight with those who are truly hungering for "the bread that came down from heaven." A Christian union which makes believers "one in Christ Jesus," so that the names by which they are called cannot be guessed, seems a foretaste of heaven. Let us seek to hide ourselves and our denomination behind the cross of Christ as we pursue our walks of usefulness, so that the stricken ones by whose couch of pain we kneel will each in turn claim us for their own.—*Christian Banner.*

[Continued from third page]

- Mascouche—H Pangman; Lieut G Terreboune—John Swanston; John New Glasgow—Ralph Stevenson; J. Bawdon—James Hilton; George M. Chertsey—H L Routh; G F C Smith; St Vincent de Paul—Sorel—E Carter, Esq, QC; Frank B. Deane, Esq.
- Abbottsford—M H Sauborn; Whipple Wells O'Dwyer
- Rougemount—John M. Standish; Charles Wilkins
- Bedford—Charles Watson; Richard Alconbrack
- Dunham—Thomas Selby
- Boscobel—Wm Hackwell
- Granby—Josiah Payne; John Bradford
- North Shefford—B A Ellis; Alex Empey
- South Bolton—J B Lay; Geo B Baker
- Cowanville—Capt Calvin Hall
- Sweetsburg—George B Baker; Leroy Feller, M D
- Iron Hill—J C Spence; J S Falkiner
- Fulford—F England; B E Phelps
- Knowlton—H S Foster; W W Lynch
- Brome Corners—Frederick Mackenzie; Dr T M Prime
- Milton—Mark Watson; Geo G Savage
- St Hyacinthe—George Henshaw; Frederick Henshaw
- St Armand East—Wm Mead Pattison
- Stanbridge East—Edward Lusher; Moses Corey
- Sutton—J A McLaughlin
- Abercorn—J J Gibb
- Upton—George Kenneth Vann
- Waterloo—B A Ellis; Edw Slack
- Frost Village—Hon L S Huntington; John Williams
- West Farnham—William Donahue; J H Mosher
- West Shefford—James T Booth; Edward Robson
- Deanery of Ibroville.
- Chambly—Major Campbell, C B; General Walker
- Clarenceville, St George's—John Hunter; J B Hall
- St Thomas—Wm Derrick; Henry Griggs
- Henryville—B Hill; Brock Carter, M D
- Christieville—Wm McGinnis, son
- Edwardtown—George Wheatley
- Franklin—Peter Pellica; Robert Falton
- Havelock—Wm Barrett; Fred Cole
- Hemmingford, St Luke's—Alfred Law; Francis Clarkson
- St Jean Baptiste—Francis Cootman; John Quest
- Lacolle—Ralph Moore; John O'Connor
- Ormstown—John Whyte
- Sabrevols—Chas Roy, jun; Thos H Ryan
- St Johns—C Lindsay; L G Macdonald.
- Deanery of St. Andrew's.
- Clarendon—J J Gibb; E E Shelton
- Bristol, St Luke's—John Kevy; J O Baker
- Grenville—George Schneider
- Hull—E O Haydon
- Lakefield, Township of Gore—G Roge
- Trinity Church; J J Gibb
- North Wakefield—Hon Jas Macdonald; Kester
- Walton Smith
- Onslow—John G. Desjardins
- Thorne—G W Simpson
- St James, Hudson—B W Thompson
- St Joseph's, Cote St Charles—S E D John Tempest
- Mille Isles—Hon J J C Abbott; J J Glo
- Alleyne, Aylwin—Alfred Welch; L H Denson.

DIocese of Huron.

MEETING OF SYNOD.

The members of the above Synod assembled for divine service in St. Paul's Cathedral, on Wednesday the 8th inst. The opening prayers and psalms were read by Rev. Canon Usher, Brantford; first lesson by Rev. A. H. R. Mulholland, Owen Sound; the litany by Rev. E. Sullivan, Chicago; the commandments by the Rev. Archdeacon Brough; the epistle by Rev. Canon A. Nelles, Brantford; the gospel by the Venerable Archdeacon Sandys; the Athanasian creed by the very Rev. Dean of Huron, after which his lordship delivered his triennial charge to the Synod. The Synod then adjourned.

The Synod resumed at 3 o'clock. The roll of the clergy was called; seventy answered to their names.

Ven. Archdeacon Brough moved—"That the Rev. E. Sullivan, of the diocese of Illinois, be admitted to a seat on the floor of this Synod."—Carried unanimously.

The Bishop of Huron then delivered an address, in the course of which he said:—"Since we last met in synod several changes have taken place among the clergy of the diocese,—some have gone to new spheres of labour in other dioceses, and two have been removed by death. Dr. Wilson, having laboured faithfully in the diocese for a few years, after a long and trying illness, died in Toronto, to which place he had gone for the benefit of medical advice. We trust that the Father of the fatherless and the Friend of the widow will support and comfort those bereaved ones who now mourn his loss. The Rev.

