

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

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[No. 46.]

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Dept. of Railways and Canals Ottawa, Oct. 24th, 1881.

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LESSONS for SUNDAYS and HOLY-DAYS.

Nov. 20...TWENTY-THIRD SUNDAY AFTER TRINITY:—
Morning...Ecclesiastes 11 and 12. Hebrews 12.
Collect, Epistle, and Gospel for the 25th Sun. to be used.
Evening...Haggai 2 to 10: St. John 6, 41.
or Malachi 3 and 4.

27...FIRST SUNDAY IN ADVENT:—
Morning...Isaiah 1. St. Peter 1 to 22.
Evening...Isaiah 2; or 4, 2. St. John 10, 22.

30...SAINT ANDREW, Apostle and Martyr:—
Morning...Isaiah 54. St. John 1, 35 to 43.
Athanasian Creed to be used.
Evening...Isaiah 65 to 17. St. John 12, 20 to 42.

THURSDAY, NOVEMBER 17, 1881.

ON the 18th ultimo Bishop Kelly consecrated, for the Bishop of Chester, the new church of St. Luke's, Tranmere, in the perpendicular style, which will accommodate 720 worshippers. It cost £6,000.

The annual synod of Armagh was held a few days ago. The Primate of all Ireland congratulated the diocese on its present condition, which he compared with the report of the same diocese made by the then Primate in 1806. From this comparison it appeared that the number of benefices, of glebe houses, and of resident clergy has increased; while the average income of the incumbents does not fall far below that received by them when ministers of an established Church.

The clergy in the neighbourhood of Salisbury observed the 12th ultimo as a "quiet day." Wilton was the place of meeting, by the kindness of Canon Olivier. Archdeacon Lear celebrated the Holy Communion in the beautiful parish church at 8-40 a.m. At ten, matins were said, and the Rev. J. P. F. Davidson gave his first address. He gave two other addresses during the day, the second at the special mid-day service, and the third after evensong. He took for the groundwork of his teaching, St. Paul's words, Gal. ii. 20, "I am crucified with Christ;" speaking especially of self-surrender, as exemplified by the Apostle Paul, of the life of Christ in us, and the love of Christ for us. At four o'clock there was a short final service without address.

A "mission" was held in the parish of Alton, Staffordshire, by the Rev. G. Body, from October 16th to the 23rd. It was very successful.

On the 27th ult., Her Majesty had sat on the throne as long as Queen Elizabeth. Her reign has been the longest in English history, with three exceptions—the third Henry, the third Edward, and the third George.

A handsome new church was consecrated at Fulmodester-cum-Croxton, Norfolk, on the 19th ult., by the Bishop of the diocese, who preached on the words of St. Paul: "Ye are God's building." The edifice is in the style of the fourteenth century.

The diocesan Synod of Clogher assembled on the 14th ulto., at Cloves, the Lord Primate presiding. A petition was resolved to be sent to the Queen, directing attention to the state of Ireland, and expressing a hope that such measures would be adopted as would restore Ireland to a condition of peace and tranquility.

The Bishop of Truro opened the parish church of Sancreed, near Land's End, on the 8th ultimo. In the restoration, all that was old has been reverently treated, and all that is new is in conformity with the best types of Cornish architecture. The old screen, which is the finest in the country, has been made good across the whole of the church. The Bishop preached in the morning and Canon Mason in the evening.

The mission chapel of "St. Augustine's of Canterbury," in the parish of Boughton, Monchelsea, near Maidstone, was dedicated by the Archbishop of Canterbury on the 18th ultimo. It contains a well-arranged chancel separated from the nave by a high panelled screen, which when closed admits of the latter being used for school purposes. The font, altar rails, and altar were formerly in the parish church previous to its restoration. The Archbishop first inspected the restored church, and then proceeded to the hamlet of Boughton Quarries, which is about two miles from the church. His Grace was met at the Workingmen's Club by the vicar of the parish, Archdeacon Harrison; the Dean of Rochester; Canon Carter, rural-dean; Canons Burrows, Hall, Moore, Elwyn, and sixteen of the neighbouring clergy. The clergy walked in procession to the mission chapel, singing "The Church's one Foundation," which was taken up heartily by the congregation as the procession entered the building.

One of the most furious cyclones known for a number of years passed over England on Friday, 14th ultimo, by which an immense amount of life and property, both on land and sea, was destroyed. At Oxford observatory the velocity of the wind was sixty-five miles an hour. At Greenwich the pressure on the square foot was 53 lbs, and at Birkenhead it was 77 lbs. Upon a building 30 feet high and 10 feet broad, the weight of air at Birkenhead at 11-0 a.m. was twenty tons!

Attention has been called to the fact that the

greatest hurricane of wind recorded as having passed over England was the one known as "the Great Storm," of November 26, 27, 1703. In London alone two million pounds sterling of damage was done, and more than 8,000 seamen along the coasts were drowned. Twelve war ships with their crews were sunk, and the county of Kent strewn with thousands of uprooted trees. The Bishop of Bath and Wells was killed in his bed, and among other sad incidents of the storm was the destruction of the Eddystone Lighthouse, with Winstanly, its builder, who, over-confident in the stability of his handiwork, had determined to live or perish with it.

The contribution actually paid to the Liverpool Endowment Fund by the Home Episcopate Extension Committee was £8,000. In 1876 the committee promised to do their best to raise £10,000, but did not succeed in doing so.

"The latest work of the Rev. A. Hume, D.C.L., Canon of Liverpool," is the taking of a Creed Census in the new diocese of Liverpool, an undertaking of very great importance for the work of this newly instituted diocese; and the outline which he embodied in a pamphlet entitled "Suggestions as to a Census of Religious beliefs in the Diocese of Liverpool" and published just before the taking of the Government Census. This enumeration is now completely tabulated as far as the City of Liverpool and the neighbourhood is concerned, and the result is very significant of the reasons why the political disputers object to a religious census in England. The members of the Church of England number 810,000 while the Disputers and others "including Jews, Greeks, Mormons, Secularists, etc., only amount to 104,000, the Roman Catholics of Liverpool numbering 156,000."

Thus the Church of England in that City alone outnumbers all other religionists put together by 50,000.

The Prince of Wales, while the most illustrious of his future subjects are holiday making in a variety of ways, is showing his usual readiness to encourage any works of public utility, and on Tuesday, His Royal Highness journeyed with the Princess as far as Swansea to open a new dock. The Prince in replying to a toast at a subsequent banquet took occasion to give a well-merited rebuke to an assertion made by Mr. Goldwin Smith in a letter on "Modern Royalty," that the English Royal Family is backward in promoting great and useful works in this country. It would be difficult to imagine a more unworthy attempt to blur the reigning family in the estimation of the people; and such an assertion is as contrary to fact as it is absolutely ungenerous. If a chronicle of the public acts of the Royal Family were supplied for any given period, it would, we believe, present an example of activity and devotion to the interests of the nation such as very few other countries in Europe would equal. It must be remembered, however, that Mr. Goldwin Smith's private tendencies and public associations has been scarcely calculated to develop any special loyalty to monarchical institutions, and there is therefore little matter for surprise in his observations.

THE TWENTY-THIRD SUNDAY AFTER
TRINITY.

"WE have no king but Cæsar," was not only the cry of the Jews of old: it is still the cry of some who nevertheless profess to acknowledge the claims of Messiah. In other times and in other countries it was esteemed the province of the civil power not only to provide such ministrations of a religious character as it might think desirable, but also to enforce a universal observance of them. In our day, and in England especially, the encroachments of the civil power upon the ecclesiastical chiefly arise from the fact of the Church having been taken under the fostering (?) wing of the State, simply because the Church is so powerful a corporation that the State cannot afford to allow her to manage her own matters. These encroachments have culminated in the imprisonment of men who have dared to regard the claims of the Church in all spiritual things as matters to be regulated by spiritual authority only. This is no doubt the real question at issue, and not merely the using of bits of ceremonial which in themselves are of no consequence whatever. This is proved by the fact that many eminent men who would on no account practice extreme ritual are just as much dissatisfied with the recent treatment of the Church by the State, as those who have suffered by such treatment. The resolution proposed in the Upper House of Convocation by the Bishop of Peterboro' and carried, praying for a Royal Commission of inquiry, is a decided expression of their dissatisfaction. More than thirty years ago Bishop Blomfield introduced a Bill into the House of Lords of which he described the principle to be "that the decision of purely spiritual questions should be left to spiritual judges;" and in reply to the objection that bishops might prove very incompetent judges, said that this might be a good reason for requiring some change in the mode of appointing Bishops, but not for depriving them of their inherent jurisdiction and rights when they have been appointed. At the same time, Archbishop Sumner said, that "it was chiefly owing to the defective constitution of the Court of Appeal that the Church now stood in a position of some difficulty. It could never be satisfactory that questions relating to the doctrines and discipline of the Church should be submitted to a tribunal of laymen." So that the question is one of a fundamental principle, which principle is involved in the question, "Shall Christ or Cæsar reign.

