CIRCULATION.

The DAILY BRITISH WHIG has circulated and still circulates more copies regularly than any paper published between Toronto and Montreal. The books are open to any enquirer who will guarantee a similar concession on the part of other papers.

The WEEKLY BRITISH WHIG exceeds the circulation of the combined local Weekly papers, being fully 50 per cent. in advance of its long established rival.

The public are again cautioned against the false reports sent by rival Journals to *Pettengill's Newspaper Directory*. The BRITISH WHIG has the largest circulation either Daily or Weekly and has never yet found it necessary to issue a falsehood about them.

☞ Coughs and colds, when left to themselves, frequently bring on pulmonary complaints which lead to that distressing and fatal disease consumption; but if attended to in time, Bryan's Pulmonic Wafers are a certain remedy. They stop the irritating cough and soothe and strengthen the bronchial tubes, allaying all irritations and inflamation. They are also particularly adapted for the use of singers and public speakers. Sold by all druggists and country dealers. Price 25c per box.

Arrived To-Day: Twenty-Seven Cases direct from New York, the very latest styles in Felt and Straw Hats. A very nice Line of AMERICAN CAPS, bought for cash, to be sold at hard time prices, at HYMAN'S HAT STORE.

The Daily British Whig.

Opifer per Orbem Dicor.

WEDN'SDAY EVEN'G, JUNE 6, 1877.

REMINDERS.

WEDNESDAY.

ORGAN Recital Practice at 7:30 a.m.

THURSDAY.

ONTARIO SYNOD opens at 10 a.m.

THE BAND on the Queen's Wharf at 7,30 p.m.

PUBLIC SCHOOL BOARD.—Regular meeting at 8 p.m.

ANCIENT ST. JOHN'S.—Regular meeting at 7:30 p.m.

HON. MR. BLAKE.

The announcements of the Hon. E. Blake's restoration, almost to his wanted health, will be hailed with general congratulation. The worry and fatigue incident to the unnecessarily protracted discussions of last session, proved, too great a strain on the hon. gentleman's powers of endurance. He courageously remained at his post when his condition should have suggested retirement, and prorogation intervened just in time to prevent a more complete callapse of his health. Under such circustances rest is the most efficacious remedy. This best medicine has apparantly been tried in this case and with the best results. The Minister of Justice is almost himself again. We are sure that no feelings of acerbity, stirred by the somewhat bitter debates of the late session, will be for a moment permitted to alloy the general satisfaction at his recovery. The Hon. gentleman has returned to Ottawa to resume the duties of his Department.

PERFIDY.

The "unspeakable Turk" would seem to be an incurable barbarian. The ostensible object of this war on the part of Russia is to teach him the alphabet of civilization, and to compel him to treat his christian inferiors (!) with some approach to decency and humanity. More than at any former period, he is now on his good behaviour. The civilization of Europe and the world is watching to see how his conduct of the war will interpret his promises of reformation. Either how little those promises meant at the time they were made, or with what facility they could be forgotten, is unfortunately too well proved by the reports which still reach us of Turkish atrocity. The Turk is a very voluble promiser, but he will allow no sentiment of honour to cheat his thirst for blood. But a few days since a number of Servian prisoners had the calves of their legs cut off by their Turkish captors, and now we are told that Bosnian refugees, trusting to promises of Turkish amnesty, were crowding the Servian frontier, but have been in many instances captured and then killed in cold blood. Occurrences like these do the Turkish cause more damage than could defeat in the field. They weaken the voice of Turkish apologists the world over, and give point and force to the peremptory demands of Mr. Gladstone and the English Liberals, that British sympathy must be withdrawn and withheld from Moslem tyranny, and that the expulsion of the Turks from Europe is the only possible way to cut the Gordian knot which has so long perplexed European diplomacy.

THE JUBILEE.

The celebration of the fiftieth anniversary of the Pope's elevation to the Episcopate is a most noteworthy event. Rarely indeed does it happen that any Bishop survives his consecration for half a century. From the reports of failing health that were afloat for some time past, it was feared that Pope Pius the Ninth might not, after all, live to render the jubilee a matter of fact. It must be a matter of great congratulation to the multitudes interested, but particularly to those who travelled great distances to participate in the celebration, that that point in the aged Father's history has been reached and passed. Although his health is wonderful for his years, it was scarcely to be supposed that the Pope could undergo without prostration the numberless receptions of those who wished to do him honour. He has had to withdraw himself from several delegations owing to utter exhaustion, and his medical advisers have recommended the consolidation of deputations for the future so as to lessen the excitement and fatigue of the receptions. The King of Italy, between whom and the Pope a pretty cordial feeling subsists, has also taken a prominent part in the celebration. To do honor, we suppose, to the spiritual monarch, the temporal one on Monday reviewed the troops and held a public levee for his political celebrities. It would be the very refinement of cruel kindness for the hosts et votaries who have pilgrimaged to Rome to evince their profound regard for the Pope by overtaxing the feeble remains of his long failing health. His sensible doctors, at any rate, seem determined that he shall not be killed by the well-intentioned kindness of those who, from all lands, are thronging the ancient city and besieging the Vatican to do him honour.