Shem du Bourdieu was suddenly cut down in early youth, when we had fondly hoped that he would have been for many years a faithful witness for Christ, among a people whose affections he had gained by his loving zeal and earnestness in his Master's cause, and who now deeply deplore his loss. * * * During the past summer and fall, I confirmed in the counties of Huron, Bruce, and Grey, besides visiting other parts of the Diocese. Since the last meeting of Synod I have confirmed 922 candidates, consecrated seven churches and two burial grounds, ordained seven deacons and seven priests, preached twenty-five times, and visited twenty-one missions in various parts of the diocese. In the discharge of these duties I travelled 3,640 miles. This includes a journey to Montreal, to present an address to the Metropolitan from the bishops of the province. It is satisfactory to find that the missionary fund of the diocese is somewhat improved this year. True, there is but a small increase, but we hail it with much thankfulness, as evincing a growing interest in the minds of our people in the missionary work of the diocese. We feel assured that the more our people realize the fact that we are now dependent upon them for the support of our church in the country, the more will their hearts be opened to contribute of what God has intrusted to their stewardship for the carrying on of His work among their countrymen. Every year a large increase of poor immigrants flock to our shores and occupy our waste lands in the remote parts of the diocese, and if we are not enabled to supply to them the ministrations of our church, they must remain destitute for years of the means of grace, and of those forms of worship to which they have been accustomed, and to which they are so much attached. * * * * * The Sustentation Fund, which amounted at our last meeting to "nearly \$30,000," has now, reached nearly \$60,000. This result is mainly due to the zeal and energy of the agents employed to collect the fund. The Rev. Mr. DesBarres, who has devoted himself to this work with his whole heart, has earned the gratitude and esteem of the whole church. The venerable Society for Promoting Christian Knowledge, which had found it necessary to suspend all grants for the support of churches, has, within the last year, resumed grants for this purpose. In which the society gives, though from £15 to £20 sterling, is yet a assistance in many cases, and in as an incentive to our poor and congregations. * * * * * Just received from this society sixty parochial libraries, which it is proposed to bestow upon the missions and churches in the diocese, as free grants of books even of a religious character are not now admitted into Canada without duty. The question whether the affairs of the diocese shall, for the future, be managed as heretofore, by two bodies—The Synod and the Church Society, or whether they shall, as in the other dioceses, be incorporated in one, will require your most attentive consideration. * * * * * Another subject which will come before the Synod is a canon of discipline. It is necessary that this canon should pass and become law, as it is not well that the diocese should remain longer without a law to enforce discipline, should unhappily such a proceeding become necessary. A canon to regulate the appointment of clergymen to the rectories, incumbencies and missions in the diocese will also be brought before you. The object of the canon to be submitted to your consideration is, while it secures in each appointment the benefit of the knowledge and experience of the bishop, gives to the congregation a voice in the selection of the man who is to be their patron and spiritual adviser, while it leaves no room for that most objectionable mode of proceeding, canvassing for votes, and prevents the occurrence of those unbecoming scenes which frequently occur at popular elections.

Rev. J. W. Marsh was then elected clerical secretary, and Mr. P. Roe lay secretary.

A reply to the address presented by the Synod to the Governor General was then read.

A vote of thanks was moved to Mr. F. W. Thomas, the retiring lay secretary.

The remainder of the session was occupied with the disposal of formal business.

EVENING SESSION.

A motion to request the Bishop to appoint a committee to consider and report

before the close of the Synod upon the best method (by the Church Society or otherwise), of combining active efforts on behalf of the home and foreign missions of the church.

The following canon was then taken up: *Alterations proposed in Sec. III, Canon IX, "Of the Discipline of the Clergy."*—Canon IX, sec. III: Of offences for which the clergy may be tried. Every clergyman shall be liable to trial for any crime or immorality, or for any scandalous or disorderly conduct, for teaching or maintaining doctrines contrary to the teaching of Holy Scriptures as set forth in the Liturgy, Articles and Homilies of the Church of England, such teaching or maintaining being by way of writing, or printing, or preaching, or teaching, or circulating books containing unsound doctrines; for holding service in any other clergyman's church or parish without his consent; for irregularity or indecorum in the performance of divine offices; for contumacy or disrespectful conduct towards the Bishop; for the introduction of innovations and novelties in the performance of divine worship; for schism or separating himself from the communion of the church; for discontinuing the exercise of the ministry without lawful cause; for exercising any lay profession or occupation inconsistent with his sacred calling; for living in the habitual disuse of public worship, or of the holy communion, or for the violation of the constitution or canons of this diocese. Provided always that no proceedings shall be instituted under this canon unless the same be commenced within six months of the time when the offence complained of was brought to the knowledge of the person or persons making the complaint. Provided that no such complaint shall be entertained under this canon after three years from the term of the alleged commission of the offence. Nevertheless, when proceedings are taken under this canon, in respect of any matter which has been the subject of inquiry and adjudication in a court of justice, the proceedings under this canon may be commenced against a clergyman in respect of the same matter, or any matter arising out of the same or connected therewith within three months of the period when the knowledge thereof shall have reached the bishop, or the person or persons complaining to him.

The synod then adjourned.

SECOND DAY.

MORNING SESSION.

After routine business the debate on canon IX was resumed. At this stage of the proceedings His Lordship read the following telegram:—

Jackson, Michigan.

By the unanimous resolution of my convention, I reciprocate on your behalf the kind expressions of your fraternal regard and sympathy.