To profess to acknowledge the supremacy of Christ and his religion, and yet to contend for the submission of spiritual questions to the civil power has only to be mentioned in its proper form in order to show its gross inconsistency.

DEATH OF MRS. FAUQUIER.

WE deeply regret to announce the death of Mrs. Fauquier, the estimable wife of the Bishop of Algoma. Her health has been declining for a considerable time, and the Bishop was taking her to a warmer climate in order if possible to obtain some benefit from a milder climate than a Canadian winter. While on their way, it became evident that the end was near, and on the 4th inst. at the residence of her brother in Westchester, N. Y., she departed this life in sure and certain hope of a better resurrection. We deeply sympathize with his Lordship in this the sorest trial a man can know; and we trust he will be divinely sup-

ported in his severe distress. We did not receive the information in time to notice it in our last issue.

REASONS FOR PARTAKING OF THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

1. BECAUSE it is CHRIST'S Commandment. "JESUS took bread and blessed it, and brake it, and gave it to His disciples, and said 'Take, eat; this is My body:' and He took the cup and gave thanks, and gave it to them, saying, 'Drink ye all of it, for this is My blood of the New Testament which is shed for many for the remission of sins.'—St. Matt. xxvi. 26 and 27.
2. Because this injunction was given by Him on the very night before He suffered for our sake, and it would be most ungrateful to neglect the last injunction of our best and dearest Friend.
3. Because it is Christ's own appointed memorial before God, of His sacrifice upon the cross for us men and for our salvation. The words translated "This do in remembrance of me," (St. Luke xxii. 19, 1 Cor. xi. 25) are in the original "*Touto poieite eis ten emen anamnesin*" "Do or offer this for my memorial, as the act that is, which holds up before God anew the sacrifice of Calvary, and for the merits of that sacrifice cries to Him for forgiveness and grace. Thus we do show the Lord's death till He come;" shew it to God in heaven and shew it to men on earth. By a stated and solemn act remind them and remind ourselves of the great sacrifice on the cross, and of the salvation wrought out for us through the atonement there made.
4. Because the Holy Sacrament is the Communion, or means of partaking, of the Body and Blood of CHRIST. "The cup of blessing which we bless, is it not the Communion of the Blood of CHRIST? the bread which we break, is it not the Communion of the Body of CHRIST?" (1 Cor. x. 16.)
5. Because unless we eat the Flesh and drink the Blood of CHRIST we are as dead men. For it is written, "Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you." (St. John vi. 53.)
6. Because our resurrection to eternal life depends on our conforming in this respect to God's law. Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day." (St. John vi. 54.)
7. Because if we eat of this bread we shall "live for ever." We shall "dwell in CHRIST and CHRIST in us." (St. John vi. 51—56.)
8. Because it will tend to "our great and endless comfort." (See Communion Service.)
9. Because it was given for "the strengthening and refreshment of our souls." (See Church Catechism.)
10. Because it "assures us of God's favour and goodness towards us, and that we are very members incorporate in the mystical Body of His Son." (See Communion Service.)
11. Because, on all these accounts, it is evident that to receive the Holy Communion is the greatest help we can have, if we desire to live godly and Christian lives, and secure God's favour in this world and Salvation in the world to come.

Copies of the above reprinted in Tract form for the Church Book and Tract Society, can be obtained from the Secretary, Box 2654, Toronto, P.O.

Quite a number of persons have availed themselves of our liberal offer. Others should do so at once.

CATHOLIC CATECHISM.

Nos. X, XI.

Infant Baptism,

Has always been the practice of every branch of the Catholic Church. Since some sects have of late years depraved this doctrine, we summarize the reasons on which the universal Christian practice is based:—

1. Because a child is born (with no consent on his own part) into a sinful world therefore he is brought (with no consent of his own) in infancy into the kingdom of God.
2. Because an infant receives an evil nature from the first Adam, when he knew not that he so received, therefore he should be made the recipient of good from the second Adam when he knows not what he receives.
3. Faith, i.e. objective Faith, is not a necessary condition of the Divine blessing except on the part of those who have to exercise it. Example. Our blessed Lord gave his blessing to. (a) Infants, (b) to those who being possessed by demons, rejected Him. 4. "Of such is the kingdom of heaven."

Because to "be converted and become like little children" is a condition imposed by the Lord for entrance into the kingdom of heaven; therefore little children should be admitted to the Church or kingdom of heaven here on earth as well as there in Paradise.

5. Infant baptism is nowhere in Holy Scripture forbidden, which, considering that Jewish children were made members of the Church at eight days old by the express command of God, it certainly would have been had Christ and his holy apostles, intended that infants should not, under the Christian dispensation, be made members of the Church. On the contrary (a) St. Peter says "Repent and be baptized EVERY ONE OF YOU in the name of Jesus Christ for the remission of sins: and ye shall receive the Holy Ghost, for the promise is to you and to your children etc." (b) We read of whole households being baptized; of Lydia (Acts, xvi. 15); of the jailer at Philippi (Acts xvi. 33); of Stephanas (1 Cor. i. 16.)

There is no statement that there were children in these households; but there is no statement that these households were composed entirely of adults. The former is most probable, the latter is highly improbable. It is very unlikely if these households were composed entirely of grown-up persons, that they would ALL have consented to be baptized at once into a despised and persecuted religion.

6. The New Testament is not a book of laws and rules, but an account of the life of Jesus Christ, and of the love of God in Him to men, and the preaching of Jesus by His holy apostles; hence it is not surprising that Infant Baptism, which was already the rule of the day, should not have been especially mentioned.

Is Baptism necessary to enter into the kingdom of God?

Christ has said so, (St. John iii. 5.) So also, St. Peter has said that Baptism is necessary to salvation, (1 St. Peter iii. 21.) In accordance with the words of Jesus at the beginning of His Gospel, and the words of the first sermon preached by an apostle, (Acts ii. 38.) Baptism of water and the Spirit is the appointed way, the outward and visible sign of inward and spiritual grace, for the remission of sins—of original sin in the infant—of all sin to the adult who comes in repentance and faith (see last text quoted) to this holy Sacrament.

Q. What becomes of those who die without Baptism?

We are not judges; but Christ has said "Except a person (sic) be born of water and the Spirit, he cannot enter into the kingdom of God" (St. John iii. 5.) At least we may utter this solemn thought, That they who die, wilfully rejecting Holy Baptism, die in disobedience to the command of Christ.

Q. What makes valid Baptism?

The use of water In the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Who are the lawful administrators of Baptism?

The successors of the apostles to whom alone

was given the commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost (St. Matthew xxviii. 19); and such ministers as they may from time to time appoint.

The Bible tells us of Baptism administered by apostles (Acts ii. 41), and by Philip the deacon (Acts viii. 38), who was ordained by the apostles (Acts vi. 6), and by no others.

Q. Is it necessary to the validity of the sacrament that the person be dipped under the water?

There is little doubt that the apostles and early Christians baptised both by immersion and pouring. The Eastern Church now practices immersion. The Western Church generally baptizes by affusion or pouring. The Church of England makes immersion the normal way and pouring the alternative, (see Rubrics in Baptismal Offices).

To make the quantity of the element a necessary condition of valid Baptism, is to indulge in puerile ritualism, to add to the form prescribed in set terms by our Lord Jesus Christ Himself. As Bread and Wine, and the words and acts of Institution by the Lord, suffice for the Eucharistic Sacrament, so water and the words of invocation of the Holy Trinity suffice for the Sacrament of Baptism.

Q. But does not the Church add much to the simple words of Institution?

She adds nothing. When the minister has poured water on the infant or catechumen in the Name of the Father, and of the Son, and of the Holy Ghost, Baptism is complete. The Church at the time of a public Baptism reads Scripture to the congregation, receives the confession of Faith from the catechumens or the sponsors, prays for the candidates, and exhorts the baptized, and their sponsors.

Q. Is the Ordinance of Confirmation a Sacrament?

It may be so called without error.

Q. But does not the Prayer Book say there are only two Sacraments?

No. The Book of Common Prayer says that "Christ hath ordained two (sacraments) only as generally necessary to salvation, that is to say, Baptism and the supper of the Lord." (Catechism.)

Here, the Sacraments of Baptism and Holy Eucharist, are therefore declared to be the only Sacraments which are necessary to the salvation of all persons; and by implication other rites commonly called Sacraments (Article 25) are necessary only for particular classes of persons. Now Article 25 is explained by Article 85, which commends the Homilies as containing godly and wholesome doctrines, and recommends that they be read in churches diligently and distinctly. As the Homily on "Common Prayer and Sacraments" sets forth the sense in which Confirmation may legitimately be regarded as a Sacrament, we will quote from it:—

"As for the number of them (sacraments), if they should be considered according to the exact signification of a sacrament, namely, for visible signs, expressly commanded in the New Testament, wherewith is annexed the promise of free forgiveness and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord. . . . But in a general acceptation the name of a sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word the ancient writers have given this name, not only to the other five, commonly of late years, taken and used for supplying the number of the sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like; not meaning thereby to repute them as Sacraments in the same signification that the two fore-named Sacraments are, . . . although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, matrimony, confirmation of children, . . . and likewise for the visitation of the sick; yet no man ought to take these for sacraments in such signification and meaning as the Sacraments of Baptism and the Lord's Supper are; but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity by the ministry

of the Church, or else judged to be such ordinances, as may make for the instruction, comfort, and edification (building up) of Christ's Church."

