

ations of Him Who exists of Himself, Who fills all space, and inhabits infinite duration, pouring forth from His feet the ages of successive duration, "none staying His hand, or saying to Him, What doest Thou?" It is only the man, who knows nothing at all, that pretends to know everything, and inflates himself with the idea that there are no mysteries anywhere; while he who has received the rudiments of knowledge soon learns that even the natural world is full of mysteries, that the growth of every plant and of every flower is a mystery incomprehensible; much more the nature and mode of existence of Him in reference to Whom our Poet has said:

"Dark with excessive bright Thy skirts appear,
Yet dazzle Heaven, that brightest Seraphim
Approach not, but with both wings veil their eyes."

The doctrine of the Trinity in Unity is the great mystery of the Universe, which is at once the most certain as a fact, and yet the most incomprehensible of all things—a truth enveloped in a flood of light and yet in an abyss of darkness. Absolutely inexplicable itself, it renders the mysteries of created existence comparatively simple, while itself remains, in nearly all its features, enshrouded in impenetrable obscurity. After disposing of a multitude of other difficulties, it remains, and throughout eternity it will remain, the greatest difficulty, the greatest mystery of all, in its own solitary, unapproachable grandeur.

A plurality of persons in the Godhead is uniformly supposed in the Old Testament Scriptures. The Unity of the Godhead is more clearly revealed in the New Testament. In the Old Testament, a plurality of Persons is referred to in nearly all parts of it and in a variety of ways, and the oneness of the Godhead is also alluded to; but the union of the Three Persons as one God is exhibited in the New Testament. Here, in the Gospel of the Son of God, here we see the Father, here we see the Son, and here we see the Holy Ghost; and as the invaluable Athanasian Creed has it, "The Father is God, the Son is God, the Holy Ghost is God; and yet they are not Three Gods but one God." Their equality is to be understood in respect of their nature; and an equality of nature prevents not an inequality in point of order and office; so that in the work of human salvation, the Spirit may be properly said to be sent by the Son from the Father, although as to the Divine Nature they are absolutely co-equal. Holy Scripture represents the Three Persons as engaged in council about the grand affair of human redemption. God has been pleased to make it his business that we should be saved. The Father, the Son, and the Holy Ghost are all employed, and every person has shared out to himself a distinct office in the management of that great transaction, and that with so stated an arrangement, that the manner of doing it is as wonderful and as worthy of profound admiration as the thing done. The Trinity is a sublime mystery in itself, and yet it may be a question whether God is not yet more wonderful in His love to man than in the way of his subsistence. We may learn from it something of the value of the soul of man. In the language of an old Divine: "We can quaff away a soul, swear

away a soul, and squander away eternity upon brutish and senseless gratifications of the flesh; but the omniscient, all-wise God has another judgment of souls; He looks upon them as worth His own taking pains upon. . . . The salvation of souls is never left to chance, nor to anything like contingency. All the persons of the Trinity are ready (as I may speak with reverence) to wait upon us in our way to Heaven; solicitous to secure us in our passage, and by all ways, methods, and encouragements, to comfort us in this world, and at length to waft us to a better."

THE TORONTO SYNOD.

THE Synod which closed its sittings in St. George's Schoolhouse, Toronto, on Friday evening last was not the least remarkable in the annals of that peculiarly constituted body; indeed we venture to say that, in some respects at least, its developments were more extraordinary than on any previous occasion.

The first thing which demands our notice is the Address of the Lord Bishop, which was remarkably vigorous and clear. If its principle recommendations were only carried out and acted upon, there can be no question that the unseemly differences and contentions existing in the diocese would soon become a thing of the past. And his Lordship took that aspect of the case which all, in their better moments, must admit to be the only practicable mode of conducting the work of the Church satisfactorily in this or any other diocese. *A house divided against itself cannot stand*; and to have two separate and antagonistic institutions in the same organized body must be detrimental to the welfare and progress of the whole. The thing cannot admit of two opinions; and whether or not there was any necessity for the establishment of a second, and professedly antagonistic Mission Board, was very clearly shown, in the course of the discussion, from the fact that nearly, if not quite all those clergymen who receive a grant from the rival Mission Board, did previously receive a grant from the regularly authorized Mission Board of the diocese! A plain proof that other motives than those arising from a desire to disseminate so-called evangelical principles must have been at work; and a plain proof also that the most extreme Low Church opinions never stood in the way of a Missionary or a parish desirous of receiving a grant from our proper Mission Board. Whether these motives arose from impatience of control and that desire to govern which animates some minds, or whether from a propensity to scatter and divide, which is found in other minds, we will not presume to say. The untoward and mischievous result of this carnal division and strife is evident to every man, whatever excuse may be assigned for them. The Bishop's remarks upon the whole subject, in his address, were remarkably well adapted to our present position, they were extremely appropriate as the parting words of affection and caution from his Lordship previous to his departure for Europe; and it is to be hoped that the en-

tire address will be extensively circulated through every parish in the diocese; that on his return, by Divine aid, after the lapse of a few months, he will find the greater part of his diocese "of one heart and of one soul, united in our holy bond of Truth and Peace, of Faith and Charity, and with one mind" prepared to exert our utmost energies under his Lordship's episcopal supervision to carry on the work of the Church in this part of the Lord's vineyard.

Another circumstance remarkable in the proceedings of the Synod was the amount of Theological discussion carried on. The Synod was not, it is true, constituted for this purpose, and it has no authority to decide controversies of that nature, or to try or depose clerks for errors in doctrine or practice, so that we somewhat regretted at first that subjects of such a nature should be introduced, as calculated to produce acrimony and afford occasion for the exercise of no small amount of the *odium theologicum*. But the full and explicit avowal of true Evangelical teaching before many to whom the doctrines of their own Church seemed to be perfectly new, appeared fully to compensate for any irregularity in the case.

Another noticeable feature, and a very evident one also, was the exhibition of an unaccountable ignorance among the leaders of those who delight in the name of 'party,' of the great principles which the Church inculcates, from the beginning to the end of her teaching, as well as of the fundamental principles of the glorious Reformation of the sixteenth and seventeenth centuries. The leading men of those two centuries had no wish, no intention to establish a new Church or to teach doctrines unknown to antiquity; and they appealed to the Bible as their authority in all matters of doctrine, and as uniformly did they appeal to such interpretation of Holy Scripture as had been laid down by the Early Fathers of the Christian Church. The object of the great men of those two centuries, as we find on every page of our Book of Common Prayer, was not to revolutionize but to reform the Church, not to construct a new one, but to purify the old; and while this was the principle on which they re-organized and re-compiled our devotional services, they were equally careful to preserve the ancient organization of the ecclesiastical body, by securing a direct lineal succession of Bishops from the Apostles. The preface to the Ordination Service shows how important the Church considers this succession to be; and those who teach otherwise are not directing their missiles at a party, but at the Church herself. Those among us, however, who assume the control of the Diocese, as is usually the case with such men, dogmatize with a positiveness in inverse proportion to their knowledge, and with a violence in direct proportion to the suspicions they seem to have entertained of their own correctness. Indeed, the Reformers and their writings were referred to in a manner as though even Cranmer himself would scarcely have dared utter a sentiment not in accordance with their crude notions, or without their consent, had they been living in his day.

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