(Signed), SAMUEL McCOSKEY, Bishop of Michigan.

The reading of the telegram was greeted with applause.

It was moved by D. J. Hughes, seconded by Rev. T. Hughes, resolved—"That the 9th canon, with the amendment proposed by the Bishop, as set forth in the printed notices of motion, be, and the same is hereby adopted and passed.

After some further discussion, the 9th canon was adopted.

The canon on lay patronage was then taken up, as follows:—

A Canon on Patronage.—Whenever a vacancy shall occur in any rectory or other parish by the death, removal or resignation of the clergymen, the churchwardens of the several congregations within the parish shall, within fifteen days of such vacancy, summon a meeting of the vestry or vestries for the purpose of electing a committee, consisting of the churchwardens, lay representatives to Synod, and of such number of communicants as shall form a committee of not less than ten and not more than fifteen. That the churchwardens shall, within three days after the meeting of the said vestry or vestries, send to the bishop the names of the parties appointed to form the said committee.

That, upon receiving such notice from the churchwardens, the bishop shall notify the archdeacon or rural dean, and furnish him with the names of clergymen to be submitted to the said committee appointed by the vacant parish. That the archdeacon or rural dean shall, within three days after receiving such notice from the bishop, summon a meeting of said committee through the wardens of the principal con-

gregations, giving at least eight and not more than fifteen days' notice of such meeting.

That the archdeacon or rural dean shall attend such meeting and preside at the same, and submit to such meeting the names furnished by the bishop, and out of such names the committee shall elect one whom the bishop shall appoint to said vacant parish. In case the said committee fail or decline to elect one of the clergymen whose names are submitted by the bishop, the bishop shall appoint a clergyman to the vacant parish. In case any vacant parish may decline to elect such committee before-mentioned, or desire the bishop to fill up the parish without the intervention of any committee, then the bishop shall appoint a clergyman to such vacant parish.

Before any appointment shall be made to a vacant parish under this canon, all salary and arrears of salary due to the late incumbent shall be fully paid and discharged.

It was then moved by Dean Hellmuth, and seconded by Mr. J. Short, that the canon on lay patronage be adopted.

The discussion of the above was continued to 1 P.M., at which time the Synod adjourned until 2 o'clock, when it was resumed.

AFTERNOON SESSION.

At three o'clock the Synod resumed, His Lordship in the chair, when the committee appointed to examine the clerical ballot made the following report of the ballot for representatives to Provincial Synod:—

Very Rev. Dean Hellmuth, Vens. C. C. Brough and Archdeacon Sandys; Rev. Canons Innes, Bettridge, Elwood and Usher; and Revs. J. W. Marsh, Dr. Boomer, J. Smythe, Isaac Brook, and Dr. Caulfield.

Substitutes—Rev. Canon Nelles; Revs. F. D. Fauquier, H. Caulfield, and J. P. Hincks.

The following is the result of the lay ballot:—

Messrs. Beard, D. Hughes, T. Roe, Judge Wilson, A. Lefroy, W. Grey, W. J. Imlach, M. Jackson, E. Ryland, H. Crotty, M. Shortt, and M. Walsh.

Substitutes—Dr. Dee, M. Awty, M. Kingston, and M. Gilkinson.

The reports of the scrutineers were confirmed by the Synod.

The discussion on the canon of lay patronage was continued.

Judge Wilson, of Simcoe, moved, seconded by Mr. Beard, the following resolution:—"That the Synod, whilst gratefully acknowledging the consideration for the supposed wishes of the members of the church in the diocese, by the submission to the Synod for approval of the canon on patronage, desires to record its entire satisfaction with the manner in which his lordship has exercised his powers in this respect hitherto, and its wish that his lordship would kindly withdraw the canon, and allow the patronage to remain as hitherto in the hands of the bishop."

Ven. I. Hellmuth asked leave to withdraw his motion bearing upon this matter.

The bishop stated, before putting the question, that he had heard of some discontent in one or two parishes, and it was to obviate any difficulty which might occur in the future that he had thought it proper to bring the matter before the Synod for their consideration. He thanked the clergy and laity for the satisfaction expressed in his administration. He withdrew the canon at the Synod's request.

Judge Wilson's motion was then put to the Synod, and carried unanimously.

Rev. Dr. Townley moved, seconded by Rev. H. Bartlett, to add the following to the certificate which, by article 6, is given to the lay representatives, and which shall be signed by each lay representative:—"I hereby certify that I, the said A. B. herein named, am a regular communicant of the United Church of England and Ireland in Canada.—A. B."

It was decided to leave out the word "regular" before the word "communicant;" but the motion, as a whole, did not seem to meet with favor, by the Synod, and, on being put, the resolution was lost.

The report of the Committee on Canons was next taken up.

The chairman, Venerable Archdeacon Brough, moved, seconded by Rev. J. Gunne, that the report be received and discussed. The report was divided into two parts. The alterations recommended by the committee in canons 4 and 9, were, on motion, adopted.

