

O Trinity, deep in thy shades,
Teach some to list the Muse's voice,
For there no sordid care invades,
And Taste and Truth decide the choice.

'Tis thus a light from thee shall fall
On Don and Humber's minor streams.
New light from thee shall shine o'er all,
The fair, soft light of learning's beams.

May 29th, 1879.

TORONTONENSIS.

Correspondence.

SYNOD OF TORONTO.

MR. EDITOR,—Any one who attended the late meeting of our Synod, or who examined the minutes of former sessions, must have observed the total lack of useful legislation, or I believe I may almost say, of any legislation at all, the chief cause of which appears to be, that so many safeguards have been introduced into its mode of procedure to prevent hasty legislation, that it is almost an impossibility to get any measure through, however much some remedy for an existing evil may be needed. The following appears to be something like the present method:—A want is acknowledged and a committee appointed to consider the matter and report, which report before being submitted to the Synod, has to be laid before the executive committee for approval; generally, I believe, it comes before the Synod the next year and if adopted and the necessary steps taken for carrying it out, is further postponed to the following year for confirmation. Now, at every stage of these proceedings, the utmost latitude of discussion is allowed, in fact, though not nominally, the Synod is in committee of the whole all the time; thus at its last stage (should it survive so long), it is subject to amendment, and of course, if altered, is hoisted forward to the following year, and so on—for ever!

I think it must be conceded that we have discovered a nearly perfect way for doing nothing, at a large expense, but I am glad to say that a special committee has been appointed which, I presume, will consider this in connection with other matters, and it is to be hoped that some useful system may be devised, by which "hasty legislation" may be guarded against without killing all legislation in the process; and further, we need all to bear in mind that whatever system may be devised, from the causes already stated, it will never become law, without a great deal of forbearance and giving up of individual crotchets. At the next meeting of the Synod it should be the first order of the day after matters of routine, in fact no other business should be undertaken until such measure was disposed of, and I would further suggest, that could the Rules be interpreted to sanction it, that when the canon or by-law comes up for confirmation, it should be accepted or rejected as a whole and should not be subject to amendment at that stage, notwithstanding any former practice to the contrary.

R.

June, 14th 1879.

SCHOLARS AND SACRAMENTARIANS.

SIR,—Is it not remarkable that even people who ordinarily use good English employ the word "sacramentarian" in a sense the direct opposite of that which it bears in approved writers?

Now-a-days we hear "sacramentarian" used to stigmatize those who take a high view of the grace of the sacraments. In its correct use the word is applied to those who were supposed to deny or minimize sacramental grace. For instance: Hooker (Book 5, Chap. 67, Sec. 8) writes: "It seemeth, therefore, much amiss that against whom they term sacramentaries so many inbective discourses are made, all running upon two points; that the Eucharist is not a bare sign or figure only, and that the efficacy of His Body and Blood is not all we receive in this sacrament; for no man having read their books and writings which are thus traduced can be ignorant that both assertions they plainly confess to be most true. They do not so interpret the words of Christ, as if the name of His Body did import but the figure of His Body; and to be, were only to signify, His Blood. They grant that these Holy Mysteries received in due manner do instrumentally both make us partakers of the Grace of that Body and Blood which were given for the

life of the world; and besides also impart unto us even in true and real though in mystical manner, the very Person of our Lord Himself, whole perfect, and entire, as hath been showed." Again, using the word in the same sense as Hooker, but apparently differing from him in his estimate of the doctrine of the sacramentaries, S. T. Coleridge in a posthumous fragment published on p. 254 of the *Christian Remembrancer* for February, 1844, after condemning the Roman and Lutheran views, says "the sacramentary hemlock extinguished the very life of the awful mystery."

It may be as well to add an extract from a standard dictionary—"Sacramentarian, One that differs from the Roman and Lutheran Churches in regard to the Sacraments or to the Lord's Supper; a word applied by Romanists to Protestants and by the followers of Luther in the sixteenth century to the followers of Zwingle." May we not add to the definition, "One who differs from the Anglican Church and inclines towards Zwinglian views." I am, your obedient servant, ANGLICAN.

[Bishop Jewell thought that although the customary use of the word "Sacramentary" might not warrant it, yet it would be more correctly applied to Romanists.—Ed.]

RITUAL AT CONFIRMATIONS.

SIR,—At a recent confirmation held by the Bishop of Toronto, his chair was placed immediately in front of the altar, in which he sat, and laid hands on each person "severally," as the Prayer Book prescribes. I fail, however, to find in that book any authority for the position of the Chair. Symbolically, the arrangement appears to be faulty. The Font is a continual reminder of the Sacrament of Baptism. In like manner, the altar is significant of the great Sacrament of the Lord's Supper, and to almost hide it from sight does not seem correct at a ceremony which is introductory to participating in that Sacrament. The practice of the Bishop of Ontario would seem more appropriate. Being confirmed at the entrance to the Chancel; the candidates and congregation are aptly taught that they are thereby admitted into the holiest place (where they have not been suffered to enter before) to participate in the holiest rite of the Christian Church. I should like to elicit opinions through your columns as to this practice, for, although I have often heard it stated that it was correct, I never heard the reason for it. ALPHA.

