

THE CHURCH HERALD

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TO SUBSCRIBERS.

The large Engravings promised, have been delayed by the English producers. Upon their arrival they will be immediately forwarded to all who are entitled to them, by having paid for the Church Herald for the current year.

NOTICE TO CORRESPONDENTS.

Correspondence, containing items of Ecclesiastical Intelligence from all parts of the Dominion, is particularly requested, and will be carefully attended to. It should be very brief, and all offensive personalities must be strictly avoided.

NOVA SCOTIA EDITORIAL CORRESPONDENCE IN THIS No.—By mistake the last half has been omitted.

MONTREAL.—It is with regret we are compelled to postpone the interesting letter from S. F. R. till next week.

CALENDAR.

June 24th.—St. John Baptist. 27th.—5th Sunday after Trinity. 1st Lessons, 1 Sam. xv to v. 24; 1 Sam. xvii; 1 Sam. xviii. 2nd Lessons, Acts viii, v. 5 to 26; 1 St. John ii, v. 16. 29th.—St. Peter, Apostle and Martyr.

The Church Herald.

TORONTO, THURSDAY, JUNE 24, 1876.

THE DIOCESAN SYNODS.

Before this week's issue of THE CHURCH HERALD will be in the hands of our readers, the Diocesan Synods will have nearly concluded their sittings. With reference to the Toronto Synod, the reduction that has taken place in its numbers since the last meeting, arising from the division of the Diocese, cannot fail to produce important changes. One result will be that its members must necessarily be brought into closer contact with each other; and surely such being the case, there ought to be less danger of any misunderstanding on matters, in reference to which, all are substantially agreed. As with other Synods, which in some particulars give us precedents, so in this, mutual explanations, friendly conferences, a settled determination to sink all minor differences, that is, all differences where the Church herself allows us to differ, are means usually found abundantly sufficient to ensure a unity of purpose and action. Let us not forget that we are all engaged in pursuing the same object, that we are one body; and that whatever is calculated to produce a schism, a division or contrariety of action in the body, is and must always be productive of irreparable mischief. We have no really, or at least, no necessarily disturbing elements among us on any of the primary subjects of Theological Teaching, or of Ecclesiastical Polity. Or if they exist at all, they are in so small a minority that they need not be taken into account. The subjects that have produced so violent an agitation in the Irish Synod, which has startled and amazed universal Christendom, and which has threatened to undermine the foundations of the faith, to depart widely from the principles of the Reformation, and to conflict with the plainest statements of Holy Scripture—these can have no place in our deliberations, inasmuch as the Provincial Synod alone has power to discuss and determine on such subjects. Diocesan proceedings are upon comparatively minor details, and chiefly consist in devising means for applying in each Diocese, the greater and broader principles determined on in the Provincial Synod. And in the prosecution of this important local work, there is one rule, which if always kept in view, will never fail to produce the utmost harmony of thought and action; which is, to seek carefully among each other for resemblances and not divergences, for points of agreement, and not for those wherein we differ.

THE IRISH CHURCH.

That the Cardinal Doctrines of the Incarnation, of the Salvation of man through the faith of a Divine Redeemer, and of the Trinity in Unity, should be highly prized, as well by the Orthodox as by the Evangelical, is what would be naturally expected of those who derive their highest hopes from these truths, and who base the whole fabric of their Theological system upon them. And that Christians, fully imbued with these views, and with a clear conception of the dangers attending any departure from them, would recoil with horror from the slightest attempt to tamper with the formularies adopted as safeguards for their protection, we cannot but regard as most commendable. And yet the means adopted to correct such errors are possibly themselves be still more erroneous. In this light we cannot help viewing the steps said to have been taken by Archdeacon Lee, with two or three celebrated English Divines, which we referred to in our last issue. And therefore we wish to make one or two observations on the subject. It is not so much to be wondered at, that a branch of the Church, the staple of the theology of which has generally been regarded as somewhat crude, when suddenly loosened from all external control, "should set to work with hit and knife, to hack to pieces its formularies and expositions of doctrine;" and considering the elements of which the Synod of that body is in part composed—men who express the greatest contempt for some of the most sacred institutions of the Church, we need not be much surprised if "nothing suited their critical tastes." The Synod, it is true, carried its zeal for religion so far as strongly to dissent from a statement contained in a passage of Holy Scripture. But then we must not lose sight of the fact that they have not gone so far as Luther did, when he said that one part of the Bible was more relevant than another, that one of the books we esteem canonical ought to be tossed into the river, and of the Canonical Epistle of St. James, that it was an Epistle of straw. Nor has the Irish Synod attempted to go so far as Calvin, who recommended changing the Lord's Day, in order to assert the liberty of the Church. And yet, notwithstanding this there have not been wanting hundreds of the Clergy of the Church of England, who have held the Geneva Reformer in the highest estimation, although the party is nearly extinct in the mother country, having become nabued with a churchmanship of greater breadth.