Rev. D. Armstrong moved, seconded

by Judge Hughes, that the following canon, on the "superannuation of clergymen," be adopted, and inserted as Canon XVI: "That a committee of seven clergymen, of fifteen years in priest's orders, be appointed by the Bishop, to whom shall be referred the case of clergymen who, from age or infirmity, require to be superannuated. Whenever it shall appear to the Bishop, or to any member of the said committee that the interest of the church requires that any clergyman of the diocese should be superannuated, the committee shall, with the sanction of the Bishop, have full power to investigate such case, and if it shall appear to them that such clergyman ought to be superannuated, they shall report the case to the standing committee, and recommend what annual grant should in their opinion be made to such clergyman.

"In case any clergyman who shall be placed on the superannuated list is dissatisfied with the action of the standing committee, in his case, he shall have the right of appeal against such decision to the Synod."

The motion was carried unanimously. Ven. I. Hellmuth, chairman, submitted the report on the union of the Church Society with the Synod. The committee appointed to report as to the union of the Church Society with the Synod beg to report in favor of said union of the two bodies under one management; and they would recommend that application be made to the Provincial parliament for an act permitting the said union, and for the incorporation of the Synod of this Diocese.

Dean Hellmuth moved, seconded by John Beard, that the report of the committee on the union be received and adopted.

It was moved in amendment by Judge Hughes, seconded by Rev. D. Armstrong, that the report of the committee on the union be not adopted, but that it be read this day three months.

An animated discussion arose on this report, being participated in by a large number of the clergy and laity until six o'clock, when an adjournment took place. The discussion was continued at the evening sitting.

Several amendments were proposed and voted down.

An amendment moved by Rev. J. Smythe, seconded by Rev. J. P. Hiacks, that the report be adopted, and that the details of the plan for carrying into effect the union of the two bodies, which was submitted to the Church Society, be considered clause by clause.

On the vote being taken, the amendment received 32 votes, while 53 voted against it.

The question of the union of the bodies was thus declared lost.

Dean Hellmuth moved, seconded by Rev. D. Armstrong that the bishop be requested to appoint clergymen to speak on subjects on church work to be read to the Synod.

Votes of thanks were tendered to the choir of St. Paul's Cathedral for services rendered; to the different railway companies for reduced fares; to the members of the church of this city for kindness shown; and to the Rev. E. Sullivan, of Chicago, for his kind attendance at the public meeting.

Rev. D. Armstrong moved, seconded by Mr. Peter Roe, that the bishop be requested to appoint a committee to organize the Sunday school children in the Diocese into a missionary band for the better carrying on of home and foreign missions. Carried.

Moved by Rev. A. Caulfield, seconded by Rev. J. Gunne, that this Synod desires to record its thankfulness to Almighty God for the signal victory lately vouchsafed to our arms, and the complete repulse of the recent attempt to invade our country. Carried.

The Bishop pronounced the benediction, and the synod adjourned till to-morrow morning.

THIRD DAY.

The Synod resumed this morning at 10 a. m. After prayer by the bishop the roll was called, and the minutes of last session approved.

Mr. Peter Roe gave notice that at the next meeting of the Synod he would move that the constitution be amended to make the election of delegates to the Provincial Synod be for three years.

The bishop appointed on the board of triers the following six clergymen: Rev. Canon Bettridge, Rev. Canon Elwood,

Rev. Dr. Caulfield, Rev. Mr. Fauquier, and Revs. Gunne and Rogers.

The ballot was then taken for the appointment of the remaining number by the Synod.

The report of the committee on assessment was read, and on motion of Mr. P. Roe, seconded by Rev. Mr. Newman, adopted.

It was moved by Archdeacon Brough, seconded by Dean Hellmuth,

That this Synod request the Provincial Synod at its next session to reconsider the subscription of a clergyman previous to his being licensed by the Bishop. Carried.

Moved by Mr. Peter Roe, seconded by Judge Hughes,

That this Synod memorialize the Governor-General on the subject of the appointment of a day of thanksgiving, and that the following be the committee to draw up the memorial—the mover and seconder of the resolution, and Archdeacon Brough. Carried.

The Rev. Mr. Evans' motion on temperance was carried, and the following committee was named to give it effect—Rev. Archdeacon Brough, Revs. J. Smythe, Rogers, Evans, and Mr. Ryland.

The following committee on Superannuation was named by the Bishop: Revs. Dr. Boomer, Canons Bettridge and Elwood, Dr. Caulfield and Rev. J. Gunne, I. Hellmuth, and Mr. Fauquier.

Judge Hughes made some remarks on the question of privilege.

His lordship then gave his farewell and benediction, and the Synod adjourned at 12, noon.

AMERICAN.

On Thursday, the 16th inst., the Bishop of Vermont paid a visit to the village of Newport, at the head of lake Memphremagog.

Divine service was held in the Baptist church, at 2 p.m. The prayers were read by the Bishop and the Rev. C. R. Bell, of Mansenville, Canada, after which an excellent sermon was preached by the bishop. The Rev. Dr. Bailey, of Sheldon and Enosburg, was also present. It is believed that this is the first divine service, under the sanction of the Episcopal church, that has ever been held in the beautiful and flourishing village of Newport.

