

supreme dominion of the Bishop of Rome, and there was therefore a very urgent need that the Church should be reformed. There was a great desire on the part of people in many portions of Europe—as they all knew well—to reform the Church, but all the efforts at reform were choked by the power of the Roman Church. The oppression and corruption of the Roman Church having become intolerable, for all European Christendom had not united to throw off the yoke of supremacy, English Christendom thought it had the right to do so, and thought it was a necessity to do so; and accordingly English Christendom, or the English Church indeed, threw off all that tyranny, that tremendous tyranny and corruption of faith which the Church of Rome involved, and determined to reform itself upon the principles of the Primitive Church. On the principles of the Primitive Church he maintained she had reformed herself—not on the principles, as had been stated, of the 4th or 5th century, though that was primitive, but on the principles of the Primitive Church of the 1st and 2nd century. She maintained the episcopate of the very beginning, adopted the same sacraments which were found in the earliest times, and really did reform herself upon truly primitive principles. It was, therefore, a true Reformation of the National Church, and the Church rose up as a great unity. Unless there had been dire necessity for such a Reformation, the Reformation would have been a terrible sin. That could not be too strongly repeated. If the Reformation had not been called for by the most imperative necessity, and had the necessity not been the direst possible, the amount of division which it was necessary to introduce into Christendom by one National Church reforming itself, would have been one of the most terrible sins ever committed by men. But they as Bishops of the English Church held that there was such a tremendous necessity, and that, therefore, the Church was justified in reforming herself on primitive models, as she did so reform herself. Now, with the greatest respect for Dissenters—and he had the greatest respect for them—the very principle of Dissent was, he thought, just the denial of the principle of the English Reformation. We acted as a great nation and a great Church, reforming itself when it was impossible to get the whole of Christendom to reform itself. The Church reformed itself as a great unity, but it was a totally different principle that for every slight difference of opinion, people might separate from our great national Church, and that any body of men might set up a new Church of their own. That, he said, was a principle which was in direct antagonism to the principles of the Reformation. It seemed, therefore, to him, that those who belonged to the great Catholic Church of this country were altogether inconsistent, and did to a certain extent rebel against the principle of the English Reformation by joining in public worship with Nonconformists, and without the slightest ill-will towards Nonconformists, many of whom were

pious and good men, he said that they were distinctly mistaken, that their principles were directly opposed to the Church of England, and formed a direct counter-move to the Reformation, and that the rulers of the English Church were not justified in any way in lowering the distinction which there was between the National Church and the various Dissenting bodies throughout the kingdom. However well intentioned the clergy might be who wished to join in public worship with Dissenters, they were untrue to the principles of the English Reformation, and, in ignoring all these things, and on treating every modern sect as on the same footing as the great ancient Church reformed at the Reformation, were simply introducing confusion. What the lower House called upon the Bishops to do, however, might not be altogether wise; and he did not think it would be desirable for them to set to work at once to prohibit and suppress the innovations to which they had the greatest possible objections. To do that would only be to stir up a good deal of ill-feeling, and, perhaps, rather increase the evil which they deprecated. In all such cases it was better to act by suasion and internal influence than by legal action, and though he thought that legal action might be successful, he very much doubted whether it was most desirable. He had the strongest possible desire for the union of all Christians, but this breaking down of old landmarks, and doing away with old distinctions, was a most unlikely mode of bringing about that result, and, although it might lead to a temporary truce, would never lead to a permanent peace.

#### MEETING OF TORONTO SYNOD.

THE programme of business for the Synod of Toronto Diocese has, we judge, been prepared by one of the Barmec family. The fare is chiefly a display of crockery and other utensils for a meal. Why so large an expenditure should be incurred, and the time of several hundred clergy and laymen should be spent over mere routine formalities and debates that must be profitless, is a problem only to be solved by granting that the meeting justifies itself as a show of the forms of activity. There are a few points we should like to see noted by this body. In the first place it would be a wise thing to stop decisively the ranging of a few zealots on each side into party positions as the Government and Opposition are placed in the House of Commons. By what authority do one or two persons of no especial talent or influence, based on mental or spiritual gifts, take up the seats in Synod which indicate leadership? It is an act of mere audacity, and asserts the existence of a hard and fast line of party cleavage which does not extend beyond a few members who use party weapons and tactics and phraseology to ensure their personal prominence. If in the Church the separation of classes is offensive, more so is this inexcusable attempt to embitter and perpetuate party divisions. Many would be glad to have a statement of the working of the Book and Tract enterprise engaged in by the Synod

What sales have been made? What profits realised? What is the state of the business? Rumours are afloat that the Divinity Degrees question will be raised in Synod. We trust the Bishop will stop such an irregularity. Let those alone interested rely upon the influence of Roman Catholic legislators, whose good will has been won by political friends—they have secured this, and it ought to satisfy them without an endeavour to make the Synod in any form a party to the movement. The report of the Sunday School Committee is encouraging, there are about 2,000 teachers and 20,000 scholars in the Sunday Schools of Toronto Diocese, an increase of 40 per cent. in 4 years.

The committee on proportional representation have prepared an elaborate report, which is based on a vicious and mischievous mendacity. They assume that every Churchman is a party man, that there are only two "schools of thought,"—a phrase full of absurdity by the way, and that every churchman is anxious to vote always on strict party lines, and to send as delegates only such as will vote the party ticket. *A report based on such a notion emanates not from the spirit of God, but the spirit or demon that animates the political sphere.* A Synod of the Church of Christ is insulted by having such a Report presented for its consideration. We Churchmen are not split into two hostile camps, we are not seeking each other's overthrow, we are brethren in Christ, and he who sows the seeds of strife, or lights or fans the flame of party passion or prejudice amongst us, is manifestly instigated thereto by the powers of evil. We do not want the tactical rules of the House of Commons to be our guide or authority, as this wicked report advises. If we as Churchmen cannot govern our family affairs by infinitely higher laws than are needed to keep brawling politicians in order, and cannot show by our conduct that we are moved by Divine principles and guided by Divine light, we are not fit to represent the Church of Christ in Synod. It is a profanation to assume that the Church needs for her government the same rules as an assembly of men who are divided by such hostile lines as in a political assembly separate from those in power those whose only aim is to drive them out and secure their places.

#### CLERICAL HONOR.

THIS is an element of character which appears to be diminishing amongst us. There are some men in the ministry of the Church who are utterly destitute of honor. How they ever came to get there is a mystery, and why they are now continued in the ministry is one of the incongruities of our Church discipline which bring a serious reflection upon us.

Such men are not wholly destitute of ability. They have a certain amount of popular talent and plausible address which enables them to produce a favorable impression upon the undiscerning and unwary. But they are wanting in the moral requisites without which intellectual