The condemnatory clauses of the Athanasian creed merely reiterate a Scripture statement. If there is any truth in the one, the other must be equally as true. These, the Irish Synod does not attempt to remove, except from the services of the Church, so that they shall no longer form a part of public worship. It proposes to retain the three creeds unmutated, as expressing the Articles of her Faith, only mutilating one of them for public use. However unfortunate and mistaken we believe this and other alterations to be, the step which Archdeacon Lee contemplates appears to us unnecessarily extreme. The Church of the United States has expunged the Athanasian creed entirely from her Articles, Liturgy, and everything else, which is a thousand times worse; and yet the Catholic section of the mother Church have not scrupled to show considerable regard for that body, as being more in accord with thorough and sound churchmanship than the Canadian branch. For ourselves we have strong feelings with regard to our continued connection with the grand historical Church of England, which we value beyond measure. As an English contemporary remarks: "That great body, with all its errors and misfortunes and weaknesses, its backslidings and convulsions, has been and still is the great Instrument of the Almighty for supporting his truth in this great Empire. Those who adopt a course, which, if it answer their expectations, can scarcely fail to end by breaking in pieces this great edifice, under which they have become what they are, may be obeying an inevitable necessity, and performing an heroic act; or they may be committing an error which will be held more than a mere error by posterity, and by Him who is greater than posterity."

Book Reviews.

THE PROSPECTS AND RULES OF ST. GEORGE'S CHURCH TEMPERANCE HOME, near Montreal, show that the Rector and Assistant of the congregation of this church are in earnest in their work of reforming inebriates. They say: "In many cases, where the desire for stimulants has gained such power over a man as to render him incapable of withstanding the daily temptations of society, it has been found (humanly speaking) impossible to effect a cure unless the tempted one can be placed under such care and influences, that, while his constitution is strengthened, his moral powers may be still more developed. To meet this want, the Committee of St. George's Church Temperance Society have opened a Temperance Home for the cure of inebriates. With the view of carrying out their system, the Committee have secured that desirable residence on the Lower Lachine road opposite Nun's Island, called the 'Old Pavilion.' It has recently been remodelled and embellished, and is in every way well suited for the purposes of the proposed home. Standing on the banks of the St. Lawrence, with 16 acres of land attached, it will afford to its inmates plenty of recreation in boating, fishing, shooting, and athletic sports, while at the same time there are no taverns near enough to prove a temptation to the patients. The Committee of Management consist of the Very Rev. W. B. Bond, L.L.D., Dean of Montreal, President; Rev. James Carmichael, M.A., Vice-President; Geo. R. Frowse, Esq., Chairman; Thomas Crathern, Esq.; Nicholas R. Mudgo, Esq.; T. H. Schneider, Esq.; John G. Savage, Esq.; G. Shirley Denison, Esq., Secretary."

N.B.—We give in another column a part of an address lately delivered by the Rev. Basil Wilberforce on Total Abstinence.

THE FOURTH ANNUAL REPORT OF THE "MONTREAL LADIES' EDUCATIONAL ASSOCIATION" is an interesting production, and gives proof of the existence of an organization whose influence for good cannot be limited to the short period of one or two generations. The last session commenced by giving twenty Lectures on Light. "The experiments were unusually successful, owing to the extreme care given to their preparation by Professor Johnson, and the gentlemen who kindly assisted him." These were followed by a course of "French Literature," "English Literature," and "Hygiene." The Association is shown to have been appreciated, from the circumstance of a willingness to contribute in aid of necessary funds, which at once removed a barrier in this direction of no small magnitude. And then, it is reported in conclusion, that although the actual number of members had decreased, the attendance upon the lectures had increased—150 to 200 being generally present. Evidently, they say, "members take a deep and personal interest in the work which is in progress, and this work must not be judged alone by the number of students whose names are enrolled, nor by the certificates granted. It has been thought advisable in order to make the report show as fully as possible the working of the Association, to add the examination questions on the different subjects. It is evident from these papers that the subjects discussed have been interesting and instructive to many who were only listeners, and that those whose interest was sufficiently awakened to attend the lectures day after day, would also have many subjects for thought suggested, and would be induced to follow a course of reading with the desire more fully to enter into the spirit of the lectures. And so the intellectual work must go on, quietly but surely—for few can hear the thoughts of the great and good in all ages unfolded, or see scientific research developing the wonderful beauty and harmony of God's works in the universe, without being stirred by a wish for something higher and better than they have yet known. It is to be hoped that this interest will lead to an understanding of the advantages which such an Association as this offers, and that as the taste for knowledge increases, we shall be more firmly established, and become more strictly educational, with regular courses of lectures in rotation. This is however still in the future, the difficulties of a two or three years' course, desirable as it would be, are in our present position, without assured funds or permanent lecturers, insurmountable. We must, therefore, in the meanwhile, use our Association as a preparation for a time when there will be in Montreal greater facilities for the "Higher Education of Women."

