

men of the Church and by others, including Judge Tucker, who is to be the leader of an expedition of the Salvation Army to India, and by "Colonel Clibborn, who spoke of the successful character of the work of the Army in Paris.

The great Muhammed Ali, the founder of modern Egypt, did not learn to read or write till after he was forty-seven years of age. Sir John Bowring relates a conversation with him, in which he said:—"You must not compare me with the ignorance which is about me. We cannot apply the same rules to Egypt as to England. Centuries have been required to bring you to your present state: I have had only a few years. . . . We cannot go as fast as we wish, nor do every thing we desire to do. If I were to put on Colonel Campbell's trousers" (looking at the Consul-General who was six feet three inches high) "that would not make me as tall as Colonel Campbell." The troubles now existing in Egypt naturally call attention to the nature of its "Constitutional Government." It has then a body of men supposed to be representative, the "Assembly of Notables," less than eighty in number and chosen by local officials, having permission to deliberate and discuss anything they like, but with no power or authority—something like the English Convocation. The real authority is with the Khedive and his ministers, who have sore contentions with the army, where the real power lies. And this is the difficulty now. England and France have been endeavouring to exercise some influence over the Egyptian Government; but "Egypt for the Egyptians" is a cry which has been taken up by Arabi Pasha, now at the head of the army, and who has kept the country in commotion for more than a year, and compelled the Khedive to yield to his military demonstrations. The Khedive has invited the assistance of England and France; but the Sultan jealous of his interference, has ordered the arrest of Arabi Pasha.

#### THE TORONTO SYNOD.

THE meeting was summoned for the 13th, which happens to be Nomination day for the Dominion elections; and as in this country politics with a great many take precedence of religion, we may expect the first day of Synod to be rather thinly attended. The kind and amount of business to be done can scarcely be conjectured beforehand as the notices are but scantily supplied until the meeting begins. Those already printed are therefore all we have to guide us at present. There are three canons or regulations that stand for confirmation besides the new Constitution, the confirmation of which seems to be very doubtful at present, as it is expected to meet with much opposition. The present system of working the Committees is generally felt to need some alteration—two or three of which might be merged into one; but so sweeping a change as that recommended is felt by many to be a hazardous experiment. There is also a feeling abroad that too much legislation is an evil, and that it is not expedient to be incessantly tinkering with our Constitution.

The amendment proposed by Rural-dean Beck is, however, one which must commend itself to all Churchmen. It is simply to secure that those who have the privilege of electing the lay-representatives who help to legislate for the Church, shall themselves be *bona fide* Churchmen. We venture to repeat what we have so often said before, that no other religious body than our own would for a

moment entertain any scheme which would place in the hands of any persons whatever, except actual and full members of their communion, the privilege of electing those who should legislate for them in religious matters. The Rural-dean's amendment should receive the support of every sound Churchman.

The Rev. JOHN LANGTRY gives notice that he intends to propose a motion in which the Synod records its conviction that the Church of Christ cannot without guilt acquiesce in the exclusion of religious instruction from the Public School system of this country. The motion proposes that:—

"A Committee be appointed to communicate with the representatives of any religious bodies that may be disposed to co-operate in this object; and to take action, should such co-operation not be secured, to devise a scheme for religious instruction in our schools, and to petition the Legislature for its adoption."