PRECAUTION.

In a recent issue the *Mail* very opportunely directed public attention to the frequency of destructive fires during the dangerous season through which we are now passing. We are reminded that to a far greater extent than in the quieter heat of midsummer drought, is danger to be apprehended from the combined effects of the heat and winds of spring. Both as a drying preparation of the fuel for the fire, and as a fearful fan to spread the devastations of the flames, are the early summer winds to be specially dreaded. The frequency and the destructiveness of fires at this season of the year give point and force to the timely warning. The recent conflagrations at Montreal, Hull, and other places are current proofs that apprehensions of this kind are too well founded. Fortunately in this locality we have been spared any serious illustration of the danger this season, but the scourge of a year ago this month will long be remembered as a case in point. True the devastating fire of the 12th of June, '76, has not proved to be an unmixed calamity. The more beautiful buildings that have sprung Phœnix like from the ruins of the old, have vastly modernized and improved the appearance of the city. No one, however, will think of wishing for evil that a possible good may come of it, and what Kingston enterprise did in the case of our big blaze was to make the very best of a bad job. Every precaution should be taken against the possible repetition of so great a calamity as that to which we have just alluded. Some of the lessons of that event were taken to heart by the civic authorities, one of them, particularly, being reduced to practice in the purchase of a second steam fire engine, which has already vindicated the prudence of the purchase and saved its own cost perhaps many times over. The efficiency of our fire brigade as compared with other places, Watertown for example, adds still further to the sense of the public security. Whatever more requires to be done to complete our defences against this dreaded enemy of life and property should be attended to without delay. Tanks for the suburbs, an uptown station for one of the engines, still greater improvement, disciplinary and otherwise, of the several fire companies, the public encouragement of that much needed institution the new salvage corps, all invite the most serious consideration of the municipal authorities and the general public. A subject of such vast importance and so closely concerning every citizen should not be lightly considered nor criminally neglected. The importance of it is incidentally proved—if proof be necessary—by the fact that it formed, no inconsiderable matter for consideration in the recent interview between our Mayor and the Premier. Public funds judiciously expended in precautionary measures against this public enemy constitute the most economical and remunerative investment of the people's taxes. Penny wisdom in such a matter has often proved to be a stupendous folly involving the loss of thousands of pounds.

FRIGHTFUL ACCIDENT.

A Bridge Falls—The Injured and Drowned.

London, June 6.—The Bath and West of England Society's Centenary was celebrated at Bath to-day. The Widcomb Suspension Bridge fell, and about a hundred persons were precipitated thirty feet into the Avon. Eight bodies were recovered, and it is feared others perished. Many were injured. Another account represents the disaster much more serious. The details are not sufficient to say whether it is exaggerated.

London, June 6.—Sixty persons were drowned at Bath by the bridge over the Avon River giving way during the Agricultural Show to-day.

London, June 6, 5 p.m.—Later advices from Bath say twenty bodies have been recovered. Several are missing. It is now said nearly 200 people were on the bridge.

ENGLAND AND WAR.

DRIFTING SURELY THAT WAY.

Edinburgh, June 6.—A London correspondent says that in Ministerial circles there is a renewal of uneasiness which prevailed when Russia declared war. As to the part this country will shortly be called upon to take, this feeling has been strengthened by a general conviction of high military authorities that Russia will be completely successful, and dictate her own terms to Turkey. At one or two regimental dinners last week officers of the highest rank expressed fears that England would soon be at war, and that, so far, little had been done to prepare for the evil. The belief is also growing that our Government will be left to carry out and defend its own policy; that Austria, which is only a probable ally, cannot be depended upon, and therefore it would be wiser and fairer if the Premier and Cabinet would frankly declare what they will do if Russian troops directly threaten Constantinople, either in Europe or Asia.

Late Accident.

To the Editor of the British Whig.

SIR,—The accident which happened to me yesterday was not caused by "my horse running away," as reported in your paper last night. Such an event has never occurred to me.

The accident was caused by my horse and buggy being pushed off the road by another horse, and the buggy capsized in a deep ditch. This, of course, pitched me out, and with such force as to dislocate my shoulder, besides giving me some other bruises.

Yours, etc.,
T. R. DUFFUS.

June 6th, 1877.

CANADIAN SUMMARY.

—The Papal Ablegate will arrive at Ottawa this evening by the "Peerless." Extensive preparations have been made to extend him a warm reception, being an old college mate of the Governor-General's. He will be a guest at Rideau Hall during his stay there.

