

single promise connected with the victory over sin, death, and the world, has been repealed. The promises still live in the records of the Church, like beacon lights to direct the feet of the wanderer through the wilderness of time. The position of our elder brethren in the faith, to whom St. Peter refers in the Epistle for the day, is therefore of unspeakable value to ourselves. It assists our efforts to learn the efficacy of the strength of the great Captain of our salvation, in the actual result of their lot, who once confided in His name. They were once like ourselves, worldly, inconsistent, weak; but united to Him, in His Sacraments, they became possessors of a Divine nature. They adopted the cause of truth and righteousness as their own. They linked their sympathies and their lot with their Master. They estimated the things of time by the standard which he had erected, and they were borne away from the decisions of His Law, by no current of human opinion, nor by the costliness of any present sacrifice. They lived for eternity, and consecrated all for God's glory. The love of Christ constrained them, and they thus judged that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them, and rose again. And their patient expectation was not cut off. They had peace in life, hope in death, and at last they entered into rest. The similarity of the circumstances in which we are placed may well console and strengthen us, when we trace the footsteps of our fellow-combatants, and learn the history of their conflicts. They went through the same difficulties, and endured the same fatigues. The sword was ever in their hands, and they expected rest, not on earth, but after they had passed the boundaries of time. They were militant on earth till their last sigh was drawn. They cast their eyes towards the future glory, threw themselves afresh into the battle, and fought their way against their Spiritual foes. And He who upheld their faith and patience is the same yesterday, to-day, and for ever.

#### THE CONVOCATION OF CANTERBURY.

(Continued.)

THE question of the propriety of Convocation dealing with the Oaths Bill seemed to be regarded in various lights. On the one hand, there was a feeling expressed by many individuals, that, on such a matter, the Convocation, as representatives of the clergy, ought to express some opinion. But others were inclined to doubt whether this action was desirable. While it is regarded as impossible to consider it a breach of privilege to discuss what had been put forth as a project of law; yet, on the other hand, Convocation as an estate of the Realm, is not a mere assembly of citizens. It was therefore considered by some to be more dignified to abstain from discussing a Bill now before the House of Commons, and from anticipating by suggestion, the action of the Bishops when it reaches the House of Lords. It is thought that no practical result would come from the resolution adopted; and that with so much else it was as Canon Gregory suggested, rather a waste of time.

The Lower House gave itself to an interesting discussion on Cathedral Reform. There was a plea on behalf of Cathedrals for being let alone, and allowed to develop freely in various ways, as the activity now so general in the Church might seem

to lead. Some protests were made against a rigid imposition of residence on all canons; and a scheme was brought forward to combine permanent residence in some with short occasional residence in others. There was also an argument on behalf of the parochial clergy against the limitation of privilege, as to the obligations of residence, to those engaged in academical work. Convocation seemed generally to accept the chief points which Church opinion elsewhere has suggested, and which it is expected the commission will recommend—the preservation or creation of the Greater Chapter, under distinct subordination to the Bishop; the general obligation of residence, and the apportionment of some diocesan duties to some or all of the canons; and the maintenance in respect of government and patronage, of the Lesser Chapter of Residentiaries, with considerable right of imitation and action on the part of the Dean. A proposal was made to include the Minor Canons, who are strictly the "Ministers" of the Cathedral, in the Greater Chapter; but this after an interesting discussion was negatived. Upon the whole, there seems to be a considerable agreement of opinion on the subject of Cathedral Reform, which may suffice to provide a basis for legislation.

It is generally felt the recent session of Convocation has brought forward and put in train a number of matters of considerable importance to the prosperity of the Church.

