

latheria' that he would stand a dozen stupid sermons against drunkenness or swearing or Sabbath-breaking for the chance of being present when *they* caught it.

On the present occasion, Mr. Slowton's sermon gave universal satisfaction, and Tim proposed that a copy should be obtained for publication, considering the threatening character of the signs of the times. This proposition, however, soon reached the ears of Mr. Slowton, who, for reasons no doubt very satisfactory to himself, thought fit to deny himself the prospect of fame by nipping the proposal in the bud.

Public meetings were spoken of, but the issue of the last had been far from satisfactory, and Mr. Slowton in particular had had enough of them; and therefore the idea was abandoned.

In the mean time, while *The Repeater* was weekly becoming more ferociously Protestant, and throwing the elder Clackingtonians into a fever of causeless excitement, Mr. Evenley went on quietly and unostentatiously with his work, apparently the most unexcited person in the whole town. He found the morning and evening prayers better attended than he expected, and he commenced a very systematic visitation of all the families in his parish, among whom he found a greater number of professed churchpeople than Mr. Slowton would ever have believed.

If any of his friends alluded to the hubbub going on in consequence of his proceedings, he generally turned the subject aside with a pleasant laugh, and took no further notice of it; but on other occasions matters took a different turn.

Mr. Brown lived in the parish of St. Paul's, but his mills were upon the stream the borders of which were included in St. Jude's, and consequently Mr. Evenley considered himself as having a considerable claim upon Mr. Brown for aid and countenance in parish matters, as so much of his property and so many of his workpeople were within his cure.

Calling one morning at Mr. Brown's office, he found Mr. Cryson there also; and after the usual salutations he explained to Mr. Brown a plan which he was contemplating for the establishment of a school, and he concluded by asking his assistance—a request which led to a conversation so lengthened that we must reserve the account of it until the next chapter.

The Approaching Synod.

THE Royal consent to the Synod Bill of the Canadian Legislature having been promulgated, the Lord Bishop of Toronto has appointed Wednesday, June 17th, for the meeting of the Synod. It will not, we trust, appear superfluous or presumptuous, if we offer a few suggestions for the consideration of those, who are to take a part in the solemn deliberations. In a country like this, where the Church has been but imperfectly developed, where among the clergy there are many, whose incessant and arduous parochial duties have left but little leisure for the study of Ecclesiastical History, where the laity, generally speaking, are men whose avocations render such study well nigh impossible, it cannot be a reproach to say that many, the majority perhaps, of those who are to take a part in the formation of the Constitution will enter the Synod with very crude and imperfect ideas upon the subject, and with little preparatory information to enable them adequately to discharge their solemn duty.

We do not propose however to delineate even an outline of a constitution. We wish rather to dwell upon one great principle, which is, we fear, in danger of being too much neglected if not altogether lost sight of. We may be,—we hope we are—mistaken; but we judge by what we see and hear. The principle we speak of is the unity of the Church.

That it was the design of our blessed Lord, that the Church should be ONE over all the world, cannot be doubted by any who repeat day by day, in the words of the Saints and Martyrs of old, "I believe in the Catholic Church." But this Unity was to be something more than a name. As there is One Lord, so there was to be One Faith. And we find that matters, not only of doctrine but of discipline, were never decided by individuals or by congregations, but were referred to the decision of "the Church." Even so Apostles did not take upon themselves to decide the question raised at Antioch relative to circumcision, but left it to the judgment of the Council of the whole Church at Jerusalem. And subsequently we find every important question referred to the decision of general Councils.

Now in our own days we cannot, alas! expect to see the various and discordant bodies, which form the Catholic Church, uniting in one gene-