

and to render the same honour, the same worship to the Son and to the Holy Ghost as we do to the Father, believing that as the Father is God, so is the Son God, and the Holy Ghost God; and yet they are not three Gods but One God. The objections that are made to a threefold subsistence of the Divine nature, all seem to be from instances taken from created natures and applied to the Divine; and because the objectors do not perceive the doctrine exemplified in finite natures, they most unphilosophically conclude it to be false. It would however be very rational to suppose that the Divine nature has a mode of existence very different from that of any created being. And therefore, although it may possibly be necessary in things created for one single essence to subsist in one single person, and no more; this does not prove that the same must be also necessary in God, Whose nature is wholly different from theirs, and consequently must differ as much in the mode of His subsistence, and so may have one and the same nature diffused into three distinct Persons.

We are expressly told in Holy Scripture that there are Three Who are above the rank of created beings, the Father, the Son, and the Holy Ghost. We have this truth given as a fact, and it is impossible for us, however we may exercise our curiosity, to learn any more about it; and as far as it is yet unknown by us, it may also be absolutely unknowable. And therefore, as a master in Theology has remarked, "let this be fixed upon, that there is no obedience comparable to that of the understanding; no temperance which so much commends the soul to God as that which shows itself in the restraint of our curiosity. Besides which two important considerations, let us consider also, that an over-anxious scrutiny into such mysteries is utterly useless, as to all purposes of a rational inquiry. It wears the mind, but not informs the judgment. It makes us conceited and fantastical in our notions, instead of being sober and wise to salvation. It may provoke God also, by our pressing too much into the secrets of heaven, and the concealed glories of His nature, to desert us and give us over to strange delusions. For they are only things revealed (as Moses told the Israelites in Deut. xxix. 29) which belong to the sons of men to understand and look into, as the sole and proper privilege allowed them by God, to exercise their noblest thoughts upon: but as for such high mysteries as the Trinity, as the subsistence of one nature in Three Persons, and of Three Persons in one and the same individual nature, these are to be reckoned in the number of such sacred and secret things as belong to God alone perfectly to know, but to such poor mortals as we are, humbly to fall down before and adore."

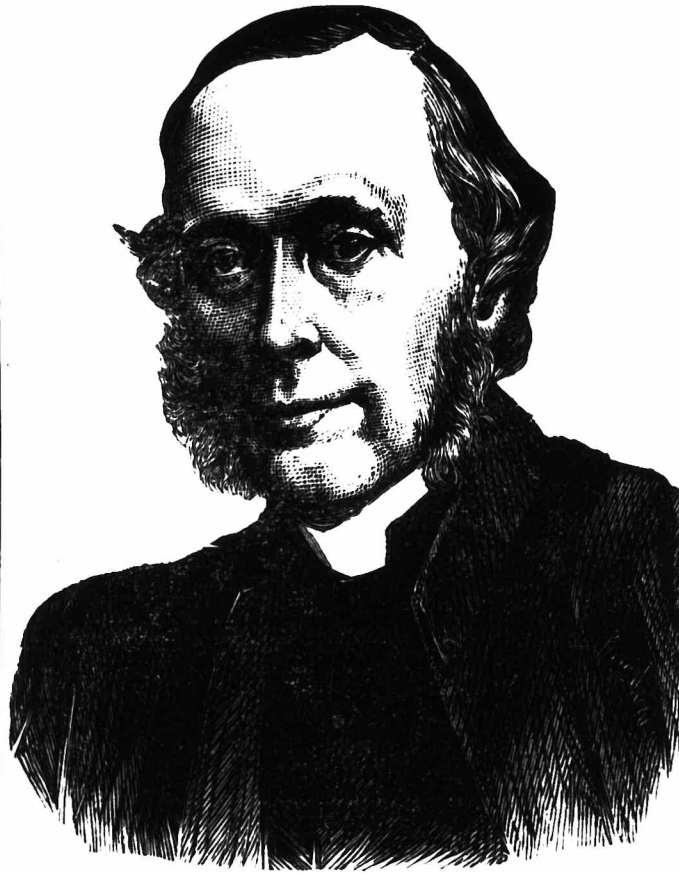
ARCHDEACON WHITAKER'S DEPARTURE.

ON Monday, the 30th of May, the Venerable Archdeacon—more widely and fondly known as Provost Whitaker,—said farewell to his Canadian home and friends, and with his family took his departure by the 3-30 train for his new home in his native land. The occasion was a sad one. Nearly all the clergy of the city, and a large concourse of friends assembled at the Station to say their truly sorrowing Goodbye.

