

sympathy and Christian brotherhood for your august Assembly, and the kindly and friendly reception it has met from you. With regard to the subject proposed as one of conference between the two bodies, I need only say that there is scarcely any other subject that commends itself so immediately to our own Synod as a practical Christian duty that should be undertaken at once, and at the same time appears to offer so proper and fitting an opportunity for cordial co-operation amongst professing Christians, than that highest of all duties, that of seeking to bring up the children, those who in another generation will have their place and influence in this our land, in the principles of true Christian religion. I trust this united effort may receive the blessing of God, and that the various bodies representing the Christian Church throughout this land may be enabled to effect such a change in the laws which regulate our national education as may redound to the glory of God and the good and prosperity of this, our beloved Dominion. (Loud and long continued applause.)

The deputation then withdrew, the members of the synod standing as they passed.

A long discussion then followed upon the permutation of missionaries, which resulted in a scheme proposed by Rev. Mr. Langtry being referred to the mission committee. In bringing the business of the session to a close, the Bishop spoke very feelingly of the harmony and good-will that had reigned, and trusted that the members would go back with an intensified feeling of satisfaction to the work entrusted to them.

We regret that want of space prevents our inserting in this week's issue an account of the Deputation to the Methodist Conference.

ASCENSION CHURCH.—The congregation of the above church listened to a most able sermon last Sunday evening by Rev. Breddin Hamilton, B.A., a young man from Diocese of Huron. Mr. Hamilton exhibits wonderful clearness of thought and power of oratory, and not afraid to touch on Evangelical truth—for such men our Church is crying out in deepest need.

A concert in aid of the Building Fund of the Church of St. Andrew, on the Island, took place last week in St. James' school-house under the patronage of the Lieutenant-Governor and Mrs. Robinson, the Bishop of Toronto, and the Mayor. A popular programme of music was carried out in admirable style.

PRESENTATION.—Last week Mr. H. G. Collins, superintendent of All Saints' Sunday school, was presented with a handsome walnut Davenport, accompanied by a suitable address, as a mark of the high appreciation in which he is held.

The following is a copy of a circular issued by direction of the Bishop:

TORONTO CHURCH S. S. ASSOCIATION.

DEAR SIR,—I am instructed by His Lordship the Bishop to inform you that at a meeting of the Executive of the above Association, held at the Synod Office on Thursday last, it was determined that the Church Sunday Schools of this city should join in the celebration of the Semi-Centennial by holding services on Sunday, June 29th, at four different centres, no single church being sufficiently large to accommodate all.

Every Sunday school will first assemble at its own school-room and march (with its banners) to the appointed place of meeting, so as to arrive there at 3.30 sharp.

So far as at present arranged, the services will be held at the following churches by the undermentioned Sunday schools:—

At St. James' Cathedral—The Sunday schools of All Saints, the Ascension, St. Bartholomew, Holy Trinity, St. James', St. Peter's, and Trinity East.

At St. George's—The Sunday schools of St. George, St. John, St. Matthias, St. Philip, and St. Stephen.

At St. Anne's—The Sunday schools of St. Anne, St. Mark, and the Orphans' Home.

To allow of the hymns and chants being practised, meanwhile, the following order of service is suggested: Opening Hymn—"Onward Christian Soldier"—(Sullivan).

Shortened Evening Service.

Magnificat—(Farrant) instead of the Psalms.

Lesson—S. John xxi. 15-23.

Nunc Dimittis—Barnby.

Hymn—"All people that on earth do dwell."—(Old 100th).

Addresses or Sermon.

Collection in aid of Indian Homes at Sault Ste. Marie.

Hymn—"Sun of my Soul."—(Hursley).

It is earnestly hoped that you and your school will co-operate with the Executive in making the celebration a success.

Please give notice in your S. S., on Sunday 22nd.

Your obedient servant,
C. R. W. BIGGAR, Secretary.

June 20th, 1884.

Copies of the order of service with hymns printed in full, and chants pointed for singing may be had from Rowsell & Hutchison at 50c. per 100.

WHITFIELD.—Rev. R. A. Rooney gratefully acknowledges a cheque for \$50 from the mission fund of St. James' Cathedral Sunday school.

DIOCESE OF HURON.

The opening services of the Synod of the Diocese of Huron were held at the chapter-house, 17th inst. Bishop Baldwin officiated, and was assisted by Rev. Dean Boomer and archdeacons Marsh, Ellwood, Nelles, and Sandys. There was no sermon preached. At the conclusion of the service the sacrament of the Lord's Supper was administered.

In the afternoon the Synod re-assembled, and after the opening business Dean Boomer, on behalf of the clergy and laity, presented an address of welcome to the Bishop, to which he replied in eloquent language.

BISHOP BALDWIN'S INAUGURAL ADDRESS.

Shortly afterwards his Lordship delivered his inaugural address, which is conceded to be the most argumentative and learned pastoral ever heard within the walls of the chapter-house. At the outset he briefly referred to the Divine headship of Christ, "in humble recognition of which (he continued) I have accepted your call to the Bishopric of this diocese, trusting, though with many misgivings, that your voice was the indication of His pleasure whose sovereign right it is to dispose of us as He will, and that He who has thus called me will supply all my need according to His riches in glory in Christ Jesus. I thank you very sincerely for the confidence you have reposed in me in thus electing me to the office of chief shepherd of the flock, and while I cannot and dare not promise anything but failure on my part, I shall endeavour to hide myself behind Him who is infinite in wisdom as well as omnipotent in power, that He, being the true Shepherd and Bishop of our diocese, my individuality may be lost in His fulness, and my presence be unknown by reason of His light, and thus shall be fulfilled the deep prayer and earnest longing of my heart, that in everything Christ may originate and command, in everything I hasten to obey. I have also to thank you for the kindness and cordiality with which I have been everywhere received since I came among you, and I desire especially to record this, inasmuch as it affords the comforting hope that in the future I shall have your good-will and hearty co-operation, and then, with a strong and united diocese, permeated throughout by the Holy Spirit of love, we may be able to occupy new fields of labour, and achieve new results, not only growing with the material wealth and expansion of the country, but setting a noble example to those about us of self-sacrificing zeal and devotion to the Master's cause."

