

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—  
BISHOP MACLAGAN.

#### THE BISHOP-ELECT OF HURON.

THE Very Rev. Dr. Maurice Baldwin, the Bishop-elect of Huron, now Dean of Christ Church Cathedral, Montreal, was educated as a youth at Upper Canada College. Desiring to devote himself to the ministry he entered Trinity College, Toronto, where, under the care and teaching of the late Provost Whitaker, he successfully graduated in Arts and Divinity. At the last convocation of Trinity College, he was raised to the degree of D. D., and he who is now the first graduate of Trinity elevated to the Episcopate, then made a stirring address upon the great work done in the past and being done by Trinity College, in training the young men of Canada in the principles of the Church to which he himself was so ardently devoted. Dr. Baldwin, in this address, made an eloquent and grateful allusion to his own deep obligation to his *Alma Mater*, he spoke with high and affectionate respect of Provost Whitaker, and commended the college to the sympathy and support of Churchmen and lovers of the cause of religious education. Dr. Baldwin held cures at St. Thomas, and Port Dover, prior to his becoming Rector of St. Luke's, and afterwards Dean of Christ Church, Montreal. He is distinguished for fervour in preaching, and untiring zeal in all the many good works to which he puts his hand. Dr. Baldwin is blessed with a gentle and loving nature, hence he wins men's hearts. He has had experience wide enough to have taught him the urgency of the Church's needs, the pressing necessity for fidelity to her principles and order, amid the rage for latitudinarianism, and the absolutely blighting influence on both zeal and fidelity of Church parties. He is, too, of an age ripe enough to have given him an insight into the changes coming over the party system of governing the Church, a system which is being broken up by the rush, and glow, and development of true Church life, as the frosted rivers are released under the genial air of Spring.

We hope that the Bishop of Huron elect will be a blessing to the Church of God in the sphere wherein he is given oversight, and pray that his career will prove that his elevation to the See was indeed "God's will," by its giving strength, peace, a loving spirit, confidence, and holy zeal to the Catholic and Apostolic Church in Huron.

#### OUR PROVINCIAL CHURCH UNIVERSITY

AT the recent meeting of the Council of Trinity College, a very gratifying report was presented by the Rev. Mr. Starr as to the progress of the canvass on behalf of the Supplemental Endowment Fund.

During the summer he has been taking the parishes in town and country without regard to wealth or importance, and reports a cordial reception everywhere. The erroneous impression that Trinity College is merely a divinity school, where young men are fitted for the ministry of the Church, is rapidly passing away. Intelligent Church people are beginning to realize that we have in

this province a university of our own, that it is founded on the principle of the union of religious knowledge with secular learning, and consequently appeals strongly at once to their patriotism and their Churchmanship.

The recent action of the Corporation in assimilating the matriculation examination to that of the University of Toronto, and remodelling the entire curriculum until they have secured the happy medium between "no options" and "all options" in an eminent degree, will not fail to commend the college to the attention of young men in attendance at the collegiate institutes of the Province. The result will undoubtedly be a much larger matriculation class next year.

We hail this movement with peculiar gratification as an indication of the vigorous efforts which are now being made to place Trinity College before the country as an educating power—as an institution of higher learning whose Provost and Professors are thoroughly alive to the educational requirements of the day.

Once let our Church people understand that their own College takes a prominent position in the province and compares favourably in point of literary qualifications with any other institution of a similar kind, while at the same time its requirement of residence guarantees the moral and religious character of its students, and its principle of no divorcing of the things of God assures a thorough grounding in the fundamental verities of the Christian Faith, and we need have no fears as to the warm place which it will hold in their affections in the coming years.

The steady increase in the Supplemental Endowment Fund—especially the fact that it is being made up of the subscriptions of all classes of our people—is certainly ground for encouragement. Clergy and laity alike are contributing to the fund. Farmers, merchants, business men and those in professional life are uniting to build up and equip our Provincial Church University. The fund has now reached over \$55,000, and this amount is made up of sums ranging from the one dollar of the humble, but cheerful contributor, to the thousands of dollars of the wealthy.

We bid the institution "God speed," and trust every Churchman who has the interests of the Church and Province at heart, will rally to the support of this effort on behalf of higher religious education.