(To be continued.)

TRINITY COLLEGE CONVOCATION.

RECEPTION TO PROVOST BODY.

THE Annual Convocation of Trinity College was held on the 10th instant, in the noble hall of the college. Unusual interest attached to the proceedings as the new Provost, the Rev. C. W. E. Body, M.A., was duly installed. We were glad to see on the dais the venerable Bishop Coxe, of Western New York, whose son received his B.A. degree. Among the visitors were the leading clergy and laity of the diocese, men who have stood firm in their support of the College during its darker days, and who must have felt that they had a welcome reward in the brightness of the future which the day's ceremonies and speeches showed to be dawning upon this institution of sound learning and Church teaching.

After the administration of the oath of office to Provost and Vice-Chancellor Body, the Chancellor, Senator Allan, addressed him in terms of hearty welcome as "a fitting successor to our late Provost and Vice-Chancellor who will well and worthily fill this office." The Provost replied briefly, but in terms which fully indicated that he was deeply moved by the cordiality of his greeting by the assembly, and sensible of the honour and responsibility of his new duties. The winners of the College prizes were then presented, and degrees conferred in the usual form, as follows:

A. Greaves, D. Mc. D. Howard.—M.A.: W. P. Atkinson, D. Jones.—B.A.: H. C. Coxe, J. Gibson R. N. Jones, C. B. Crawford, P. E. Irving, A. L. Parker, R. J. Moore.—B.C.L.: P. E. Irving.—D.C.L.: T. H. Ince. B.D.: K. L. Jones.—D.D.: Henry Wilson.

Prizes.—Hamilton Prize and Bishops Divinity Prize: J. White. Governor General's Silver Medal: T. O. Townley. English Essay Prize: J. C. Davidson. 3rd year Divinity Prize: J. A. Tanner. 2nd year Classic and Divinity: A. Lampman. Mathematics: T. O. Townley. Science: R. N. Hudspeth. French: J. Carter. 1st year Classics Science and French: Spenser D. Hague. Mathematics: G. H. Broughall. SCHOLARSHIP 3rd year: T. O. Townley, A. Lampman, J. Carter.—2nd year: G. H. Broughall, S. D. Hague, E. A. Oliver.—1st year: N. F. Davidson, C. H. Brent, J. F. Dumble, C. R. Hanning.

Mr. Davidson read portion of his Essay on Protection which his fellow students stopped by humorous indications of weariness. We may say here that the Gallery of students kept up an intermittent fire of pleasantries all through the day, and it was noticed that the new Provost displayed a good humoured sympathy which shows him to be capable of governing young men by force of love rather than by mere authority, certainly the students were this year far more under control and considerate than usual.

After the formalities of Convocation were over, the Chancellor called upon Bishop Coxe, who expressed his high satisfaction at being again in Canada to witness the reception by his son of the degree of B.A. in the Church University. He dwelt at length upon the growth of a fraternal feeling between the States and England. The next speaker was the Bishop of Niagara who with natural pride assured the Provost that this country had "an ample supply of good material for his blessed work," naming certain Canadians who had distinguished themselves abroad. We may point out that the good Bishop forgot to mention two honour graduates of Trinity who have recently, in British Columbia and England received a recognition of their learning and character, which it is a disgrace to this Diocese they saw so little chance of, as to induce them to go where bigony is less rampant.

The Bishop of Toronto spoke at length upon the difficulties of finding one worthy to succeed Provost Whitaker. He assured Convocation and the

visitors that Provost Body "came fully possessed with enthusiasm for the work of raising Trinity College to the foremost rank as the representative University of the Church of England in the Dominion of Canada." He foreshadowed the time when "Trinity College would attract all the promising young men who seek a University education under the auspices of the Church of England," and with marked emphasis his Lordship predicted that the time would shortly come when no word of prejudice or suspicion would be heard against Trinity College and all true Churchmen will rally round her and make her all she ought to be." The speech of the Bishop of Toronto was the subject of much comment, and was received by several present with undisguised disfavour as, if the prophecy turns out true, their occupation will be gone as systematic agitators and maligners of Trinity College and all its belongings and friends. But with the exception of these unhappy two or three, the Bishop's words were received with much applause, and regarded as statesmanlike in breadth and freedom from partizanship.

The speech of the day was that of the Chancellor, who with admirable dignity and decision pronounced the present arrangements of the college staff and the buildings totally unequal to the work of the University. He informed Convocation that a scheme had been formulated for providing two additional Professors, one in Divinity, the other in Science, that a fund was to be raised of \$100,000 to endow these Chairs, "and provide a Chapel worthy of Trinity College."

The Chancellor's words were received very cordially and every friend of Trinity College felt that at last the Council had become alive to their responsibilities and had risen to a proper sense of what the College needed in order to be saved from "extinction" (!) by the zeal of rivals wiser in their generation, and by the labours of enemies taking advantage of the weakness of the College in meeting the necessities of our enlarged life in Canada. Convocation of A.D. 1881 will be a red letter-day in the annals of Trinity College. We extend to Provost Body our most earnest felicitations, good wishes and prayers, which will find an echo from the heart of every Churchman in the Dominion.

EVENING RECEPTION TO PROVOST AND MRS. BODY.

After the more formal meeting, an evening reception took place at which the Provost and Mrs. Body were introduced to a very large number of visitors from the different Church congregations of the city and vicinity, among whom were the Lieutenant Governor and Mrs. Robinson. The gathering was essentially a social one and in numbers and character outshone any previously held, being more representative of all the active workers in the different churches, a reputation which these evening assemblies must maintain in the future if they are to be of any real service to the College, which cannot afford to cultivate only any mere clique or set. A programme of musical selections was gone through but the audience did not pay them the compliment of listening, being too much engrossed in the more agreeable and appropriate pleasure of friendly talk.

An address of welcome from the council of students was read to Provost Body, who very briefly responded, assuring the company that both himself and Mrs. Body already felt at home here having met so many warm hearted friends. The Provost is manifestly one who will make friends: his manner is winning, frank, and graced by that simple, genial courtesy which characterises the well-bred gentleman. We heard many of the students remark that his lectures were intensely attractive: that he makes attendance not so much a duty or a task, as a pleasure, seemed the general opinion. Such qualities are a bright augury for the future of Trinity College.

* * * Any of the clergy, laity, or lady friends desirous of specimen copies to distribute to procure new subscribers, kindly drop us a post card to that effect and they will be sent.

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Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

THE Clerical Conference opened its meetings on "All Saints' day by a celebration in the Cathedral at 8 a.m.

TRINITY CHURCH.—Verily Mr. A. F. Gault has imbibed the spirit of liberality in the support of Church institutions, as is now a marked feature in the Church in England. No sooner does he give his thousands to the Diocesan College, than it is reported that he has offered \$30,000 to the "Trust and Loan Company" for their mortgage on Trinity Church. We only hope the offer will be accepted. It will be a glorious opportunity for the Bishop to erect there his Cathedral. However it will be a boon to both Bishop and diocese. "The Lord reward him" is the prayer of all Churchmen.

The Cathedral "Band of Hope" is about to show that it exists not for the members sake but for the benefit of others in that it is about to start a Temperance Coffee House in one of the most populous parts of our city. This is a move in the right direction. Let other temperance associations "go and do likewise" in other portions of the city and they will do much to furnish places where young men can go in and have a chat with a friend if need be, rather than have to resort to the bar of a restaurant or some such place, as so many do.

St. STEPHEN'S.—The commencement of the ninth year of Rev. Canon Evans' ministry at this church. The rector spoke at the morning service from 1 Cor. 7:29: "The time is short." The preacher gave as his motive for holding these services from year to year, the expediency of taking notice of every landmark which reminded them of the rapid flight of time. He dwelt upon the uncertainty of our tenure upon this life and the necessity of, providing for the long life to come.

In the evening the Rev. J. P. Dumoulin preached on the grandeur and happiness of heaven, taking his text from St. Matt. viii. 11. He closed with a few words of exhortation and some pertinent and complimentary remarks upon Canon Evans' ministry among them.

A MEETING of the Executive Committee of the Diocese of Montreal was held on Tuesday last, the Lord Bishop presiding.

The Treasurer's report showed that the Widows' and Orphans' Fund account had \$4,000 invested and a balance on hand of \$1,541.97; the Clergy Trust Fund, a balance in hand of \$2,000; the Sustentation Fund, \$16,000 invested, and the account overdrawn by \$178.68; the Superannuation Fund, a balance in hand of \$1,447.16; the Episcopal Endowment Fund, a balance in hand of \$525.28; and the Mission Fund, a balance against the fund of \$3,238.91.