(Signed) ANNE ANDERSON, Vice-President. MARY A. N. MERRER, Hon. Secretary.

If anything, the programme for 1876-76 promises more than its predecessors—and for its development we await next year's report.

We have much pleasure in directing attention to "The Order for Morning Prayer," at the Opening Service of the Synod of the Diocese of Toronto. By

authority of the Lord Bishop. Price, 10 cents. George Farnival, Toronto, 1876. It appears to us that the other Dioceses would find this arrangement of considerable service.

In our next issue we purpose giving a Review of "THE CHRISTIAN'S WEDDING RING."

CLASSICAL TRAINING.

When Canon Kingsley presided at a distribution of school prizes at Birkenhead, he advocated the teaching of Greek and Latin to boys intended for trade. He said that if he must teach but one of the classical languages, he would teach Greek, because a boy might pick up Latin in after life, but if he fail to learn Greek early, he will probably never acquire it. Let Robert Lowe say what he would, he was one of the best Greek scholars in Europe, and, therefore, could afford to kick away the bridge that had carried him over. Among other things, we owe the Reformation to the Greeks, and to the Greek language, for it was the re-discovery and the re-importation of the Greek literature, after the fall of Constantinople, into Italy, and so gradually spreading through Europe, that primarily caused the Reformation, which set free thought in Europe, and prevented that Reformation from being a mere fanatical outbreak, which it otherwise would have been. It was the Greek literature which gave us a breadth of thought and a general grace of mind. So let every good follower of the Reformation venerate the Greek nation, language, and literature. The study of that language and literature will give that which the study of no other literature or tongue can furnish—that indefinable thing called culture. It must not be said that every one is a barbarian and uncultivated that does not know Greek. But why? Simply because every one, more or less, is constantly imbibing, in these later days, the thought and feeling, through every pore.

Few men of cultivated intellect were less likely to be prejudiced in favor of the existing classical training than the late J. S. Mill; yet in his address delivered to the University of St. Andrew's, in 1867, he thus recorded his deliberate conviction:—"The only languages and the only literature to which I would allow a place in the ordinary curriculum, are those of the Greeks and the Romans; and to those, I would preserve the position in which they at present occupy. That position is justified by the great value in education of knowing well some other cultivated language and literature than one's own, and by the peculiar value of those particular languages and literatures." And after explaining the peculiar advantages of a grammatical study of Greek and Latin, he adds:—"In these qualities, the classical languages have an incomparable superiority over every modern language, and over all languages, dead or living, which have a literature worth being studied."

FINGAL'S CAVE is a grotto on the south-western coast of the Island of Staffa, Argyllshire, Scotland. It is probably called after Fingal, the legendary hero of Gaelic poetry. It is formed by lofty basaltic pillars, and extends back from its mouth 227 ft.; its breadth at the entrance is 42 ft.; at the inner end 22 ft. The sea is the floor of the cavern, and is about 20 ft. deep at low water. The main arch has been compared to the aisle of a great Gothic church. The columns of the side walls are of stupendous size, and there are stalactites of a great variety of tints between the pillars. It is easily accessible, except at extreme high tide, by small boats. The irregular grouping and the fragmentary condition of some of the columns impair the symmetry of their appearance. There are several other remarkable caves in the island of Staffa.

The Sultan of Zanzibar has landed in England. His visit is connected with a treaty for abolishing the Slave Trade.—The son of Coffee Calcall, late King of Ashante has arrived in England, by the steamship Ethiopia. He is about fourteen, is intelligent, and is to be educated according to the terms of the treaty of peace.—A terrible earthquake, destroying villages, life, and property, and succeeded by an immense tidal wave, has lately been experienced in New Caledonia.—The steamship Vicksburg, of the Dominion line, with sixty-three of her passengers and crew including the captain, were lost on the 1st inst. The ship sailed from Quebec for Liverpool on the 27th of May, struck solid ice off Newfoundland, and foundered immediately.—Six million feet of lumber, with mill, stables, granary, and warehouses, were burnt on the 14th inst. at Rockland, Ont., twenty-eight miles from Ottawa; loss nearly \$350,000.—Six South American towns were destroyed by the late earthquake in the Andes, and thousands of lives were lost.—Capt. Nares with his companions in the Alert and Discovery, sailed for the Arctic Seas on the 20th of May.

