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Vol. 5.]

TORONTO, THURSDAY, JUNE 26, 1879.

[No. 26.]

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TENDERS addressed to the Honorable the
Minister of Railways and Canals will be received
at the Canadian Emigration Office, 31 Queen
Victoria street, E.C., London, England, until
JULY 15th, next, for Steel Rails and Fastenings,
to be delivered at MONTREAL, as follows:
5,000 tons by October 1st, 1879.
5,000 tons by June 1st, 1880.
5,000 tons by October 1st, 1880.
Specifications, Conditions, Forms of Tender,
and all other information will be furnished on
application at this office, or at the Canadian
Emigration Office, 31 Queen Victoria street, E.
C., London, England.
By order,
F. BRAUN,
Secretary.
Department of Railways and Canals,
OTTAWA, 13th June, 1879.

NOTICE.

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289 YONGE STREET.

My rapidly extending business demanding in-
creased accommodation, I beg respectfully to
inform you that I have removed to more com-
modious and extensive premises, 289 Yonge St.,
five doors South of my old stand. Having re-
cently imported a large and varied stock of
ENGLISH, FRENCH, GERMAN & AMERICAN
China, Crockery & Glassware,
Direct from the Manufacturers, and prior to
the advance in Duty, I shall be able to meet the
requirements of my customers.
Thanking you for your liberal patronage in
the past, and hoping for a continuance of the
same.
I remain, yours respectfully,
RICHARD MOIR.
Toronto, June 25th, 1879.

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THE PINAFORE.

MRS. W. D. MURRAY informs her friends &
the public generally that the business hitherto
conducted at her residence, No. 73 McCaul St.
will, on and after Wednesday, 9th April, be re-
moved to No. 179 King Street West, near Simcoe,
where it will be carried on under the name of
"The Pinafore" Mrs. Murray proposes to ex-
tend her business, and keep a general assort-
ment, to which she invites inspection. The
work will embrace Dress and Mantle Making,
Ladies' and Children's Underwear, Boys' Suits,
Embroidery and Stamping. Also, Harper's
Bazar Celebrated Cut Paper Patterns. Mrs.
Murray has engaged Miss Johnston as dress-
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RAILWAY TENDERS.

TENDERS for the construction of about one
hundred miles of Railway, West of Red River,
in the Province of Manitoba, will be received
by the undersigned until noon on Friday, 1st
August next.
The Railway will commence at Winnipeg, and
run North-westerly to connect with the main
line in the neighborhood of the 4th base line,
and thence Westerly between Prairie la Portage
and Lake Manitoba.
Tenders must be on the printed form, which
with all other information, may be had at the
Pacific Railway Engineer's Offices, in Ottawa
and Winnipeg.
F. BRAUN,
Secretary.
Department of Railways and Canals,
OTTAWA, 16th June, 1879.

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The scholastic year is divided into four terms
of ten weeks each. The Lenten term begins 2nd
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Applications to be addressed to LADY PRIN-
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The Lady Principal and her assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The Scholastic year is divided into four Terms of ten weeks each. Trinity Term begins **Tuesday, April 22.**

Fees per Term, \$6 to \$18. Additional for boarders \$45.

Apply for admission or information to
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1879.

Illustrated

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"This paper has acquired a wide popularity for the freisure enjoyment it affords, and has become an established authority with the ladies. - N. Y. Evening Post.

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Address ROTHERS, New York

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THURSDAY, JUNE 26, 1879.

AGENTS.

A few more good, energetic and reliable agents wanted to canvass unoccupied territory. Apply immediately, with references. Terms very liberal.

NEW SUBSCRIBERS.—Any person sending us four new subscribers with the cash, \$8.00, will receive a copy of the DOMINION CHURCHMAN for one year.

Subscribers paying in advance can receive the DOMINION CHURCHMAN and Scribner's Monthly for \$5.00; or the CHURCHMAN and St. Nicholas Monthly for \$4.00. The publishers' price of Scribner's is \$4.00 and St. Nicholas is \$3.00

THE WEEK.

THE consumption of opium in England is largely increasing among the working classes. Although its ultimate results are infinitely worse than the excessive use of alcohol, yet its immediate effects are not so disagreeable and it is much cheaper.

Germany, Austria and Italy supported the recommendation of England and France for the Khedive to abdicate in favor of Tevfik Pasha. At the date of the last advices a reply had not been given.

A new Russian expedition has been sent against the Turcomans. It has already left the mouth of the Atrek and is about twenty thousand strong. It is understood at St. Petersburg that it aims at reaching Merv. The successful termination of the English campaign in Afghanistan is believed to have sharpened the Russian appetite for further conquest in order to recover her prestige; and the despatch of so large a force is in consequence of the Turcomans having displayed breechloaders in the encounter which forced General Lomakin to return to Krasnovodsk.

The death of the Prince Imperial in Zululand will for a time at least, if not for ever, put an end to the hopes of Imperialism in France. The Prince had been sent forward by the Quarter Master General to sketch a site for the next camp. A volley was fired upon the party. Not a Zulu was there to be seen. The party dispersed and sought safety under cover; but the Prince Imperial was never again seen alive. His horse joined Lieut. Carey's party on his way back to the camp. The body when found lay on its back with eighteen stabs, two piercing the body from the chest to the back, two in the side, and one destroying the right eye. A locket with hair medallions and reliquary was around his neck. He had evidently tried to mount, and the leather flap of the stirrup tearing away he ran along the path to the place where he was found. Two troopers lay near the body, assegaid.

The news was conveyed to the ex-Empress Eugenie at Chiselhurst, which very much depressed her. She swooned and fears were entertained for her recovery. The Queen, accompanied with the Princess Beatrice and Prince Leopold, afterwards visited her and remained with her for an hour. Prince Victor, eldest son of Prince Jerome Napoleon, is spoken of by M. Cassagnac in *Le Pays* as heir to the late prince. Cassagnac is the recognized leader of the Imperialists in France.

The prospects of the fisheries of Newfoundland are believed to be unusually good.

THE THIRD SUNDAY AFTER TRINITY.

WE have now brought vividly before us by our Saviour the interest which the Angelic host takes in the salvation of man—though he has strayed far from truth and holiness, and much as humility becomes the condition into which he has fallen. Indeed, the extent of the fellowship to which the Gospel brings us is one of the high privileges for which we can never be sufficiently grateful. There is an inspiration for good which comes from the sense of high and wide, and noble fellowship—of distinguished associates and guardians—which is denied to those who are members of a small society and have it not; and in His Kingdom Christ has provided us with this. All the races of the world furnish their contributions to the universal Church. But the frontier of sense is not the boundary of the Christian Church. It embraces both worlds—the unseen world as well as the visible. And the reason why angels rejoice at the repentance of a sinner is because another soul, originally made in God's image, is again on the way to join their blissful and hallowed company. As St. Paul said, when writing to his christian converts:—By your conversion to christianity, "Ye are come unto Mount Zion, unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born whose names are written in Heaven, and to God the Judge of all, and to the Spirits of just men made perfect." The Church is then, according to the Apostle, a mixed as well as a world embracing society, consisting here of the living faithful,—there of the blessed angels and Spirits of the departed, united in the bonds of one indissoluble communion, and all ranged beneath the Throne of thrones, the Throne of God and of Jesus. Now this lofty conviction is no doubt brought before us in order to excite a hatred of sin, as well as a longing for a higher life, a wish to live as should the companions and beings who constitute the household of God, and who are destined to be our fellow citizens in the future world of light and joy. Hosts of temptations, of bad thoughts and haunting memories may press us hard; but when at the voice of prayer, the prayer of the Church or our own, our eyes open upon the realities around and above us, we are taught to remember that we have a lofty destiny before us, and means at hand to prepare for it. A great writer once said, "To have no sense of the invisible is the ruin of art." And it may certainly be added that, to have no sense of the invisible is the ruin of nature.

THE BISHOP OF QUEBEC'S ADDRESS.

THE address of the Bishop of Quebec to his Synod, which we gave last week, cannot be passed over in silence. We are glad to find that his Lordship has set the example of a remarkable contrast to the drawn out, slipshod, and pretentious utterances sometimes to be met with. He has not thought it necessary to the assertion of his Episcopal dignity to give, by one stroke of his pen, an *ad captandum* solution of the most recondite theological and ecclesiastical questions that have for ages puzzled the wisest, the ablest, the holiest, and the most devoted students of the Oracles of truth and of Church History. Though a veteran in the Church's cause and an able Theologian he evidently hesitates to "tread" where

others unguardedly and thoughtlessly "rush in" The Church at large will reap the benefit of his Lordship's wise and practical habit of mind, while his own diocese must feel highly favored in the superintendence of a Bishop who recognizes no party lines as necessary to the work of the Church. The address is a model of conciseness, of practical common sense, and of the expression of an unremitting attention to Episcopal duty, in a diocese where the strict use of that term involves an immense amount of self-sacrifice and arduous labor. However unwilling his lordship was to undertake the duties of the Episcopal office he has evidently thrown his whole soul into the work, and desires to know nothing among them which is not conducive to the prosperity of every part of his extensive and difficult diocese. The estimation in which the Bishop is everywhere held will cause his explanation of his absence from the Lambeth Conference to be received with much satisfaction—as showing an unswerving regard for the requirements of his position, as well as such a feeling and sentiment towards that Episcopal assemblage as we are all glad to see. His Lordship states that his absence was not owing to any want of respect for the authority convening the Conference, or to any disposition to evade duties of his office, but arose from what he considered an imperative demand for his presence in a part of his diocese which he could visit at no other time than that fixed for the Conference. Our readers will understand that the outlying districts of the Bishop's diocese form some of the most inclement regions to be found in any of the inhabited parts of the world, and can only be visited occasionally and at certain seasons.

The Bishop's allusion to the loss the Church has sustained by the death of the late Principal of Bishop's College, Dr. Nicolls, is very touching, and will be appreciated by all who know anything of that estimable man. His Lordship's testimony is well worthy of being repeated. He says: "If ever there was one mindful of the charge laid upon him never to cease his labor, nor his care, nor his diligence, to bring all into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ that there should be no place left among them either for error in religion or for viciousness in life, he was that man. Of this you who have sat with him in the Synod have had some opportunity to judge; but they only who saw his daily life know how entire was his devotion to his Master's work; or how inspiring an influence that upright, clear, guileless, gentle, self-sacrificing life was."

Many of our readers will remember the name of the late Rev. James Sykes in the interesting reports he gave some years ago of his work as marine chaplain. We are glad to find the Bishop testifying to the uncommon personal regard universally felt for him and for his labors in the ministry. His death must also occasion a great loss in the peculiar department in which he was engaged.

THE BISHOP OF HURON, AND THE CLERGY AND LAITY.

IN the face of so many attempts as have been lately made in the Toronto Synod and elsewhere to set the laity against the clergy, as though their interests were not identical with each other, or as though the one could only flourish upon the ruins of the other, the utterances of the Bishop of

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Huron, addressed to his Synod, are unusually refreshing and useful. The paragraph containing the passage to which we refer, cannot be too often repeated: "To you, my brethren of the Laity, I must also address a few friendly words of counsel and exhortation. Never, perhaps, was there a time when, as a rule, the Laity have taken a deeper interest in the Church, and exercised a wider influence in all its concerns. Your very presence here to-day is an evidence of this. But I would earnestly entreat you fully to appreciate the purpose for which you are invited to take part in this important Council of the Church. We are aware that there are those who take *very low views* of this matter, and who entertain most erroneous opinions upon the subject. *They imagine a kind of antagonism between the Clergy and Laity. They deem you are to keep a suspicious eye upon those who minister to you in the Lord; they would bid you, above all, be careful, as Laity, to see that the rights and privileges of your order are maintained.* I need not remind most of you, my brethren, of the fallacy of such views as to your position and your course of action. Many of you who have sat in council with us here, year after year, and to whom we have been indebted for faithful advice, clear judgment, and generous co-operation and support in all our Church work, have a better appreciation of your position and duty as members of this Synod. You know well there should be no antagonism between the ministry and the members of the Church of Christ, but a loving interdependence, a generous sympathy, and a hearty co-operation." It were to be wished that the members of our Toronto Synod, who are in the habit, year after year, of carrying on a factious agitation in support of what they ignorantly call "their rights," would pay some attention to this wise and judicious counsel of the Lord Bishop of Huron, than which none could have been more appropriate had he addressed them to our own Synod.