The report of the sub-committee on applications made the following recommendations, which were adopted:—1. That the grant to Upton be \$100, and to Roxton Falls \$50, instead of \$100 for the whole mission. 2. That \$50, a special grant, be paid to the Rev. H. J. Evans. 3. That the Rev. Mr. Fuller's request be acceded to, provided he obtains the approval of the Messrs. Hamilton. 4. That the Bishop be requested to arrange for the continuance of services at St. Luke, part of the mission of Laprairie, without any increase being made in the present grant to Laprairie. 5. The Rev. C. P. Abbott's application was not recommended. The application from the Parish of West Shefferd was withdrawn.

The Committee on the Widows' and Orphan's Fund reported recommending the increase of pension to widows of clergymen from \$240 to \$300 per annum. The report was adopted.

A committee was named consisting of Revs. Dr. Sullivan, J. Empson, and R. Lindsay, to consider if arrangements could be made for the publication of a quarterly paper for free circulation in the diocese, giving information on diocesan matters, and domestic and foreign missions.

DIOCESAN THEOLOGICAL COLLEGE.

The ninth session of this institution was opened at Saybrook hall, Dorchester-street, (the gift of A. G. Gault, Esq.) Among others on the platform, there were present, Mr. A. F. Gault, the Ven. Archdeacon Leach, Rev. Canon Norman, Ven. Archdeacon Lonsdale, Rev. Canon Ellegood, Ven. Archdeacon Lindsay, Rev. Dr. Sullivan, Rev. Canon Baldwin, Principal Henderson, Major H. Mills, Rev. Canon Evans, Rev.

C. E. Reid (Sherbrooke), Rev. J. Empson, Rev. J. F. Renaud, Mr. Thomas Craig, T. Mussen, Rev. J. G. Baylis, Rev. J. Garland (South Stukely), Messrs. M. H. Gault, Robert L. Gault, and G. F. C. Smith. There was a large attendance.

The proceedings were opened with evensong, in shortened form, Rev. Principal Henderson officiating. The Bishop then addressed the assembly. He dwelt at considerable length upon the previous history of the College, and said he would not at that time go over the question so often debated before, as to whether Bishop's College, Lennoxville, could furnish all the theological advantages required by this diocese. The Church in said diocese was under great obligations to Bishop's College, and now that they had become independent they would not be ungrateful. Since 1850 much had been done towards making the working of the diocese perfect, but still every Bishop felt that work was hampered and hindered by their not having a place in which they could educate under their own care, and under their own jurisdiction students for the ministry. The history of the college, up to the present time had been one of struggle and uncertainty, but he could now say it had emerged into a career of prosperity. Their liberal fellow churchman, A. F. Gault, Esq., had presented to the Bishop, for the Theological College, the fine building they were then occupying, and had in addition endowed for five years, with \$1,000 per annum, a chair in apologetics. Words almost failed him to express their indebtedness to Mr. Gault for his noble gift. His Lordship also acknowledged his indebtedness to Rev. Ernest Houghton, who, when in England, succeeded in raising a considerable sum of money as an endowment fund. He also thanked his fellow churchmen throughout the city for their generous aid, and in conclusion trusted that these generous gifts would stir up the wills of God's faithful people, that they might bring forth plentifully the fruit of good works.

Mr. A. F. Gault, thanked those present very sincerely for the manner in which his donation to the College had been received, not only here, but throughout the diocese. He said they must not expect a speech from him, as his motto through life had always been, "deeds, not words," and he could not do better than present to them on this occasion the deed of the College property. He trusted great benefits would flow from his gift and that in time the good work done by this institution would far exceed their expectations.

The Bishop then received the deed, after which Rev. Dr. Sullivan presented Mr. Gault, with an illuminated address, thanking him for his munificent gift, and signed by W. B. Montreal, President; Edward Sullivan, Vice-President, and Wm. Henderson, Principal, on behalf of the Corporation of the Board of Governors, and Educational Council of the Montreal Diocesan Theological College, to which Mr. Gault made an appropriate reply.

Mrs. Thurston then sang the beautiful hymn, "I will extol thee, oh Lord."

Ven. Archdeacon Leach, D.C.L., LL.D., then delivered the inaugural address, after which Principal Henderson declared the ninth session opened, saying it afforded him peculiar satisfaction to enter upon the session under such gratifying circumstances.

A humorous speech from Rev. Dr. Sullivan, in which he called attention to the fact that furniture was required for the rooms, was followed by the benediction and the proceedings terminated.

MEETING IN SYNOD HALL.—On Wednesday evening the 3rd inst. a largely attended meeting took place in connection with the missionary work of the Church in this diocese. His Lordship the Bishop first addressed the meeting and was followed by Mr. L. H. Davidson, the Rev. Mr. Kerr, of Dunham, the Rev. Mr. Mills, and Rev. Canon Baldwin. The speeches were all of a very earnest and impressive description, and the speakers were the recipients of hearty applause. The meeting closed with the benediction pronounced by the Bishop.

ONTARIO.

From Our Own Correspondent.

LYN.—On Wednesday 2nd inst., a deputation waited upon the Rev. H. Auston, at his residence, "Cedar Lawn," and presented him with a purse on behalf of the New Dublin congregation, and one to Mrs. Auston, on behalf of "St. John B." congregation, Lyn, and the following address:—

"To the Rev. H. Auston, M.A.,
"Rev. Sir, Although some time has now elapsed, since the close relations which have existed between us as parishoners with you our pastor, have been severed, we trust you will by no means consider us as either ungrateful for, or unappreciative of your able ministrations amongst us. Our recognition of the value in which we hold them may seem tardy, but it is none the less real and genuine, and would have been expressed sooner had not the presence of your

family amongst us served to foster the illusion that a separation had not actually been made. Now, however, we feel we can delay no longer this assurance of our deep regret at parting with you and your amiable family, and can only reconcile ourselves to it by the hope that the change you have made may be for your own advantage and promotion. In the new and larger sphere of usefulness upon which you have entered, you have our sincere prayers that your talents and ability may be fitly recognized, and that your ministrations may be blessed to the glory of God and the salvation of men.

"During your incumbency the financial state of our parish has been placed on a most satisfactory basis; while numerous improvements in church buildings, grounds, etc., testify to your zeal and energy, and will serve to remind us of your sojourn amongst us. We trust you will convey to Mrs. Auston, our assurance of the very high esteem and affection in which we hold her, and our sincere regret at her departure. In conclusion, we beg your acceptance of the accompanying purse, which, small though it be, and altogether inadequate to convey the expression of our good wishes, may yet feebly serve to remind you of your late parishioners.

"On behalf of congregation of New Dublin, Robert Earl, H. B. Young, Churchwardens; Edward Davis, Lay-representative. On behalf of congregation of St. John B., Lyn, Wm. Stafford, C. McManus, churchwardens; Wm. Stafford, L. W. Coward, Lay-representative.

"Lyn, November 2nd, 1881."

Mr. Auston replied in a most feeling and touching manner to the deputation, thanking them on behalf of Mrs. Auston and himself for their handsome donations and kind wishes so liberally expressed. Taking advantage of the opportunity he gave a brief resume of the work accomplished in the parish during his rectorate, and concluded by adverting to the fact that, in spite of many difficulties and obstacles to be surmounted, the great bulk of the congregation had always ably and cheerfully sustained him in every churchwork.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the fortnight ending 5th November, 1881.

WIDOWS' AND ORPHANS' FUND.—October Collections: Seymour and Percy, balance of assessment for 1880, \$1-77; Carlton 6-39; St. Philip's, Toronto 47-76; Weston, St. John's chapel 4-51; St. Thomas, Shanty Bay 10; Shanty Bay, balance of assessment for 1880, 35c.; Holy Trinity, Toronto, balance of assessment, 61-48; Newmarket, balance of assessment for 1880, 19-72; Newmarket, (1881) 7-08; St. Philip's, Markham, balance of assessment for 1880, 22-71; St. Anne's, Toronto 4-50; Berkeley and Chester, balance of assessment for 1880, 16-25; Streetsville 12; St. Matthias's, Toronto 26-97; Grace Church, Toronto 37-56; All Saints', Toronto, balance of assessment for 1880, 39-47; Darlington, balance of assessment, 26-59; North Dour, 12-19; Stouffville, (Markham) 2-41; St. Bartholomew's and St. Matthew's, Toronto 28; Colborne 10-50; Albion, St. James' 1-25, Charlester 1-25; Campbell's Cross 1-35; Palgrave 70 cts., St. George's 26 cts; Minden and Stanhope 6-49; Brampton 14-84; Artherley, Sebright, and Longford 15-12; St. Luke's, Toronto 82-50; St. John's, Toronto 45-45; St. Thomas', Toronto 21-56; Beaverton, in full of assessment (1880), 5-49; Tullamore, balance of assessment 7-40; Omemees, Christ Church 35-40; St. James', Emily 5-60, St. John's 2-25; Craighurst and Vespra, balance of assessment, 14; Bradford, balance of assessment for 1880, 7-28; Markham, Grace Church, balance of assessment for 1880, 7-81; Pickering, balance of assessment, 18-90; Markham, Grace Church, and Stouffville 3-21; St. Mark's, Port Hope, balance of assessment for 1880, 24; Thornhill 10; Churchville 1-40; Alliston, balance of assessment for 1880, 23-13; Trinity College chapel 20-81; Wyebridge and Waverley 16-10; Bolton and Sandhill 10-55; Manvers, on account of assessment 7-00; Lloydtown 1-76; Batteau 6-58; Duntroon, additional 1-66; Singhampton 2-75; Whitby 13-02; Uxbridge, balance of assessment, 6-00; Mulmur West 9-65; Richmond Hill 11-80; Galway 1-92; Cavan, St. Thomas' 12-00, St. John's 7-44, Christ's 7-81, Trinity 1-25; St. John's, Port Hope 120. 15; Newmarket, additional 1-00; Tecumseth 8-81; Streetsville 4-48; North Orillia and Medonte 4-98.