The sign of the times are ominous. Thinking Christian men of all religious bodies are awakening to the importance of distinctive religious teaching in connection with mental culture. The Church of England has spoken in the past, on this subject, with no uncertain sound, and unless we mistake her character, the old voice is the same to-day. She must, then, be ready to lead the van in the coming conflict with the materialism of the age, and the building up of her own Christian University, in this Province, will be no unimportant factor in her equipment. Make it all that it was meant to be by its sainted founder, and all that its charter and constitution qualify it to be, and it will stand as a very bulwark against the increasing agnosticism of the day. Equip it, as the raising of the proposed endowment will, in every department of learning, and we need have no fears for the future of our land and Church.

There is nothing nobler in man than courage, and the only way to be courageous is to be clean handed and hearted, to be able to respect ourselves and face our record.

#### THE GENERAL CONVENTION.

IT would have afforded us great pleasure had we been able to give a detailed report of the recent General Convention held at Philadelphia, but space forbids. The N. Y. *Churchman* says: "The present General Convention has begun its work under the happiest auspices. Entire harmony, thorough earnestness, a profound sense of responsibility, and, at the same time, of confidence, are everywhere apparent. There is a feeling that the first century now closed has been a century of foundation laying, and now begins the building."

This is, indeed, most gratifying. It cannot have escaped the observation of Churchmen that as the home life, the home energy, the home concentration of zeal, the home love of our people has developed of late years, there has come a sense of "home" over the Church, of the Church being our home, and the only place rightfully demanding all our love and loyalty, and that as this noble feeling has developed so has been manifested in proportion harmony in our Synods and conferences. The convention was opened on the 8th inst., with divine service, at which a sermon was preached by the Bishop of Rhode Island, from Exodus xv. 17.

In this discourse the preacher said:

"Ninety-eight years ago sixteen clergymen and twenty-six laymen, representing seven States, met together in this place, and on Wednesday evening, September 28th, a committee was appointed 'to prepare and report a draft of an Ecclesiastical Constitution for the Protestant Episcopal Church in the United States of America,' and also 'to consider of and report such alterations in the liturgy, as shall render it consistent with the American Revolution, and the Constitutions of the respective States, and such further alterations in the liturgy as it may be advisable for this convention to recommend to the consideration of the Church here represented.' The next day the committee reported that they had made some progress in the business referred to them, but not having completed the same desired leave to sit again. On Saturday morning their work was declared to be finished, and on Friday of the succeeding week the convention 'attended divine service in Christ Church, when the liturgy, as altered, was read by the Rev. Dr. White.' It may be doubted whether any task of similar importance was ever achieved by a deliberative body in a shorter space of time."

It is not easy for us to apprehend or appreciate the peculiar circumstances under which this first convention assembled. The body of Christians which they represented had claimed an inheritance in the land for more than a hundred and fifty years, and in some portions of the country the English Church had long been a preponderating power, but in the history of Christendom no important branch of the Church of Christ had ever been called to exercise its functions under such extraordinary and depressing restrictions. Every other religious body in the American colonies had brought with it all that was essential to its organic completeness, but here was a body without a head, an Episcopal church without an episcopate, with an order of confirmation in the Book of Common Prayer, and no one authorized to administer the rite, an office of ordination, and no one competent to ordain either priest or deacon, with churches that never could be consecrated, and a discipline that never could be administered.

It is not strange that the Church languished as it did under the colonial policy, and obtained no stronger hold upon the life of the community. The clergy who were imported from abroad—and they constituted a large proportion—were not likely to comprehend the peculiar condition of the people whom they served, and still less the ways of thinking that were going on outside of the Church, and in some instances they were men whose influence would not be likely to be of much service in any quarter.

It is a fact of some significance that the Church is strongest to-day in those regions where the largest proportion of the leading clergy, in the beginning, were of native growth, as for instance in the Diocese of Connecticut, which is far in advance of all others, in the ratio of the communicants to the population.

From this point the Bishop went on to show how the feeling against England injured the Church, and that the danger was great in setting up a sect instead of keeping up the tie binding the Church in America to the mother Church. This dread evil