We are also glad to learn from other portions of his Lordship's address, that the cause of the Church of Christ is making satisfactory progress in his Diocese. He states that nearly all his parishes are supplied with the ministrations of the Church. This indicates a vigorous vitality in that part of the Dominion; and his Lordship wisely and prudently urges the extension of the work of God into the "regions beyond"—an attention to which will not only be the performance of a duty to others, but will have a reflex influence in stimulating the activity and zeal of the Church at home.

"GOSSIP IN EXCELSIS."

OUR attention has been directed to some paragraphs anent Church matters in this diocese which, though inspired from Toronto, have not appeared in the daily papers of the city. Briefly, they are to the effect that the "High Church" party so-called are deeply indignant at the Bishop of Toronto not only for giving his patronage to the "Protestant Episcopal Divinity College," but also for giving utterance to some remarks which seemed to reflect on the social status of his clergy, as well as upon their attainments, and their zeal for religion. If this indignation is really felt, it has hitherto been latent, as no mention of it has been made in the columns of either the *Globe* or the *Mail*, in both of which the words complained of originally appeared. We must be well assured that this spirit really exists before we criticise it—merely remarking in passing that, supposing its existence to be otherwise than hypothetical, to condemn his Lordship on a mere news-

paper report of certain words alleged to have been publicly spoken by him—words by the way differing substantially in meaning and context in the reports furnished by each paper—is manifestly not only disrespectful to the Episcopal office, but unfair to the Bishop himself. To hang a man first and try him afterwards savors too strongly of Judge Lynch to be popular with Churchmen. If there are those who feel aggrieved at what was reported as the speech of his Lordship surely the proper course would be not to foment secret feelings of what can only be dubbed mutiny against the God-appointed head of the Church in the diocese, but to wait upon him or write to him and respectfully to ask him whether or not he was correctly reported, and whether the interpretation put upon his words were the true one. We are persuaded that the Bishop would at once disavow the correctness of the account furnished by either paper, and *a fortiori* indignantly repudiate the sense imposed by the *vox populi* upon his utterances.

We have already dissented from the idea that this indignation exists at all. If it does, it can only have its being in the minds of a few whom not even an angel from heaven would content, if he were specially sent to assume the burden of the Episcopate. We have shown that it is unreasonable, being founded upon mere gossip. To state it plainly. Is it likely that a Bishop who came into the diocese as a peace-maker, who was hailed as such by both parties in the Church, would be the first to throw down the apple of discord, and sow the seeds of strife between the clergy and the laity? Putting aside the Christianity aspect of the case, surely his Lordship would not be so wanting in tact as deliberately to insult those from whose ranks he has himself sprung. By his own confession his Episcopate has been too brief in duration for him to have personally made the acquaintance of anything like all the clergy in his diocese. If, therefore, he spoke as some imagine, he could have formed his opinion only from information furnished him by those whose interest it is to dissever, if possible, the Bishop from his clergy, and to make him the tool of an insolent and aggressive faction amongst the laity. But to do this would be to condemn on hearsay evidence alone a body of men than whom there do not exist in the Church of God any more courteous, more gentlemanly, better educated, or more devoted to their sacred calling. This his Lordship would, we imagine, be the last to do, unless he wanted to show to the world his unfitness for the high responsibilities of his office.

But, allowing that the Bishop has been correctly reported in this matter, cannot his words legitimately bear a favorable construction? Could not his Lordship be interpreted as expressing the hope that, with the establishment of the new College, with himself as Visitor to exercise a punitive and restraining supervision, its professors might be really learned men ready and fitted to impart sound learning and religious education to students regularly constituted as such, instead of mere amateurs, whose time was already more than sufficiently taken up by their onerous duties as parish priests and "editors" of newspapers, giving lectures necessarily crude, owing to want of time for preparation, to equally amateur pupils, who, while nominally theological students, contrive to have two strings to their bows, and to combine secular and money-making pursuits with a by no means very strict attention to sacred studies? In this way the status of the so-called Evangelical clergy would be raised, the cause of mission work would be thereby improved, and the

hopes of the "Reformed Episcopal" and other Nonconformist bodies to make further recruits from the ranks of the Church Association would be nipped in the bud. Thus the want-of-education-difficulty, as well as that of having men altogether devoted to the work of God and not striving to serve God and Mammon (as students) would be got over, and outsiders would not have it in their power to point the finger of scorn at the "Low Church" clergy as the mere tools and creatures of sundry headstrong and opinionated laymen, each one of whom, Diotrophes-like, loves pre-eminence.

In the same way it is hardly fair to accuse his Lordship of pauding to snobbery by advocating that the clergy be selected—as in this new first-class college they are to be—from the plutocracy—we have only nature's aristocracy in Canada. What the Bishop evidently meant, if he has been correctly reported, is that he hopes to see the day arrive when more men of private means shall take Holy Orders. In this way a two-fold good will result. First, such clergy will be totally independent either of pew-rents or the moneyed autocrats so superabundant in too many so-called "free churches." Hence they will be enabled to act and to speak as their conscience dictates, and will not be afraid of the starving-out process too frequently resorted to in the case of so many congregations where the laity and not the clergy rule. The work of God will thus not be let and hindered by the whimsical and factious element, whose delight seems to be to eliminate from the Church all ecclesiastics not of its own peculiar stripe. In the second place, by a reflex action, the money hitherto devoted by the Mission Board to the support of congregations thus ministered to by wealthy parties will be available for a Sustentation Fund, whereby every clergyman in the diocese shall be put in possession of at least a moderate competency, and thus not be so liable to the starving-out process already alluded to. In this way the hands of the clergy will be strengthened and the tyrannical powers wielded by sundry laymen, whether individually or in a body, proportionately lessened—to the greater good of souls. In so far then as these reports referred to the Bishop, it will be seen that his Lordship should be held not only blameless but even worthy of praise till he himself shall say that the worse interpretation of his words is the true one.

But these paragraphs go further. They insinuate that the venerated Provost of Trinity College has assumed the rôle of a disappointed, injured, and disgusted man; that because he was not made Bishop, he is going home in a huff, never to return. Those who know how loyally Archdeacon Whitaker has stuck to his post through good report and evil report, who recognize his self-denying spirit and his single eye to God's glory, would be the first to pass by such calumnies with the contempt they merit, as the vile inventions of those with whom the wish is father to the thought. But, as some who know the Provost only as represented to them by those whose interest it is to misrepresent him may imagine the idle talk to be true, we are authorized to give the report the most unqualified contradiction, and to add that no inducement, however tempting, will cause him to lay down his office, and that he intends, God sparing him, to return to Toronto by the end of the vacation at furthest.

To one other of these rumors we are compelled to allude, namely, that, as the *DOMINION CHURCHMAN* has no *raison d'être* as a "High Church newspaper," it is to be superseded by another that shall better meet the views of "the party!" We

confess to a feeling of satisfaction that we should thus be included in this general vote of censure. We are quite content to be pointed at as "sinners" above all men, when we are bracketed equal in that respect with the Bishop and the Provost. Such reports amply prove that we are acknowledged as being the organ of no party, but of the Church of the Dominion. Blame of the kind implied by this rumor we shall ever endeavor to merit, and shall be indeed thankful if no error more grievous than that of not pleasing every one is laid to our charge. We shall always endeavor to conduct our paper on strictly and distinctively Catholic principles, and according to the entire body of teaching contained in the Bible and Book of Common Prayer—and in the interest of the whole Church of this ecclesiastical province.

ADDRESS TO ARCHDEACON WHITAKER.

AN address is, we learn, to be presented to the Venerable Archdeacon Whitaker at Convocation Hall, Trinity College, on Friday evening next at eight o'clock, previous to his departure to England for a few weeks. A large attendance is expected, and we trust that the many friends of the Archdeacon will not fail to be present on the occasion to testify their appreciation of his unremitting services in the cause of the Church.

THE CLERICAL GUIDE.

THIS valuable book of reference is now in circulation. Though a little later than usual, its worth is not thereby impaired. The delay in its issue has been caused in the first place by some of the returns from the clergy being late in reaching the editor, and also from the vacancy in the Episcopate in the Diocese of Toronto, the editor having to restrain the further progress of the work so far as it had then been printed, till the vacancy was filled and the consecration over. The work now appears revised, apparently with great accuracy, to the most recent date. This will be all the more acceptable when it is understood that the "Guide" is not again to be issued until 1882. The present edition is to last till that time, so far as the main body of the work is concerned. Knowing, however, that all the clergy require a calendar or ecclesiastical almanac every year, the editor of the "Guide" is making arrangements for the issue each year, between the editions of the "Guide" the calendar portion, with full list of all the Canadian clergy, their residences, &c., and other brief information. This it is proposed to publish 1st of January each year, and to be sold to the clergy for the very small sum of 25 cents, which, containing the local information proposed to insert in it, will render it the most valuable church calendar published. We commend the enterprise of Mr. Bliss, and hope he will be sustained in his work by both clergy and laity.

ERRATUM.—In the article on the address of the Bishop of Niagara to his Synod, in our last issue, page 292, the concluding lines should read thus: "We are enlightened by his clear conceptions, and we gain more courage from his manly, confident, and vigorous treatment of the topics he has discussed."

TO CORRESPONDENTS.—A large amount of diocesan news has to be held over from want of space.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—Rev. R. Wainright, is officiating at St. George's during the absence of the Rector at Mount Uniacke.

DIGBY.—The Rector (Rev. J. Ambrose) has returned with about \$3,600—the results of his visit to England on behalf of the Church Building Fund of his parish.

YARMOUTH.—The Bishop lately confirmed 32 candidates here.

GEORGETOWN P. E. I.—This parish is at present under the care of Dr. Wright of Montreal.

LIVERPOOL.—The Bishop's visit to this place took place on the Sunday after Ascension. He confirmed 50.

VOGLER'S COVE.—The Bishop consecrated St. Alban's Church here on the 24th ultimo. This little building is a monument to the zeal and taste of Rev. H. Spike, now of Lancaster, N. B.

STEWIACKE.—This mission of the C. & C. C. Society is still vacant.