SYNOD OF ONTARIO.

The Synod met on the 16th instant. The sermon had been preached on the previous evening, by the Rev. Canon Bleasdel, of Trenton; an abstract of which will appear in our next issue. About 150 members were present. The Bishop, in delivering his charge, stated "that his remarks would be brief, the Church's activity having been chiefly manifested in the proceedings of the Provincial Synod, which had arranged three important things:—First, the shortened forms of Divine worship; second, the canon respecting the Book of Common Prayer and the authorized version of Holy Scripture; and, third, the appointment of a special day of intercession for Missions." His Lordship requested that St. Andrew's-day should be observed for that purpose, and that the offertory should be devoted to the S. P. G., and be forwarded to the Archdeacon of Kingston. Many of the Clergy had been met with by the Bishop, who appeared utterly ignorant of the laws they were expected to obey. A general progress and harmony throughout the Diocese occasioned feelings of satisfaction in his Lordship's mind. The public official acts had been the ordination of three Deacons and one Priest: the consecration of four churches—St. Peter's, Alfred; Grace Church, Clayton; St. John's, Ottawa; St. John's, Prescott; and the consecration of two burial-grounds—St. Peter's, Alfred, and St. George's, Trenton. Certain parishes had also been visited, and confirmations held therein.

A great deal of discussion took place in reference to the frequency of Synodical meetings, a grant for a missionary at Hastings Road, annual Easter statement of investments, auditing and distributing the accounts: the resolutions in reference to which were all withdrawn.

The following delegates to the Provincial Synod were elected:—Archdeacons of Kingston and Ottawa; Rev. Dr. Canon Preston, C. Forest, J. W. Burke, H. M. Baker, C. Petit, Canon Jane, Canon Bleasdel, G. White and Canon Jones; with substitutes:—Rev. Dr. Lovin, C. P. Mulvaney, Dean of Ontario, Dr. Boswell, C. P. Emery, Canon Muloch. Livery:—Messrs. F. McCammon, J. Shannon, R. T. Walkem, Dr. Henderson, W. Lillis, G. May, S. Keefer, J. D. Slaton, G. A. Kirkpatrick, R. Rogers, Judge McDonald, J. D. Collins; with substitutes:—Messrs. Fenning Taylor, A. Code, D. J. Jones, Dr. Pringle, W. Shean and Judge Jarvis. It was moved that as soon as the Sustentation Fund of the Diocese reaches the sum of \$30,000, the interest may be used for Missionary purposes, under the direction of the Mission Board. The motion was withdrawn. Considerable discussion took place in reference to Foreign Missions. The subject was referred to a Committee. Another Committee was also appointed to devise a scheme for the division of the Surplus Fund, arising from the sale of rectory lands. Rev. Mr. Burke moved, "That this Synod learn with pleasure the intention of the parish of Kempsville to erect a Church to the memory of the late Ven. Archdeacon Patton, and commends the undertaking to the practical sympathies of the Diocese." The motion was seconded by the Dean and carried. A resolution moved by Mr. Carroll, and which was carried, was to the effect that it is not desirable to reduce the number of delegates to the Provincial Synod from each Diocese. Dr. Boswell read the Diocesan Missionary Report, which stated that there was a falling off of about \$900. A resolution was carried, for applying to the Local Legislature to amend the Act of Incorporation, giving the Synod power to define the duties of Churchwardens and Vestries. A petition from Belleville for the sale of a lot was referred to the executive committee. The report of the Assessment Committee stated that there was a balance of \$209, and also that twenty parishes had not returned collections. It was agreed, on Dr. Henderson's motion, that a lot in Pakenham should be sold for the purchase of a new Church. \$200 was granted to the Treasurer for last year's services. Increased confidence was expressed in Archdeacon Parnell's discharge of the duties of Clerical Secretary. A vote of thanks was passed to Canon Bleasdel for his admirable sermon, and to the people of Kingston for their hospitality, and the Synod closed its sittings.

MONTREAL.—We regret that our correspondence on the meeting of the Montreal Synod arrived too late for its appearance this week. It will appear in our next issue.

TORONTO.—St. Stephens'. The regular quarterly Children's Service will be held on Sunday, the 27th inst., at 9-30. Preacher, Rev. S. Jones. Seats always free.