That the national system of education in this country is a godless one, cannot be denied; but that is the necessary consequence of the severance of Church and State, and the Legislature could not consistently sanction any national scheme of religious education until it consent to assume a religious character, and provide not only religious teaching, but divine worship also. But suppose this Legislature were disposed to entertain the subject, or suppose other religious bodies were to respond to the invitation to co-operate with the Church in the matter of religious instruction, they must agree upon something as a basis of that instruction; and what shall that be? Shall we ask them to take the Thirty-nine Articles for that basis? The Thirty-nine Articles would be too Erastian for the Methodists, too Arminian and too Prelatical for the Presbyterians. And if we are asked to take the Assembly's Catechism for that basis, we are certain that nearly half of the members of our Synod would object to it on the ground of its sacramentarianism, if not on the ground of its sacerdotalism. The one article of the Baptists' creed, adult immersion, would meet with no better success; nor would the one article of the Methodists' belief—emotionalism—be more generally received. What about the Quakers and the multitudes of other sects too numerous to detail, each one of which considers its own distinctive peculiarity to be the one fundamental article of Christian verity. And, moreover, there is a very considerable number of those would acknowledge no religion at all, and would have the strongest objection to be taxed for schools which teach religious systems they thoroughly despise. So that we must confess, however desirable it might be to have some religion taught in our public schools, yet we cannot imagine any practical result which can follow from the adoption of the proposed resolution.

The Church herself has a duty in the matter, which in this country at least seems to be totally ignored. Though in every relation of life, whether social, political, or religious, there ought to be an acknowledgment of God, yet it was to the Church and not to the State that CHRIST gave the charge, "Feed my lambs." We ought to have day-schools of our own, in which the teaching of the Church could be communicated to the young. This could certainly be done in most of our cities and towns, if Churchmen would be faithful to their duty. There are religious bodies in several of our cities, not in communion with us, who voluntarily and without remuneration devote their time and energies to impart secular instruction to the young in order that they may also have an opportunity of imparting the principles of religion. And this we

regard as the only practical mode open to ourselves in the present temper of the country. When will the Church in Canada be sufficiently impressed with the absolute necessity of adopting some means of this kind? And which of our parishes will first make the attempt?

#### IRREVERENCE IN CHURCH.

NOT many Sundays ago a gentleman from the country happened to be staying in Toronto on a Sunday, and in the evening attended a church in the western part of the city where he most of all expected to see nothing but reverence and solemnity as well in the service itself as in regard to everything connected with it. He was however very much surprised to find that as soon as the service was concluded, a number of the people, evidently regular attenders there, gathered about in small groups at the lower end of the church, chatting and laughing in a somewhat boisterous manner, to the great horror and disgust of many at the upper end of the sacred edifice, who were thereby prevented from leaving until the gossip and amusement were finished. He states in his communication that one of the officiating clergymen, as soon as he could doff his surplice, made his way down and joined the groups in their unseemly want of decorum. Our informant is not accustomed to dwell on his imagination, or we could almost have hoped that he had indulged in some little exaggeration. However he assures us that such was not the case and that his feelings were very much shocked at the scene he witnessed. And as we have since found his statement corroborated from other sources, we can only express our astonishment that such a total want of a recognition of the sacredness of the place and of the service which they had just finished should be met with in any of our churches. We trust that the congregation we refer to, and the officiating clergyman on the occasion will show a little more reverence in future.

#### THE PERMANENT DIACONATE.

AT the late meeting of the Synod of the diocese of Niagara, this subject, now demanding much attention in the Church, was very fully discussed. The immediate form of debate was that of the admission of deacons, ordained under the provisions of the canon of the Provincial Synod, to seats and votes on the floor of the Synod, and to participation in the Widows' and Orphans' and Commutation Trust Funds of the diocese. The rejection of a body such as would be the permanent diaconate from participation in these funds, is a matter on which there can hardly be a difference of opinion. By the terms of the Provincial Canons such deacons are permitted, under sanction of the bishops to continue in business or other worldly occupations, and therefore have the same opportunity as laymen to provide for their old age and for their relicts. The question is whether "permanent" deacons shall sit and vote as clergymen in Synod. That they are in the junior order of clergy, is undoubted, for they are to be set apart by the same office as that of the deacons, who are candidates for the priesthood. A deacon is a deacon, and as such, must by the constitution of any Synod, which contains the article, that the Synod consist of the bishop, coadjutor bishop, priest and deacons, licensed by the bishop," be *ex-officio bona fide* members of that Synod.

To disenfranchise them by any legislative action,