AMHERST.—The Ruri-Decanal chapter met here on St. Barnabas, all were present but one (detained by sickness in his family) and there were two visitors from diocese of Fredericton; 12 in all.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

DIVINITY SCHOOL.—The Committee of Synod appointed, in connection with the Lord Bishop to take such steps as may be necessary for the establishment of a Divinity School at Fredericton, with the Cathedral, the Students at which might, if required, take their Arts course at the University of New Brunswick, issued, in March last, certain regulations for the general government of such School, to be submitted to the Synod at its next meeting. The Committee, in appealing to the members of the church throughout the diocese for their cordial co-operation in carrying out the decision of the Synod, commend to their consideration the letter on this subject addressed to the Synod by the Bishop, and published in the last annual report, pp. 8 and 9. They would draw attention to the fact that the Bishops of our Communion are acting more and more on the conviction that it is necessary to provide in each diocese, for the instruction of Candidates for the Ministry, and their training, in harmony of feeling and association with that diocese, under the direct supervision of its Bishop. They would point to the great advantages which would be enjoyed by Theological Students at Fredericton, not only in the presence and teaching of the Bishop, but also in the constant services at the Cathedral and Parish Church, and in the admirable libraries to which they would have access. The Committee believe that the service of a competent Theological Instructor could be obtained, whose salary, together with the rent of a house for him, would require an annual sum of about \$1500. Towards this sum the Bishop will guarantee \$200, and a few members of the church not less than \$40 each per annum, for five years. The Committee have grounds for expecting that at least twenty-five persons will guarantee \$20 each, as many \$10 each, and as many more \$5 each yearly for five years. The Committee will suggest to the Synod the desirableness of Special collections in churches for this object, and will draw the attention of the General Committee of the Diocesan Church Society to the claims of the Divinity School upon its funds. If the reasonable expectations of the Committee, as to the amounts procurable from these various sources, are realized, there will not only be enough to carry on the school efficiently for the present, but also a considerable sum to be reserved annually for an endowment, towards which the Society for Promoting

Christian Knowledge has promised a grant of £500 on condition that £2,000 be raised by the diocese, within five years. The members of the church are therefore earnestly requested to respond promptly and liberally to this appeal, in order that the Committee may be able to report to the Synod, at its approaching meeting, that the establishment of the Divinity School can be at once accomplished.

By ORDER OF THE COMMITTEE.

June 1879.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

MEETING OF THE SYNOD. (Continued).—Rev. Peter Roe moved, seconded by James Dunbar, Esq., the appointment of a committee to draft an address to His Excellency the Governor-General and H. R. H. the Princess Louise.—Carried.

The Bishop appointed the mover and seconder, R. H. Heneker, Esq., and Rev. Isaacs Brock, as such committee.

The Secretary laid upon the table certified copies of the last report of the Synod.

Read, letters from Rev. Mr. Dinzey, Rev. F. J. B. Allnat, Rev. C. P. Reid, Rev. Mr. Parkin, Rev. Dr. Jobley, and Mr. Chapman, apologizing for non-attendance.

Mr. Jas. Dunbar moved, seconded by Mr. Hemming, that the Church Temporalities Act left over from last session, be the first order of the day on Thursday. On suggestion of Rev. Chas. Hamilton, the motion was amended, fixing the matter for Wednesday afternoon instead of Thursday morning, and was then carried.

Mr. Hemming, from the Special Committee, appointed last session, upon the legality of the exclusion of lay delegates for non-payment of Synod assessments, reported that in the opinion of the Committee, the Synod had full power to exclude members, when the congregations which they represented had failed to pay their Synod assessments. The report also recommended that in order to make matters clear for all time to come, by adding an amendment to Canon 8. He explained that the adoption of the amendment would merely be an acknowledgment upon the part of each congregation entered into by its representative and forming part of the Synod, to pay what the committee believed they could be compelled to pay. Mr. Hemming, seconded by Mr. George Hall, moved the adoption of the report. Mr. H. S. Scott thought that, in order to simplify matters, the Committee might abstain from pressing the motion when legal opinion had been given that it was unnecessary. Mr. George Hall was in favor of finally settling the question. Revd. Professor Roe could see no necessity for legislating twice over upon the same question, and showed that a canon already existed excluding delegates whose constituents were in arrears for Synod assessments. Mr. Heneker thought much difficulty might be avoided if the clergy, as required by the act, gave notice a week before Easter to their respective congregations of the provisions of the canon. Mr. Hemming finally asked leave to defer the consideration of the report until Wednesday's sitting.

Rev. A. J. Woolryche, from the Special Committee upon the relations between the Missionary Clergy of the Diocese and the Diocesan Board, reported to the Synod, recommending an amendment of the canon upon the subject. The report was received and its adoption held over. Rev. A. A. Von Iffland, Secretary of the Diocesan Board, presented the report of the Board. The only point in the report which elicited discussion, was a legal opinion declaring the insurance of church property in mutual companies to be illegal. Mr. C. Henry and others spoke of cases in which property-owners insured in mutual companies had been assessed for the companies' losses elsewhere. Mr. H. S. Scott held that the broad principle should prevail that the Church should be a creditor and not a partner. This principle had indeed been strictly observed with reference to the investment of church funds. He alluded to the frequent failure of mutual companies. Mr. Dunbar, Q. C., entirely concurred with the legal opinion embodied in the report of the Diocesan Board, contending that no matter how limited the responsibility of a party insuring in a mutual company might be, the principal was the

same, that clergymen and churchwardens had not power to hypothecate church property at all. Mr. Heneker desired to know the case presented to the legal adviser of the Synod upon the subject of the insurance of church property in mutual companies, before he considered the legal opinion given upon the case. He contended that all mutual companies were not alike, and that joint stock companies failed occasionally as well as mutual ones, so that prudence in selecting one of either was always necessary. Colonel Morris pointed out that property insured in mutual companies was only hypothecated to the extent of one per cent. above the premium note.

Rev. A. A. Von Iffland moved the printing of the report to the Diocesan Society in the report of the Church Society. Rev. Chas. Hamilton suggested that the adoption of the report might be moved.

Rev. A. J. Woolryche thought otherwise, and asked what would be the effect if the Synod was to vote that it be not adopted. This would simply amount to a vote of censure upon the Board, but, of course, if the adoption of the report was moved, it was quite evident that the Synod might also vote that the report be not adopted.

Rev. M. M. Fothergill moved in amendment, that the report be printed for the use of members.

Rev. Chas. Hamilton opposed this course, on the ground of the expense.

The Bishop denied that the Diocesan Board claimed to have such power that its actions could not be overlooked by the Synod.

Rev. A. J. Woolryche pointed out as the Diocesan Board acted under the control of the Bishop, if a vote of censure was to be passed upon its actions, it would be equivalent to expressing disapproval at the action of His Lordship.

The Bishop—"You would not be the first who have done that."

After some little more discussion, the amendment of Revd. Mr. Fothergill was lost, as also another amendment of Rev. Chas. Hamilton to discuss the report paragraph by paragraph. The main motion to print the report as usual in the Synod report was carried.

The Secretary presented a number of rural deanery, clergy and churchwardens' reports, and a discussion ensued as to the advisability of printing them in the report of the Synod. Upon motion of Rev. Professor Ree, a committee was appointed to consider the manner of dealing with these reports.

Mr. R. H. Smith from the Special Committee upon the Doolittle fund, reported in favor of investigating the capital in 5 per cent. Dominion stock. The report was adopted.

It was resolved that during the session of the Synod, the House meet at ten and adjourn at one o'clock, meet again at 2.30 p.m., and adjourn at six o'clock.

SECOND DAY.

The Lord Bishop announced that His Excellency the Governor-General has been pleased to consent to receive an address from the Synod, and had named 11.15 a.m. as the hour for its reception. His Lordship then read the draft of the address prepared by the Committee, which the Synod adopted.

Upon motion, the Lord Bishop was empowered to present the address to His Excellency, and the Secretaries of Synod and members of the Committee appointed to draft the address were authorized to accompany His Lordship.

Before withdrawing to present the address, the Lord Bishop named the Rev. G. V. Housman to act as his deputy, and the Synod appointed Rev. Chas. Hamilton to act as Secretary *pro tem*.

Hon. Judge Hemming read a report of the Committee, to whom was referred the legality of excluding delegates for non-payment by the congregations represented by them of the Synod assessments. The committee reported that they considered the Synod had the power in question.

Mr. L. E. Morris read a report of the Special Committee upon the keeping of registers of baptisms, marriages and burials, suggesting the alteration of the laws governing the keeping of such registers.

Several matters of business were called, and allowed to stand until the return of the Lord Bishop.

The following proposed canon of the Rev. W. King upon the insurance of Church property was then taken up:—

1. The insurance of all churches and parsonages shall be effected by the Diocesan Board.

2. The Rural Deans shall render all such aid to the Diocesan Board as their office may warrant.

3. The Diocesan Board shall have power to make and enforce all such regulations as may in their judgment be necessary to secure the insurance of all church property in the Diocese.

A lengthy discussion occurred upon the above canon, until it was pointed out that another canon having reference to the subject was in existence, after which it was withdrawn.

Rev. Mr. Hamilton having been called away on unavoidable parochial duty, Rev. A. Von Iffland was requested to act as Clerical Secretary *pro tem*.

Upon motion, it was resolved that the address presented by the Synod to the Governor-General, and His Excellency's reply, be published in the printed report of the Synod.

R. W. Heneker, Esq., moved the adoption of the following canon:—

"That all that part of the canon, beginning with the words 'all appointments' in the sixth line from the bottom of page 63 of the Journal of Synod, 1877, to the end of the canon, be repealed, and the following substituted, viz:—

1. All appointments to any charge shall be made by the Bishop acting in concurrence with the mission after the manner provided by Canon 15, 'on the appointment of clergymen to self-sustaining parishes or missions.'

2. Each missionary connected with the Board shall at the least once in each year, and whenever called upon by the Bishop, submit to the Bishop a statement of the several stations of the mission and the number of services held by him at each station, with such other information on the administration of the mission as the Bishop may desire; and he shall be subject to the direction and control of the Bishop in all matters connected with the administration of the mission.

3. In the formation of new missions, or in the occurrence of any vacancy in those already formed, the Board on application being made to them, may make such a grant in aid as its funds will admit of, having regard to the general work of the Church in the Diocese and the relative claims of the several missions. Always provided that sufficient local contributions are forthcoming, which together with the grant from the Board will prove adequate to the maintenance of a clergyman at a salary of not less than six hundred dollars per annum.

4. All local contributions for the maintenance of a clergyman in any mission, shall be payable in advance as hereinafter mentioned, and shall be due on the 1st January and the 1st July in each year. They shall be collected by the Churchwardens and transmitted by them to the Treasurer of the Board, whose duty it shall be to open a credit with each mission for the amount of its contribution plus the grant made to it by the Board.

5. The salary of each Missionary in connection with the Board, being the amount contributed by the Mission plus the grant from the Board, shall be paid half yearly or quarterly as the Board may determine.

6. In the event of any Mission failing to pay to the Treasurer of the Board the contribution promised, six months prior to the date when the salary of the Missionary becomes due, the Secretary of the Board shall notify the Churchwardens of the Mission in default, of the fact, informing them at the same time that the grant from the Board must cease and that the missionary will be withdrawn unless the full amount of such contribution be forthcoming three months before such salary shall become due.

No Mission making default as aforesaid shall be entitled to a grant from the Board until all other Missions seeking aid at the time of such default shall have been dealt with on their merits.

7. All grants made by the Board may be revised periodically as the Board may determine.

8. It shall be competent for the Board to make provision for weak or vacant missions, where the requisite maintenance for a resident clergyman cannot be secured, and to provide also for the due visiting of church families scattered throughout

the diocese by means of travelling missionaries, to be appointed by the Bishop but paid by the Board. And such travelling missionaries shall be subject to the directions of the Bishop and shall wherever practicable cause collections to be made at the several stations or places visited by them, towards the augmentation of the General Fund of the Board.

9. No Church or Parsonage shall be erected or altered in any mission connected with the Board until the sanction of the Board has been first obtained, under a penalty of the forfeiture of its grant.

10. Any congregation ceasing to require pecuniary aid from the Board, may nevertheless with the consent of the Board continue its connection therewith; conditional however on its remaining subject to all the rules and regulations of the Board. And the Board shall have the same responsibilities and be under the same obligations towards such self-supporting missions, as are in force in the case of congregations requiring pecuniary aid."