MISSION FUND.—Thanksgiving Collection.—Colborne \$2-96; Barrie 13-17; Orillia 20-55; St. Paul's, Brighton, 2-00; St. Peter's, Toronto, 181-05; St. John's chapel, Weston, 6-25; Haliburton 8-50; Hastings 46 cents; Alnwick 70 cents; Trinity College School chapel, Port Hope, 25-58; St. James's, Albion, 1-56; St. Philips, Unionville, 8-15; Perrytown 2-11; Grafton 16-00; Sunderland and West Brook 4-85; Streetsville 9-26; Churchville 94 cents; Trinity College chapel 17-90; Church of the Redeemer, Toronto, 150-65; Midland 5-26; St. Stephen's, Vaughan, 12-65; Cobourg 136-00; St. Paul's, Toronto, 68-28; Batteau 1-40; Duntroon 1-22; Singhampton 41 cents; Lloyd-

town 2-95; Whitby 4-00; Galway 2-28; Alliston 2-85; West Essa 1-01; Fisher's 70 cents; St. Peter's, Credit, 18-59; Dixie 9-41; Port Credit 5-00; Fenelon Falls 6-17; St. John's, Port Hope, 89-35; Cartwright 7-32; St. Paul's, Bradford, 1-75; Christ Church 8-10; Trinity 5-26; St. George's, Toronto, 86-46; Tecumseth 7-41; Weston, additional, 1-50; North Orillia and Medonte 12-84; Grace Church, Markham, and Stouffville, 14-35.

In answer to \$1,000 offer; E. H. Rutherford, subscription 50-00; the Lord Bishop of Toronto 50-00; J. W. G. Whitney 20-00. *Missionary Meeting*.—Minden 4-75; St. Stephen's, Chandos, 1-50; St. George's, Apsey, 8-57. *Donation*: W. H. Howland 50-00. *July Collection*; Streetsville, additional, 1-00, Churchville 65 cents; St. John's, Port Hope, 4-75; Tecumseth 4-32. Collection at annual missionary meeting at St. James's school-house 167-71.

ALGOMA FUND.—Seymour, collection on Thanksgiving day, 5-80; Port Perry, Thanksgiving collection, 8-00. *Day of Intercession Collecton*: St. John's, Port Hope, 5-00.

DIVINITY STUDENTS' FUND.—April Collection; St. John's, Port Hope, 2-33.

ART WORK EXHIBITION.—An exhibition of singular interest has been held in Toronto during the past few days, for the benefit of a work which is highly deserving of support. A number of ladies have associated for the purpose of receiving on sale or buying to sell artistic and useful needlework from those who by this means have a very pleasant addition made to their scanty income, but who could not place themselves before the usual buyers of articles of this class without a great sacrifice of their labours and natural delicacy of self respect. The ladies make no profit on the goods, they give the maker all they sell for, thus doing business on higher Christian principles than we fear is practicable in the world of trade. The articles shown comprised ancient books and curiosities of all kinds, works of art in china, glass, bronze, historical relics, &c., &c. The display of Sevres and Dresden ware and Bohemian glass, by Colonel Gzowski was really splendid being of great value, and some old pieces having specialties in colour which modern art cannot imitate. The whole display is a surprise to the public as it was never supposed that Toronto contained so profuse a quantity of such rare and beautiful specimens of art, or so many historical relics.

MEETING OF SYNOD.

(Continued from last week.)

The following Committees on Missions in Rural-deaneries were appointed:—

TORONTO.—The Archdeacon of York, the Dean of Toronto, Rev. Rural-dean, Clarke Gamble, q.c., and Mr. Clarkson Jones.

WEST YORK.—The Archdeacon of York, Rural-dean Osler; Canon Tremayne, Rev. Robert Shanklin; Dr. Larratt Smith, and Mr. Thos. Hodgins.

EAST YORK.—The Archdeacon of York, Rural-dean Fletcher, Revs. John Carry, and John Davidson; John Ham Perry, and Matthew Weston.

PEEL.—The Archdeacon of York, Rural-dean Johnson, Rev. W. H. Clarke; A. R. Nordon, and David Taylor.

EAST SIMCOE.—The Archdeacon of York, Rural-dean Stewart, Canon Morgan, Rev. G. A. Anderson; J. C. Morgan, and C. C. Bridges.

WEST SIMCOE.—The Archdeacon of York, Revs. L. H. Kirkby, A. W. Spragge, and W. R. Foster; Col. Tyrwhitt, and George Moberley.

DURHAM.—The Archdeacon of Peterborough, Rural-dean Allen, Canon Brent, Rev. John Creighton; Thos. Moore Benson, and Robert Vance.

NORTHUMBERLAND.—The Archdeacon of Peterboro', Rural-dean Beck, Canon Stennett, Rev. H. D. Cooper; Andrew Hewson, and Col. Boulton.

HALBURTON.—The Archdeacon of Peterboro', Rural-dean Smithett, Revs. George Ledingham, and Philip Harding; A. Eastman, and C. J. Bloomfield.

The report of the Clergy Trust Committee was presented by Rev. Canon Brent. Detailed statements were submitted, which showed that the total income was \$23,819.23, and the expenditure \$22,688.60, leaving a surplus of \$1,130.63.

The Committee regretted that they could not yet give a statement of the final adjustment of the suit, Synod v. De Blaquiere. The decision of the Supreme Court would cause some considerable loss to the fund.

The Committee were empowered to continue their negotiation with the Diocese of Niagara for the settlement of its claim on the Episcopal Endowment Fund. Permission was given to invest in first-class mortgages such-sums as the Synod might order; also to invest in town as well as in county and city debentures.

Rev. Wm. Logan presented the report of the endowment of the See Rectory Lands and Land and Investment Committee. It is seen by it that lands to the

value of \$7,450 had been sold during the year. During the same period investments in debentures had been made to the amount of \$27,200. The Synod was urged to obtain such legislation as would enable the Committee to invest their funds in securities other than Government bonds, county, township, and city debentures. It was recommended that a clause should be added to the Canon, rendering compulsory all returns of Church properties to the Synod office. The report was referred back to the committee for reconsideration.

His Lordship presented the report of the Mission Board in a few brief remarks.

The annual report for the year ending April 30, was congratulatory in its tone, ground being afforded by the extinguishment of the debt, and by the improvement in the revenues. The total voluntary contributions amounted to \$10,856—an increase of over one thousand dollars on last year's showing. A surplus of \$1,645 is said to be available. The net income for the year was \$9,765, against \$8,120 last year, and the Board had kept strictly within their means. The above-mentioned prosperous condition was somewhat modified by the fact that several missions might presently come upon the Mission Fund pay list, and because also there was no surplus income available for Church extension. It was recommended that the mission of St. Matthew's, Leslieville, be supported by some rich congregation in the West End. A short summary of the present state of the missions in the diocese was appended. There are at present 42 separate missions, served by 44 clergymen, containing 79 churches and 68 additional stations where service is held, of which 88 missions receive grants amounting to \$9,055; one is at present supported by the C. and C. S., and three require to be placed at once on the fund. It was pointed out that the income of many of the missionaries falls far short of the minimum sum fixed by by-law. An amended Mission Fund By-law for adoption as a canon was submitted.

WEDNESDAY EVENING.—The annual Diocesan Missionary meeting was held in St. James' school-room; the Lord Bishop in the chair. His Lordship had stated in the Synod that he had received a letter complaining of the selection of the speakers at the missionary meeting, as decidedly and unequivocally "party" men. There is no question that the selection was as thoroughly a "party" one as could possibly have been made. We had first of all, the Rev. J. P. Lewis, of Grace Church, who has always been regarded as an extreme Low Churchman; next, the Rev. Mr. Rainsford who had in the morning (nor in the afternoon) insisted on the Committees being struck on strictly "party" lines; then Mr. S. H. Blake, whose extreme proclivities are well known; and then Judge Hagarty, who very soon after commencing his speech gave his audience an idea of the course he thought should be pursued in Church matters.

The attendance was large—much larger than last year; and pretty nearly, if not quite as large, as we were accustomed to witness it, three, four, and five years ago. His Lordship stated that some United States Bishops had been requested to attend; and that as they could not come, it was found necessary to fall back upon the best speakers they could get (or words to that effect.) We must confess that we were very glad there were no speakers there from the United States. We do not desire that precise kind of inflation in which they are accustomed to indulge—whether they may be Bishops or Rectors.

