

possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed." In issuing this decree the Pope claims to be "faithfully adhering to the Traditions received from the beginning of the Christian faith." Herein lies the same palpable inconsistency that we have previously pointed out. How comes it, if the Roman Pontiffs are possessed of infallibility, that they have not centuries ago perceived and enforced the doctrines that are now imposed upon members of the Roman Church on the alleged authority of Traditions said to have been entrusted to that Church "from the beginning of the Christian faith?" One or other of these contradictory dogmas is of necessity untenable. Upon the face of them it is evident either that the Popes of Rome are not infallible, or else that the new articles of faith promulgated from time to time are not based upon principles held by the Roman Church "from the beginning," but are devised in a purely arbitrary fashion. Of course this is merely a discrepancy that is apparent on the surface. It would be easy, did space permit, to show that either or both of these assumptions are utterly devoid of any Scriptural basis. According to the writings of the ancient Fathers, now claimed by the Church of Rome as her Saints, such a basis was absolutely indispensable to render any doctrine acceptable. The words of Cyprian, Bishop of Carthage, may be cited as an example: "Whence is that pretended Tradition? Does it descend from the authority of the Lord and the Gospels, or does it come down from the mandates and letters of the Apostles? God testifies that those things are to be done which are written."

Looking at the manner in which the Romish Creed has been extended by the arbitrary decrees of the Vatican, we may well say, where this developing process will end it is difficult to predict. The principle enunciated, as set forth in one of the leading Roman Catholic organs, is this: "That the Church possesses the power, and has from time to time exercised it, of raising into the rank of doctrines of faith propositions which previous to her definition were not such." This brings us back to the remark we made at the outset, that the demand of the Romish Church for the acceptance of her so-called Apostolic Traditions, of which she has provided no code, for which she has produced, and can produce, no proof, and to which she may therefore add new developments from time to time at the dictation of the Pope under the cloak of infallibility, are derogatory to the power of judgment bestowed upon man by his Maker.—*The Rock.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

The Provincial Synod.—The Provincial Synod will meet in Montreal, on Wednesday, the 8th of September next. It shall consist of the bishops of the united Church of England and Ireland, having sees within the older provinces of our Dominion, or executing by due authority the Episcopate as assistant, or missionary bishops therein, and of delegates chosen from the clergy and from the laity. The bishops shall deliberate in one house, and the delegates from the clergy and the laity in another, and each house shall hold its sittings either in public or private at its own discretion. The clerical and lay delegates shall consist of twelve of each order from each of the following dioceses, viz., Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, and Niagara. The Metropolitan, or some bishop appointed by him, shall

be the President of the Upper House. The Lower House shall be presided over by their prolocutor, to be chosen *viva voce* on motion of any member of the Synod.

Each House shall appoint a secretary or secretaries, who shall keep regular accounts of all proceedings in their own House, &c. Each House shall establish its own order of proceedings and rules of order. The Upper House shall propose to the Lower House any business they may desire to have treated of or decided. It may also direct to the Lower House to appoint a committee to report to the Upper House on any subject on which they may desire the judgment of the Lower, or to appoint their portion of a joint committee, or may summon the Lower to a conference. No proposition shall be considered as sanctioned by the Provincial Synod, until it has received the separate sanction of both Houses, which shall be declared by the President in writing. The election of the clerical and lay delegates shall be certified under the hand and seal of the Bishop of the diocese which they represent.

The following are the names of the clerical delegates of our next Synod:

HURON.—Revs. Canon Innes, M.A., Canon Hincks, Canon Richardson, M.A., G. G. Ballard, A.B., F. Harding, R.D., G. C. MacKenzie, R.D., E. Davis, M.A., Principal Fowell, M.A., Canon Smith, R.D., W. A. Young, B.D., Canon Hill, M.A., Canon Mulholland.