—A body was seen in the vicinity of Quebec by the captain of an incoming ship, which it is believed was the remains of the late Mr. Gilmour, who so mysteriously disappeared from Montreal in March last.

—It is said that a large number of Montreal volunteers will resign at once if no action is taken by the Government in allowing the 65th Battalion to parade on Sunday and at a torchlight procession with rifles, while the garrison artillery were prohibited from attending the funeral of gunner Asphalt because the Orange Associations turned out.

SYNOD OF ONTARIO.

ANNUAL SESSION—THE OPENING SERVICE.

The Bishop's Charge.

TUESDAY.—The clerical delegates arrived in a large body this afternoon in advance of the opening service of the 17th session of the Synod of Ontario. Evening prayer was said and sung in St. George's Cathedral at 7:30 p.m., the Lord Bishop, the Dean, Archdeacons and Canons filling their accustomed places in the chancel. The Rev. T. Bedford Jones, Precentor, intoned the prayers, the Dean and Archdeacon Lauder, of Ottawa, reading the lessons. The choir sang the responses and chanted the psalms, but it by no means sustained its lately increased reputation. The singing at the last Easter service was immeasurably finer. The preacher was the Rev. J. Carroll, B.A., Rector of Gananoque. A large offering was made for the Sustentation Fund of the Diocese. The pews were nearly all filled. The Bishop pronounced the closing benediction.

THE SERMON.

The sermon was based on II. Timothy, II., 1:—

"This know, that in the last days perilous times shall come."