Mr. Lewis, whom we have never "heard" before, dwelt with much force and beauty on the claims of missionary operations and on the fact that such operations are essential to the existence of the Christian Church. Mr. Rainsford excelled anything we had ever "heard" from him on former occasions in urging the duties connected with missionary operations. In fact, we believe his speech was infinitely superior to any that ever before emanated from St. James'. We cannot say that Mr. S. H. Blake's address was so much superior to any thing we had ever before heard from him: because, we have always listened to him with the greatest pleasure; except when he may have entered upon ecclesiastical politics, or upon theological questions with which he had not made himself acquainted. On this occasion he manifested his usual earnestness and zeal, and gave scarcely any, if any, indication that his zeal was not according to knowledge. The remark about the twelve silver images, we have always understood was made by Napoleon Bonaparte and not by Oliver Cromwell, as we understood him to state. Mr. Blake applied it however very capitally to the mock Canons and Rural-deans of this country, by expressing a wish that they might be "melted down" into the current coin of the Church and sent in all directions through the diocese. Judge Hagarty's speech was in so low a tone that it could only be heard by the most attentive listener. It chiefly consisted in depreciating party spirit. His remarks were excellent, if applied to the "party" with which he is accustomed to act; as they are the only men we know of who insist on the operations of the Church being conducted on strictly "party lines," and who

refuse to work with anyone not belonging to their own "party"—as they term it. The collection amounted to a little more than \$160.

THURSDAY.—The Lord Bishop nominated the following named as members of the Executive Committee:—

CLERICAL.—Ven. Archeacon Boddy, Revs. Rural-dean Allen, John Pearson, Septimus Jones, and Canon O'Meara.

LAY.—T. M. Benson, q.c., Hon. S. H. Blake, q.c., Clarke Gamble, q.c., Mr. A. H. Campbell, and Dr. J. G. Hodgins.

THE BISHOP'S RESIDENCE.—The Committee appointed to confer with the See House Committee reported through Ven. Archeacon Boddy. It had been learned that strenuous efforts had been made to raise \$15,000 for the erection and furnishing of a See house.

Each congregation named was expected to contribute as follows:

Church.	Asked	Subscribed.
St. James's Cathedral.....	\$4,875-00	\$4,523-00
Holy Trinity.....	1,197-75	1,110-00
St. George's.....	981-00	about 1,000-00
The Redeemer.....	848-75	800-00
St. Peter's.....	784-50	561-00
St. Stephen's.....	450-00	390-00
Grace Church.....	318-00	150-00
St. Luke's.....	476-75	about 300-00
Trinity Church (east).....	1,125-00	
		\$8,833-00

The eleven churches named below had failed to make any favourable response:—

All Saints'.....	\$975-00
St. Paul's.....	805-00
Church of the Ascension.....	647-00
St. John's.....	506-70
St. Philip's.....	398-00
St. Anne's.....	362-50
St. Matthias's.....	250-25
St. Bartholomew's and St. Matthew's.....	250-00
St. Thomas's.....	200-00
St. Mark's.....	95-00

The Rev. A. H. Baldwin stated that one member of his congregation had subscribed \$1,000, and the subscription books contained other sums.

Hon. E. Blake thought there were some poor parishes in Toronto which might well be relieved in this matter by contributions from some other rich country parishes.

Mr. J. Ham Perry, Whitby, spoke the sentiment of the country parishes he believed, in saying that when the liberality of the city churches was known they would, if the amount raised fell short of the requirements, come forward spontaneously and make up the deficiency.

On motion the Committee was empowered to accept the Rev. J. P. Lewis's services in prosecuting the raising of the fund for the See house, or in lieu of that gentleman being unable to act, another is to be employed. The report was adopted.

His Lordship moved the adoption of the canon for the expenditure of the Mission Fund in the diocese. The principles and objects were agreed to in the premises, and the canon adopted as a whole after being considered *seriatim*, with two exceptions, viz.: the order for the suspension of the services in defaulting churches to be issued by a sub-committee instead of by the Bishop; and (2) that any grant may be withheld from the missionary of a defaulting mission until all arrears due from them for services performed shall have been paid, striking out the words "to their late missionary," which followed "due from them."

The Committee of the Widows' and Orphans' and Theological Students' Fund reported that they had paid all the pensions and given into the hands of the Land and Investment Committee \$1,085, on account of the \$2,085 borrowed from the special fund.

Upon the clause stating that a larger number of parishes than usual had paid their assessment to the fund being read, it was ordered that a list of defaulting parishes should be prepared and appended to the report.

The income of the fund was \$5,519-26, and, including a balance of \$2,225-14 on hand at the beginning of the year, \$7,744-40. The expenditure was:—For pensions of eighteen widows and nine orphans, \$4,180; assessment of Synod expenses, \$275-96; and in repayment of money borrowed, \$1,085. There was on hand on the 30th of April to meet the next payments, \$2,253-44.

Registrar Snelling moved, seconded by Mr. John Carter, the adoption of a canon on registration of deeds and Church property. The canon provides for the annual compilation of a register of all trust funds held by the Synod, and a statement of the trust upon which they are held, and making such registration compulsory, the register to be kept in the office of Secretary-treasurer of the Synod. The compilation of this register will be under the direction of the Executive Committee. The canon passed.

The new constitution was next taken up. Clause 1 was argued to. Clause 2 provided that representatives should be not more than three in number, one at least being either resident in the parish or mission, or belonging to the congregation which he represented. The second section of this clause provided that in the event of there being a vacancy in any incumbency it shall, notwithstanding, be lawful for the congregation to meet for such election at such time and place as the churchwardens shall appoint for the purpose, after due notice shall have been given by said churchwardens. And all laymen of twenty-one years of age or upwards, who are registered as members of the congregation, and who shall have signed in a book to be provided for that purpose, a declaration, shall have the right of voting at the election. Both clauses were adopted.

On motion a canon giving immediate effect to the clause prevailing for registration was adopted unanimously.

Clause 3 was adopted.

The clause requiring the synod assessments upon the parish to be paid before a lay representative can take his seat in the Synod was passed after some discussion as to the legality of the arrangement.

Regarding clause 10, giving the Bishop authority to adjourn the Synod, His Lordship remarked humorously that the old constitution gave the Bishop a power not only to adjourn but to dissolve the Synod, of which it was thought desirable he should be disarmed.

The clause with reference to the appointment of the Secretary-treasurer gave rise to a motion by Mr. Ald. Boswell that the appointment be vested in the Synod, as affirmed by a resolution of the previous day. The motion was carried.

FRIDAY.—As finally amended the clause constituting the new Executive reads as follows:—

"There shall be appointed annually, as the first business in the afternoon of the second day, an Executive Committee, to consist of the Bishop of the diocese, who shall be the chairman thereof, any coadjutor Bishop, the Honorary Secretaries of the Synod, fifteen Clerical and fifteen Lay members of the Synod (one-third of each order of whom shall be appointed by the Bishop, and the other two-thirds by the individual Clerical and Lay members of the Synod, respectively, then present, each voter to have the right to vote for one member of the Committee, of whom ten shall form a quorum, and who shall continue in office until their successors are appointed.

The new duties of the Executive include the administration of the funds and affairs of the Synod, with the exception of those devolving upon the Mission Board.

The twentieth clause reads as follows:—"The Mission Board shall consist of the Bishop of the Diocese (who shall be the chairman thereof); the Archdeacons; from each rural deanery two clergymen (one of whom shall be the Rural Dean) and two lay representatives, resident therein, who shall be elected by the Synod; and of six clergymen and six lay representatives to be appointed by the Bishop.

A motion was carried providing that in future the Executive Committee's report shall be printed and distributed at least two weeks prior to the meeting of Synod.

Regarding the holding of missionary meetings, a motion was carried giving the option of holding a missionary service instead.

A motion was carried making changes in the mode of selecting the Provincial Synod delegates, which would make the system similar to that of choosing the Executive Committee. A vote by orders was called for, with the following result: Clerical—Ayes, 32; nays, 27. Lay—Ayes, 26; nays, 9.

Clause 27, or the last clause, provided that any alteration in the Constitution shall be confirmed by a majority of two-thirds of both clergy and laity. It was ultimately carried.

The attendance at the debate on the latter part of the New Constitution was very small. The fact is the principal discussion usually takes place on the motion for the confirmation of a canon or canon. And next Synod may very possibly reverse the decision of this Synod on the New Constitution.

The report of the General Purpose, and Assessment Committee was adopted.

On the temperance question the following gentlemen were appointed a committee to organize a Temperance Society in the diocese of Toronto:—Rev. J. D. Cayley, J. Pearson, J. P. Lewis, W. S. Rainsford, and the Rural Dean, and Messrs. W. H. Howland and G. Kirkpatrick.

A canon was adopted on the Mission Fund, providing that there should be in future one Mission Fund for the diocese, to be administered by the Mission Board.

