

small shallow, tempestuous clique that brawls, thickens the stream with much unnecessary mud, and seems to assume to itself, with amusing complacency, the right to speak for at least half of the whole body. Now we are convinced that neither of the extreme parties in the Synod can fairly claim to represent anything like half, much less a majority, of its members. There are half a dozen, or even fewer, members on either side, who do at least half the talking and have almost a monopoly of the quarrelling; but the main stream utterly repudiates the vexatious turbulence of its fringes; it remains a sound, solid useful mass that unfortunately has hitherto been subject to bad influences. There are indications that the moderate men can and will now assert their strength; organization is all that is needed, to enable sense, charity and breadth of view once more to rule, where now intolerance, unseemly ridicule, or still more unseemly vehemence and invective have lately had their own way. Outwardly the Synod, lacking a firm hand over it, has unfortunately, for several years past, presented an aspect that has caused much pain to all moderate churchmen. They see now that patience is not enough for this malady; active measures must be resorted to; and the intolerant and intolerable turbulence of either faction put down. This is now so clear that we have great hopes for the future.

FIFTH SUNDAY AFTER TRINITY.

EVERY authoritative intimation of what is to be expected in the Christian Church, when her true principles are faithfully enunciated, invariably brings before us times of trouble either within or without, caused by the tossings of the waves of this troublesome world in which we are placed, and the workings of which are sure to bring commotions to the Church—oftentimes in exact proportion to her authority and influences. The epistle for this Sunday supposes a time of persecution which was about to pass over the Church and to purify her members when St. Peter wrote; and it breathes the strong faith of him who had said: "Lord, if it be Thou, bid me come unto Thee on the water," and whose experience had taught him that when Jesus is in the ship no waves or storms can prevail to overwhelm it.

The miracle related in the Gospel, like others of the Lord's miracles, is a parable as well, in which He taught the Twelve the principles of their future work. The sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He Who, in the spiritual as in the actual world bids them let down the net, and also gathers into it the great multitude of fishes.

It is therefore not without significance that, with this parabolic miracle in the Gospel, the Collect should petition Him whose presence was the wealth and the safety of the fishermen, that he would so peaceably order the course of this world that the Ark of the Church may ever ride over its troublesome waves in peace, and serve Him by gathering souls into her net, with all godly quietness,

through the blessedness of the Saviour's presence.

It will ever be needful for the Church in her militant state to pray that the course of this world may be so peaceably ordered by Divine government, that the Church may joyfully celebrate her worship in all godly quietness. Christ came on earth that finally the bonds of peace and truth should encircle the universal family of man. But before this glorious consummation shall be attained, such trials and distresses have to be endured, such persecutions and commotions have to be met, that in the anticipation of these things, Christ warned His disciples that they must not expect the ultimate object of His advent was to be realized at once; for, as far as the immediate result of the faithful proclamation of His Gospel was concerned, He came "not to send peace on the earth, but a sword."

THE LATE TORONTO SYNOD.

WHEN the discussions of a public assembly are over, it is sometimes well to give a little attention to some of the principal features which have characterised the debates. The address of our venerated Diocesan, which, (very properly we may be permitted to say,) uttered no uncertain sound, certainly gave the key-note towards which most of the discussions had a tendency to turn.

With regard to the mode of conducting the proceedings, we could not but observe with much pain an increasing tendency to give a political character to the deliberations of the Synod. We deeply deplored the more decidedly marked habit, among the restless and factious members, of turning the whole proceedings into something approaching political contests. Their very phraseology becomes every year more and more of a political character. They speak not only of "our party," "the party with which I am accustomed to act," but they go so far as to express their conviction of the absolute necessity of governing the Church "by party." We do not hesitate to say that nothing can be more reprehensible than this. There can be nothing on this earth more calculated to inflict lasting injury on the Church; as there is nothing more decidedly opposed to the principles of the New Testament, the teaching of the Book of Common Prayer, or the Constitution of the Church. And who is not thereby reminded of St. Paul's question: "For where there are among you envying, and strife, and divisions, are ye not carnal, and walk as men?" We can only say that so pernicious a course is worthy of men who boast of dating their "views" from the reign of Queen Elizabeth.

And this reminds us that the time has certainly come when it is necessary for all to take a decided position—when neutrality would be only another name for treachery to our Holy religion—when a determination must be arrived at as to whether the Christianity to be found in the New Testament (which is the same as that in the Prayer Book,) is to be aimed at and held up in the Diocese of Toronto, as our authority in mat-

ters of faith and practice; or whether the "views" dating from the reign of Queen Elizabeth are to be the standard of our religion. In the case of those who decide in favor of the latter, it might, however, be necessary to define a little more exactly what is meant by the phrase, inasmuch as there was a pretty extensive crop of "views" afloat in Europe, and even in England alone, in those days; and most of them were wild enough. We were certainly very much surprised when, in listening to the Vice-Chancellor in the course of one of his speeches in the Synod, referring to his "party," as he chose to dignify his friends, he announced, with what appeared to be a considerable amount of pomposity, that their views dated from the reign of Queen Elizabeth. At the time we thought it a *lapsus lingue*, a slip of the "legal mind," and should not have remarked upon it, were it not that a learned Professor, who might be supposed to know something at least of the facts of history, made a precisely similar statement the next day, so that we thought we had a right to conclude the position was one which they had advisedly accepted for themselves. We may imagine they had been indulging in some dream or other about the Advertisements of Queen Elizabeth, which have suggested so remarkable an interpretation of the Ornaments Rubric in the Folkstone case. At any rate, the expression showed how thoroughly repugnant are the principles they hold to anything contained in the authorized documents which embody the standards of our faith. *The Church does not teach "views" at all.* She brings before us authoritative statements, doctrines, dogmatic principles, truths, at least as old as the days of St. Paul; and which she does not allow us to modify, as we like, by "views" either of our own or of the reign of Queen Elizabeth. In one of her utterances which we may suppose to be rather distasteful to some, she says: "It is evident unto all men diligently reading the Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. . . . And therefore to the intent that these Orders may be continued, and reverently used and esteemed . . . no man shall be accounted, or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." Talk, indeed, about the dishonesty of churchmen who wish to carry out the principles of the Prayer Book entire! But here we find men who would subvert the main principles of the New Testament and the Book of Common Prayer, would substitute for them "views" which originated in the reign of Queen Elizabeth; and yet, whose notions of honesty are of so wonderful a nature that they desire to be considered members of the Anglican branch of the Church Catholic! But it is very certain they will not be humble, obedient and faith-