Scarcely a day passes that we do not hear of some occurrence, in some quarter of Christendom, disturbing to the peace of the Church of Christ. But are we to suppose, because troubles and dissensions are ever present, that our Blessed Redeemer has forsaken His Church? God forbid. He promised His Apostles His permanent presence. He has not departed His Church, but multitudes have erred and gone astray like lost sheep—men have turned aside, following the devices and desires of their own hearts, and the suggestions of Satan. False doctrine, heresy and schism are not of God, for "God is not the author of confusion, but of peace." Ever since our Blessed Redeemer returned to His Father's house His flock has been surrounded with dangers and passing through trials. At no period of her history has the Church enjoyed perfect tranquility. She has been disturbed continually by heresies within and persecutions from without, and torn asunder by suicidal schisms. The first teachers, like their Master, were appointed to suffering, and tribulation has been the portion of the faithful in every age. But to support them in the fiery trial the Holy Ghost has ever been with them, and the Saviour's parting promise has cheered them in the darkest hours, "Lo, I am with you always, even unto the end of the world." The history of the Church in her early days has providentially been preserved, from which we learn that God *does* bring good out of evil, and make "all things work together for good to them that love Him." Persecutions, however, were not the perils most trying to the Church—in the subtle poison of heresy the greatest danger lay. Very early in her history the enemy sowed tares. Even in St. Paul's days, as at present, a popular religion was present. Men became impatient of the teaching of the Apostles and would not adhere to the faith, thinking they could devise something better themselves. No permanent success marked their efforts. They were always vigorously and successfully opposed, how effectively we can judge from the writings which have come down to us. But history repeats itself in ecclesiastical matters. With little variation the Church's conflict has gone on for the past eighteen centuries, militant she will be. And is she not passing through perilous times at the present period of her history? Doctrines most dangerous by men professing the highest regard for Divine truth, whilst schisms are brought about under the strongest expressions of love for liberality and piety; but we have learned from experience that where little regard is manifested for the unity of the Church, there cannot be much for the integrity of the faith. That our beloved Church has for the past half century been undergoing a glorious revival is apparent to every one. A marvellous awakening has succeeded a period of lamentable inactivity. She has become a living, loving branch indeed. The Eastern Churches are being tried in the furnace of affliction—in many places sorely oppressed by Mahommedan cruelty—still they cling to their ancient customs. Protestant non-Episcopal persuasions have lately begun to manifest a strong desire among themselves, and have shown a most laudable energy in diffusing Christian knowledge among the heathen. But it is with sorrow we learn that Rationalism and Socinian heresy continue to make fearful strides in France, Switzerland and Germany. Look where we will and dangers appear. Still, as of old, we are met with "the opposition of science, falsely so called," which boldly assails the truth, putting its own crude theories forward as the very truth itself, as Dominism, Tyndalism and the theories of many minor magnates of science. There is another danger to the faith from a growing tendency to deny the Sacraments their inward and spiritual grace—to consider them merely outward signs or badges, making Holy Baptism no more than an imitatory rite, and the Lord's Supper a subjective form of commemoration. And is it not passing strange that those deniers of Sacramental grace claim the most remarkable spiritual results for the preaching of the Word? Brethren, we have not so learned Christ, and can only view these opinions as a fearful departure from the principles of the doctrines which He taught. This denial of Sacramental grace is only a milder form of the same error which denies the supernatural and admits no higher intelligence than human reason. The attacks of scientific doubters also invariably come to nought, because more thorough investigation generally bring scientific discovery into perfect harmony and accord with the teaching of Divine revelation. On these grounds, therefore, I believe we have even less to fear from scientific unbelief than we have from a species of Christian doctrine, which denies to the Sacraments their inward and spiritual grace. I can discover no other system in Holy Scripture than a Sacramental one. I can find no other in the writings of the ancient fathers, nor in the standards of Church of England doctrines. I can find no other than a sacramental system in the admitted authorities of those large religious bodies which hold not to our system of ecclesiastical polity. I believe therefore, that a sacramental system, and no other, was that which our blessed Lord instituted, and which His apostles taught and practiced. Take away the sacraments and what remains? A cold morality which might have been formulated without the incarnation, atonement, resurrection and glorification of the Son of God. Add the sacraments merely as outward signs, and what have you? "a form of Godliness," no more. Preserve the sacraments in their real and true nature, and you have in them an embodiment and expression of the whole truths of the Gospel. This denial of sacramental grace is a danger which we must meet with Godly fortitude and christian charity. But it is not a matter of surprise that the church should be deeply moved at this period of her history especially. It is when shaking off her sloth and coldness, and putting forth her might in her Master's cause that our spiritual enemy is most likely to put forth all the powers of darkness against her. With departures from the authorized ritual of the Church, either in excess or defect, we can have no sympathy. Some very earnest and devoted men have erred in these respects; but surely earnestness and zeal afford no excuse for departures from the legitimate ceremonial of the Church. In periods of excitement some alarmists see danger every where. This has been the case, with not a few, respecting Ritualism. When excessive Ritual was introduced in a few places in the mother country, alarm seized many persons, and then any attempted improvement in carrying out the lawful ritual of the Church was looked upon with fear and suspicion. People sometimes do not take time to consider whether a matter is right or not, but the fact of its being *strange* to them fills them with alarm. I fear that it is from a hasty judgment formed without much thought or accurate information, that the few parochial disturbances, of which we've heard with sorrow, have arisen. Offences will come—grievances will arise—but how should they be met? Brethren, at such times, above all others, there is the greatest need of charity—charity which will not put the severest construction upon, nor too hastily condemn, the real or imputed faults of a brother. We do want, at such times, "charity which; thinketh no evil;" "charity which suffereth long and is kind." Now, should any of us suppose that we have grounds of complaint in any matter bearing on the interests of the Church, there is generally a becoming manner of obtaining redress—and if this be found wanting it is our bounden duty to devise means without delay for securing so laudable an object. And, therefore, I sincerely hope that this Synod will not separate without providing effectual means for the settlement of parochial disputes. But it appears to me most unseemly, imprudent and wanting in Christian love to introduce the discussion of our Diocesan or parochial grievances, real or imaginary, into the secular press, or to refer them to a civil court, unless it should happen that all other sources of redress have been exhausted. The secular press, public opinion, and the civil courts, are all most excellent in their own spheres, but they are not the tribunals to which our parochial difficulties should be brought for adjustment. It is most deeply to be deplored that when a misunderstanding occurs between a clergyman and his parishioners the dispute is sometimes thrust into the newspapers and trumpeted far and near in the secular press. Brethren, is not this a most unseemly course of proceeding for Church men to pursue? How far a departure is this from the spirit which should animate brothers in Christ? I perceive great peril indeed in the apparent absence of Christian charity sometimes perceptible in parochial disputes. I perceive a strong tendency to disregard Episcopal authority and to break up the Church's parochial system by carrying our grievances without the Church. I perceive a strong tendency to degrade the pastor's office from that of being the teacher, guide and priest of the flock to that of being a mere representative of the particular views of his people, as a member of Parliament is supposed to represent the political views of his constituents. Such a course pursued to its legitimate end would be ruinous to clergy and people, and is utterly opposed to the design of Him who said to His Apostles: "Go ye and teach all nations," etc.

Once more, my brethren, I would most earnestly dissuade all from making public appeals in behalf of our private misunderstandings, for I am fully persuaded the provocation seldom justifies the proceeding, the end the means. The effect upon those who are not members of the Church, must be most undesirable. Could we foresee all the evils which follow the rash exercise of what we consider our liberty in these matters, I am convinced that the evil which we now have so much reason to deplore, would never have had an existence. While militant here on earth, the Church will have dangers and difficulties and chastenings, also, the tokens of our Heavenly Father's love. There we must expect, patiently endure and improve. Though we live in perilous times, we know the Lord of Hosts is with us, the God of Jacob is our refuge. Yes, perils may be great, but He in whose service we are engaged is greater. And although he may permit the winds to burst forth in a hurricane, and the storms and tempests to rage in all their fury, and wave upon wave to swell and break around us. Still we need not fear. Jesus is with us on the ship, and in His own good time He will arise and say to the angry elements Peace, be still.