MICHIGAN.—The Rev. D. Tustin, Grand Rapids, Mich. has felt, it his duty to accept a commission to go to Sweden to induce immigrants to settle in western and northern Michigan. It is understood that Dr. Tustin can carry out his long-cherished views with regard to church work, in unifying the Scandinavian with the Anglican and American branches of the Apostolic and reformed church. Dr. T. has engaged in a work of business for the company so far as the sale of the lands to colonists are concerned, but he has publicly and explicitly declared that his prime motive is to promote missionary and church work among those people who are now coming in masses to the soil and climate of Western Michigan—so much like that which they have left at home.

NEBRASKA.—The Total Destruction of the Santee Indian Mission House, Chapel and Hospital, by a Tornado.—By a letter just received from the Rev. Samuel D. Hinman, our heroic and devoted Indian Missionary, we learn of the total destruction of the beautiful mission house, chapel and hospital, at the Santee Indian agency, by a tornado, on the afternoon of the 1st inst.

Mr. Hinman and all his family, though buried under the ruins, were providentially saved from death. Mr. Ross, a candidate for holy orders, was badly injured, one white man, a carpenter, and one Indian were killed instantly, and another white man, it is feared, is mortally injured.

The destruction is total. Nothing was saved. Their very clothing was carried across the Missouri River, into Dakota Territory, with portions of the building, so violent was the hurricane.

Those faithful Christian Missionaries were left homeless and penniless in an hour, and are now scattered around among the agency cabins, and the Indian wigwams.

The mission house and chapel were entirely completed, and the hospital nearly finished. After four years of great effort, and an outlay of \$20,000, we had secured there, one of the finest, largest, best arranged, and best appointed mission houses in the country. Nothing scarcely seemed wanting to ensure efficiency—and now it is all prostrate in the dust. The mission was never in better condition.

At my recent visitation, ten days before the calamity, thirty-two Indians were confirmed, and there was every appearance of prosperity, and of God's blessing.

Shall we leave those servants of Christ houseless and churchless? Shall the great and notable missionary work among these Indians be abandoned? Never, never.

I ask, in God's name, from all who are able, help, to restore these buildings, and re-establish this work.

Mr. William Welsh, in Philadelphia the generous benefactor of the mission, is the treasurer of its funds.

Very truly and faithfully,
ROBERT H. CLARKSON
Missionary Bishop of Nebraska and Dakota.

MONASTIC ORDERS.

The first monks of whom we have any accounts are the Jewish sect called the Therapeutae or Essenes, who inhabited the banks of Lake Mareotis in the delta of Egypt; but the immediate founders of Monachism, as it exists at present, and as it has existed for ages, were two Egyptians named Paul and Anthony. Jerome says in one of his epistles.—Hujus vitæ auctor Paulus, illustrator etiam Antonius." Gibbon gives an account of this Anthony, whom he calls "an illiterate youth of the lower parts of Thebais." He tells us that he lived one hundred and five years, and "beheld the numerous progeny which had been formed by his example and his lessons." In the course of time Monachism, which from the very beginning had very little to recommend it, became positively loathsome and abominable. Both in the Eastern and Western churches, the monks degenerated into a beggarly crew, living in idleness, and not unfrequently indulging in gross sensuality, a disgrace to the very name of Christianity, when Benedict, or as he is called by Roman Catholic writers *Saint Benedict of Nursia*, determined to reform the institution.

At Mount Casino, near Naples, he founded a new order of monks, whom he called the Benedictines, who were to be governed by a new *Regula Monachorum*. It took place in the middle of the fifth century. Benedict insisted that

who obeyed his rule should lead a *holy* life, should employ much time in prayer, and should devote themselves to the education of the young. The Benedictines before long became corrupt as ever their predecessors had. They acquired immense riches, and they gave themselves up to idleness, luxury, and vice. Even in the present day the Benedictine convents in Sicily are invariably situated in the loveliest spots; and the traveller in that beautiful island looks in vain for any indication of austerity in the appearance of their inmates.

Out of the Benedictine Order arose five minor orders—the Cluniacians, the Camaldulensians, the Cistercians, the Grandmontans, and the Carthusians.

The Cluniacians, or monks of Clugny, in France, were so named from the place in which their first convent was situated. The Camaldulensians were founded at Camaldoli, by Romualdo, an Italia, in 1023; the Cistercians at Citeaux or Cistercium, in France, by Robert de Molesme, a few years later. The Grandmontans were founded by Stephen of Theirs, a French nobleman, at Grandmont, in the territory of Limoges. In 1804 the Carthusians were founded by Bruno of Cologne, at Chartreuse, near Grenoble, in the south-east of France. The monastery of the Carthusian monks in London stood on the site of the Charter House School, the name Charter House being evidently a corruption of Chartreuse.

The six monastic orders mentioned above were zealous in the cause of Rome so far as their influence extended, but their services were vastly inferior to the services of the Mendicant Orders, who sprang into existence at a moment of great peril to the church. The Mendicant monks proved themselves equal to a great emergency. The other orders had become wealthy, and wealth had engendered sloth. Obedience to the dictates of the Pontiff was becoming lax; heretics were beginning to spring up in all directions. There was, therefore, an absolute necessity for the establishment of an Order consisting of men, who, by the austerity of their lives, and by their contempt of riches, should procure respect for the church, and should increase the influence of the Pontiff. Innocent III. was the first who perceived, and who supplied this need. He sent the Mendicant monks all over the world as preachers of the

doctrine of Papal Supremacy, and he exempted them by a special decree from the jurisdiction of the bishops, declaring them to be responsible "immediately and solely to the See of Rome."

