



## The Echo

WEDNESDAY, JULY 10, 1867.

### Ecclesiastical Calendar.

#### JULY.

- 14. Fourth Sunday after Trinity.
- 21. Fifth Sunday after Trinity.
- 25. St. James.
- 28. Sixth Sunday after Trinity.

In the published account of the proceedings at the Huron Synod we find the trumpet giving no uncertain sound. This we fully expected. The Bishop, after alluding to the probable effect of the Pan-Anglican Synod, which, it appears, he is to attend, speaks in strong terms of the "Romanist movement" in the Church, which, within a single year, has greatly increased, as he had ventured to predict twelve months ago. Here his Lordship was quite at home, having carefully watched the movement from the very beginning. The passage from the Revelation, as given in the following quotation from his Lordship's charge, seems to us particularly applicable to the present.

"What can cause more pain to the lover of God's truth than to behold his country, so signally blessed, apparently hastening by parliamentary enactments, and by the proceedings of its Clergy and Laity, to rush into the arms of the woman arrayed in purple and scarlet color, and to drink of the golden cup, which she has in her hand full of abominations and filthiness of her fornication?"

Dr. Townley occupied a considerable portion of the time of the Synod with his different motions, all of which look the same way. The Doctor is most indefatigable. He is a sincere and earnest Ritualist, and he is so bland and polite in his manner, that even his strongest opponent cannot take offence at what he says. He tried to pledge the Synod to the strict observance of the Rubrics, especially those having reference to the time of administering Holy Baptism, and the celebration of the Lord's Supper. Had this motion been carried, we are afraid the good Doctor would have had to revise his own practice, as it appears that, since the Evangelical influence got into his cure, during his absence in England, he has had to discontinue the attempt to keep up daily Service in his Church. We suspect that he does not announce, on the Sunday preceding, the fast days to be observed during the week, the omission of which a member of the Montreal Synod complains of; nor does he give notice of the celebration of the Holy Communion after the sermon, as the Rubric prescribes, but before, as has been the practice for three hundred years. The Evangelicals seem to be the good Doctor's abhorrence.

We fully concur with his second motion deprecating alterations of the Articles and Liturgy. We have for some time been afraid that something of this kind would have been attempted, and the proceedings of the last Provincial Synod fully justify our fears. There is the itching desire for notoriety by some, and for change by others, that would prompt to tampering with these precious deposits handed down to us, as well as with anything else. The freedom of action, and right to legislate, granted by the Synod law furnish a strong temptation to minds of a certain calibre to bring forward motions. Hence the number of these entered upon the notice paper. There are so many members of our different Synods, both Clerical and Lay, who think they ought to do something, if only to get their names in print, that it is hard to say where the grievance will end.

But, to come to another of Dr. Townley's measures. On this occasion we find him bringing forward an amendment to the motion of Mr. Beard, Lay Delegate from Woodstock, on the subject of Clerical vestments. We suspect Dr. Caulfield is a bit of a wag. He seconds Dr. T.'s motion, in order to draw him out on his favorite subject, and then quietly drops him by asking the Bishop's permission to withdraw his name as the seconder. This of course led to a little brush, but all passed off quietly enough. It is gratifying to see such unanimity in condemning the Romanizing practices attempted to be introduced into the Church, at the present time, although some may think that there is hardly opposition enough, in the Huron Synod, to bring out the real bearings of the subject. Dr. Townley stands almost alone, and, although a host in himself, he is borne down by numbers, and his pet measures are mercilessly driven to the wall.

In contrast with this, the one great subject in Church matters, at the present time, was quietly choked off in the Montreal Synod. At the London meeting there was no lack of discussion, and no restrictions laid upon the speakers. At Montreal there appears throughout a purpose to say as little as possible, on what appeared to be felt as a difficult subject. We hope this is not the beginning of what many would regard as a worse state of things than that which now exists, but when the mover and seconder of the amendment to Mr. Baldwin's motion—men of so different a stamp, agree in proposing that the motion should be carried without discussion, we are quite at a loss what to think of the matter.