WEDNESDAY.—The Synod met in St. George's Cathedral at 9 a.m. The Litany of the Church was sung and the Sacrament of the Holy Communion celebrated, His Lordship Bishop Lewis being the Celebrant, assisted by the Dean, who read the Epistle, the Archdeacons of Ottawa and Kingston, and the Rev. Canon Jones. A large number of the clergy and lay delegates communicated.

THE BUSINESS.

The Synod met at 10 a.m. for business, the Bishop presiding. The following gentlemen answered to their names:

Amherst Island, Messrs. Geo. Howard, Jas. Patterson, D. H. Preston.
Almonte, Rev. J. K. McMorine, M.A.
Augusta, Mr. D. Collins.
Carriefield, Rev. R. Garrett; Dr. Barker.
Bath, Rev. J. H. Nimmo, B.A., curate; T. E. Howard, L. W. Bristol.
Belleville—St. Thomas', Rev. J. W. Burke, B.A.; F. McAnnany, J. H. Simpson, E. Harrison. Christ Church, Mr. J. W. Dunnet. St. George's, Messrs. R. Newbury, E. J. Sisson, A. R. Dougall. St. John's, Rev. R. S. Forneri, B.A.; Mr. Geen.
Brockville—St. Peter's, Rev. Canon Mulock; S. Keefer. Trinity, Messrs. T. Price, R. Davis.
Camden, Rev. A. Elliott, B.A.
Carleton Place, Rev. G. W. G. Grout, M.A.
Cornwall, Rev. Canon Preston, M.A. Cumberland, Rev. T. Garret, B.A.
Edwardsburg and Mountain, Rev. K. L. Jones, M.A.; C. McManus, W. Ridley.
Finch, Rev. W. T. Earley.
Franktown, Rev. A. Fisher.
Gananoque, Rev. J. Carroll, T. P. Richardson.
Gloucester, Rev. T. W. Barry.
Huntley, Rev. S. McMorine, M.A.; Thomas Potter, M.D., A. Lett.
Kemptville, Rev. J. Stannage, Rev. A. Spencer, curate; W. B. Jones.
Kingston—St. George's Cathedral, Very Rev. J. Lyster, LL.D.; Rev. H. Wilson, B.D., curate; Dr. Henderson, R. T. Walkem, C. F. Gildersleeve. St. James', Rev. F. W. Kirkpatrick, M.A.; G. A. Kirkpatrick, R. V. Rogers, E. J. B. Pense. St. Paul's, Rev. W. B. Carey, M.A.; E. Rose, R. W. Barker, Jas. Shannon; All Saints', Rev. T. Bousfield, M.A.; George Creegan.
Lanark, Mr. Warren.
Loughboro, Mr. A. Phillips.
Lansdowne (Front), Rev. R. L. M. Houston, M.A.; Ben. Young.
Matilda, Rev. G. W. White, B.A.
Merrickville and Burritt's Rapids, Mr. H. Burritt.
Marysburgh, Rev. E. W. Banington.
Moulinette, Rev. S. G. Poole; J. E. Baker.
Napanee, Rev. J. J. Bogert, M.A.; Dr. Bristol; B. McGuin, H. L. Geddes.
Newboro, Rev. S. Tighe, B.A.; J. Green, J. Hunter, J. Roger.
North Gower, Rev. A. J. O'Loughlin; W. Vaughan, J. Craig, J. Brownlie.
Osgoode, Rev. W. Wright.
Osnabruck, Rev. A. Jarvis, B.A.; E. D. Ault, M.D.
Ottawa—Christ Church, Ven. J. S Lauder, M.A. St. Alban's, Rev. Canon Jones; J. Fennings Taylor. St. John the Evangelist, Rev. H. Pollard; James Fraser.
Pakenham, Rev. A. W. Cooke.
Pembroke, Rev. A. C. Nesbitt.
Perth, Rev. R. L. Stephenson, M.A; A. J. Matheson.
Picton, Rev. E. Loucks; F. White.
Portsmouth, Rev. F. W. Dobbs; Col. Straubenzie, Major Wilson, C. Grass.
Prescott, Rev. W. Lewin, B.A.; Jas. Reynolds, W. Ellis.
Pittsburgh and Storrington, Rev. F. Prime.
Richmond, Rev. C. B. Pettit, M.A.
Roslin, Rev. S. Foster, M.A.; J. Stephenson, J. Elliott, A. Coulier.
Rochesterville, Rev. G. Jemmett, M.A.; T. C. Bramley.
Shannonville, Rev. W. Roberts.
Smith's Falls, Rev. C. P. Emery.
Stirling, Rev. F. L. Stephenson, B.A.
Trenton, Rev. Canon Bleasdell; W. Shea.
Tyendinaga, Rev. E. H. M. Baker.
Vankleek Hill, Rev. W. J. Muckleston, M.A.
Wolfe Island, Rev. J. Godfrey, B.A.; M. Spoor, S. Going.
Williamsburg, Rev. C. Forest, M.A.; H. G. Weagant.
Frankville, Rev. J. W. Forsythe, M.A.
Renfrew, Rev. T. Godden, B.A.
Maitland, Rev. R. Lewis, M.A.
Ven. T. A. Parnell, Clerical Secretary of Synod.
Rev. T. Bousfield, in charge of Diocesan Depository.
Rev. J. Boswell, D.C.L.
Rev. T. Taylor, M.A., superannuated.
Rev. James Harris.