In support of his motion, Mr. Heneker stated that the principal points for consideration were:—

1. That the Board as a trust board has no right to make contracts; 2. That in the face of the uncertainty as to the continuance of the S. P. G. grant—all such contracts are dangerous—inasmuch as the grant of the English Society is equal to nearly one-half of the whole revenue of the Diocesan Board; 3. That the system of assessing Missions is wrong in principle, experience proving that all taxation is evaded if possible, and that the carrying out of the system engenders difficulties of all kinds, heart burnings, strife, complaint, the putting of mission against mission, &c.; 4. That the penalty of practical excommunication adopted by the Board is one of such extreme character, that it ought to be put in force only as a last resort in any case, and in this case, there is no reason for it; 5. That although the Diocesan Board has been most fortunate in the past in being placed in funds from exceptional sources to meet its deficits from time to time, and has administered its funds with the greatest financial skill, yet that good fortune and skill cannot always be depended upon, and the system of administration should, if possible, be free from contingencies. He then explained shortly the remedies promised, and moved that they be taken up clause by clause.

The hour of four o'clock having arrived, the election of delegates to the Provincial Synod and of other officers was proceeded with. The election of twelve clerical delegates and twelve lay delegates to the Provincial Synod—was proceeded with.

The Bishop appointed Col. Morris and Mr. Geo. Hall as scrutineers for the laity, and Rev. Messrs. Chapman and Petry as scrutineers for the clergy.

When the Bishop resumed the chair the following were unanimously re-elected:—The Council of Bishop's College, Lennoxville; the retiring members of the Corporation of Compton Ladies' College; the Diocesan Board, and the Committee upon the Doolittle Scholarship.

The Executive Committee was re-elected with the addition of the name of Mr. E. Jones, and the omission of the names of two members of the Committee resigned.

The scrutineers reported the twelve clerical gentlemen, whose names follow, elected clerical delegates to the Provincial Synod, viz:—Rev. Messrs. Dr. Lobley, Chas. Hamilton, Professor Roe, G. V. Housman, Isaac Brock, M. M. Fothergill, A. A. Von Iffland, J. Foster, H. J. Petry, A. C. Scarth, J. H. Jenkins and C. W. Rawson.

The lay scrutineers reported the twelve gentlemen following duly elected lay delegates to the Provincial Synod, viz:—Hon. George Irvine, Messrs. Dunbar, R. H. Heneker, R. B. Dobell, Judge Hemming, H. S. Scott, E. A. Jones, B. W. Smith, Col. J. B. Forsyth, L. E. Morris, Dr. Marsden and Robt. Hamilton.

The election of substitutes to act as delegates in the event of any of these elected being unable to attend, was then proceeded with.

The hour of six o'clock having arrived, the Synod was adjourned, and the report of the scrutineers upon the election of the substitutes will be the first in order on re-assembling on Thursday.

THIRD DAY.

The Rev. Dr. Kerr appeared and took his seat. The scrutineers declared the following Clerical substitutes duly elected to the Provincial Synod:—Revs. F. J. B. Alnatt, T. Richardson, I. Thompson, T. S. Chapman, A. J. Woolryche, G. H. Parker.

Moved by Lt-Col. Morris, seconded by Mr. H. S. Scott,—That the laity concur in the ballot for clerical substitutes to the Provincial Synod.—Carried.

The scrutineers declared the Lay substitutes elected to the Provincial Synod as follows:—Col. Ready, Lt-Col. Morris, W. G. Wurtele, C. Henry, G. Holt, H. J. Pratten.

Moved by Rev. J. Kemp, seconded by Rev. W. King—That the clergy concur in the Lay ballot for substitutes to the Provincial Synod.—Carried.

On suspension of the rules of order it was

Moved by Dr. Marsden, seconded by the Rev. Dr. Ker—That this Synod desires to express its regret at hearing of the decease of the Rev. Dr. Short, the oldest clergyman of this diocese, and the sympathy of this Synod by conveyed to his bereaved and afflicted widow.—Carried.

The Rev. J. Foster submitted the report of the Corporation of the Compton Ladies' College, together with the Treasurer's statement and the report of the Principal, the Rev. J. Dinzey.

Moved by Rev. M. M. Fothergill, seconded by Mr. L. E. Morris,—That the report of the Compton Ladies' College be received and printed in the journal of the Synod.—Carried.

Moved by Rev. John Foster, seconded by Rev. C. W. Rawson,—That the best thanks of the Synod be given to the Rev. George Hamilton for his zealous labours in behalf of the Compton Ladies' College, together with the assurance of the sympathy of the members of the Synod with him in his long and trying illness, and of their prayers to God for his recovery.—Carried unanimously, Synod all standing.

The Treasurer, Mr. E. Jones, submitted a report on certain assessments, together with a report of those in arrears.

Moved by Rev. A. J. Woolryche, seconded by Mr. H. S. Scott,—That the report be adopted.—Moved in amendment by Mr. Geo. Hall, seconded by Dr. Marsden,—That the report, together with the Treasurer's statement, be referred to the Standing Committee on Assessments to report on Friday morning.—Carried.

The debate on the proposed alteration of Canon nine was resumed. Moved by W. Heneker, seconded by Rev. A. C. Scarth—That the proposed alteration to Canon nine be considered clause by clause. Moved in amendment by Rev. A. Woolryche, seconded by Rev. J. S. Chapman.—That in Canon nine, all the words "for all appointments" be struck out and to substitute instead thereof: "that all appointments to any cure or charge in connection with the Board shall be made by the Bishop on the occurrence of a vacancy, or at the request of the Churchwardens, or at any time when the Bishop shall see fit, and at the expiration of every three years it shall be the duty of the Bishop to confer with the local authorities of any parish or mission as to the amount to be contributed therein towards the general support of the missionary clergy of the diocese." That in the 7th line from the bottom of page 64 of the last Synod Journal, the word *Bishop* be substituted for the word *Board*, and the word *immediate* be struck out, and that in the fifth line the word *he* be substituted for the word *they*.

The amendment was finally put and lost in both orders.

The original motion was then put and lost in both orders.

On Church Temporalities Act, James Dunbar, Esq., submitted the opinion of counsel asked for at the last session of the Synod, on the amendment in the Church Temporalities Act.

M. J. Dunbar presented the report of the Committee on the Church Temporalities Act.

The committee appointed to draft a canon containing such provisions for the regulation of the Temporalities of the Church in this diocese as the Synod may be competent to pass, have the honor to present as their second report:

That pending the requisite legislation already

suggested by your committee, it would be premature to submit a canon on this important subject at the present session of the Synod; but your committee would draw attention to the Canon passed by the Provincial Synod at its fourth session (1878), and to be found at page 100 of the journal of the proceedings of that session, which canon, adopted by the Provincial Synod after mature consideration, will, with few amendments, probably meet the requirements of this diocese.

J. DUNBAR,
Chairman.

Quebec, 12th June, 1879.

On motion of Rev. Charles Hamilton, it was ordered that application be made to the Legislature of the Province of Quebec, for amendments to the Church Temporalities Act. The canon as amended was then put and carried.

Moved by Rev. Charles Hamilton, seconded by Mr. James Dunbar,—That the Bishop and Secretaries be authorized to sign and present on behalf of the Synod, a petition in accordance with these resolutions, but only in case the provisions asked for under the recommendation of counsel be not granted by the Legislature.—Carried.

Canon on collections for local objects beyond a parish.—Proposed by C. Judge.

Whereas, it frequently happens that persons from various parts of the diocese, and from other dioceses, make application for assistance in building churches, parsonages, &c., to the members of the church throughout the Diocese, without any recognized authority:

Be it enacted. 1. That no person be permitted to collect money for any church purpose beyond the limits of his own mission, within this diocese, or to proceed to any diocese for the same purpose without the sanction of the Bishop in writing. 2. That the said collectors before collecting in any parish, shall obtain the sanction of the clergyman of the said parish. 3. That on his return from his collecting tour, such collector shall present his subscription list to the Bishop, and account for the moneys received. 4. That when the collection is for the benefit of any parish or congregation in his diocese, the said parish or congregation shall give a guarantee that all expenses connected with the said collection shall be paid by them, so that all the funds obtained by appeal to others, shall be applied to the object for which they were collected.

Moved by Mr. C. Judge, seconded by Rev. J. Kempt,—That the Canon be considered clause by clause.—Carried.

The 1st clause was then put and lost.

MOTIONS.

Moved by the Rev. Professor Roe, seconded by R. W. Heneker, Esq.—That the Synod thanks the Bishop for the kind notice of the late reverend Principal of Bishop's College contained in his opening address; and that his Lordship be requested to express to Mrs. Nicolls the high sense which this Synod entertains of the great value to the church of Dr. Nicolls' life and labors in this diocese.—Carried unanimously, Synod all standing.

Moved by Rev. Chas. Hamilton, seconded by Rev. Professor Roe,—That in accordance with the recommendation of the Diocesan Board, this Synod do strongly advise that no church property in this diocese be hereafter insured in any mutual insurance companies, inasmuch as the hon. council of the Church Society has advised that such insurance is illegal on the part of Trustees.

FOURTH DAY.

The Synod re-assembled at 10 a.m.

After prayers, the minutes of the previous day were read and confirmed.

On suspension of rules of order, it was moved by Rev. M. M. Fothergill, seconded by Lieut.-Col. Morris,—That the Synod of the Diocese of Quebec in session assembled desires to place on record its appreciation of Mr. Wurtele's long, faithful and successful service as Treasurer of the Clergy Trust, and begs that W. G. Wurtele, Esq., accept the grateful acknowledgments of the Synod for the same.—Carried unanimously.

The Treasurer submitted his report.

Moved by Mr. George Hall, seconded by Rev. G. V. Housman—That the Treasurer's report be received, adopted and printed.—Carried.

Moved by E. Jones, Esq., seconded by H. S. Scott, Esq.—That the sum of \$50 be granted to the Clerical Secretary for his services.—Carried.

Moved by Dr. Marsden, seconded by Mr. E. A. Jones—That the assessments be respectively remitted and reduced as recommended in the report of the Committee.—Carried.

BOARDS OF ENQUIRY.

Moved by Rev. J. Blaylock, seconded by Mr. R. Magee,—That the Board for the Deanery of Gaspe be Rev. W. G. Lyster, Rural Dean, ex-officio, Rev. J. P. Richmond, Dr. Ker, W. D. Carcaud, and Hon. T. Savage.—Carried.

Moved by Rev. A. J. Woolryche, seconded by Rev. Geo. Thornton,—That the Board for the Deanery of Sherbrooke be Rev. C. P. Reid, Rural Dean, ex-officio; Rev. A. C. Scarth and Rev. J. Foster, with Mr. R. Heneker, D.C.L., E. F. Hemming, D.C.L.—Carried.

Moved by Rev. M. M. Fothergill, seconded by Rev. B. Debbage,—That Rev. M. M. Fothergill, Rural Dean, ex-officio; Rev. J. Kemp and Rev. W. King, with Mr. J. Wood and Mr. G. Bayne, be the Board for the Deanery of Quebec.—Carried.

Moved by Lieut.-Col. Morris, seconded by Rev. A. J. Woolryche,—That the thanks of this Synod be tendered to Messrs. J. J. Foote of the *Morning Chronicle*, and G. T. Cary of the *Mercury*, for copies of their papers during the session.—Carried.

Moved by the Rev. Isaac Brock, seconded by Lt.-Col. Morris,—That the warmest thanks of the Clerical and Lay Delegates from the country are tendered to the members of the Church of England in the City of Quebec, for their kindness and hospitality during the session of this Synod.—Carried.