ELEMENTS OF MINISTERIAL SUCCESS.

Proceeding, Bishop Baldwin referred in terms of approval and friendship to the great work done by his predecessor, Bishop Hellmuth, and to the great loss he sustained in the loss of his estimable wife in May last. In continuing the Bishop said:—"The present occasion, just as I am entering on the varied and responsible duties of the episcopate, seems to me a most fitting opportunity to state as forcibly as I can the elements of ministerial success and the conditions upon which alone we may expect the approval and blessing of God. First, we need a ministry that believes in Jesus Christ; secondly, we need a ministry baptized with the Holy Ghost and with fire; thirdly, we need a ministry courageous and outspoken with the truth." On each of these topics he dilated at considerable length, urging the clergy to renewed energy and activity in the grand work they had at heart. Continuing, he said:—"Among the many forms of evil which assail us at the present time two especially demand our notice. I shall mention, first, the increasing respect paid, particularly by our younger men, to the dogmatic utterances of what are supposed to be

ADVANCED SCIENCE AND CRITICISM.

If all that is claimed to be science were really so, and if criticism were as luminous as is fondly dreamed, however rude the shock, we could only bow to their decisions and admit with a sigh our multiplied errors in the past. So far however from this being the case, it is glaringly the opposite. If some of the psalmists of speculative science affect to discredit revelation,

they are still more outspoken in their rejection of the opinions of their predecessors. A new theory annihilating all previous conceptions is worth more than a fortune to a man of science, for, providing he can only fairly maintain his position and conceal the skeleton within, his brother scientists will but esteem him the more, and though they may not do it at once, will in the end disavow the past and remodel their views for the future. The truth is science is yet in its infancy. It speaks as a child, and only when it has become a man will it put away childish things and be a complete witness for the truth. Utterly impossible is it that revelation in all the grandeur of its perfect evidence can chime in with this chorus of inchoate and faulty sciences. Revelation is the perfect man, they only the children, and therefore nothing is more clear than that if

OUR SUBLIME BOOK OF REVELATION

were in perfect accord with them all to-day, in fifty years hence it would be in hopeless contradiction to them all. No; from this very nature they must inevitably change, while truth, like God Himself, is forever changeless, and the same forever. Most earnestly, therefore, would I say, let us hold tenaciously to the truth. Under no pressure whatever let us offer any compromise, any adaptation of the Word of God, to suit the haughty demands of an imperious criticism or sneering unbelief. The Bible is true generally, absolutely, verbally. It was not only inspired when it was written, it is inspired now. We may stake time and eternity on its blessed utterances, and be at peace when the world is in throes about us. Especially to the younger clergy would I say, fear not; and though a thousand brilliant men affirm they have disproved some point in revelation, believe them not. They are blind leaders of the blind. The Egyptians whom ye see to-day ye shall see them again no more forever. A pathway will be found through the depths of the sea, and the ransomed be able to march dryshod where our adversaries are unable even to follow. The

SECOND OF THE TWO EVILS

to which I referred is the increasing tendency on the part of some to assimilate the creeds and ritual of the Church of England to the doctrine and practices of the Church of Rome. The word "Protestant" is now scouted by thousands who claim to be inalienable members of that Church, whose very birth was one tremendous protestation against the doctrine of the Latin communion. Most certainly does the Church of Rome hold rightly the Catholic faith concerning the blessed Trinity, the incarnation of our Lord, the truth of His miracles, the certainty of His resurrection, and the reality of His future coming. If, therefore, our reformers had had nothing further to say concerning her they should in all reason have remained within her pale. But they had; they entered their emphatic protest and sealed it with their blood against certain distinctive doctrines, which, in their judgment, were not only inimical to, but actually subversive of the faith. With one voice they protested against the elevation of a so-called tradition to the rank and dignity of the canonical Scriptures. They protested against the sacrifice of the mass, against the assumption that the mysterious and awful death of Jesus Christ could ever be repeated, against the cultus of the Virgin Mary, against the invocation of the saints and martyrs, against the doctrines of purgatory and supererogation—in fact against every doctrine which interfered with the priesthood of Christ—His position as sole mediator between God and man. And I may ask, was there nothing noble in all

THE PROTESTATION AGAINST ERROR?

Have not all God's people been protestants against some sort of evil? Was not Elijah a protestant against the voluptuousness of the court of Ahab and the idolatries of the house of Israel? Were not all the prophets in the name of God continually lifting up their voices to protest against false allowances and unholy lives? And now have we discovered that our martyred dead were wrong, and really that there was little or nothing against which it was their duty to protest? If so, our existence is uncalled for, and our separation beyond the limits of excuse. For the sake of unity, and in the interests of peace, we should abolish our destructive articles and re-establish the union which the reformation broke. The Church of England is to-day a strong and increasing bulwark for the truth. Her sublime articles of faith, her deep and reverential liturgy, her scriptural character, and apostolic order, not only claim, but actually receive the respect and admiration of many beyond her pale. In the times of change and spiritual anxiety in which we live these features of our Church are having their appropriate force and silent energy, and we do well to remember that the Church of England was originally formed not to meet merely the wishes of a few, but to satisfy the aspirations of the awakening Protestant world.

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