Other clergymen and delegates arrived during the afternoon.

LAY DELEGATES.

The names of some lay delegates not having been called for the reason that the assessments had not been settled, and an irregular discussion arising,

Rev. Mr. Lewis moved that the names of parishes and assessments be read, and that the delegates be asked if they are prepared to pay their assessments. The motion was passed.

The names were called accordingly, and the clergymen connected with the churches made statements which in the majority of cases were considered satisfactory. Many remittances had been sent to the Clerical Secretary, who received so many communications that he had not been able to note or account for their contents.

The list having been read, the Bishop announced that there was a quorum of both orders present, and that the Synod should proceed to business.

ELECTION OF OFFICERS.

Rev. Dr. Boswell moved, seconded by the Dean of Ontario, that Rev. Ven. Archdeacon Parnell be Clerical Secretary for the ensuing year.—Carried unanimously.

Mr. F. McAnnany moved, seconded by Mr. Keefer, that Mr. R. V. Rogers, Jr., be the Lay Secretary for the ensuing year.—Carried.

On motion of Dr. Boswell, seconded by Rev. Canon Preston, Mr. Moore was elected Treasurer.

On motion of Rev. Canon Bleasdell, seconded by Rev. Canon Jones, Messrs. Muckleston and Walkem were elected the Auditors for the ensuing year.

ADMITTED TO SEATS.

The Rev. Dr. Whiting, of the Diocese of Albany, Rev. Mr. Ferrine, of the Diocese of New York, and Rev. Mr. Rogers, of the Diocese of Huron, were admitted to seats in the Synod.

MINUTES.

The minutes of the preceding Synod were adopted.

VOTING.

Mr. Taylor made a motion to the effect that delegates be allowed to take their seats and vote on payment of the assessments of the year. As this meant a suspension of the standing rules, to which objection was taken, the motion was lost.

The Bishop remarked that if this resolution had been adopted it would virtually prevent the collection of any arrearages after the said sitting.

ST. JOHN'S, STERLING.

A memorial was presented from the residents of the township of Sidney and members of St. John's Church, Sterling, calling attention to the improper crediting of $1,000 (revenue from Dorchester Glebes) to the mission of Frankford, in Synod Journal of 1874; that in 1875 the said money appeared under the heading of "Endowment of Frankford," and the incumbent of Sterling was styled Rector, and owing to differences between clergymen and the people, recommending the investment of the $1,000 in a parsonage house.

CHRIST CHURCH, BELLEVILLE.

Mr. Dunnett presented a petition from Christ Church, calling attention to a debt of $750 on the Church, for which the Trustees were held responsible, and suggesting a sale of surplus land as a means of wiping it out.—The memorial was referred to a Committee composed of Rev. Canon Jones and Messrs. Kirkpatrick and Walkem.

THE BISHOP'S CHARGE.

MY DEAR BRETHREN:—

We have, through God's blessing, reached our sixteenth session of Synod, and I think that after taking a fair retrospect of the concerns of the Diocese, we may "thank God and take courage."

Since we met last I have visited and held confirmation in the following Parishes:—

		Confirmed. Males.	Females	First Communion.
Sept.	1, Finch	17	13	30
	3, Cornwall	14	32	40
	4, Iroquois	23	30	53
	8, Prescott	8	22	22
	10, Edwardsburgh	3	8	11
	12, Smiths' Falls	16	27	43
	14, Newboro	10	11	21
	16, Rokeby	5	16	21
	18, Lanark	11	10	21
	10, Balderson	5	9	13
	30, Christ, Belleville	5	21	26
Oct'r	1, Madoc	3	15	18
	1, Queensborough	3	10	7
	2, Thomasburgh	9	28	37
	9, Kemptville	31	64	94
	10, Burrit's Rapids	13	12	25
	10, Merrickville	17	21	38
	11, Franktown	11	34	55
	12, Carleton Place	21	34	45
	12, Ennisville	8	9	15
	13, Clayton	11	4	22
	13, Almonte	8	14	22
	14, Goulbourn	2	5	7
	15, Richmond	19	30	49
	15, North Gower	39	36	75
	16, Kars	29	33	62
	16, New Edinburgh	11	17	28
	28, Huntley	23	26	30
	28, Hazeldean	9	11	25
	29, Ashton	11	9	20
Dec'r	9, Nepean	7	20	27
	3, Pakenham	21	24	45
Mar.	11, Perth	30	47	77
Apr.	22, St. Albans, Ottawa	7	14	21
	29, The Cathedral	28	24	52
	22, Cataraqui	13	6	9
May	20, Christ, Ottawa	10	30	40
	27, Trinity, Brockville	11	30	42
	20, Cornwall	10	16	
	30, Moulinette	9	13	30
	31, St. Peter's, Osnabruck	38	94	132
	31, St. George's do	11	15	26
June	1, Williamsburgh	14	12	23
	1, Morrisburgh	10	12	24
	3, Trenton	21	37	58
	3, Frankford	10	10	13
		622	1017	1624