Moved by Mr. H. S. Scott, seconded by Rev. Prof. Roe,—That the thanks of the Synod be tendered to Rev. M. M. Fothergill, Clerical Secretary; Mr. Jas. Patton, jr., Lay Secretary, and Mr. E. A. Jones, Treasurer, for their valuable services.—Carried.

Moved by Lieut.-Col. Morris, seconded by Rev. H. C. Stuart, that the thanks of the Synod be tendered to the railway and steamboat companies for reducing fare to delegates attending the Synod.—Carried.

The Lord Bishop was requested to leave the chair, and appointed the Rev. G. V. Housman, Rector of Quebec, his deputy, when it was

Moved by Rev. Isaac Brock, seconded by Dr. Marsden, that the respectful thanks of the Synod be tendered to his Lordship the Bishop of the Diocese for the ability and urbanity with which he has presided over the sessions of this Synod, whereby its labours have been brought to a successful termination, greatly tending to the well-being and harmony of the Church in this Diocese.—Carried unanimously.

An address was then presented to the Bishop, which will be given in our next.

ONTARIO.

MEETING OF SYNOD.—The following is the address of the Lord Bishop, delivered on the 18th inst., the second day of Meeting:—

My Dear Brethren,—I am glad to meet you to take counsel together regarding the affairs of the diocese after the long interval of two years. This delay in calling the Synod together happened thus: I wrote from London to the Secretary requesting him to summon the Synod for the 3rd of December. On returning home I found that day had been appointed as the Day of General Thanksgiving, and it would be unseemly if the Church of England Clergy should ignore the proclamation by meeting in Synod instead of holding Divine Service in the churches on Thanksgiving Day. I therefore prorogued the Synod for six months, intending to call you together the first week of the present month, but the occurrence of the Local Elections throughout the Province in the first week, and the sitting of the law courts in the second week, have obliged me to select this rather late period for our session.

Since we last met in Synod the second Conference of the Bishops in the Lambeth Palace took place in July last. One hundred Bishops of the Anglican Communion assembled to confer on the state of the Church throughout the world, and to set in order such things as were wanting. The

late Bishop Selwyn called the first Lambeth Conference, consisting of seventy-six Bishops, the greatest event in the Church's history since the Reformation, and had he lived to see the development which was marked in the second Conference, he would have seen ample reason to justify his assertion. The first Lambeth Conference was viewed by the Church and public, I will not say with disfavour, but at all events with suspicion. The tone of the press in England was sneaking and faultfinding. The second Conference has met with a kindlier reception. The press was congratulatory, and spoke of the reports adopted by the Conference with approbation. The growth of the Anglican Church was brought before the people in England in a manner that could not but impress them with the belief that the consolidation of such a vast Communion was necessary, so that a mutual understanding between the various branches of it was essential to the maintenance of unity. I do not intend to take up your time with a detailed account of the proceedings of the Conference, as the resolutions have been embodied in a letter from the Bishops, including the reports adopted by the Conference, and can be procured at a trifling cost; but there are one or two subjects to which I would invite attention, as they have proved of late years material for much discussion. Let me, however, first say something regarding objections which have been made to the Conference, or the binding character of its utterances. First, it has been said that a mistake had been committed in not permitting reporters for the public press to be present and thus give to the world the debates in full. But it was, in my opinion, rightly thought, that full freedom of expression of opinion was more likely to be secured by the mode adopted, and the publication of the full text of the discussion was the less necessary, because, as it providentially happened, all the reports were adopted by unanimous votes. Another objection urged was that the Conference, not having any legislative power to enforce its resolutions, it was scarcely worth while to convene so many Bishops, even from the uttermost parts of the earth. But the reply is, that it will be impossible to ignore the solemn utterances of one hundred Bishops, especially when those utterances were put forward unanimously. The great Councils of primitive antiquity had not legal powers, yet to the undisputed General Councils the Anglican Church has always expressed its willingness to defer. The resolutions of the Conference are put forth to the Church in their purity. Their authority will depend on their acceptance, either at once or gradually, by the Church. How small seems the area of Christianity represented by the Fathers of Nicea compared with that represented by the one hundred Bishops assembled at Lambeth! It does, therefore, seem to me that the resolutions of the Bishops, arrived at under the deepest sense of moral responsibility, must have their due weight, and that the legislation of our Provincial Synod and general conventions throughout the world, if not in exact accordance with these resolutions, will certainly not be in opposition to them. All the resolutions (several of which do not concern the Canadian Church) are prefaced by the letter from the Conference. The Bishop then read the letter which has already appeared in the DOMINION CHURCHMAN. His Lordship then proceeded:

I have thought it expedient to divide the Archdeaconries into Rural Deaneries, four in each. The chief motive influencing me has been a desire to improve the machinery for working more effectually the Mission Fund. While I am thankful for the success that has hitherto attended the Fund, I cannot believe that the Diocese has, as yet, approached the maximum of its ability in supporting the mission work. It is quite true that there is no ground for despondency, as I am informed that the Fund for the last year, a season of unprecedented depression, was the largest the Diocese has as yet received, and that in face of attempts to create suspicion and distrust of the management of the Fund by newspaper writers and whispering detractors. The laity of the Diocese are not likely to advance the cause of missions if they are told that grants are made capriciously, and when they see by the reports that so many of the clergy do not make collections in all their stations, and that some do not consider it a paramount duty to keep their appointment on

deputations. I am induced, therefore, to try a change of system through the agency of the Rural Deans. My intention is that each Rural Dean should be *ex-officio* convener of the deputation or deputations in his Rural Deanery; that he should be treasurer and be bound to transmit to the Clerical Secretary all monies received within one month after the deputations have finished their work. It will be well also if the Rural Deans should meet, say at the sessions of each Synod, and consult together as to the appointment of members of deputations, endeavouring to obtain the most efficient aid they can from every quarter. A change in this direction seems obviously demanded. When our missions and missionary stations were fewer than they are now, I strove to do the duty of nominating the deputations and regulating the course of their meetings. But I found after some years' trial that the work involved so much correspondence and anxiety, that I requested the Archdeacons to perform the task, subject to a general revision by myself. But the difficulty of satisfying members of deputations as to where they should go and with whom they should be associated in the work still remains. It may, then, be hoped that the eight Rural Deans may, by means of mutual consultation, devise some more excellent way than any heretofore tried. They will be men of experience, and I doubt not, filled with a sense of deep responsibility, which will urge them to see that everything that can be done to bring the duties of our members to the mission work prominently before their notice will be efficiently performed. The Archdeaconry of Kingston will be divided into the following Rural Deaneries:

1. The Rural Deanery of Frontenac, containing the following missions and parishes: St. George's, St. Paul's, St. James', All Saints', Kingston; Sydenham, Portsmouth, Wolfe Island, Ardoh and Barriefield. To this Rural Deanery I have appointed Rev. F. W. Kirkpatrick, M.A.

2. The Rural Deanery of Leeds, comprising the following missions: Gananoque, Birmingham, Leeds and Lansdowne, (rear); Lansdowne, (front); Lyn, Brockville, Newboro and Kitley. To this Deanery I have appointed Rev. John Carroll.

3. The Rural Deanery of Lennox and Addington, comprising the parishes and missions of Napanee, Selby, Camden, Tamworth, Bath, Amherst Island, and Adolphustown. To this Deanery the Rev. J. J. Bogert, M.A. has been appointed.

4. The Rural Deanery of Hastings and Prince Edward, embracing the following parishes and missions: Marysburg, Picton, Hillier, Carrying Place, Trenton, Sterling, Marmora, Madoc, Belleville, (St. Rhomas', Christ Church, and St. John's) Shannonville, Tyendinaga, and Roslin. To this Deanery the Rev. E. H. M. Baker has been appointed.

The Archdeaconry of Ottawa will contain the following:

5. The Rural Deanery of Grenville and Dundas, containing the parishes and missions of Maitland, Prescott, Edwardsburg, Mountain, Kemptville, Merrickville and North Augusta. The Rev. William Lewin has been appointed to this Deanery.

6. The Rural Deanery of Stormont, comprising the parishes and missions of Morrisburg, Osabruck, MoulINETTE, Cornwall, Finch, Hawkesbury, Vankleek Hill, Plantagenet, Cumberland and Iroquois. The Rev. C. Forest, M.A., has been appointed to this Rural Deanery.

7. The Rural Deanery of Carleton, comprising the parishes and missions of Christ Church, St. John's and St. Alban's, Ottawa; New Ednburgh, Rochesterville, North Gower, Richmond, Osgoode, Gloucester, Archieville, Bick's Corners, Huntley, March and Fitzroy. To this Rural Deanery the Rev. John Stannage, M.A., has been appointed.

8. The Rural Deanery of Lanark and Renfrew comprising the parishes and missions of Smith's Falls, Perth, Franktown, Carleton Place, Almonte, Pakenham, Lanark, Arnprior, Renfrew, Eganville, Beachburg and Pembroke. To this Rural Deanery I have appointed the Rev. C. P. Emery.

I now express the hope that the clergy will, by their co-operation with the Rural Deans, give effect to this attempt to systematize the mission work of the Diocese, and should my expectations be fulfilled, we shall have the pleasure of adding to the number and pay of the stipends of the

missionaries, instead of the disagreeable duty of diminishing both.

ORDINATIONS.

Since the last Synod I have held three general ordinations, at which I admitted seven candidates to the Holy Order of Deacons, and six to the Holy Order of Priesthood, and at a special ordination, held in the Church of St. Mildred, Canterbury, Eng., by permission of the Archbishop, I admitted Mr. W. C. Read to the Order of Deacon.

CONSECRATIONS.

May 5, 1878—St. John's Church, Marysburg, and the Cemetery attached.

June 6th, 1879—St. Paul's Church, Edwardsburg.

June 8, 1879—All Saints' Cemetery, Tyendinaga.

June 9, 1879—St. Paul's Church, Fredericksburg.

CONFIRMATIONS.

I have held confirmations in the following places since I last addressed you:—

Parishes—1877.		Males.	Females.
June 9.	Wolfe Island	11	15 26
" 10.	St. Paul's, Kingston	11	24 38
" 10.	Portsmouth	—	8 8
" 30.	Renfrew	7	15 22
July 1.	Pembroke	9	12 21
" 2.	St. Stephen, Stafford	18	19 37
" 3.	Arnprior	6	14 20
" 15.	St. Alban's, Ottawa	12	12 24
" 22.	Hawksbury	11	11 22
" 26.	Fitzroy Harbor	23	35 58
Oct. 2.	North Augusta	8	8 10
" 3.	Maitland	12	16 28
" 4.	New Dublin	7	4 11
" 5.	Charleston	15	23 38
" 6.	Lansdown Front	15	21 26
" 7.	Gananoque	11	10 21
" 7.	Birmingham	10	15 25
" 8.	Sydenham	1	5 6
" 9.	Camden East	4	6 10
" 10.	Tamworth	22	20 42
" 11.	Shannonville	3	15 18
Nov. 13.	Hillier	25	32 57
Dec. 28.	South Mountain	9	18 27
1878.			
Apl. 7.	St. Peter's Brockville	19	23 42
" 14.	Archieville	1	10 11
" 21.	St. John's Ottawa	20	18 39
" 28.	St. Georges's, Kingston	17	27 44
" 28.	All Saints', Kingston	2	7 8
May 3.	St. James, Kingston	2	13 15
" 5.	Picton	8	27 35
" 5.	Marysburg	2	17 16
" 6.	Milford	1	7 8
" 7.	Napanee	10	15 24
" 7.	Selby	14	21 35
" 9.	Trinity, Brockville	29	17 45
" 9.	Lyn	2	9 11
" 12.	Billings' Bridge	13	13 22
" 14.	Smith's Falls	20	20 40
" 28.	Kemptville	21	27 48
" 29.	Manotick	10	11 21
June 2.	Navan	9	22 31
Dec. 15.	Christ Church, Ottawa	12	20 32
" 17.	Bell's Corners	8	7 15
" 29.	Prescott	17	25 42
" 30.	Iroquois	24	24 48
1879.			
Mar. 30.	Rochesterville	9	10 19
Apl. 13.	St. John's, Ottawa	21	22 41
June 6.	St. Paul's, Edwardsburg	9	12 20
" 7.	Trinity, Brockville	11	24 35
" 8.	Christ's, Tyendinaga	34	45 67
" 9.	St. Paul's, Fred'burg	8	6 14
" 10.	Amherst Island	7	10 17
" 10.	Bath	3	9 12
" 12.	St. Thomas, Belleville	7	16 23
" 12.	St. John's, Belleville	—	8 8
" 12.	Christ's, Belleville	13	28 41
" 15.	Cathedral, Kingston	11	16 29
" 15.	St. Paul's, Kingston	15	26
" 16.	Barriefield	10	13 23
Total confirmed.....1,645.			

