

and substitute the word "Minister" in its place. But the two thirds rule was fatal to the proposal, and it had not even a clear majority in its favour. Twenty-two clergymen and ninety-five laymen were on the side of innovation; one hundred clergymen and thirty-five laymen were against removing the old landmark.

On the Baptismal Service, the efforts for mutilation failed, and a compromise in the shape of a rather unmeaning explanation drafted by Lord Plunket, was carried almost unanimously by both orders after a debate, in which one lay delegate informed the clergy that they had no right to presume to teach the laity, and another delicately hinted that if they did not teach exactly what the laity chose, the supplies should be stopped till they were starved into submission. In the early part of the debate, there appears to have been no one to point out that the so-called Evangelical view was never heard of till very far on in the course of the Reformation, and cannot claim a single ancient Christian writer on its side. This omission, however, was remedied on a later occasion by the Primate himself. The explanation of Lord Plunket provides that no clergyman need teach anything about Baptism not expressly laid down in the Articles. The resolution as drafted and accepted, includes a recognition of the Gorham judgment as an authoritative exposition of doctrine; whereas that is well known to have been a fraud, which even Mr. Gorham repudiated, as not in the least representing his opinions. And as for what the Articles say about Baptism, it was pointed out that the articles do not say anywhere that water and the use of the name of the Holy Trinity are necessary to the validity of the rite, so that any clergyman in the church of Ireland may now express his disbelief in both with impunity.

It would appear that in all purely temporal matters, the Synod conducted itself in a business like manner, temperately, and judiciously; in spiritual matters there were others besides Lord James Butler, who might express their thankfulness for their ignorance of theology. With the exception of Baptism, however, the Synod may congratulate itself on the way in which several critical questions had been temperately settled.

#### THE LATE REV. CANON BALDWIN.

Canon Baldwin was born in Toronto, of Irish parents, in 1826; was the son of Mr. J. S. Baldwin, formerly merchant in the city. He was therefore a near relative the late Hon. Robert Baldwin, formerly Prime Minister of Canada, brother of the Rev. A. H. Baldwin, Rector of All Saints, Toronto, and of Canon Baldwin, Montreal. He prosecuted his studies at Upper Canada College, and afterwards at King's College, now the University of Toronto, in which he took the degrees of Bachelor and Master of Arts. He was ordained for the

ministry in 1849, and was appointed assistant at St. Mark's Church, Niagara, where he remained but a few months, as about the beginning of 1850, he was appointed senior assistant to the Rector of St. James', the Rev. A. J. Grasset. He married Miss Fanny Grasset, sister of the rector. Two sons were the result of the marriage; one of them graduated as an M.B. and C.M. at Edinburgh, and is now resident Surgeon at the Edinburgh Royal Infirmary. The other son is engaged in the Ontario Bank in the city. His connection with St. James' Church continued for a quarter of a century, during which time he enjoyed the estimation of the community in general. His devotion was great, and he had the universal reputation of a strict attention to the pastoral duties of his parish, the weight of which seemed to rest chiefly upon himself. His benevolence was extensively known to be disinterested; and he was ever ready to lend his aid to any cause, which he believed would promote the spiritual or the temporal benefit of his fellow creatures. He was sincerely and conscientiously attached to the Evangelical section of the Church. The estimation in which he was held was by no means confined to the party with which he had connected himself, and those who differed from him the most on points of church order were as ready as the foremost to bear their testimony to the qualities which endeared him to his friends. He was made Canon, an honorary office in this country, with no extra work or emolument, in 1867.

He had but delicate health for some time, as the result of disease of the heart, but it was not till quite recently that very unfavorable symptoms showed themselves. On the morning of the last day of May, his physician informed him that he had but a few hours to live; and before night, he had departed this life.

The funeral took place on the 3rd inst., and was very numerously attended. About half past three the procession formed, and the funeral cortege started for St. James' Church. The services were conducted by the Rev. A. Sanson and the Rev. Saltern Givins, the special hymn being sung which was used at the funeral of Bishop Strachan. The procession afterwards proceeded to the cemetery; and at the grave, the Rev. S. J. Boddy read the burial service, and all that was mortal of the Rev. Canon Baldwin was committed to the silent tomb.

#### THE PASTORAL AID SOCIETY.

The annual meeting of this society was held on the 4th ult. The Society's receipts had amounted to £57,114, an increase of £5,568. It afforded help to 795 incumbents, by assisting to provide them with 623 curates and 239 lay agents. In speaking in behalf of the Institution, Canon Miller claimed for it the title of a great Evangelical Society; but he bewailed the departure of many of the present day from the principles of those who originated the party. He complained that the sov-

ereignty of God was less preached now than formerly. He did not want the Calvinism to be too strong, but like sugar in the tea, diffused equally and everywhere. He also complained that repentance for sin and justification by faith as distinct from pardon for sin, were less distinctly enunciated by Evangelical preachers in these days. He also said the second Advent was not preached so forcibly as it ought to be. Lord Shaftesbury agreed with Canon Miller about the second Advent as necessary to be more strongly insisted on; and warned his audience that there was a second Dr. Colenso somewhere in the country.

#### THE WORKING MEN'S PETITION.

A gigantic petition from fourteen thousand working men, of whom the large number of eleven thousand are communicants, has been presented to the lower house of Convocation of the Province of Canterbury, praying for steps to be taken for the protection of their religious liberty, and that their freedom of worship may not be taken from them, as well as that fair play be secured to the clergy ministering to them. It appears to have been received with a considerable amount of sympathy, notwithstanding an attempt on the part of the Dean of Lincoln to prevent it. Canon Gregory presented it, and from the remarks elicited from many, who were not the least eminent members of the house, the deputation appeared to understand that a generous sympathy was freely accorded.

The committee appointed to superintend the management of the petition were very careful to restrict the signatures to those of genuine working men, rejecting all those who worked with their own capital, no matter in how small a way of business; and admitting only the names of those receiving, as artisans, labourers, and servants, periodical wages for their work. The names were subjected to a careful scrutiny; and hundreds were rejected as not fulfilling the foregoing requirement. The petitioners justified their proceeding on the ground that neither the archbishops, nor the bishops, nor even the ministers of the church who wish to restrict the privileges of their brethren, obey the judgments of the Privy Council—that they ask permission to use no other ritual than the Prayer Book permits—and that their appeals to the Archbishop of Canterbury and the Bishop of London had been met with a response that they must obey the law, when the decisions of the Privy Council were so notoriously contradictory. Canon Gregory reminded the house that the Church of England had not so firm a hold upon the affections of the working classes that it could afford to reject such a petition as this, or justify a Very Reverend Dean in insulting these working men. The men say they want no patronage, but they ask for sympathy, and the permission to worship God according to the dictates of their