It is worthy of remark that the business of the Montreal Synod was got through in a very short time. Two days only were occupied. We are of opinion that, if instead of speaking with bated breath, one whole day had been taken up with the two motions on Ritualism, and the subject freely ventilated, the time would not have been misspent. It was very natural for the mover of the amendment to Mr. Baldwin's motion, to wish to stifle discussion on the subject, but we are rather at a loss to surmise what the motive of the seconder was in disposing of that motion in so summary a manner. Our fear is that the young and ardent spirits among us will be emboldened by the leniency which has been shown in dealing with the subject of Ritualism, in the different Synods, to make a demonstration at once, and to commence an inroad upon our common Protestantism, which, they may now be induced to conclude can be done with impunity. These discussions have not taken that decided turn, which all true friends of our beloved Church must hope they had. The milk and water temporizing of the Episcopal Bench at home is mainly chargeable with the Ritualistic excesses, which might have been easily stopped at the first. We hope the do-nothing policy of the late meetings of Synod will not lead to the same results in Canada.

— By desire of the Bishop of Western New York, who we regret to learn is in bad health, the Lord Bishop of Ontario held a Confirmation in St. John's Church, Cape Vincent, June 30th. This is, we believe, the first instance of an English Bishop administering the rite of Confirmation in a diocese of the United States.—Churchman.

— Manchester, England, is famed for its Sunday school processions and festivities. During the recent Whitsuntide holidays, the school children of the Established Church marched in procession, numbering 15,000 strong.

### DOMINION DAY.

#### A SERMON.

The following is a sermon preached by the Most Reverend the Lord Bishop of Montreal and Metropolitan, at Christ Church Cathedral, on Sunday last:—

Nehemiah, ii. 18.—"Then I told him of the hand of my God, who was good upon me; as also the king's words that he had spoken unto me. And they said, 'Let us rise up and build.'" So they strengthened their hands for this good work."

It is mentioned in the life of the learned and excellent Archbishop of Leighton, that, whilst he was serving as minister of a parish in Scotland, during a season of great political excitement, he was once publicly reprimanded in a synod for not "preaching up the times." "Who," he asked, "does preach up the times?" It was answered that all the brethren did it. "Then," he rejoined, "if all of you preach up the times, you must surely allow one poor brother to preach up Christ Jesus and eternity." All must admire the simplicity and piety of this reply; and all ought to be ready to acknowledge that any preaching, which has not for its great end and object the "preaching up Christ Jesus and eternity," cannot be likely to promote either the salvation of man or the glory of God. To this effect is that saying of St. Paul, "I determined not to know anything among you, save Jesus Christ and him crucified." That was to be the only hope of salvation, either for himself or for those to whom he preached; and it was only in and through Christ's name, and not on account of any natural gifts, that he claimed to be received as an Apostle. Yet it never was intended by St. Paul that he was to be precluded from preaching upon any topic, save the one great fundamental article of a Christian's faith, viz.,—salvation in the name of a crucified Saviour. It is very true every other matter must be connected with this, and based upon it as the foundation stone; but we find St. Paul insisting, in his different epistles, upon the several relative duties of Christians,—their duty towards each other, to their temporal and spiritual governors, correcting abuses, whether in the Church or in individuals,—giving directions for divine worship—clearing up errors and mistakes—exhorting to liberality—condemning divisions and strife—giving rules for the conduct of ministers and elders of the Church; and in short so adapting his admonitions and instructions to all the circumstances, whether of Christians as individuals, or the Church as a body, that all things might be done by them "decently and in order;" and that they might learn, not merely to profess a barren faith, but to "adorn the doctrine of God their Saviour in all things."

And surely it is intended that the religion of the Gospel should bring under its influence and sanctify every condition and accident of human life; and teach, and enable us to do our duty both towards God and towards man, in whatever state it hath pleased God to call us. And therefore not least should it make us good citizens as members of the body which each forms a part.

I consider that nothing is more to our duty, or to the glory of Christianity, than to be true to our congregations, and to the house of God for which we are thereby increasing our own angry passions and jealousies, ought to be telling of the highest, peace on earth and good will to men; though this feeling ought not to deter us from doing those over whom we are called to exercise our duty they owe, as such, to their own families, to their country, to their Sovereign and their God, at such a crisis of our national life, as that which we are just passing.