The total number of these confirmed is 1645, of whom 1564 received first communion at the time of their confirmation.

I can only say that I am more than satisfied

agreeable duty of

held three general
seven candidates
d six to the Holy
pecial ordination,
red, Canterbury,
ishop, I admitted
Deacon.

urch, Marysburg,
urch, Edwards-
tery, Tyendinaga,
urch, Fredericks-

in the following

	Males.	Females.
.....	11	15
.....	11	24
.....	—	8
.....	7	15
.....	9	12
.....	18	19
.....	6	14
.....	12	12
.....	11	11
.....	23	35
.....	8	8
.....	12	16
.....	7	4
.....	15	23
.....	15	21
.....	11	10
.....	10	15
.....	1	5
.....	4	6
.....	22	20
.....	3	15
.....	25	32
.....	9	18
.....	19	23
.....	1	10
.....	20	18
.....	17	27
.....	2	7
.....	2	13
.....	8	27
.....	2	17
.....	1	7
.....	10	15
.....	14	21
.....	29	17
.....	2	9
.....	13	13
.....	20	20
.....	21	27
.....	10	11
.....	9	22
.....	12	20
.....	8	7
.....	17	25
.....	24	24
.....	9	10
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with the careful preparation of the candidates almost everywhere apparent in the Diocese, and I pray that such may continue to be our rule, as the future welfare of the Church depends under God largely on the training of the young for the solemn rite of Confirmation. We shall now proceed with the business of the Synod.

(To be continued.)

LANSDOWN.—About a year ago, as the result of the kindly advice and encouragement of their pastor, the Rev. A. H. Coleman, the members of the congregation of Trinity Church grew dissatisfied with the old, uncomfortable stone church which was built about thirty years ago, and had from use and age become dilapidated, and they resolved to enlarge and repair it, so that it would be in keeping with their own comfortable dwellings. With this end in view, a business committee, which have proven themselves to be "the right men in the right place," was appointed, who at once put a subscription list in circulation, which was most liberally signed. At this stage of the proceedings the Rev. Mr. Coleman was appointed to a smaller parish, but was immediately succeeded by the Rev. Mr. Osborne, who has also been active and energetic in assisting the people in successfully carrying out their undertaking. The result of this hearty co-operation on the part of pastor and people is, that the old church, which could no longer be occupied with comfort, has in just a year's time been transformed, at a cost of \$2,000, into a complete, substantial, and beautiful edifice. Previous to the opening day a picnic was given to raise funds to pay off a small indebtedness that remained. Seven clergymen, viz., the Rev. Mr. Carroll, of Gananoque; the Rev. Mr. Low, of Merrickville; the Rev. Mr. Coleman, of North Augusta; the Rev. Mr. Austin, of Lyn; the Rev. Mr. Wright, of Newboro; the Rev. Mr. Beaven, of Frankville, and the Rev. Mr. Hughson, of Lansdown Front, and a large number of their parishioners attended, and Trinity Church, Lansdown Rear, was again opened for divine service. After the usual morning service a very appropriate sermon was preached by the Rev. Mr. Low. The large congregation then formed themselves into a procession, and headed by "Oak Leaf Band" proceeded to the picnic grounds, where a most excellent dinner was prepared by the ladies of the congregation, and to which ample justice was done. The afternoon was most pleasantly spent by listening to speeches by the clergy present. During the interval of the speeches the band, which had volunteered their services for the occasion, discoursed excellent music. The proceeds of the picnic were just one hundred dollars, or a sum sufficient to pay a third of the remaining debt.

TORONTO.

SYNOD OFFICE.—Collections, \$c., received during the week ending June 21st. 1879.
MISSION FUND.—In answer to \$1000 offer—"Young Canadian lady in England" one half of subscription \$250.
Parochial Collections.—Cobourg, additional \$4.00. Collection at opening of service of Synod, 10th June, 1879, \$9.71.
Missionary Meeting.—St. James's School House, 12th June, \$52.00.
PERMANENT MISSION FUND.—Annual Subscription.—Mrs. M. P. Henderson, England, \$10.00.
ALGOMA FUND.—Day of Intercession Collection.—Christ Church, York Township, additional \$1.00.

In our account of the meeting of Synod in last week's issue, we accidentally omitted to mention that the Rev. Canon Dixon, Rector of Guelph, was present, and was invited to take a seat there.

Church of the Redeemer.—The new church was opened on Sunday the 15th. The building will cost \$20,000. Morning prayer was read by the Revs. Messrs. Jones and Sheraton, the lessons by Mr. W. Jones, and the Communion service by the Lord Bishop and the Rev. S. Jones. The Bishop preached from 2 Chron. ii. 6. In the afternoon, the Rev. A. H. Baldwin preached from 2 Cor. xiii. 14. In the evening the Rev. W. S. Rainsford preached from Eph. iv. 3. The offertory collections amounted to more than \$500.

Church of the Ascension.—On Sunday morning last the Bishop confirmed twelve persons in the Church—five men and seven women.

St. Stephen's.—On Sunday evening last the Lord Bishop confirmed 48 candidates, three being from other churches. Of the candidates nine had recently been baptized by the Rector, four men and five young women.

The Incumbent of St. Stephen's, Toronto, begs to acknowledge the receipt from a few of his parishioners of a very handsome Brussels carpet, &c. for his drawing room.

LUTHER VILLAGE.—May 31st, 1879—Sums of money received to date for helping the building of a church at Luther. When ready to pay up in full for the church, S. P. C. K. grant of \$150.00; H. C. Powell, Esq., England, \$50.00; Rev. Prof. Boyes, Toronto, \$4.00; Miss Ridley, Hamilton, \$5.00; Canon Houston, Clifton, \$2.00; Canon Hincks, Galt, \$1.00; Rev. J. Fennell, Merritton, \$2.00; Rural Dean Bull, Hamilton, \$1.00; Rev. C. E. Whitcombe, Stony Creek, \$1.00; Lay Reader G. B. Morley, Mono, \$1.25; F. W. Holmstead, Simcoe, per Rev. C. H. Channer, \$1.00; Rev. W. W. Bates, Ivy, \$2.00; R. S. Brooke, \$1.60. R. S. RADCLIFFE, Deacon in charge.

COBOURG.—The Church Wardens on behalf of the ladies of St. Peter's Church, presented the Curate, the Rev. J. W. Forster, on his departure from that place, with a purse and the following testimonial:

Cobourg, June 16th. 1879.

Rev. and Dear Sir,—
On the eve of your departure from this Parish, in which you have, in the short time of your Curacy, made many friends, we are requested by the ladies on their behalf to present you with a parting gift in recognition of the faithful and zealous performance of parochial work especially amongst the poor. We have much pleasure in conveying this token of their regard and bear cheerful testimony, ourselves, of your usefulness and diligence in parochial work. Wishing you every success in your Clerical career,

We are, sincerely yours,
D. E. BOULTON,
W. D. BURNS,

Church Wardens, St. Peter's, Cobourg.
The purse was kindly collected by Mrs. Boulton and Mr. Burns..
Mr. Forster replied in suitable terms.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Receipts at Synod Office from the 22nd April to the 31st May 1879:—

MISSION FUND.—Offertory Collections—Drummondville, \$11.77; Stamford, \$3.84; Aldershot, \$2.55; Omagh, \$1.19; Palermo, \$1.31; Orangeville, \$5.25; Waterdown, \$21.96; Dunnville, \$5.00; Stony Creek, \$2.65; Bartonville, \$1.60; Clifford, 90 cents; Drew, 70 cents; Oakville, \$16.96; Caledonia, \$7.60; York, \$6.40; Hamilton, St. Mark's, \$1.35.

Parochial Collections.—Fort Erie and Bertie, \$72.10; Saltfleet and Binbrook, \$15.55; Hamilton, Christ Church, \$44.00; Ancaster, \$8.40; Georgetown, \$39.25; Chippawa, \$105.39.

On Guarantee Account.—Rothsay, \$20.00; Norval, \$75; Marshville, \$50; Colbeck \$20; Erin, \$18; Clifford, \$50; Reading, \$14; Palermo, \$62; Harriston, \$40; Omagh, \$78; West Flamboro, \$100; Merritton, \$59.25; Fergus, \$44; Alma, \$10.50; Lowville, \$50; Nassagaweya, \$66.

WIDOWS' AND ORPHANS' FUND.—Chippawa, \$27.38; Guelph, \$5.

AMARANTH SPECIAL SUBSCRIPTION.—Alma, \$3.00.

ALGOMA FUND.—Chippawa, \$23.35; Hamilton, All Saints, \$12; St. Thomas, \$12; Church of Ascension, \$52; Burlington, \$4.75; Nelson, \$2; Stony Creek, \$1.40; Fergus, 60 cents; Alma, 72 cents; Erin, \$3.13; Reading, 46 cents; Hillsburg, 65 cents; Drummondville, \$5.50; Stamford, \$3.45; St. Catharines, St. Barnabas, \$3.30; Ancaster, \$15.77; Harriston, \$5.18.

Intercessory Collections.—Hamilton, Christ Ch., \$7.40; St. Thomas, \$5.28; Fergus, \$2; Barton, \$4.10; Guelph, \$51.85; Arthur, \$2; Luther, 60c.;

Clifton, \$2.17; St. Catharines, St. George's, \$14.13.98; St. Mark's Ch., \$6.10; Fergus, \$2.17; Elora, \$5.60; Niagara, \$5.46; Wellington, Trav'g Mission, \$2; Burlington, \$2.27; Welland, \$2.18; Drummondville, \$7.14; Stamford, \$2.86.