#### THE COMING ARCHDEACON.

THE return of Archdeacon Whitaker to England, and the death of Archdeacon Palmer, leaves the archdeaconry of York, or Toronto (for they are only two names for the same office) vacant; and a city contemporary, has not hesitated to try to coerce the appointment, by announcing that it is forgone and settled that the Rev. S. Boddy, Rector of St. Peter's, Toronto, will be (if he has not already been) appointed. Now we have no personal objection to Mr. Boddy, he is a kind, courteous, respectable clergyman, who attends with moderate diligence to his parochial duties, and who by carefully looking after them, has secured for himself a larger share of this world's goods, than falls to the lot of most of his brethren. But we do protest against the insolence of thus telling the Bishop beforehand what he is expected to do; if he would not incur the wrath of the faction in Toronto, that claims the right to control his Lordship's actions. We have felt all along, that the appointment of a successor to Archdeacon Whitaker, is a matter of very grave concern to this diocese, and especially to the country parishes and missions, but we felt too, that we might safely leave the matter to his Lordship's practical and unpartizan judgment; and so did not intend to write a word about it; but this attempt to prejudice and coerce, obliges us to vindicate his Lordship's right to appoint the best man he can find to assist him in the work of the diocese.

Without reference to the wishes, or the prejudice of this party or of that, we have (as we have said) no objections to Mr. Boddy on any personal grounds, and we should not have thought of discussing his fitness for the office, had not his friends dragged his name before the public, and tried to force his appointment, but having done this, we feel constrained, in the interest of the Church, to say that we do not think the appointment would be a wise or satisfactory one.

The Archdeacon in olden times was the governor of the Deacons, who amongst other duties, of a

more spiritual character, took charge of the temporal affairs of the Church. He therefore became the financial agent and representative of the clergy, whose salaries he paid, and in some sense controlled. This feature of the office still survives to a certain extent in the functions that are traditionally assigned to the Archdeacon, and it is very important that it should be revived and put into practical operation. It is a disgrace to the Church of England in Toronto diocese, that with all the high sounding titles she retains, she should be so ill equipped as she is for practical efficiency in the field.

We were told authoritatively some time ago, that the bishop was obliged to ordain men, and send them down to country missions and parishes, to make the best bargain they could, and to try to live on whatever pittance they could obtain. This we hold to be unpardonable, while we have two Archdeacons, and any number of Rural Deans, whose special duty it should be to visit vacant parishes and missions, and make all these financial arrangements before the new missionary arrives; and we were glad to see in the report on the proposed duties of Archdeacons, &c., introduced into the Provincial Synod last year, that the periodical visitation of parishes, and the supervision of their finances should be one of the prominent duties of the Archdeacon.

Now we fear very much that Mr. Boddy is not qualified for this and the other duties of the office, in as far at least as they relate to country parishes and missions. In the first place, he has had no experience of the hardships of country or mission life. He is, theologically, out of sympathy with, and has not the confidence of, at least three-fourths of the clergy of this diocese, and they would regard his appointment, not as a help but as a hinderance. Then his bodily infirmity, it seems to us, disqualifies him for the active discharge of what ought to be the duties of the office. We hope that the days of shams are at an end, and that nobody will be appointed to any office hereafter, for any other reason than that he is, in the judgment of the appointee, better qualified than anybody else, for the discharge of the duties to which he is called.

#### IN MEMORIAM.

THE funeral of the late Rev. John Carroll, took place on Tuesday, the 14th instant, at Christ Church, Gananoque, where for twenty-seven years he had been ministering.

Messrs. D. F. Jones, m.p., and T. B. Richardson, churchwardens, and J. Ormiston and Dr. Merrick, made all the necessary arrangements. The coffin was tastefully decorated with floral crosses and flowers by Mrs. Jones and other ladies. The church was filled to overflowing with sorrowing parishioners; many were from Leeds and Lansdowne. The children of the public schools also attended. Fourteen clergymen from various places took part in the service. The Rev. T. B. Carey, of St. Paul's church, Kingston, and the clergy, preceding the body, read the opening sentences; the Rev. Wm. Lewin, of Prescott, read Psalms xxxix. and xci; the Rev. H. Auston, of Lyn, the beautiful lesson from 1 Corinthians xv.; and the Rev. J. W. Burke, of Belleville, gave an appropriate address. Hymns Ancient and Modern Nos. 170 and 375 were impressively sung by the choir and clergy, Miss Skinner presiding at the organ. The procession then formed to the cemetery (about three miles distant), where the Rev. T. Bousfield closed the service.