NIAGARA.—Revs. W. Belt, M. A., R. D., G. A. Bull, M. A., R. D., H. Carmichael, M. A., W. R. Clark, M.A., clerical secretary; Ven. Archdeacon Dixon, B.A., Revs. Canon Houston, M.A., C. A. Mockridge, D.D., Ven. Archdeacon McMurray, D.C.L., Revs. Canon Read, D.D., A. Spencer, R.D., R. G. Sutherland, M.A., Canon Worrell, M.A.

TORONTO.—Venerable Archdeacon Boddy, M.A., Revs. T. W. Allan, M.A., R.D., Rural Dean Beck, C. J. S. Bethune, D.C.L., A. S. Broughall, M.A., John Carry, D.D., J. D. Cayley, M.A., Canon Dumoulin, M.A., O. P. Ford, B.A., John Langtry, M.A., John Pearson, clerical secretary.

ONTARIO.—Ven. Archdeacon Lauder, D.C.L., Revs. J. J. Bogert, M.A., R.D., Canon White, B.A., Ven. Archdeacon Jones, LL.D., Revs. Canon Pettit, M.A., R.D., J. W. Burke, B.A., A. Spencer, clerical secretary, E. H. M. Baker, E. P. Crawford, M.A., W. Lewin, B.A., A. C. Nesbitt, and W. R. Carey, M.A., R.D.

MONTREAL.—Rev. J. S. Stone, D.D., Very Rev. the Dean, D.C.L., Ven. Archdeacon Evans, M.A., Vens. Archdeacon Lindsay, Canon Ellegood, M.A., Canon Mills, B.D., Canon Henderson, D.D., J. F. Renaud, R.D., J. G. Baylis, B.D., J. H. Dixon, Canon Belcher, Canon Empson, M.A.

QUEBEC.—Revs. Dr. Allnatt, Dr. Roe, A. A. Von Iffland, M.A., Dr. Adams, G. Thornloe, M.A., J. Foster, M.A., M. M. Fothergill, Dr. Reid, A. C. Scarth, M.A., H. G. Petry, B.A., G. V. Housman, M.A., G. H. Parker.

FREDERICTON.—Revs. Canon Medley, B.A., Canon DeVeber, M.A., G. G. Roberts, M.A., Canon Neales, M.A., Canon Brigstock, M.A., G. M. Armstrong, M.A., J. Roy Campbell, J. H. Talbot, J. M. Davenport, M.A., D. Forsyth, B.A., G. O. Troop, M.A., Canon Ketchum, D.D.

NOVA SCOTIA.—Revs. Canon Brock, M.A., E. E. B. Nichols, D.D., F. Partridge, D.D., F. R. Murray, Dr. Hole, Charles Bowman, D. C. Moore, R.D., R. D. Smith, B.D., R. C. Caswall, M.A., V. E. Harris, M.A., J. A. Kaulback, M.A., R. D. Bambrick, M.A.

ONTARIO.

KINGSTON.—Subscriptions to the Porter fund:—Rev. F. Codd, \$3; A Friend, per Rev. F. Codd, \$2; Rev. R. S. Forneri, \$1; Rev. J. D. Thompson, \$2; Rev. A. T. Fidler, \$1; Mrs. Muckleston, \$1.

Further contributions are most earnestly solicited. J. Ker McMorine, Treasurer.

OTTAWA.—The Bishop takes this means of thanking all those kind friends who expressed their sympathy with him, by letter, in his recent affliction, and hopes they will accept this acknowledgment, as it would be impossible to reply to them all.

Ottawa, August 16, 1886.

To the clergy of the diocese of Ontario.
MY DEAR BRETHREN.—I am obliged on account of my health to take a sea voyage to England, and intend (D.V.) to sail on the 26th of August. I have appointed the Venerable Archdeacon Lauder as my commissary in my absence, to whom all letters on business should be addressed. I am in hopes that the Bishop of Niagara to whom I have written will be able to fill some of my engagements this fall. Those clergy, therefore, whose parishes I intended to visit, will receive from my commissary due notice if the Bishop can comply. Praying that the blessing of God may rest upon you all and the people committed to your charge.
I am yours, faithfully,
J. I. ONTARIO.