SYNOD ASSESSMENT.—Acton, &c., \$3.25; Amaranth, East, \$1.65; Ancaster and Dundas, \$13.50; Barton and Glanford, \$6.50; Beverley and West Flamboro, \$3.25; Caledonia and York, \$4.90; Cayuga, \$3.25; Chippawa, \$6.50; Clifton and Queenstown, \$4.90; Dunville and Port Maitland, \$4.90; Elora, \$3.25; Erin and Garafaxa, \$3.25; Fergus, and Alma, \$3.25; Fort Erie and Bertie, \$6.50; Georgetown, \$4.90; Grimsby, \$6.50; Guelph, \$19.50; Hamilton, Christ Ch., \$13.00; Church of Ascension \$13, St. Thomas' \$13, All Saints' \$3.25, St. Mark's \$3.25; Jarvis and Hagersville, \$4.05; Louth and Port Dalhousie, \$6.50; Lowville, &c., \$3.25; Merritton, &c., \$4.90; Milton and Hornby, \$6.50; Minto, \$3.25; Mount Forest and N. Arthur, \$3.25; Niagara, \$8.15; Norval and Stewarttown, \$3.25; Oakville, \$6.50; Omagh and Palermo, \$1.65; Palmerston, \$1.65; Port Colborne and Marshville, \$4.90; Rothsay and Huston, \$3.25; Saltfleet and Binbrook, \$2.45; Stamford and Drummondville, \$6.50; St. Catharines, St. George's \$13, Christ Church \$6.50, St. Barnabas \$1.65; Stony Creek, \$2.45; Thorold and Port Robinson, \$8.15; Walpole, South, \$4.05; Waterdown and Aldershot, \$4.90; Welland and Fonthill, \$3.25; Wellington Sq. and Nelson, \$6.50; Wellington Traveling Mission, \$3.25.

GUELPH.—On Sunday the Lord Bishop of Niagara held a confirmation service in the morning at St. George's Church. There was an immense congregation, seats having to be placed in the aisles. The music was exceedingly beautiful and appropriate, Miss Geddes presiding at the organ, and Mr. J. W. Benton, choir-master. After the morning service the candidates were called to the Chancel and presented by Canon Dixon, after the manner of the presentation of candidates for Holy Orders. The ladies were dressed in white, each wearing a small lace cap, with two or three exceptions. Fifty two were confirmed, each one kneeling before the Bishop individually, who sat in the chancel. The members of each sex were nearly equal. This is the third confirmation held in this church within three years. After this service was over the Bishop standing in the chancel delivered an excellent practical address. Dwelling upon amusements, he specially commended out door ones to both sexes as calculated to give vigour and health to both body and mind. He dwelt particularly on cricket for young men, and croquet and lawn tennis for the females. There was a celebration of the Holy Communion afterwards, when about 180 remained, including the whole of the class confirmed. In the evening there was also a large congregation, when the Bishop preached an able sermon on eternal punishment.

COLBORNE.—The ladies of Trinity Church Aid Society in this parish held a bazaar in the Temperance Hall on Tuesday, 10th inst., which was in every way successful, the weather being fine and the attendance good. The gross proceeds amounted to \$220. Since its formation in January last, this society has raised over \$300 clear of all expenses.

HURON.

The meeting of this Deanery was held on the 14th ult. at Gorrie, in the mission of Rev. G. Racey. Rev. Mr. Campbell preached at morning service in St. Stephens Church. The Rev. Rural Dean Davis addressed the meeting on Church work, the subject for consideration by the members.

LONDON.—The Right Rev. the Bishop of Saskatchewan is visiting his friends in our city, on his return from his extended visit to England. He reports having received liberal donations towards the object of his mission. The full amount of £10,000 has been obtained for the Bishopric endowment. The building fund of the training college is within a few hundred pounds of being

completed, and a small investment has been made for the endowment of a Divinity Chair. The work of the College will commence in a rented house on 1st Nov. next, and the building will be proceeded with without delay. The University of Cambridge has given a valuable grant of books for the College library, and a generous friend has promised £200 a year for a new Indian mission. The Bishop is expected to preach in St Pauls of this city.

BAYFIELD.—We hear with much pleasure of the steady progress of the Church in Bayfield. The Church population of the mission has never been very large, but it has held its way, increasing in a greater ratio than the population at large, and the same remark holds good of the northern counties—Huron and Grey. There has been no intermission of progress in Bayfield from the day on which the Rev. Mr. Campbell, the first missionary to that region, first proclaimed the glad tidings by the shore of the great lake. The Sunday School has been brought into a state of still greater efficiency under the fostering care of the present incumbent, Rev. Mr. Forbes, aided no little by the invaluable adjunct, the parson's wife. Mrs. Forbes has evinced the deepest interest in the mission work of the parish and especially of the Sunday School. On the 29th ult., a juvenile concert, in aid of the Sunday School library, was given in the Drill shed in the village, under the management of Mr. and Mrs. Forbes. There were upon the platform upwards of one hundred neatly attired Sunday School children, and their singing and playing was such as to reflect great credit on those to whose care their proficiency is to be credited. The concert was in every respect very successful.

COLLINGWOOD TOWNSHIP.—The distance of some of the outlying parishes from the diocesan city is a source of great inconvenience and even hardship. To arrive at this city the incumbent of the Clarksburgh mission is obliged to come to Toronto by Collingwood, if he avail himself of the privilege of the railroad—such is the territorial division of the Ecclesiastical province. This mission comprises the entire township. There are in it three places of Church worship—two of them having Church edifices. The principal one is St. George's, Clarksburgh, where is the Incumbent's residence; the other is at Heathcote, some miles distant. His pastoral visiting, with occasional services, extend to every part of the township. The present incumbent is Rev. Mr. Brown, who is now about being ordained Priest.

MEETING OF SYNOD.—The fifth annual meeting was convened at the Chapter House, London, on Tuesday the 17th instant, the Right Rev. the Bishop of the Diocese presiding. After prayer by the Ven. Dean Boomer the roll was called, and there answered to the call eighty-nine Clergy and seventy lay representatives.

UNFINISHED BUSINESS—Patronage.—Judge Kingsmill, by consent of the Synod, withdrew his canon on patronage, on condition that it be considered in connection with the same subject to be brought up by the Canon Committee appointed last Session. Wednesday p.m. On behalf of the committee, Rev. Canon Innes moved the adoption of the prepared Canon on Patronage, as follows: Whenever a vacancy shall occur in any self-sustaining parish or mission by the death, resignation or removal of the Clergyman, the Churchwardens and the Lay Delegates for the time being, shall be a committee to wait upon the Bishop; the said committee shall first satisfy the Bishop that all arrears of salary that may be due to the late Incumbent have been provided for, and that satisfactory arrangements have been made for the salary of the future Incumbent; the Bishop shall then present the name of one Clergyman to the committee, and if no valid objection be made, he may be appointed to such parish or mission; and should valid objection to such name be raised, a second name shall be presented, and so on until a selection be made. In all vacancies in parishes or missions receiving grants from the Mission Fund the appointment shall rest exclusively with the Bishop. And the Standing Committee shall have power, with the consent of the Bishop, to dispense with the services of any Clergyman upon

giving six months notice in writing or six months salary.

Proviso. This Canon shall not apply to the Crown Rectories, the patronage of which shall continue in the Bishop as provided by Canon.

Rev. Dr. Townley, in seconding the adoption of the Canon introduced, entered fully and earnestly into the subject. The patronage, he contended, should be in the Bishop and not in the congregation. He could not see any antagonism between the Clergy and Laity as some suggest. Both constitute the Church. He felt that the most unsuitable men to choose a Clergyman for any parish were the residents of the parish themselves. Congregations were generally pleased with what appealed to popular ideas. He trusted there would be no previous election of a committee to bring the matter before the Bishop, who was the party competent to make the appointment. The proper persons to form the committee were the delegates representing the spiritual interest, and the Churchwardens the financial interest of the parish. Mr. Price desired the term "valid objection" changed to one more definite. Further discussion was deferred until next morning. The discussion on the Canon on Patronage was resumed by Mr. A. Lefroy, Paisley. He thought that no improvement could be made in the proposed Canon. Rev. Canon Innes thought it was useless for the Church to carry the mere badge of an Episcopal government unless they had it written and engraved on their hearts. The question which arises is this, "How are we best to protect the rights of the Clergy." It is well known that as soon as a parish becomes vacant some one takes charge of the selection of a minister, and two parties, perhaps with some clergyman in view, institute a vigorous canvass in the interest of their respective choice. Now, in this instance, the character of each clergyman is severely criticized by the opposite party. The Clergy are the active members of the Church, and they, as in secular business, have the right as the most faithful servants to any advancement that is to be made. He regarded the Bishop as the proper person to station the Clergyman to any position. He felt that by this means the interest of the Church and the welfare of the congregation would be better served. More confidence, he urged, should be shown in him who had been chosen to represent the head of the Church.

Rev. W. P. Evans moved in amendment, seconded by Mr. V. Cronyn, "That the Bishop shall present the name of one clergyman to the committee of delegates and churchwardens, and if the majority of those present assent, he shall be appointed if willing, but if a majority dissent, then another name shall be presented, and so on until a selection is made." Mr. Cronyn felt that the only safe course was that the people should be satisfied. Mr. Grey favored the appointment of a committee for that especial purpose. Rev. John Gemley hoped that the canon would be unanimously carried. The suggestion that the selection of a committee should be made at the vestry was highly objectionable. It would cause agitation and caucusing seriously injurious to the church. He felt that the church was almost drifting into congregationalism. If they were to have a bishop it was for him to say whether the objection in any case was valid or not. Rev. R. S. Cooper felt that the eyes of many persons in other dioceses were upon them to see how this great question would be settled. It was well known that the laity held the purse strings, and the church could not afford to offend or trifle with them. Rev. J. W. Wright moved that a committee be annually appointed by the Synod with the sanction of the Bishop to dispense the patronage. Supported by Rev. Dr. Caulfield. Judge Kingsmill could not see any improvement in the proposed changes. He read the canon now in force, and showed its advantages. He moved that the report of the committee be adopted, and a vote be taken with regard to the continuance of the old canon. Seconded by Rev. J. J. Bartlett.

Judge Kingsmill's motion was carried amidst loud applause.

Correspondence.

ALGOMA.

MY DEAR SIR,—To supplement Mr. Appleby's letter, which you publish in your issue of May 29,

I beg to say that I shall be most happy to take any brother clergyman on my northern tours during part of the months of July and August, or August and September. I can arrange for a two or three week's visit in both tours, but should prefer that the longer be accepted as allowing more pleasure to the visitor. As Mr. Appleby most truly says, "the scenery on our lakes and rivers is most grand and lovely, the trip most pleasant and the air good," so much so that I am certain no one who undertakes it will regret the journey. My plan of tour, for these particular visits, would give opportunity for seeing Mary, Fairy, Vernon, Skeleton, Doe, Fox, Buck, Sebe-Sebe, Three Mile, Rosseau and Muskoka Lakes, besides getting a thorough insight of the "Backwoods," by a journey of some 200 miles and upwards by boat and buck-board. I will manage that there shall not be too much roughing it, will also take my share of the mosquitoes (the annoyance from which is much magnified) and astonish my clerical brother at the smallness of his expenses. To save trouble, and also the nuisance it has been to me to answer the foolish question as to whether I approve of this or that side of church politics, let me say the *first offer will be accepted*, provided it comes from a working Toronto clergyman; and should any one send to me and get no reply at the end of two weeks, they must kindly take it for granted that some gentleman has accepted my offer and is coming to me.

Yours, &c.,

WM. CROMPTON,

Travelling Clergyman,

Dio. of Algoma.

Aspdin P. O.

P.S.—Any one coming must please bring a surplice, but nothing else in the way of robes.

PKEACHERS AND PREACHING.

SIR,—E. L. appears to be unmindful of the proverb relative to people who live in glass houses, or he certainly would have been more cautious than to make so many absurd mistakes in his letter under the above heading, in which he presumed to correct the clergy.

I would venture to draw his attention to the following questions:—

1st. Apropos to "Noah floated in the Ark, etc." In the lines "Three fishers went sailing, etc.," would E. L. contend that the "three fishers" went sailing a la Boyton, or that the boat in which they were went sailing? By his argument the boat had no more to do with their sailing than the Ark with Noah's floating.