Whatever difference of opinion may be entertained as to the wisdom of instituting such a nationality as our present federation of the British North American Provinces exhibits, it has now commenced its actual existence; and it becomes the duty of every good citizen to do his best to make it work well for the country. No one, I suppose, pretends that all the provisions of the Constitution must necessarily be perfect or complete, as now set forth, or

that they must never, in any details, be modified or altered hereafter. They have been drawn up with great care and deliberation by our ablest statesmen, after the British model, with such adaptations as were required by our circumstances here; but still like all new Constitutions, it will have to stand the test of working experience. There may be wheels of more or less significance, here and there, within the complicated machine, that will have to be eased or tightened; springs of more or less force that may have to be added, adjusted or removed. The excellence and strength of the British Constitution, we well know, arise from the fact that it never was founded upon any abstract philosophical theory of political excellence, but has grown up with the growth of the people, and been developed and expanded from time to time, to supply the wants or correct the abuses that were prevalent. The acts of the ancient Witenagemote, dating back more than one thousand years, the Saxon laws of Alfred and the Confessor, the Constitution of Clarendon, the Charter of Runnymede, the Statutes of Provisors and Provisors, the effects of the civil wars on the balance of power in different classes in the body politic, the Reformation of the Church, the Bill of Rights, and the recent great Reforms in Parliament, have gradually, during many succeeding generations, helped to form that wonderful machinery for the healthy government of a great and free people, which we call "the British Constitution."

Those delegates from the several Provinces who have been engaged in framing our new Constitution, have imagined no ideal perfection like the republic of Plato; but acting under the experience of the past, and taking the materials with which they had to work—differing, as we do, in language, race and religion—beside the conflicting local interests of each Province, have sought to carry out, as best they could, the great leading principle of the whole scheme, a united government of the several Confederate Provinces. This is the great leading principle; and having once entered upon the career of this united nationality, we can never recede from it without grievous danger and injury—discredit with the mother country, and peril to our future national independence. And does not all history, both ancient and modern, warn us of the great evils arising in the progress of time, from divided nationalities, and the great advantages of compact union? Ancient Greece, the Heptarchy in England, France, Italy and Germany in modern times, all tell the same tale. And so it was in the case of the Israelites; the jealousies of the different tribes, when not acting under a strong central government, being ever a fruitful source of continual trouble, Judah and Ephraim vexing each other, and in a time of imminent public danger, "the divisions of Reuben" leading to "searchings of heart."

On the occasion of the words I have just

Moral Duties, says: "Dear are our parents, dear our children, kindred friends; but all these charities of life our country at once embraces within itself." And though the love we bear towards our immediate relatives and kindred may come home to us with an individuality and intensity of feeling, and holy instincts connected with promises of an eternal duration, which it may be impossible to suppose can be realized in so general an idea as that of love for one's country; yet still the great philosopher spoke words of wisdom and truth; because on the peace and well being of our country must ever much depend the happiness and comfort of those whom we love. Fortunately, very few of us can tell little, if anything, by our own experience, of the miseries of national troubles. But there are those now living amongst us, who have themselves witnessed the disruption of all forms of social life, when the battle cry was sounding in their midst, when contending armies were desolating their homes, when friends were slain or taken captive, and misery and ruin reigned where once were peace and joy. They will be able to say: how true it is, not only in a metaphysical or philosophical sense, but as a practical truth, that our country embraces within it all the charities of life. That we may not fail, as a people, in our duty to our country at this great crisis of our national existence, it much behoves all those who are called to act as teachers and guides to the people, and specially in their character as God's remembrancers, to beseech and exhort you to consider well the greatness of the occasion; and how much depends on the manner in which you all discharge your duties to God, your Sovereign and your country, at this commencement of your career. And whatever be our difference in matters of religion, however separated we may be in our ecclesiastical organizations, yet we all accept, with the same acknowledgment of its binding obligation upon us, the exhortation of the great Apostle to the Christians of his day—"Fear God, love the brotherhood, honour the King." There may be occasionally raised up in any country a statesman of high intellect, wise administrative powers, and great purity of character, who is able, in the midst of a corrupt age, to elevate the tone of public opinion and leave his mark for good on a whole generation; but for the most part the ordinary character of public men will very much depend upon that of the people they represent. Corruption cannot thrive where it will submit to be corrupted, and personal aims of interested parties will be the injury of the common success, if the people are awakened to their duty.