CORRECTION.

SIR,—Your "special correspondent" represents me as advocating "the disfranchisement of the clergy at the late Synod of Ontario. I did no such thing. The question under discussion, at the time, was "the neglect of several parishes to pay up the assessment laid upon them." I maintained that the clergy were at fault for not seeing this duty was performed. Yours, C. P. EMERY.

Family Reading.

RAYMOND.

CHAPTER L.

Hugh Carlton looked at Raymond with a glad smile, as he heard him say so frankly that he counted him a friend.

"Yes," he said. "I think you would give me that title not only generously but cordially, if you knew on what errand I was bound when this unfortunate shipwreck stayed my progress. You know the steamer's destination, I suppose?"

"Jersey, I think I heard some one say," answered Raymond, indefinitely.

"Yes, Jersey. And to that place, I expect in another half-hour, to see you start off by the first boat you can get, for, unless I am much mistaken, it is not possible for me to go on myself, I feel as if all the strength were knocked out of me, and I grow faint if I so much as raise my head."

"You cannot travel at present, Carlton, that is very certain. The doctor told me you were likely to be in bed for some time. But why should I go to Jersey?"

"Where is the coat I had on in the steamer," said Hugh, looking round.

"Here it is," said Raymond, taking it from a screen where it had been hung to dry.

"See if you can find my pocket book in it," said Hugh. "I hope it is not lost, for I do not feel up to writing another letter to-day, and there ought to be one there, which I wish you first to read, and then to convey it to the person to whom it is addressed. Open the book, please, and try if you can find it."

"Yes, here is a letter;" then as his eye fell on the address, Raymond started to his feet with uncontrollable agitation. "Estelle Lingard! What, Carlton! Do you know where she is?"

"I believe her to be in Jersey."

"Thank Heaven she is found!" were Raymond's first words; but the next moment he turned to Hugh, his eyes flashing with indignation, as he said, "And you have known this, and have not told me; you were going to her yourself."

Raymond, do not mistake me," gasped Hugh, so nervously eager to justify himself that he could scarcely speak. "Read the letter, and then you will see why I intended taking it to her before I told you where she was; the delay was for your own sake only."

Still standing with frowning brows, Raymond opened the letter, and read; but as he scanned the closely-written lines, his expression changed to one of softened emotion and gladness, for they contained the most honest and complete confession of all the deception Hugh had practised both on Raymond and Estelle from first to last, which it was possible for him to make; and there was, besides, so generous a tribute to the depth and reality of Raymond's personal devotion to her, that it would be no longer within her power to doubt that he loved her for herself alone.

"Hugh, forgive me; I did you great injustice!" exclaimed Raymond when he had read to the end of the long letter.

"I have only known where she was two days," said Hugh. "I found it out by her post-mark on her letters to some poor people near Highrock House, and my first thought was to hasten to tell you, that you might go to her; but I reflected that if she saw you before she had my confession, she might but fly from you, and escape out of your reach again; it seemed safest to undeceive her as regards you first. I meant to go to Jersey, and find her out, sending her this letter first, and seeing her myself afterwards, only to be satisfied that she really believed I had misrepresented your feelings. Then I should have asked her forgiveness, and come straight back to you, and you might go to her and find her all your own at last." He sank back exhausted as he finished his explanation.

"It was a kind and a wise plan, Hugh," said Raymond, gratefully; "and I was very wrong to doubt you, even for a moment. I only wish you could still carry it out."

"That is hopeless," said Hugh, sighing; "I am sure I could not walk across the room. You must go yourself, Raymond, and manage as well as you can. Send my letter to Estelle before you attempt to see her yourself, and I think when she has read it she will believe what you may tell her. I have a conviction that it will all end well. You were not sent to save my worthless life without a purpose."

"My dear fellow," said Raymond, smiling, "you must not make too much of what I have done for you: Jack and the other men did quite as much or more."

"You did your share, though: and it was no chance occurrence. Now you will go right off to poor Estelle, will you not? Ask her to forgive me, Raymond," and poor Hugh, unnerved by his physical weakness, turned away with tears in his eyes.

"She will not only forgive you—she will thank you most warmly," said Raymond. You have amply atoned for the past, Hugh; but now you are quite tired out, and you must take this soup, which has been waiting for ever so long, and then turn round and go to sleep."

Hugh obeyed him like a child, and Raymond tended him anxiously and carefully, till he saw him drop into a quiet slumber; and then he went away to think over his plans, and decide what he was to do.

Of course, his almost irresistible wish was to start off that very moment for Jersey, by any means of transit he could find, but it is not very often in