The total number was 1655 persons, of whom 1624 received their first communion at the time of their confirmation; and I am thankful to say that the number confirmed was greater than that of any year since 1863.

FORMATION OF A NEW DIOCESE.

In July last the following correspondence took place between the Metropolitan and myself:

LACHINE, July 16, 1876.

To the Right Reverend the Lord Bishop of Ontario:

MY DEAR BISHOP,—I am anxious to learn from you whether there is any hope, as far as you are concerned, of my being relieved of the oversight of that portion of my Diocese which is contiguous to the city of Ottawa. You are probably aware that some division of the Diocese of Montreal has more than once been mooted; but it has met with no favor from me personally for two reasons first, because I could not quite approve of the manner in which the subject was taken up, and also because I still less approve of the actual division contemplated; namely, the elimination of the whole of the Bedford Deanery and forming it into a separate See, thus leaving Montreal as a merely nominal Diocese.

I have long felt, however, that this Diocese is of unwieldy dimensions, and that the natural excision would be that portion which lies to the west of Montreal, on either side of the river Ottawa—in fact what now constitutes the Deanery of St. Andrews, with the exception, perhaps, of two or three missions. I feel that I can do but scant justice to this large portion of my charge, and that an expenditure of much time and strength is needed to effect an annual or biennial visitation of these parishes. Much as I have become attached to the clergy who minister in them, I feel that it would be a relief to myself, and a great benefit to them, if they could be placed under more efficient supervision.

If the parishes in question happened to be wealthy, I should have less difficulty in proposing to give them up; but as they are mostly poor, I have some compunction in proposing to hand them over to other superintendence.

Would it be possible, and in accordance with your own feelings, that a new diocese should be formed, with the influential city of Ottawa as its centre, which should embrace the several missions of which I have spoken, and as many more in and about Ottawa as would constitute a moderately sized Diocese?

The main difficulty would, I conceive, be to secure a sufficient income for the Bishop. This should be about $4,000 per annum, the greater part of which must be raised by voluntary subscription. But it strikes me that the project which I have hinted at is so palpably desirable that the matter would at once commend itself to the members of our two dioceses. And I feel confident that there are those in Montreal who would liberally support such a scheme; and that still larger resources would be forthcoming for your own diocese and from the seat of Government.

I have purposely avoided going into detail, as I wish merely to learn if you are favorable to such a measure as I have suggested, and if, in your opinion, it seems to be practicable.

If so, I feel certain that there is a sufficient number of noble-hearted persons in our two dioceses who would help us to carry out our project, which would so greatly tend to the advancement of the best interests of the Church.

Believe me, my Dear Bishop,
Yours very faithfully and sincerely,
A. MONTREAL.

ISLE DORVAL,
LACHINE, July 20, 1876.

MY DEAR BISHOP—I was very glad to get your letter of the 16th inst., as it embodies a scheme which I have for some years advocated, and which your predecessor favorably entertained—the formation of a new See at Ottawa, to consist of the Counties of Ottawa, Pontiac, Argenteuil, Soulanges, and Vaudreuil, in the Diocese of Montreal, and the Counties of Renfrew, Carleton, Russell, Prescott, and Glengarry, in the Diocese of Ontario. This arrangement would give the new Diocese 37 Parishes—19 on the North and 18 on the South side of the Ottawa river. But as there is no mission of the Church of England in the County of Glengarry, and only one in each of the Counties of Soulanges and Vaudreuil, the County of Stormont might be added to the counties already mentioned, which would raise the number of parishes in the proposed diocese to 40.

I think this scheme quite practicable, because, as the new diocese will be essentially a missionary one, I have no doubt that not only would the existing grants from the Society for the Propagation of the Gospel be available, but that they would be largely increased under the circumstances.

The real difficulty would be to secure a sufficient income for the Bishop, but even this may be overcome with the aid of the two great Societies which have done so much for the Colonial Church.

I am convinced that unless a new See be established with Ottawa as its centre, the Church will not grow as it ought to do in the great valley of the Ottawa river.