On the question of disseminating useful missionary information the Bishop suggested that neat, and useful sheets might be obtained from England for the purpose. Unfortunately, however, these are often very incorrect and convey the most erroneous im-

pressions; as witness the late S. P. G. pamphlet on the diocese of Algoma. In endeavouring to give some idea of the nature of the country, a wood cut represents some of the inhabitants in a Russian sledge, drawn by a dozen or fourteen dogs.

A motion was passed, respectfully requesting the Bishop to appoint from among the members of the Mission Board a joint sub-committee to take prompt and special steps for the promotion of Domestic and Foreign Missions, and to correspond with the Central Board, and that such Committee provide as soon as possible for the dissemination of cheap and useful missionary information; also that a meeting be held as early as possible in Toronto in order to form a nucleus for the fund.

A motion was carried pledging the Synod to contribute to their Home Missions \$2,000 annually to the Central Board for Missions, as requested by that Board, and that the Board be requested to pay the money in quarterly payments.

It was moved and carried "That the Parish Register submitted by the Bishop be adopted for use in the Diocese."

A motion granting the Rev. Philip Tocque an annual grant of \$800 to date from the 1st of June last past was carried unanimously.

It was also moved "That before any church or parsonage shall be commenced the clergyman shall notify the Bishop, and all particulars shall be furnished." Carried.

A motion was carried "That the Printing Committee be instructed to have printed a table of the Prohibited Degrees in Marriage, a copy of which to be given to each parish."

Col. Boulton moved "That the Synod highly approve of the suggestion made by the Bishop in his opening address regarding the formation of a Cathedral establishment, and recommended the subject to the attention of the Executive Committee, with authority to take any steps which may be necessary to secure the ministering to the spiritual wants of the inmates of prisons, asylums, hospitals, and other charities within the city of Toronto and the township of York, according to the forms of the Church of England." Carried.

Mr. John Carter moved "That the opinion of the Solicitors of the Synod be obtained by the Assessment Committee as to the legality of the assessment of the Synod for the Windows' and Orphans' Fund, and that the said Committee govern themselves accordingly." Carried.

Rev. Mr. Harding moved a vote of thanks to the Churchwomen's Mission Aid Society, for the valuable help they have given to many poor missions in this and other dioceses; also for the liberal amount they have contributed to the Algoma fund, which was unanimously adopted.

After a few complimentary remarks on the spirit which had prevailed, the Bishop dismissed the Synod.

It is stated that the Dean of St. James', has given up a portion of the endowment he has been accustomed to receive, to the church of St. James. The fact is that since other churches have been built in the city, (which indeed was built in spite of the authorities of St. James's) the entire endowment has never belonged to the Dean, and we have the highest legal authority for saying that the other clergy of the city might have obtained a share of that endowment if they had taken the legal means required for that purpose.

** Owing to the marked improvement in all branches of industry, good harvest and good prices, almost every family would take the Churchman if our friends would make known our liberal offer.

Biblical Notes and Queries.

WE, in this issue, open a corner in the DOMINION CHURCHMAN with the heading, "Biblical Notes and Queries," and we invite contributions from our readers. We hope to have a series of inquiries in each number, and of answers in subsequent numbers. But we must insist on the greatest possible brevity. A line or two can suffice to ask a question, and, if the answers are not concisely expressed, we shall be ourselves at the trouble of giving the pith in a few words.

We hope that this corner may prove interesting and useful. The length of Mr. Carry's communi-

cation we tolerate only as the first of future similar ones, in all but length.

In this department correspondents are not required to give their names for publication, but are necessary for identification.

SIR,—In looking over the leaflet lessons appended as specimens to the order of proceedings for the meeting of Synod just past, Vol. 1., No. 4., I was struck by the erroneous (as it seemed to me) and puzzling interpretation of—

ST. LUKE xi. 27, 28.—I quote the leaflet:—"All generations shall call me Blessed. How was Mary specially blessed? She was chosen to be the mother of our Lord. Is there a higher blessedness than this? St. Luke xi. 28."

Now I think it must puzzle a man, and much more a child, to reconcile these statements. Mary had a "special" blessedness, which she rejoices in, and which all generations will, as she predicts, and as we know has been amply fulfilled, take special note of; and yet a "higher" blessedness is proclaimed, and which all the saints have. It is vain to say this is not puzzling and contradictory.

If it were possible or conceivable that God would be born of one who was not obedient to His word, it is plain that the obedient saint would exceed such a mother in blessedness, for her blessedness would be no blessedness. But the truth is, our Lord makes no such comparison, and the irreverent puzzle has no place at all in the Gospel. Mons. Godet, the admirable Swiss expositor, sees this though he too, is somewhat inconsistent. "Jesus in His answer neither denies nor affirms the blessedness of her who gave Him birth. All depends on this, if she shall take rank in the class of those whom alone He declares to be blessed, *Menouge*—there is undoubtedly a blessedness; 'ge' the restricting particle as always; 'at least for those who . . .'" The good woman was touched by our Lord's words, and expressed her faith in the face of the Scribes, but she dwelt too exclusively on the bodily aspects of the case, and our Lord confirms while He enlarges her statement: Yes, indeed, she is blessed; but that is not the question—the blessedness you speak of is too special to extend to a second; the blessedness that concerns all is a true obedience.

If your readers will see how the same particle is translated in the three other places of the New Testament where it occurs, they cannot fail to catch the meaning here. In Roman ix. 20, "Nay but, O man, who art thou that repliest against God?" i. e. it is very true that no one can resist His will; but that is not the question—I won't discuss it; the question is, what right have you to argue the matter with God? Some, like Mr. McClellan, translate St. Luke, "Nay rather," which still more clearly gets rid of any comparison; for our Lord could not be supposed to deny the blessedness of His mother, but only that the speaker viewed that too much in separation from the blessedness of holy obedience. Romans x. 18. Have they not heard? *yes, verily*; Phil. iii. 8. "*yea, doubtless*." So that it is not any comparative degree of blessedness our Lord speaks of, much less any denial of His mother's blessedness; but the extension in another direction altogether of the idea of blessedness; just as St. Paul in the last quoted place does not contradict the previous statement, "what things were gain to me, those I counted loss for Christ," but he extends that statement—"yea doubtless, and I count all things but loss," &c.

Perhaps some of your readers may cast some additional rays of light on this interesting subject.

Yours, J. CARRY.

6th November, 1881.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

TO CORRESPONDENTS.—A quantity of correspondence and diocesan matter held over.

TRINITY COLLEGE CHAPEL.

We have much pleasure in giving the reply of the Provost of Trinity College to the letter inserted in our last issue of the 4th inst. The Provost writes: "The editor will kindly state that it is published with my sanction."

Trinity College Lodge, Oct. 28th, 1881.

MY DEAR SIR,—I am sorry that you should feel it necessary to speak so strongly with regard to the past conduct of the chapel services, and trust you have been incorrectly informed in the matter. For my own part I have not the slightest desire or

eaning towards any extreme or "semi-Romish" ritual, which I should in any case regard as utterly out of place in a diocesan college like Trinity; at the same time I hope to spare no pains to make the service alike reverent and impressive, as befits the chapel of a University like ours. I cannot disguise from myself that this is very difficult in so poor and utterly inadequate a building as the bare room which now serves us for a chapel. I am therefore most desirous to see a new chapel built, and believe that scarcely anything is more needed for the real welfare of the students. A scheme is already being prepared by the Corporation for this purpose, as well as for the endowment of new Professorships and improvement of the existing buildings.

For this purpose we intend (D. V.) to appeal to the generosity of Churchmen in this Province and elsewhere to supplement our resources. I feel sure that at the proper time I may count on your support. I have left a great and important work behind me in England, and have come out here with the full purpose, with God's blessing, of endeavouring to raise the University to the position which it ought to hold. I desire to give a theological instruction based upon the broad lines of our Church, without slavish adherence to either of the parties within her pale. I believe that the success of this College is of the greatest importance to the Church in this Province, and gratefully appreciate the support of all who wish her God speed.

Yours very faithfully,
C. W. E. BODY.

In reply to this a short letter was sent to the Provost earnestly congratulating him and the College on the prospect of the improvements foreshadowed, and offering assistance in the scheme. The Provost acknowledged, this and very warmly thanked the writer, whose letters, he said, were "a source of great encouragement."

A WARNING.

BEWARE OF THE DECEPTIVE LEAFLETS.

DEAR SIR,—I notice in your last issue a communication from your Huron correspondent, in which he asks the secretary of the Diocesan Sunday-school Committee to inform him as to the "paternity" of the leaflets "prepared by the committee appointed for that purpose." I presume that what he wants is a brief account of the relations that existed between the Special Committee and the publisher.

One of our duties was to provide for the adoption of a uniform series of leaflets. At our very first meeting we found that no member of the committee was perfectly satisfied with any known scheme. After some discussion we were informally notified by a gentleman present that the Rev. Mr. Sheraton, of Toronto, was open to negotiations. We invited him to our next meeting. A formal covenant was entered into with him. On our part, we were to send a circular recommending the leaflets and requesting information as to the number of copies needed by each school. On his part, he was to base his leaflets on the publications of the Church of England Sunday-school Institute, and follow the order of the International scheme except at the beginning of each of the chief seasons of the Church year. Strange as it may seem, none of us supposed that there would be any lesson selected by the International that would not have a corresponding lesson in some Institute publication. Our eyes since then have been opened to the fact that even during the first six months a very large proportion of the leaflets (including, if I remember rightly, the first three) had no answering lesson, or only a few words of comment in Eugene Stork, and that in the scheme for a former year, soon to be repeated, not over half a dozen lessons would be touched on by any Institute publication at all.