MORRISBURG.—*From a Travelling Correspondent.*—This parish is about being divided by the erection of Williamsburg, an old rectory, but of late years an outstation of Morrisburg, into a separate parish with the addition of Aultsville and Gollingertown, the two latter being at present attached to Osnabruck. The latter parish will have its name changed to Wales and in lieu of Aultsville and Gollingertown will have as outstations Moulinette, Woodlands, and Osnabruck Centre, the parsonage being removed from Woodlands to Wales where a church is about to be built. The town of Morrisburg will thus be an independent parish. It is well thus to concentrate on the one hand and expand on the other. All this indicates rapid growth and the extension of the church. Mr. Worrell, rector of Morrisburg, has greatly improved and beautified the parish church during his short incumbency, and has a large and apparently wealthy congregation.

NEWINGTON.—This is a new mission, formerly an outstation of Moulinette. The Rev. Mr. Hood, from the Montreal diocese, has been appointed resident missionary, and will open up new stations from Newington as a centre. This again is church extension. There is a pretty little church here, built by Rev. Mr. Prime during his incumbency of Moulinette. We hope soon to learn of the new missionary building churches at the outstations he will open up.

MABERLY.—Rev. Mr. Radcliffe has resigned this mission and is about removing to the Niagara diocese.

NORTH GOWER.—This is perhaps the largest and most thickly populated church parish in the diocese. It has four fairly large villages and a fine track of agricultural country. It is here that one can observe the remarkable vitality of the church when the human machinery by which that vitality is brought into effectual operation is kept in motion. But comparatively few years ago this parish was remarkable for its weakness, to-day it is noted for strength and steadfastness to the church. Here for a number years labored that faithful priest—now at rest in the paradise of God—Anthony James O'Loughlin. Two churches stand in the parish to-day as monuments to his faithful and tireless labors. From weakness he raised the church he loved so well to strength, and then God called him to rest from his labors. His mantle has fallen on other shoulders, and to-day the Rev. Samuel Daw, with all the ardor of youth and its accompaniments of health, strength and vigor, not only physical but mental, has taken up where his faithful predecessor left off, and in addition has begun in new fields where from age his predecessor was precluded from working. There is fitness in all this. There was a time when no one could take the place of A. J. O'Loughlin. No one has, no one could, for in his day and generation he did a work for which he was peculiarly fitted, and when that was done another raised up to continue, consolidate and to lengthen the cords. This Mr. Daw is doing faithfully and effectually. In two points only does he resemble his predecessor—as a faithful worker and eloquent preacher. Evidence of this is to be seen in the several congregations varying from one hundred to three hundred which Sunday after Sunday assemble at the different churches. For practical evidence we turn to the records and we find the offerings doubled. The priests stipend has been increased, and a curate in deacons orders engaged at the stipend attached to that office. Two churches are being built, one of stone at \$2,000, and another of wood at a little less than \$1,000. Thus do we find this place has in a score of years risen from poor mediocrity to be one of the most flourishing parishes in this diocese. A casual visitor to different parts of this and other dioceses cannot fail to observe it, and is led to think of Ontario as—for its missionary zeal and abundance of practical parochial labor and church extension—the premier diocese of this ecclesiastical province.

TORONTO.

THE RETORT COURTEOUS.—Editors see very odd things in the way of literary contributions. Many years ago we received a long letter on the habits and customs of the French from personal observation. The remarks were so amusingly crude and erroneous, that we took the trouble to ascertain this fact—that the writer had spent only three days in France, the whole time being occupied in travelling to and from Paris, and sight seeing in that city! A clever Wesleyan preacher at Toronto, has equalled that writer by giving a decided judgment as to the work of the Church of England in England, based upon a few weeks sojourn in the Old Land! The Rev. T. W. Paterson, thus takes him to task, in the *Mail*:
"As Mr. Stafford in his sermon at the Metropolitan on Sunday, a brief summary of which is published in your issue of this morning, admits the right of others to criticize, will you kindly allow me a few words on