In 1272, at a general council held at Lyons, Gregory X. reduced this "unbridled throng," as he himself termed them, to four Orders—the Carmelites, the Augustinians, the Franciscans, and the Dominicans.

The Order of Carmelites, or as it is commonly called the Order of St. Mary of Mount Carmel, was founded by one Berthold, a Calabrian, who with a few companions emigrated to Mount Carmel, and in the place where the prophet Elijah of old met the prophets of Baal, built a cottage with a chapel attached to it, and lived a life of labour and of solitude.

The Augustinian Eremites were founded by Alexander IV. in 1256. There were several bodies then in existence who followed the rule of William the Eremite or Hermit, and others professed to be guided by the writings of Augustine of Hippo Regius. These Alexander united into one brotherhood, modifying both rules, and calling them the Augustinian Eremites. They soon attained great celebrity, and to this day they possess immense influence over the consciences of the great mass of the people in the Roman Catholic countries of Europe.

The Franciscans owe their origin to Francesco d'Assisi, the son of a rich Italian merchant. Like all founders of monastic bodies, he made a great show of humility, and in such insignificant matters did he endeavour to display his humility, that he would not suffer his disciples to be called *Fratres*, but *Fratres Miores*, or *Fratres Minores*, by which name they are still known.

The honor, if so it be deemed, of having established the Order of Dominicans belongs to Dominic, whom the Italians call San Dominico, a Spaniard belonging to the illustrious house of Gusman. The Dominicans were called Black Friars in England from the colour of their dress. They served the name still more on account of the atrocity of their deeds.

born in 1170, and at an early age a public school at Valencia.

he arrived at manhood he studied law, and is said to have lived a very pure life. At the age of twenty-nine he was ordained, and soon became remarkable as a preacher. When in the pulpit he indulged in the most terrible invectives against heresy. He burned with a desire to bring back to the fold of the church all who had strayed from it; and having accompanied his friend and pastor, the Bishop of Osma, in the crusade against the Albigenses, he, like a young hound, tasted blood for the first time. In spite of every effort, that which he deemed heresy, was spreading far and wide. The very existence of the Papal system was threatened, if the principles of the Albigenses should be generally professed. The idea of an inquisitorial tribunal suggested itself to the mind of Dominic. That idea commended itself to Pope Innocent III., and was by him developed and carried into effect. A number of persons were appointed with the title of *inquisitors*,—the duty assigned to them being that of inquiring after, apprehending, and punishing heretics. Dominic was appointed chief inquisitor. He and his companions travelled through Europe, enforcing, by the application of physical torture, the doctrines of Rome. But the Pope finding this method rather slow and uncertain, yielded to the second suggestion of Dominic—that of employing fixed and regular courts of inquisition. The first court was established in Toulouse, in the south of France, as being near the principal seat of heresy, and Dominic took his place there as the first inquisitor general.—*Irish Church Advocate*.

—The President of the Clergymen's Mutual Insurance League, the Rev. F. C. Putnam, states that it now numbers 600 members, and that every one of them is at present insured in the sum of, at least, \$1,200. Whenever a death occurs, each member contributes \$2, which goes to the family of the deceased clergyman. He says: "It is most gratifying that a considerable and an increasing number of the church's best laymen, struck with the economy, the safety and the delicacy of the mode of relief to the clergy which the League affords, are becoming co-operative members in it, thus increasing the clergyman's benefit without making his risk any greater."—*Prot. Churchman*.

Poetry.

BREVEMENT.

The following exquisite lines were penned by J. G. Whittier, on the occasion of the Burleigh obsequies in Boston:

With silence only as their benediction,
God's angels came,
Where, in the shadow of a great affliction,
The soul is dumb.

Yet would we say, what every heart approveth,
Our Father's will,
Calling to Him the dear ones whom He loveth,
In mercy still.

Not upon us, or ours, the solemn angel
Hath evil wrought,
The funeral anthem is a glad evangel,
The Good die not.

God calls our loved ones, but we lose not whole
What He has given,
They live on earth, in thought and deeds, as truly
As in His Heaven.

Family Circle

NOBLE ANSWERS.

"You ask," said the famous William, prince of Orange, to Sonoy the governor, "if I have entered into a treaty, or made a contract for assistance with any powerful king? I answer that, before I ever took up the cause of the oppressed Christians in the provinces, I had entered into a close alliance with the King of kings; and I am firmly convinced that all who put their trust in Him will be saved by His almighty hand."

Afterwards, when offered every personal and family favour if he would but give over his lifelong endeavours to secure religious freedom to the poor Netherlanders, the brave prince replied, "he regarded the welfare and security of the public before his own, having already placed his particular interests under his foot, and was resolved to, so long as life should endure."

