

that we have still left us, in Ontario at least, one University, Trinity College, Toronto, and one school, its daughter of Port Hope, in which sound learning and religious education can be combined and imparted to the rising generation of Churchmen in the Province.

The question still remains how far such sentiments are those of the religious party to which Dr. Wilson belongs, and how far its adherents, by sending their theological students to be educated under his auspices at the University of Toronto, will continue to endorse his teaching that, in order to the adaptation of Canadian education to the "requirements of a country where no special creed or established form of religion is recognized, . . . it has been indispensable to secure the exclusion of everything that could be reasonably objected to by any of them as encroaching on their province of religious instruction." No wonder that Dr. Wilson, and those who think with him, would fain eliminate whatever there is of distinctive in the Church's formularies, and relegate all dogmatic teaching on faith and morals to a limbo, whence, if his party had it in their power, all belief not of their framing should never be allowed to return.

#### THE GERMAN OLD CATHOLIC SYNOD.

THE Report of this Synod, recently held at Bonn, has just been published; and as the Old Catholic body is a "Reformation" from Rome which is being conducted on lines of a similar character to those of the English Reformation, and not at all on the principles of the Continental reformation—which was more of a revolution than anything else—its proceedings must always be a matter of interest to ourselves. The great point of interest is the appointment of a Liturgical commission, which was proposed by Dr. Thurelings, who made an able speech upon the subject.

The resolutions proposed and agreed upon were, (1) That a Book of Common Prayer for the Old Catholic Church in the German empire shall be compiled and published. (2) That this Prayer Book shall contain a form of prayer for morning and evening, and the Mass for the various seasons and festivals of the Church's year. (3) That the following course of procedure shall form the groundwork of the Book of Common Prayer:—(4) A liturgical commission, consisting of clergy, shall be appointed to proceed with the work already begun: that is, to control and verify its completion. (5) As soon as the completed work has received the approbation of the liturgical commission and the permission of the bishop, the representatives of the Synod are authorized to have the Book printed, and the congregations after the publication have the right to make use of the Liturgy contained therein. (6) The representatives of the Synod will in the meantime care for any measures necessary for the completion of the undertaking."

The representatives of the Synod, with reference to these proposals, moved, That (1) and (2) be adopted; and that with regard to (3—6) "A commission be appointed to consist of the mover, Dr. Thurelings, and four others, the duty of which should be to sketch out the Prayer Book, and to lay it before the representatives of the Synod for further consideration." This was agreed to. These representatives of the Synod here referred to are eight in number, four clerical and four lay. They form an executive committee, meeting as often as required during the interval of two years which now elapses between the meetings of Synod.

It will be observed from this fact of the meetings of their Synod being biennial that they are not yet infected with the Canadian fever of incessantly tinkering with their constitution, and of cultivating among their people Church politics in preference to more legitimate and more profitable Church work.

The speech of Dr. Thurelings in introducing his resolutions was very excellent. He pointed out the necessity of having their entire services in the German tongue, so that a more powerful proof of their belief might be given than by a mere catechism; and also because otherwise, many of the people would be but little acquainted with the service. They would attend only to the form, while their knowledge of what was going on at the altar would be extremely limited. He also referred to some reviews which had taken up a hostile position to the Old Catholic movement, simply because, as he thought, they did not understand the real nature of the movement, and knew nothing about the struggles in which they were forced to be engaged.

#### THE PROVOST OF TRINITY COLLEGE.

WE have received the following communication from the Ven. Archdeacon Whitaker, which will be read with much interest:—

DEAR SIR,—I find myself under the necessity of requesting you to permit me, through your columns, to assure the many warm-hearted friends of whom I took leave on Monday, May 30th, that I have a very deep and grateful remembrance of the affectionate regard which was then shown to me and to the members of my family. Separation has, I am assured, only served to deepen our feeling of the long-continued friendship which it has been our happiness to enjoy, a friendship which so greatly surpasses any claim which we can have established on the generous sympathy of those amongst whom our lot was cast.

My time has been much engrossed by necessary business since my return to England, and I have scarcely been able as yet to address myself to the pleasing duty of expressing to my friends individually my keen regret at a separation which circumstances had rendered inevitable, and my hope that we may still live in their friendly recollection, as they must ever live in ours.

I have received many kindly loving messages, through those members of my family who are still in Canada, and I would most gratefully acknowledge the feeling which has dictated them.

