

the Church, no earthly interest could have the slightest weight; and, therefore, without the least hesitation He was ready to give up His liberty and to sacrifice His life, if by so doing He could set forth the glory of Messiah, or promote the interests of the Redeemer's Kingdom. And the sacrifice which St. Paul professed His willingness to submit to was actually made. He did not falsify His engagements or quail before His enemies when the chains were put on Him. That was a noble stroke of oratory uttered in the presence of Agrippa: "Would to God that not only thou but also all who hear me this day were both almost and altogether such as I am, except these bonds!" For a number of years He pursued His undaunted course through the world travelling westward to the remotest bounds of the Roman Empire. He journeyed over most parts of the known world in the cause of the Lord Jesus, animated by the unconquerable spirit exhibited in the epistle for to-day, encountering every extremity of danger, enduring unparalleled hardships and privations, never faltering or hesitating once in his glorious course, but still pressing on to the mark of the prize of His high calling. And even after He was fully ripe for Heaven, even this blessed Apostle, with a self-denial never surpassed by any follower of Christ, was willing to have His reception into Paradise delayed, if by continuing on earth, He could benefit the Church and bring honor to Jesus Christ. And St. Paul was under no greater obligation to the Saviour than any of ourselves; nor does Christianity make any less or any fewer demands upon us than it did upon him. It claims every self-denial, every sacrifice that we can make. It aims at the same magnificent triumphs as it did eighteen hundred years ago; and, however distant may seem to be its glorious consummation, however discouraging its immediate prospects, yet the sure word of Prophecy points to a time when this Gospel of the Kingdom shall be preached for a witness among all nations—and then shall the end come.

The parable of the sower illustrates the necessity of the heart being susceptible of good impressions if the word of truth is to produce its due effects. As Archbishop Trench remarks: "Being of the truth" "doing truth," having the soil of "an honest and good heart" all signify the same thing. Inasmuch as they are anterior to hearing God's words—coming to the light, bringing forth fruit—they cannot signify a state of mind and heart in which the truth is positive and realized, but they indicate one in which there is a receptivity for the truth. No heart can be said to be absolutely a good soil, as none is good save God only. And yet the scripture speaks often of good men; even so comparatively it may be said of some hearts that they are a soil fitter for receiving the seed of everlasting life than others: Thus "the son of peace" will alone receive the message of peace, while yet not any they except the reception of that message will make him truly a son of peace. He was before indeed a son of peace, but it is the Gospel which first makes actual that which was

hitherto only potential. So that the preaching of the gospel may be likened to the scattering of sparks: where they find tinder, there they fasten, and kindle into a flame; or to a lodestone, thrust in among the world's rubbish, attracting to itself all particles of true metal, which yet, but for this would never and could never have extricated themselves from the surrounding heap.

#### ST. MATTHIAS.

THE observance of this Day as the first in order after the Festivals of the Incarnation is perhaps so arranged by our Church, because St. Matthias may well be understood to represent the earliest independent action of the Church, as that spiritual body which was to exercise the authority of Jesus Christ Himself, and to become, in some measure, the substitute for His visible presence. And although the Festival is observed in the Greek Church on the 9th of August yet the 24th of February is fixed for it as early as the sacramentary of St. Gregory. The Epistle appointed for the Day contains all the history we have of the Apostle in the New Testament—his election to the high office and his ordination to it—which is the Epistle used for the Day throughout the world. The Gospel chosen is doubtless intended to show that the Apostle, on whose Day it is used, was as much remembered as the other Apostles, although ordained by men, as any of those who were ordained by our blessed Lord Himself. The same solemn prayer, taken from another Evangelist, is used for the Gospel of the Day in the Eastern Church. Its selection for the purpose illustrates the important truth which the Great High Priest declared: "As my Father hath sent me, even so send I you."

#### THE LATE TORONTO SYNOD.

ON Tuesday, the 12th inst., the Synod of the diocese of Toronto, having been duly summoned by the Lord Bishop, assembled in St. James's School Room, Toronto, for the purpose first, of hearing His Lordship's address announcing a proposal for a Coadjutor Bishop, and next, of discussing the subject. After a long discussion, some of the members of the Synod evidently talking against time, it was agreed by a large majority that a Coadjutor Bishop was necessary and desirable. A sufficient report of the proceedings is given on another page. On the following day the Synod met in St. James's Church for the purpose of proceeding to the election, the voting being on this principle, that if two-thirds of the clergy were present and voted, and also representatives of two-thirds of the parishes were present and voted, then a bare majority of the clergy and lay representatives of the parishes would be sufficient for the election. But if so many of either order were not present or did not vote, then a two-thirds majority of those who were present of each order, and who voted, would be necessary—an extraordinary regulation which requires almost a unanimous vote, and which was certainly never designed to give the minority a power to throw up an election

altogether, and thus obstruct the work of the Church, which a large majority of the Synod had declared to be necessary and desirable.

It is very rarely the case that considerable bodies of men can be met with, even though they be religious bodies, which have not among them those whose chief object seems to be obstruction. Whatever good work is proposed or is being carried on, instead of joining in it and working heartily with their brethren, the hearts of such men seem bent on mischief, they throw every possible obstacle in the way, and do all they can to prevent the work being done at all. The late meeting of the Toronto Synod shows very clearly that it has its share of these obstructives.

There are two or three strange facts in connection with this matter which must not be passed over, as they furnish us with some useful lessons which ought not to be forgotten. One of these strange facts is that those who recommended the Bishop to obtain the assistance of a Coadjutor were precisely those who most persistently adopted every manœuvre in order to prevent his getting one. Indeed, unless our ears sadly deceived us, when the question of the appointment was put to the Synod, the person who had first proposed and recommended it to the Bishop actually voted with the Nays. Those who were connected with Trinity College, or who had been trained there, were generally, from the first, unfavorable to the scheme, although when the question was proposed they ultimately voted for it, in order not to hinder what was considered desirable in carrying on the work of the Church.

After the proceedings of one or two previous Synods we cannot say that the display of party spirit, the effort to govern the Church by "party," was anything strange. Instead however, of such an excess as formerly of parliamentary and municipal phraseology, we were favored with some of a legal character, and "sharp practice" was both alluded to, and apparently very freely recognized and acted on. Every effort was made to misrepresent the Bishop's address, especially by some who refused even to look at the copies of it which were circulated through the Synod immediately after the address was delivered. Another remarkable feature of the case was that the gentleman who claimed to have received so many marks of the Bishop's kindness, who had offered him the highest office in the Diocese, and that in the kindest manner, should have been ambitious of the honor of leading the opposition to his lordship's request for a co-adjutor, even though the proposal had originally come from his own "party," as they chose to designate themselves. This gentleman had so just an appreciation of the Bishop's great kindness, long friendship, unexampled generosity, and honorable offers, that he actually got up from a bed of sickness in order to head the opposition to the Bishop. No sense of duty could ever prompt a man to so glaring an act of impropriety. Surely common decency would require that he should have given no more than a simple vote, if a sense of duty did indeed compel the recipient of so many favors