Geleyn de Mater, a schoolmaster, was found addicted to reading a book

accused of heresy. Summoned by the Inquisitor, he was commanded to make an instant recantation. "Do you not know your wife and children?" "God knows," answered Geleyn de Audenarde, "that the whole world were of gold, and my own I would give it all only to have them with me, even had I to live on bread and water, and be in bondage." "You have them," said the Inquisitor, "only renounce the error of your opinions." "Neither for wife, children, nor all the world, can I renounce my God and religious truth." Thereupon he was strangled and thrown into the flames.

"Do you believe in Christ?" said an infidel to John Jay. "I do, and I thank God that I do," was the statesman's noble reply. Two years before his death, when eighty-two years of age, he was struck down by disease, and his recovery despaired of. When urged to tell his children on what foundation he rested his hopes, and from what source he drew his consolation, his brief reply was, "They have the Book."

The king and some noblemen were once going out for an early morning's ride. Waiting a few moments for Lord Dartmouth, one of the party rebuked him for his tardiness. "I have learned to wait upon the King of kings before I wait upon my earthly sovereign," was his calm reply.

A pilgrim to Mecca once complained to the caliph Omar, because he had received a severe injury from the hand of Jaballah, king of Gassan. "But I am a king," replied Jaballah, proudly, "and he is but a peasant." "Ye are both Moslems," answered the fearless Omar, "and in the sight of God, who is no respecter of persons, ye are equal."—*American Messenger*.

GAYETY IN WORSHIP.

It is quite probable that many who indulge in and advocate the novelties in worship which have crept into our church, and which are fast spreading and increasing, have no other motive than a desire to render such worship pleasing and animating to their animal spirits. With the increase of wealth, with the greater attention to art in all its branches the natural love of display has been stimulated and the means of gratifying it have been multiplied.

The world has become gay, and especially so is that portion of it living under our free institutions.

The modern doctrine advocated by the humanitarian scheme of teaching is, that to win and reform the world, Christians should conform to it as far as possible, and not make themselves personally disagreeable or in any marked contrast.

Hence the style of living, the mode of dress, and the course of social and public amusement all agree to adopt, follow and practice, and the pressure of social influence used to induce acceptance of the yoke of Christ.

From home and social departments the same principles have penetrated the outward and visible church. The style of church architecture is regulated by art and ideas of beauty, not by the adaptation of a place of Gospel worship to its heavenly-appointed ends. It is acknowledged to be worldly, but is pleaded for as making religion attractive to the world, and thus leading sinful men to the enjoyment of final salvation.

The religion thus advocated and cultivated is peculiarly variegated, pronounced, stylish and artistic. It must be so to correspond with the surroundings. Highly wrought architecture, bright colors, gilding and glitter and embroidery must be had to agree with a splendidly and gaily dressed audience. Hence the baldness of a non-liturgical service is felt in the splendid, artistic church, and we find such denominations pressed by the necessary call for consistency in their appointments. The Presbyterian church in England has just decided in the London synod or assembly, that those churches which wish to have organs in their worship can do so, and those who decline need not be forced to have them.

The next step is to the introduction of gay music to correspond with the brilliant colors of the instrument.

Why should all the gayety be confined to the pews, the walls, the windows and the pulpit. Hence in our liturgical churches the gay appointments are necessary to complete the picture.

Liturgical churches the minister is encouraged to adopt a gay and dramatic style. His sentiments are gay, sprightly, and even witty and playful. His dress is excited and sensational.

Why find the introduction of ornament allowed as far as possible, and in such a fine church the minister must be dressed in superb style to correspond, else the contrast is felt and is painful.

Coming within our own church we find the plain surplice and gown are not felt to be correspondent with the gay ecclesiastical appointments, hence the necessary step is taken of ornamenting and changing the dress of the ministers and increasing the ceremony and the symbolical articles of the service.

We have nothing to do now with the argument used to maintain these gaieties one and all, but simply call attention to the facts, and leave the inference to be unavoidably drawn that progress must be continued in the same direction so long as the principle of worldly conformity is adopted upon which such gay practices are based.

The question to be settled is how does God regard these gaieties? Has he appointed them in his worship? Has he required them? Does he show his approbation of them by an increase of spiritual blessings?

We are told in the Bible that Israel said "we will be like the nations;" then God said, "ye shall be their servants that ye may know my service, and the service of the kingdoms of the countries." How the experiment resulted let the Lamentations of Jeremiah testify.

The Galatian church adopted the same principle of conformity to the Jewish ritual and worship, the whole ceremonial law which God never put upon them at any time, and from which he had freed Israel after the flesh, and the heavy and irrecoverable fall from the doctrine of grace was the consequence. The inspired caution and rebuke were unheeded and the churches of Galatia returned no more to the pure Gospel.

The Catholic church adopted the same principle of conformity to the world in order to commend the religion of Christ, and the result has been as we see it is, a total and irrecoverable apostasy.

The Protestant church of the reforma-

tion cast aside the principle and for a while proceeded to undo the error of past generations. It came out from the Catholic church never to return to it, but to the end of the dispensation to witness for God and truth and separation from the world.

In the general defection of the times there has arisen the revival of the principles of worldly conformity based on the same good motive of commending religion and saving the souls of men. And God permits the Protestant churches to try it. This time the experiment will be more rapid; for there is nothing original to devise. Everything is ready to hand in the Catholic church, and imitation, importation, differentiation are all that are possible.