2nd. If E. L. has comparatively little to disturb his equilibrium would he not have written a certain sentence thus—"It is a rare thing to have notices given out correctly in church" instead of coupling the adverb with the noun as he did?

3rd. Will E. L. kindly inform your readers what trials he wishes the clergy in the diocese of Montreal to be subject to, since in the last paragraph of his letter he states these TRIALS do not "come up to what we have a reasonable right to expect"?

Yours truly, CURIOSO.

Quebec, 2 June, 1879.

Family Reading.

RAYMOND.

CHAPTER XLIX.

It was night—a dark, tempestuous night—and Raymond lay upon his bed, buried in calm peaceful slumber which is a sure token of good conscience and a soul at rest. He had found a modest little lodging for himself, close to the sea-shore where the life-boat was stationed to which he had allied himself, and he had now been working for some months with the crew, who were all rough honest seamen. Though of course he was greatly their superior in rank and education, he was very good friends with them all, and had done much to raise their moral tone since he had been amongst them. He lived quite alone, however, and, generally speaking, only met them when there is work to be done; and now, as he lies sleeping soundly, a rough hand is laid on his shoulder, and a gruff voice shouts in his ear: "Hallo, mate! wake up, I say! We're called out, and there is a stiff job before us to-night."

Raymond opened his eyes, saw the weather-beat-

happy to take northern tours and August, or range for a two rs, but should ed as allowing Mr. Appleby our lakes and the trip most h so that I am will regret the ese particular seeing Mary, , Buck, Sebe- uskoka Lakes, of the "Back- miles and up- I will manage oughing it, will es (the annoy-) and astonish ess of his ex- the nuisance it sh question as side of church ill be accepted, Toronto clergy- me and get no y must kindly leman has ac- e.

OMPTON, Clergyman, io. of Algoma. se bring a sur- f robes.

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the Ark, etc." sailing, etc., ree fishers" the boat in his argument r sailing than 7 little to dis- ave written a thing to have h" instead of he did? your readers he diocese of he last para- RIALS do not able right to RIOSO.

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en face of one of the crew bending over him, took in the sense of his words, and was on his feet in an instant. His apprenticeship with the Fire Brigade had taught him to be on the alert in a moment, and he stood before the sailor as wide-awake as if he had not been asleep for hours, and already was donning his clothes with great rapidity.

"What is it?" he asked, as he buttoned on his rough pea-jacket, and caught his sou'-wester from the wall where it hung. "Another collision?"

"No; it is one of the Southampton steam packets run against a rock in the fog there was a few hours ago. Since it happened there's a gale of wind come up, all of a sudden, that's blown away the fog; but the sea's running very high, and the ship's going to pieces as fast as she can; unless we get there quick there won't be a man saved; they have had to take to the rigging already."

"A passenger-boat! That's bad. There must be women and children on board—we must see to them first, Jack."

"Oh, they are all right; they were put into the steamer's boats, and sent ashore before the gale got so high as it is now; but there was not room in these cockle-shells they have aboard the packets for any of the men, excepting two or three in each to manage the boats, and bring off the women and babies in safety. They brought the news, and begged us for dear life to get out our boat. They say there's a score of men or more hanging on to the rigging, with the ship breaking up under them; and many of them were getting so numbed with the cold and wet, that they were likely to drop into the sea, like birds off their perch."

"Then make haste, man!" exclaimed Raymond, unceremoniously pushing his companion down the stair, while he swung himself down by the banisters, without using his lame foot, which still hampered him a good deal in his movements. A few minutes more, and the brave crew of the life-boat were out on the raging waters. The flying rack overhead at times gave glimpses of a pale moon, which lit up for an instant the white foam on the giant waves with a ghastly lustre; while occasionally the gale, as it swept over them, brought with it faint cries, scarcely distinguishable from the wail of the wind, which told that they were slowly drawing near the perishing men they were struggling on to rescue, if possible. There was always the same formula on Raymond's lips when he was out in these scenes of ocean peril, first, an earnest prayer that God would have mercy on his soul if he perished himself in seeking to save others; and then a low murmur, "My own Estelle, if I am to die to-night, farewell—farewell!" and all the while he was bending with the whole strength of his stalwart arms to the oar, obeying every brief command of the life-boat's captain with implicit care, the entire crew working as one man, alike fearless of danger and strong in will.

It was heavy toil, for the huge billows beat against them, and seemed to oppose an almost intelligent determination against their progress; but they laboured steadily onward, and at last the fitful gleams of transitory moonlight showed them a black mass ahead of them, heaving and straining under the violent rush of the waves, while dull heavy blows, like the report of a cannon, told how again and again the sinking ship was being driven against the cruel rock that tore open her sides, and sent her reeling back into the trough of the waves. Above all the roar of the storm, high and shrill came the cry of human voices for the help that, in the person of Raymond and his companions, was nobly hastening to them. A few more powerful efforts, and the life-boat was alongside, while the indistinct line of figures, clinging to all parts of the rigging, could dimly be seen through the whirlwind of spray.

Several of the crew at once climbed on to the wreck, in order to help the benumbed and fainting men from their perilous position; while to Raymond, in consideration of his lameness, was given, with some others, the dangerous task of keeping the boat alongside, and receiving the half lifeless burdens as they were swung down by the sailors; but nerve and calmness, and stern determination, accomplished the difficult duty.

One after another the men rescued from certain death were taken into what was emphatically for them a life-boat. Those that were insensible or powerless from cold were laid in the bottom of it

and some who were able to support themselves were seated in the stern.

Amongst those that were handed down to Raymond in a state of complete unconsciousness was a fair-haired young man of slender make, who sunk down in such utter helplessness at Raymond's feet that he feared he must be already dead. He hurriedly pulled off his pea-jacket, and wrapped him in it, supporting the fair head as well as he could against his knees; but this was all he could do for the present.

The last of the drowning men had been taken down from the rigging, and the word of command was given to the crew to pull off from the wreck as fast as possible, their own position being one of imminent danger, in such vicinity to the swirl of waters caused by the sinking ship.

The life-boat dashed away, propelled by all the strength of the stout arms that seemed to have derived new strength from the glow of satisfaction that warmed every heart with the consciousness of a great deed nobly done.

The transit back to the shore did not seem so long or so terrible. Soon they saw lights gleaming on the shore, where the friends of the crew, and many others, had come to the water's edge to watch for the rescued and the rescuers, with everything which they thought might be required by the half-drowned men when they were brought to land.

A little longer and the boat's keel grated on the sands, and amidst ringing cheers from those on shore the crew leaped into the surf, and began to carry the most helpless of the saved ones on shore. Some were able to walk, with assistance; but not so the fair-haired man who had lain at Raymond's feet—he still remained motionless and unconscious.

"Bear a hand, Jack," said Raymond to the sailor nearest him, "help me to carry this fellow out of the boat. He is not very heavy, and I could do it myself but for this lame foot of mine that is always in the way."

Jack had the insensible man in his arms in a moment, and together they waded with him to the shore. They laid him down on the sand, and one of the bystanders flashed a lantern in his face to see if he yet lived. As the bright gleam fell on the refined handsome features, and the fair hair hanging wet and matted over the intellectual forehead, Raymond started violently, for he had recognized Hugh Carlton.

"This one wants looking to straight and sharp," said Jack, "or he'll lose the little life that's in him still—if indeed there is any," he added, lifting up one of the cold hands. "We must take him at once to the Sailor's Home."

"No, Jack!" exclaimed Raymond, hurriedly. "I know this man. He is my friend. He goes with me to my house. Here, call one or two of your fellows, and let us take him there without delay!"

Children's Department.

TRUE LOVE.

"How much I love you, Mother dear"
A little prattler said.
"I love you in the Morning bright,
And when I go to bed."

"I love you when I'm near you,
And when I'm far away;
I love you when I am at work,
And when I am at play."

And then she slyly, sweetly raised
Her lovely eyes of blue,
"I love you when you love me best
And when you scold me, too."

The Mother kissed her darling child,
And stooped a tear to hide;
"My precious one, I love you most
When I am forced to chide."

"I could not let my darling child,
In sin and folly go;
And that is why I sometimes chide,
Because I love you so."

THE TWO ENEMIES.

There was once a little boy who had everything his heart could desire; a large house, a beautiful garden, a pony and a dog, and many playthings. He had an indulgent mother and two nurses, and they all tried to please him. If he asked for sweetmeats they were given him; if he wished for coffee and cake for breakfast, instead of bread and milk, he had them. In the winter he did not walk out when it was too cold, nor in the summer when it was too hot; and yet in the evening he would look as tired as if he had broken stones all day.

When he was twelve years old his mother grew alarmed, for every day he seemed to have a new form of illness. She took him to the cleverest doctors, but the medicines were of no use, for he threw them into the corner, as he had his lesson-books and his slate.

At length his mother took him to a very clever physician in a neighboring town. The physician quickly found out what ailed the little boy, and he promised to send a prescription that would cure him. The next morning this letter came:

"Dear Sir,—You have two poisonous serpents within you, that are consuming your vital powers daily and hourly. I cannot cure you unless you come and live an hour's distance from my house. Every morning before breakfast you must walk to my house, and then I will give you a powder, which with a lotion in the afternoon, will kill the serpents. But the powder will be of no avail unless you go to school two hours after it; and the lotion will require a long walk before taking it. If you do not take my medicines you will not hear the birds sing next Spring."

The mother of the little boy and the nurses were very angry, but the physician said if they would not follow the prescription they might go to another doctor.

Then the mother took her sick little boy to some lodgings an hour's distance from the physician's house.

The first morning the little fellow could scarcely creep along. The mother and the two nurses drove in a carriage behind him, to pick him up if he should grow too tired.

"The cruel physician!" said the nurses.

The next morning the boy was very tired, but the third and fourth day he could not help listening to the cuckoo, and thinking the air very sweet and balmy; and the fifth day he even relished the bread and milk in which the powder was mixed. Thus for six weeks he walked and went to school every day; his cheeks grew rosy and his eyes bright, and he no longer pushed his bread and milk away, and he slept soundly all through the night. His mother was going to take him home, but the physician said:

"The serpents may be killed, but they may have left young ones. Unless you give him bread and milk for breakfast, and send him to school, and give him no sweetmeats, they will grow within him and kill him."

The mother gave the physician a large fee, and took her little boy home. But when he was grown up, and had become a tall, strong man, he called on the physician to thank him for his prescription, for he had learned the names of the two poisonous serpents; they were—Laziness and Greediness!

Children, partial to cats, might try their hands in bringing up a kitten to be even smarter than the one of which a little girl in Berwick, Me., is very proud. It is said that when called by name at dinner-time, her kittens run quickly to the side of her mistress, and demurely waits while a tiny bib, made expressly for her, is tied around her neck. A two ounce vial filled with milk is then laid on the floor beside her, and, taking it between her paws, she raises herself on her hind feet, puts the bottle to her mouth, and remaining in that position drinks the milk: then, laying the bottle gently down, she patiently waits for her mouth to be wiped and for the bib to be removed. We know some children that are not in the habit of waiting "demurely" for anything.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. E. H. E. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M.A., Rector. Rev. John Pearson, Rector Assistant.

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M.A., Rector.

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M.A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M.A., Rector.

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Ingles and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

ST. LUKE'S.—Corner Breadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent.

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector.

ST. BARTHOLOMEW.—River St. Head of Wilton Avenue. Sunday Services, 11 a. m. and 7 p. m. St. MATTHEWS.—East of Don Bridge, Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily Services, 8.30 & 9 a. m., (Holy Communion after Matins), and 2 & 6 p. m. Rev. R. Harrison, M.A., Incumbent, 38 Lumley St.

ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and p. m. Rev. J. P. Lewis, Incumbent.

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