It will be thirty years in January next since the Provost first came to Toronto as Divinity Professor and head of Trinity College. From the very first, he became, through no design or effort of his own, nay without being at all conscious of it, but by the

mere force of his character, learning, and ability, the central figure of the Canadian Church. And in spite of false accusations and detracting tongues, advancing years have only served to deepen and extend the influence which he at once acquired. The Provost is endowed with such natural talents as are possessed by very few men, in any age; and his standing as a classical scholar and theologian are such as to have left him without any rival in this country. Before coming to Canada he had already acquired the reputation of being the most accurate writer in England. And those who have had the privilege of listening to his written or spoken discourses will feel that they have never heard any other speaker who could use the words of their mother tongue with such felicitous skill.

In the Diocesan Synod, in spite of the cruel animosity that has pursued him all his life, every word he uttered was listened to with deferential attention. It was however in the Provincial Synod where the most powerful and cultivated intellects in the Dominion were gathered together, and where hatred and prejudice were no longer arrayed against



him, that his greatness became conspicuous. In learning, in eloquence, in clearness and comprehensiveness of judgment, in godly earnestness, he towered clear above every layman, and priest, and bishop in that august assembly. No other man was listened to with the same attention or swayed that assembly at all as he did. We shall not know all that the Canadian Church has lost, till we assemble again in Diocesan or Provincial Synod, without Provost Whitaker. He like other men had his defects and faults, but in spite of all these we shall never see his like amongst us again.

Looking back at matters now, it was evidently a great mistake, on all personal grounds for the Provost ever to have come to this country. There can be little doubt, that with his ability and attainments, and his remarkable moderation of conviction, he would long ago have been singled out, had he remained at home, for one of the foremost places in the English Church. The humility and diffidence, and consequent want of self-assertion which have above everything else, hindered his attaining the position to which he was entitled here, would have been the very qualities that would have commended him for promotion in the mother land. But it is useless to dwell upon all this now. His life has been lived, and his work done in another sphere; and we doubt not that when its issues are reckoned up at last he will have no cause

to regret that his reward has been reserved for that world, where juster judgment will be passed than has been passed in this.

There is doubtless one question that will come up in the mind of every one who reads this, viz., Why was such a man, after spending his life among us, allowed to go away? We have no hesitation in saying that we think it an utter disgrace to the Canadian Church that it is so. In saying this we are quite aware that the Provost was attaining to years in which he was becoming physically incapable of performing the arduous duties which he had discharged so long; and we know that the mouths of his best friends who longed to entreat him to withdraw his resignation and spend the rest of his life among us, have been stopped by the remembrance that we have nothing in the College, or in the Diocese to offer him, which could afford him that rest and retirement which he has so well earned. But still we think it a shame, considering the ever-enduring benefits which he has conferred on the land of his adoption, that, with the wealth we have amongst us, money was not subscribed which might have provided a suitable retirement for him now, and have served as a lasting memorial to connect his name with Trinity College when he is gone. We hope it is not yet too late for this last suggestion to take practical shape. There are men among us who could endow a Whitaker Professorship, or Scholarship at least, and so honour themselves by honouring an illustrious name, without suffering any very great personal inconvenience. Who will lead the way?

MEETING OF THE NORTHERN CONVOCATION,

(Continued.)

A RESOLUTION, moved by Archdeacon Hamilton, was unanimously agreed to, after considerable discussion. It was, "that his Grace the President be prayed to direct the appointment of a committee to consider the constitutional relations between the authorities ecclesiastical and civil in the Church and realm, and the best methods whereby common action may be taken by them in matters affecting the Church; with power to meet and consult a similar committee already appointed by the Province of Canterbury." In the course of his speech on the subject, he showed that the lower House of York was the only part of Convocation which has not been consulted. He said, "The statement that the connection between the Crown and the Ecclesiastical Courts, was created by the statute of the 24th and 25th of Henry VIII., was a historical mistake. The Royal Supremacy dated from the introduction of Christianity into the country. Thus, the missionary bishops of Lindisfarne were protected by the kings of Northumbria, who lived at Bamborough castle, in the seventh century. Before the Conquest the rule was, that the bishop or archdeacon should sit in court of the hundred, and that the court should determine all matters ecclesiastical and civil. It was not till 1067 that the rule was broken through by a royal charter, which withdrew the bishops and archdeacons, and forbade the secular courts to take cognizance of ecclesiastical suits. That very charter, however, asserted the Royal Supremacy, for it declared that the Bishop of Rome had no jurisdiction in this country, and forbade the Papal Bull to run here *proprio vigore*, or without the royal assent. The same principle was affirmed by Magna Charta—namely, that the Church should be free and have her rights inviolate. That charter had been repeatedly confirmed, and by the 16th of Richard II. it was asserted that "the Crown of England was subject to none." The doctrine of the Royal Supremacy was of course set forth in Article XXXVII., but