Will there be another reaction and protest against the evil principle at the bottom of the gay practices now in vogue? If so, how shall that reaction be started? how shall the protest be effectively given?

We think the desired reform and return to Gospel simplicity can only proceed from a revival of spirituality, and that such revival is impossible in connection with gayety.—*Episcopalian*.

THINGS TO BE CORRECTED.

"My sponsors in BAPTISM, wherein I was made a member of Christ, the Child of God, and an inheritor of the Kingdom of Heaven."—*Catechism*.

But the Scripture saith:—

"Ye are all the Children of God by faith in Christ Jesus."—Galatians iii, 26.

"Sanctify this water to the mystical washing away of sin, and grant that this child now to be baptized therein, may receive the fulness of thy grace."—*Baptismal Service*.

"Seeing now, that this child is regenerate and grafted into the body of Christ's church."—*Baptismal Service*.

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit."—*Baptismal Service*.

But the Scripture saith:—

"Being born again by the Word of God who liveth and abideth for ever."—1 Peter i, 23.

"Of his own will begat he us with the Word of Truth."—James i, 18.

"Reverend Father in God, I present unto you these persons, to be admitted deacons."—*Ordination Service*.

But Jesus said:—

"Call no man your father upon the earth, for one is your Father who is in heaven."—Matt. xxiii, 9.

"Declaration of Absolution to be made by the Priest alone, standing; the people still kneeling."—*Morning and Evening Service*.

"Almighty God—hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins."

"Almighty God—have mercy upon you, pardon and deliver you from all your sins."

But Scripture saith, "Him (Christ) hath God exalted, to give forgiveness of sins."—Acts v, 31.

"To the Lord, our God, belong mercies and forgiveness of sins."—Dan. ix, 9.

"I will pardon their iniquities."—Jer. xxxiii, 8.

"Receive the Holy Ghost for the work and office of a Priest in the Church of God—whose sins thou dost forgive, they are forgiven;—whose sins thou dost retain, they are retained."—*Ordination Service*.

But the Scripture saith, "We are witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that obey him."—Acts v, 32; xv, 8. 1 Thes. iv, 8.

"Consider the apostle and High Priest of our profession, Jesus Christ."—Heb. iii, 1.

"We have a great High Priest, who has passed into heaven."—Heb. iv, 14.

"This man (Christ Jesus) hath an unchangeable priesthood."—Heb. vii, 24.—*Episcopalian*.

A London paper publishes an item giving the strength of Methodism throughout the world. The figures show 3,389,166 members, 19,049 ministers, 59,934 local preachers, and 3,654,215 Sunday school scholars.

For the Young.

FINGER-MARK.

A short time since, a gentleman employed a mason to do some work for him, and, among other things, to "thin-whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet hands, had opened the drawer, and searched the bag which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thin-whitening" which happened to be on his hands, did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all leave their finger-marks, which will one day be revealed. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all sin. It defiles the soul. It betrays those who engage in it, by the marks it makes on them. These marks may be almost, if not quite, invisible at first. But even if they should not be seen during any of your days on earth (which is not at all likely), yet there is a day coming in which every sin will be made manifest.

Never suppose that you can do what is wrong without having a blot made on your soul. It is impossible. If you injure another, you, by that very deed, hurt your own self. If you disregard a law of God, the damage is your own. Think—ever bear it in mind—dear children, that every sin you commit leaves a blemish upon yourselves. Even should it not be seen by those around you on earth, it will be seen, to your condemnation, at the bar of God.—*Home Journal*.

OUR OBLIGATIONS FOR THE ENGLISH BIBLE.—Let us never be led into the idea that we can over estimate our debt to the Bible, individually as men, or collectively as a nation. No man who has followed it through life as a guide, ever came to much harm. He may not have had wealth but he had contentment which is better; he may not have had power but he had security, which is superior; he may not have gained fame, but he acquired hope, which is lasting; he may not have had luxury, but he had peace; he did not subdue the earth, but he was indifferent to it, and therefore raised above it; he did not gain the whole world, but he saved his own soul, and what shall it profit a man if he gain the whole world and lose his own soul? What shall it profit a man? If he have wealth, the want of contentment poisons its enjoyment; if he have power, the want of security paralyzes its use; if he have fame, the loss of hope dims its glory; if he have luxury, the want of peace dashes the cup from his lips; if he gain the whole world and fail in these things in spite of his wealth, in spite of his power, his fame, his luxury, he loses his soul, and rich in the fading possessions of time, goes out of the world in the nakedness of ruin,—bankrupt into eternity.

We can never over-estimate the value of the Bible collectively; it is the key-stone of all national greatness and true civilization. Where that book has been suppressed, religion has degenerated into priest-craft, superstition has been rife; and under its blighting influence the intellectual and moral life of that nation has withered; but on the other hand, wherever that book has been cherished, wherever it has been freely circulated, it has made its own way and accomplished its own work, as its Divine Author said it should—in the elevation of the people, the prosperity of the nation, the purity of the priesthood, the stability of the Church, and in everything that goes to make a country GREAT and FREE. It is the world's best gauge against all evils; tyranny cannot stand beside it, and superstition cowers before it.—*Dublin University Magazine*.