It is a great satisfaction to me to assure those who are interested in the welfare of Trinity College, that the gentleman who is to be my successor is one who has been long known to my son, and whose name was mentioned by him to me two years ago as being specially qualified for the office. In addition to his high mathematical degree, Mr. Body possesses peculiar qualifications for the duties on which he is about to enter. He has devoted great attention to the study of Hebrew, his earlier progress in which language secured him the Tyrwhitt Scholarship. He has for some time laboured diligently and successfully as curate of Chesterton, an important parish in the immediate neighbourhood of Cambridge; and he has also been associated with Professor Westcott, and other resident members of the University, in organizing and delivering a course of Lectures in Theology, especially designed for the benefit of graduates who are preparing to seek admission into Holy Orders. It is but rarely that a gentleman could have been

found, whose attainments and previous engagements and occupations combine in so many different ways, to make him peculiarly fitted for a position, in which I cannot doubt that, by God's blessing, he will render signal service to the Church in Canada.

I hope very soon to convey to many an old friend individually the assurance of my abiding regard; for the present I would ask every one of those friends who may read these lines to accept personally what is now of necessity addressed to all in common.

I am, dear Sir, yours faithfully,

GEORGE WHITAKER.

Newton Toney, Salisbury,  
August 10, 1881.

### Diocesan Intelligence.

#### MONTREAL.

From Our Own Correspondent.

We are sorry to learn that the Rev. Edmund Wood, Rector of St. John the Evangelist, has been seriously ill with typhoid fever. He is believed to be recovering.

#### ONTARIO.

From Our Own Correspondent.

ARCHVILLE.—The Rev. T. D. Philipps, to whose exertions the formation of this parish and the erection of Trinity church in 1877 are due, has obtained one year's leave of absence. As he has received a pressing invitation to go to Chicago, where many of his ex-pupils are successfully engaged in business, it seems doubtful whether he will return. Temporary arrangements are being made for maintaining the ministrations of the Church.

PICTON.—The ninth meeting of the Bay of Quinte Clerical Association, was held at this place on the 9th and 10th ult. The meeting was both pleasant and profitable. About fifteen clergymen were present, viz.: the Ven. Archdeacon Jones, Revs. E. Loucks, J. W. Burke, A. F. Echlin, R. S. Forneri, H. Farrar, C. M. Harris, D. F. Hutchinson, S. Foster, F. W. Kirkpatrick, J. A. Morris, W. Roberts, A. Spencer, B. B. Smith, and T. Stanton. A celebration of the Holy Communion at 7.30, and morning prayer at ten; on second day early celebration at 7.30, and the Litany at 10 a.m. Evening service was held on each day at 7.30. After the service on Tuesday the 9th, excellent addresses were delivered by the Rev. J. A. Morris, on the "Dogmatic teaching of the Church, and the necessity thereof;" followed by Archdeacon Jones on "Fraternity and Faith." On the evening of the 10th the Rev. B. B. Smith gave an address on the effect of the Revision of the Translation of the Bible on the doctrines of the Church; showing that none of the doctrines of the Faith were weakened, and that the Faith existed in the Holy Scriptures, but also independently in the Church from the beginning, and was delivered to the Church by Christ Himself and Apostles taught by Him. The Rev. J. W. Burke spoke on "Preaching in its proper place," and made some remarks on the duty of the people to visit the clergyman, as it was his duty to visit them. The services were hearty and well attended, and especially so on the last evening. The meetings of the clergy were held on each day at the rectory, both in the morning and afternoon, the rector, the Rev. E. Loucks, presiding. A cordial greeting was given to the Ven. Archdeacon Jones on his appointment to the archdeaconry of Kingston, and coming to take charge of the parish of Napanee. Papers were read by the Revs. J. W. Burke and F. W. Kirkpatrick, on the Revised Version of the New Testament, on the first day of the meeting, and the meetings of this day were chiefly occupied in discussion on this subject. On the forenoon of the following day, the Rev. B. B. Smith read a paper on the "American suggestions on the Revision," and in the afternoon the Rev. A. F. Echlin read a paper on "Parochial Visiting." Other subjects of great interest were also discussed, and the clergy present seemed to find much profit in this mutual interchange of thought. The hospitality of the rector, and of the good people of Picton, was, as usual cordial and abundant, and the lovely weather contributed much to the enjoyment. Picton looked its best: it is a lovely spot. The worthy rector and the many kind friends who aided his hospitable exer-