I shall be glad of any suggestions you may make, and shall bring the whole subject before the Synod of my Diocese and ask for its concurrence.

I am sincerely yours,
J. T. ONTARIO.

The Lord Bishop of Montreal.

In consequence of this correspondence the Metropolitan summoned a meeting of the House of Bishops for November 8th last, when the following resolutions were unanimously adopted:—

1. "That the House of Bishops having met for the special purpose of considering a plan proposed to them for the formation of a new Diocese, with the City of Ottawa as its centre, from parts of the Dioceses of Montreal and of the Diocese of Ontario, do hereby recommend the erection of the said Diocese.

"They desire to suggest that it be composed of the following counties, to wit: a portion of the County of Montcalm, one half of the County of Terrebonne, the County of Two Mountains, of Argenteuil, of Ottawa, and of Ottawa, now comprised in the Diocese of Montreal and lying to the north of the River Ottawa, also of the Counties of Renfrew, Carleton, Prescott, Russell, and Glengary, lying south of the aforesaid river, and at present comprised in the Diocese of Ontario."

2. "That this House deems it indispensable that a capital sum of not less than $40,000 shall be raised as an endowment for the said See and as a provision for the income of the proposed Bishop.

3. "That it is desirable that the Bishop of Ontario, if practicable, proceed to London as soon as convenient, to lay before the Society for the Promotion of Christian Knowledge and the Society for the Propagation of the Gospel, the urgency of this said Memorial, and for the purpose of satisfying the Societies on all points on which they may require further information. In case of the Bishop of Ontario not being able to go to London, that some other Bishop be requested by the Metropolitan to undertake the duty."

It is my duty now to submit this project for the formation of a new Diocese to the Synod for its judgment thereon. It would be a wasting of your time for me to dwell upon the advantages resulting from the increase of the Episcopate. Even in the Mother Church, so hard to be roused hitherto to necessity of the subdivision of Dioceses, public opinion has become wholly changed. Not only have there been three Suffragan Bishoprics lately established, but two new Sees, those of St. Albans and Truro, have been formed by Act of Parliament, while the Home Secretary has introduced a bill to constitute four additional Sees—all to be endowed by voluntary contributions. It will surely be admitted that a city like Ottawa, containing, with its suburbs, nearly 40,000 souls, ought to have a resident Bishop of the Church of England. In no colony of the Empire would a city of such importance as the seat of Government be left without a Bishop of the Church. The proposed Diocese will be a large one. It will contain about forty parishes and as many clergymen, and 30,000 members of the Church. The counties which the Bishop of Montreal and myself suggest as those that should form the new Diocese, can of course be increased or diminished as the Synods of Montreal and Ontario may determine. All I ask for now is the expression of the opinion of this Synod whether such a Diocese as we propose is desirable or not. Should the Synod decide that such a new Diocese is necessary, I would then suggest that a committee would be appointed to act in conjunction with a similar committee of the Diocese of Montreal (should such committee be appointed) and to take action on all matters connected with the endowment of the See, and the provision for the maintenance of existing missions, together with all arrangements necessary for the division of funds. Such joint committee might be able to report to the next Synods, when, if the report be satisfactory, an election of a Bishop for Ottawa might immediately after take place. I do not myself anticipate much delay in the raising the necessary endowment, but I refrain from entering into details, as all that I can expect the present Synod to do is to express its approval and give its consent to the formation of the Diocese of Ottawa, and to appoint a committee for the purpose of giving their decision effect. I would, however, suggest that we should bear in mind that there is no reasonable method of diminishing the area of this Diocese except by the establishment of a see at Ottawa, and that to render such a Bishopric feasible a portion of the Diocese of Montreal must be included. The present Diocese of Ontario is outgrowing the ability of one Bishop to perform the duties of his office as they ought to be done. One fact may help to convince us of this, namely, that within the last fifteen years there have been built one hundred new churches. I commenced my Episcopate with the resolve to visit every church in the Diocese for the purpose of holding a confirmation, and I have hitherto been able to carry out my resolution. But it is now becoming impossible for me to do more than visit the Mother Church in each Parish, a retrograde step which I shall deplore. Any objections or difficulties that may be urged against the proposed new Diocese I hope to be able to answer in the course of the debate; but there is one objection that I have heard, that the new Diocese will be a weak one. But, if so, it will soon become strong if we may take the experience of the past as our guide, and it certainly will not be weaker than the Diocese of Ontario was at its formation. Praying that the Holy Spirit in this, and all other matters, may direct and rule our hearts, I now recommend this important subject to your consideration.

REPORT ON MISSIONS.

Dr. Boswell reported on behalf of the Mission Board, to the effect that it regrets that it has to report a falling off in the collections for the past year. In the year ending 30th April, 1876, the collections amounted to $7,970.11; deducting expenses of collections, $268.50, leaves a balance of $7,701.61. This year,