In several minor matters also, the members of the committee were very much taken aback when the leaflets that we had recommended unseen, came out. In place of the cheap *Quarterly* or *Teachers' Assistant* that we asked, we got a reference to the *Evangelical Churchman*! In place of a catechetical lesson proper, we got a homily on the single word "Name" and in place of the name of our committee or Diocese appearing, we read the words: "By the Evangelical Publishing Company of Toronto." Remonstrances were sent; and politely negatived or ignored. A request was submitted that the page of the Institute publication bearing on the Sunday lesson be specified on each leaflet. No answer.

In self-defence, especially as some of the language used about baptism sounded very *un-Institute-like*, we first supplemented our original recommendation of the leaflets with a recommendation also of graded catechisms, and then with a request that the Bishop should correspond with the Institute as to

their willingness to publish leaflets, recommending Mr. Sheraton's leaflets in the meantime (rather than utterly stultify ourselves), and giving his address instead of a diocesan address as at first. If your correspondent can decide the question of actual "paternity" from the above narrative, it is more than I can do.

For my own part, I use the leaflets and Teachers' Assistant published by T. Whittaker, of 2 and 3 Bible House, New York, in connection with the Joint Diocesan Scheme of the U. S. A. I consider this scheme, already used by over 125,000 scholars as being as nearly perfect as anything human can be; and I have the authority of the secretary, Mr. S. D. Van Bokkelin, of Brooklyn, in saying that if a Canadian diocese wished to send a delegate to their committee, he would be most cordially welcomed; and there is no doubt that any modification that might be supposed to render the scheme more generally acceptable in Canada, would receive due consideration at their hands.

I remain yours, &c.,
JEFFREY HILL,
Sec. S. S. Committee, Dio. Huron.

ALGOMA.

SIR,—I wish to acknowledge receipt of deed of property in Magnetawan village, on which is a small house suitable for a parsonage, from the Rev. Wm. Crompton, travelling clergyman.

This property has been purchased by the Rev. gentleman, with money furnished from England in answer to his appeals, and consists of a village lot in the centre of the village, the whole costing \$325, and is secured as diocesan property, the deed being now deposited with the other documents of Algoma diocese.

Yours, &c.,
WM. P. ATKINSON,
Secretary-Treas.

Synod Office, Toronto,
Nov. 11th, 1881.

THE URGENT NEED OF THE CHURCH IN THE NORTH-WEST.

SIR,—I copy the following from the *Winnipeg Times* of October 27th.

"As noticed in our issue of yesterday, Mr. Robertson, superintendent of Presbyterian missions in Manitoba and the North-west, has returned from Toronto, where he has been attending a meeting of the Home Mission Committee of the General Assembly of the Presbyterian Church of Canada. He states that the committee has determined to render stations and congregations in this country all the assistance in their power to maintain ordinances. It is felt that the North-west requires as efficient ministers as any part of the Dominion, and every effort will be made to secure able men to fill the different vacancies. The committee, Mr. Robertson reports, expressed itself as much pleased with the advances the stations had made themselves this year in contributing for the support of ordinances, and the large number of grants made was greatly owing to the fact that the committee felt assured that the stations were endeavouring to help themselves, and desired in every way to be encouraged and assisted."

No utterances of mine will fall so heavily on the ear of the Church in Old Canada as this extract from the *Winnipeg daily Times* of this date (Oct. 27, 1881). It should fall as a bomb-shell amid the slumbering dioceses of the East.

We have been accustomed to look upon the Presbyterian body in Canada as a highly respectable, but unenergetic body. It has heretofore exhibited in the Dominion but slight missionary zeal; its people in the East seemed content to jog on in the quiet and simplicity of a Scotch hamlet—they made but little show in their edifices—were plain, modest and unassuming in their demeanour, and perhaps no one is more surprised at their sudden bound into the vast arena of missionary enterprise in this great country, than the hitherto sleepy presbyteries and synods, and general assemblies of eastern Canada. How is this? The reasons are not far to seek. This country is one essentially of rushing activity—its very air is full of vigorous life and intense movement. The Presbyterian body has always had exceptionally able and enterprising men in the North-west; the vastness of the field for their ministrations and magnificent future in store for their polity have fired the Scotch heart. The appeals of their toilers here have fallen on the ears of the sympathetic, bold, vigorous, and broad-minded men, at the head of whom stands Professor Grant; and far beyond, and above all, they possess an almost perfect organization. They have thus the men to conceive great works, and the machinery to execute them. With far less real power than the Church, they are wrestling from us with fearful rapidity our very strongholds. With far less prestige, they are boldly marching over the illimitable prairies of our North-west, and establishing centres of activity which will speedily cover them with a net-work of

their edifices. In a word, they are keeping, not a breast, but ahead of the wonderful growth of this country. While we sleep, they work; while we discuss, they act. While we look bewilderingly about for means, their people dash the gold into the treasury, and the great machine instantly moves on to vigorous action.

I sent you, not long since, a list of seven missions which our Bishop has been able to establish, and even we, now congratulate ourselves on our progress. But I confess I stood humbled and almost aghast at their formidable invasion. Old Canada has sent us during the last year about \$2,000; the Presbyterians sent their people \$11,000. We hope—I use the word "hope," you will observe, but in a very gentle and subdued sense—we hope to receive next year \$4,000. The Presbyterians have pledged to send \$16,000.

Now let me tell you what we are doing. The appeal for clergymen made through the columns of your paper with others, has not met with much greater success than that for funds to support them. The advertisements drew forth no less than twenty-seven applications, ranging from Nova Scotia to Lake Superior. You know, the Bishop desired only seven clergymen, and out of those who forwarded their names, the Mission Board last week selected the seven. I do not give the names of the gentlemen so chosen, because it is just possible that when the minutiae of terms and duties come to be settled, some may withdraw. In such an event selections will be made from the twenty still on the list of applicants. The seven points finally settled for immediate work are Woodlands, viz.: Beaconsfield, Brandon, Pembine Crossing, Turtle Mountains, Gladstone, and Headingly. The Bishop, at the Mission Board, spoke strongly of the need of missionaries at Rock Lake and the Boyne, but he felt himself unable to occupy these important points for want of funds.

Now the Presbyterians have no such difficulty, for Rock Lake is to retain a grant of \$400, and when in the future the Church sends her missionary he will find himself forestalled—his people committed to the Presbyterians by his donations to the building and sustentation fund, and their hearts chilled towards their mother Church by her coldness. The Church will, in the North-west, lose hundreds of thousands of her people in the near future from this simple but powerful cause, unless active, immediate, and heroic efforts be made in Old Canada to supply us with funds. A Churchman living here, in the very heart and centre of movements, religious, educational, social, and material, whose magnitude and rapidity are astonishing the world, cannot help hanging his head in very shame, when he sees the great Church of our fathers exhibiting herself in the small, mean, and utterly inadequate measures she is taking to retain her hold on a mighty empire. A Samson shorn of his locks—an athlete bound in chains are not so sorry spectacles.

The Rev. Mr. Pinkham, late incumbent of St. James', superintendent of the Protestant schools in Manitoba, who left for the east a few days ago on an educational tour, was deputed by the Mission Board to urge the pressing wants of the Church in the North-west whenever he had a fair opportunity. He will have passed through Ontario before this reaches the public, but I cannot resist the desire to say that no more reliable or well-informed gentleman could be selected. He has lived in this country for about thirteen years, and is minutely acquainted with it in all its aspects. He feels most acutely the humiliating position now occupied by the Church in her own peculiar domain—the North-west—and he will say nothing but the simple truth. Though now devoting his great abilities, and untiring energies in the erection of a system of popular education in the Province, which will, I have not the slightest doubt, far outshine the far-famed one of Ontario, he is ceaseless in his efforts to promote the interests of the Church in this great country, and in listening to him your people may rest assured that they are listening to words of truth, uttered by a warm and zealous clergyman, proud of his Church, and wishing for nothing more ardently than her prosperity.

It may interest you to know that the income of the Mission Board for this immense diocese is only about \$1,500 per year, and from this wretched pittance no less than eleven missions receive grants of an average of about \$122 per year. To this must be added the funds provided for the seven new stations which I have mentioned. There is now in the treasury only about \$600.

Yours truly,
WM. LEGGO,
Winnipeg, 27th October, 1881.

In every parish a large number of new subscribers can be obtained if some friends will kindly make known our liberal offer.

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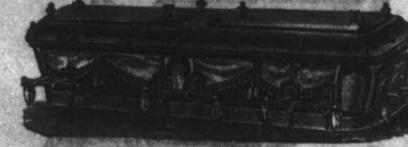
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