

if pure religion and undefiled is to reign in Canada. But this purity and immaculateness, hint these tracts, is only to be found in that system affected by these quondam Church Associationists; therefore, only its nominees are to be elected at the Easter Vestries. Otherwise their bugbear, disguised Popery in the shape of Churchmanship, will triumph at the Synod and "the cause" will be lost. This we unhesitatingly assert to be poisoning the wells and rendering deadly what should be for the support and healing of souls.

Nor is this all. Simultaneously with the tracts are opened inside the walls points of attack whence either to sally forth and wage the war, or, as better suits their tactics, rallying places where they can work in the dark and extend their evil influences by means as dark and tricky. Hence we see cottage meeting and Bible classes opened in the parishes of clergymen known to be unfavorable to their schemes, without leave being asked or in defiance of their refusal. Or, a man of social influence, professedly a Churchman, will deliberately make common cause with Nonconformists and will have it announced in posters and handbills that he will conduct revival services or give expositions of the Scriptures at Zion Chapel or Little Bethel. His name draws and he does not neglect to improve his opportunity—but not in the direction of the Church.—*Iliacos extra muros peccatur et intra.*

Yet once more the enemy crops up when and in a manner least expected. As is well known, it is proposed that the Church of England, as is the case in every other religious body, outside of Romanism, only *bona fide* members, i. e., communicants, should vote for the election of those who are to manage Church affairs in Synod. The reasonableness of this none can deny. A qualification is demanded of secular voters; why then should not a similar rule obtain as to those who vote in Church matters? The only objection comes from those who have been in the habit of flooding our Vestry Meetings with "Churchmen" manufactured *pro re nata*—the intention of the manufacturers being to swamp the Church party at the Vestries—for their own ends. To forward this plan, just before the Easter vestries of this year—a suspicious time for its appearance—is issued a manifesto from an official of the Toronto Diocesan Synod, not as a private person, but over his signature as an official, actually dictating to outsiders as to how they should vote, and giving out as law what is only his idea of law—his idea because it favors his own purposes and those of his faction. As the matter can only be received at the next Synod, surely it was at least premature to publish this official letter in Lent. Or, if it had to be published, and as the arrangement entered into at a previous Synod was that all information concerning the Synod and its Committees, or that seemed to be useful for the information of Churchmen should appear *only* in the Church papers, we may reasonably ask why the rule was broken through on this occasion, and why the communication should have been sent to the secular papers, and only to the one non-secular journal that is notoriously the organ of his clique? Such a course of proceedings in an official of the Synod calls for investigation and reprobation; nor would it be worse for the Chancellor or the Bishop of that Diocese to publish a document of a contrary tone and to write under it their official signatures. If they did, none would raise a greater outcry than the official referred to. Why then is his course endorsed? If the Church Associationists wish to rid themselves of the suspicion of dishonesty and un-

fair dealing which must attach itself to them after this action of one of their most prominent members, we trust they will at once disown it, and at the Synod be the first to propose or the earliest to second a vote of censure on one who could so abuse a position of trust and send out a disturbing manifesto, as if with the *imprimatur* of the Synod.

#### BOOK NOTICES.

THE GIRL'S OWN PAPER.—London: The *Leisure Hour* office.—This most excellent periodical deserves a wide circulation and we are sure that if the girls can only see one or two numbers it will soon become extensively patronized. It contains something of almost everything that will interest the girls; and when we notice that it comes from the *Leisure Hour* office in England, we need say no more to recommend it.

Mr. J. J. Dyas, of the Toronto Periodical Agency, supplies by mail at \$2 per annum.

REVUE ET NORM.—Trinity College, Toronto; March, 1880.—We are glad to see another number of this interesting periodical. Its articles are written with much spirit, and perhaps are a little dictatorial. We see no reason for changing the opinion we expressed against the National University scheme, as we fail to see how it can be accomplished without being in several respects at the expense of Trinity.

TO CORRESPONDENTS.—A number of communications have to be left over from want of space.

CORRECTION.—In Mr. Fletcher's letter last week, for "Bishop Meldering" read "Rupertus Mel-denius." He was a Lutheran Divine.

"The Analysis of the Common Prayer," to be had of the Rev. W. C. Bradshaw, Peterborough, i. 85 cents each, post paid. It has 70 pages.

### Diocesan Intelligence.

#### MONTREAL.

FROM OUR OWN CORRESPONDENT.

LENNOXVILLE.—*Bishop's College*.—In the Easter examinations the following students obtained first-class marks in the subjects specified:—

3rd Year—Mr. D. C. Robertson—Classics.  
Mr. R. Hewton—Mathematics, French.  
1st Year—Mr. M. G. Thompson—Classics, Mathematics, English, Hebrew.  
Mr. W. Morris—English, French.  
Mr. R. F. Morris—Classics, French.  
Mr. W. Lyster—English.

On the aggregate Mr. Robertson and Mr. Hewton stand at the head of the 3rd year, both being placed in the 1st class; the first man in the second year is Mr. F. G. Scott, and the first year is led by Messrs. Thompson, W. Morris, Magill and R. F. Morris.

PROVINCIAL SYNOD.—The Provincial Synod is appointed to meet in this city next September, and all ready questions are being asked as to who the Montreal delegates are likely to be.

In the old days there used to be great searchings of heart consequent on the holding of the "party caucus," and the arrangements of the "party ticket." On the one side were the so-called *High* Churchmen, and on the other the so-called *Evangelical* Churchmen—drawn up in battle array; though what doctrinal point the battle was to be upon, or why there should be a battle at all no one seemed to have the faintest idea.

In truth, there never was a greater piece of humbug or imposition than this business of "high" and "low" in the Diocese of Montreal. It was only a "dodge" to bring to the front, and secure positions for men who, without a party ticket, would have had but a slender chance of being (by the strength of their abilities and experience) returned upon councils, delegations, or committees. Party strife did nothing but mischief. It raised barriers between us that the the-

ology of the Church had nothing in the wide world to do with; it pushed away into the background (and that more than once) some of the wisest and best of the clergy; while on the other hand it thrust into prominent places men not especially qualified, either by nature or by art, for leading positions in the councils of the Church.

Most thankful ought we to be that a better state of things now obtains amongst us! The election of our present greatly esteemed Bishop, on the very first ballot of the enthusiastic votes of both parties, shows how little the iron of party bitterness had entered into the soul of the great body of our clergy.

And now that the Church is going on so gloriously would it not be a pity—nay, a *crime*—for either party to disintomb the "relics of a dead club," and by the incantation of worn out shibboleths, seek to revive issues which, at their very best, were but phantoms? Large minded men like the Sullivans and Ellgoods and Normans and Du Moulins are, we know, far above all such ghoulish proceedings; it is from a lower intellectual strata, from a narrow and restless mediocrity that party trouble will come, if it comes at all. The time for the meeting of our Diocesan Synod is drawing near, and we trust that the clergy—more especially the country clergy, holding themselves from all party entanglements, and firmly resolving to defeat all party schemes, will record their votes for the *best* men; for the men of undoubted attainments; for the men who have grown grey, and are growing grey in the heart-devouring mission field; for the men distinguished for moderation, for peacefulness, and for *love of the Church*. If there be any positions of honor or respect which we can bestow, these are the sort of men on which they should be bestowed, no matter whether they are called *High* or *Low*, Evangelicals, or Puseyites.

We hope the day is gone past, never to come again, in which old and middle-aged men, who had done years and years of noble service for the Church in the Diocese of Montreal, were pushed aside to make places for young men, whose principal claim to distinction consisted in the fact that they "ran" the party machine.

A proposition is to be again submitted at the next Synod, which, if adopted, would knock such machines all to pieces. The proposition is, "that the Bishop be requested to name a committee of seven whose duty it shall be to prepare and submit to the house a list of names of clergy to serve on the Diocesan Court, the Executive Committee, and Provincial Synod Delegation."

Should this be carried, the occupation of the party caucus will indeed be gone; however, that some few will do all in their power to prevent its being carried, is beyond a doubt.

*Holy Week and Easter* have come and gone and have left, it is hoped, rich blessings with us all. Never was the Church, both in city and country, more active than during the season which has just closed. Talk of an increase of Ritualism! It was not Ritualism;—it was simply Catholic and Evangelical activity for the honor of our Lord and Savior and the salvation of immortal souls! With the usual services for Holy Week there was a celebration of the Holy Eucharist—at St. George's on Good Friday, and an admirable sermon from Dr. Sullivan. St. Martin's, the Cathedral, St. John's St. Luke's, St. James the Apostle, St. Thomas, St. Jude's, and St. Stephen's all had services of an exceedingly interesting nature. From every part of the Diocese comes the news of more zeal, more life, more services and more celebrations of the Divine Mysteries. Archdeacon Lindsay at Waterloo had services every day during Holy Week and twice upon Good Friday; so had Rev. Wm. Ross Brown at Iron Hill, Rev. John Ker at Glen Sutton, Rev. Robert Ker at Mansonville, as well as many other of the clergy whose names we failed to learn. How the season was opened at Iron Hill will give your readers some idea of how our brave missionary clergy try to do their duty. We give the particulars in the case of Iron Hill as it is one of our outlying posts, and the population is limited indeed.

During the Friday evenings of Lent there was solemn service followed by readings from "Bishop How's Lenten Readings," which was listened to with rapt attention. At the evening services during Holy Week there was a service of meditation; the average attendance was 15,—very good for such a small place. On Good Friday morning service was held at Iron Hill and in the afternoon at West Brome, some seven miles distant. The Church at Iron Hill was partially draped in black for the Good Friday services and the *violet of the Passion* for the nonce gave way to the black stole usually worn. On Easter-Sunday the services were well attended, and the sacred functions were joined in by all concerned with great profit and pleasure. The Vestry meeting on Easter-Monday morning was preceeded by an administration of the blessed Sacrament—a new departure, we believe, in this end of the Diocese at least. So much for small and backward Iron Hill;—we wish the reverend incumbent "good luck in the name of the Lord."

MONTREAL Morning Prayer good Sunday meeting on Plimsoil warden and Thomas

Trinity.—to Trinity. of this Church cure a union Rev. Robert out of its first parties most to amalgam on the general of despair.

The follow the city and MONTREAL J. G. Howd and S. C. F.

St. Stephen Wm. Gosling John Tongh

St. Luke's warden, J. V. Saltar and J.

St. Martin people's war Strachan Be

St. John the people's war Synod, Messrs.

St. James Crathern and Synod, F. W.

St. Thomas warden, A. Thomas Hay Drake.

St. Jude's people's war Synod, H. J. crease of \$80 the Rector.

Grace Ch held on Mon ing. The c counts were officers were Corner and Messrs. C. J. Messrs. Mill geant.

Christ Ohu Rae and Ro Messrs. S. E Vestry—Mes Musen, J. I Thos. Simps Howard, Jan

St. Matthias meeting was that the Exe the Lord Bis ment of a ne elected.—Ch James McFa Halliwell, M gates to Syno Haynes.

Vestry Meo Mary's Chur March. Mes appointed ch lane and Whit Helmsley, C and R. White

St. John's, gomery were gomery and

SABREVVIS- Roy and Albe Parker Miller

CHRISTYVILLE and James G Captain Gurn

WEST FARM and R. J. Mo Trux.

FRELIGHTSBU Zeno Whitma H. Reynolds.