

benefit the merest empiric in Theology that ever pretended to have read a chapter in the Bible; and would be opposing the universal practice of all societies, whether civil, political, or religious.

When the Bishops and Clergy of England renounced the authority of the Sec of Rome, and in A D. 1530 conferred the title of Supreme Head of the Church of England upon their own Sovereign, they had no idea of relinquishing that necessary and scriptural authority which was inherent in their order, and of which no earthly power could legitimately deprive them. That unlimited supremacy which the Pope formerly challenged was properly rejected as a mere usurpation; but the Reformers evinced no disposition either to leave the Church without her lawful and just authority, or to put her out of the protection of the Civil Magistrate. Accordingly we find them in the first publication of our "Articles of Religion explaining the limits of

Church" authority, and asserting her "power to decree rites and ceremonies and authority in controversies of Faith" (see Art. 20.) And when these articles were afterwards printed in 1571, and through the influence of some of the Calvinistic party, this clause was omitted, our ecclesiastical rulers, being aware of this insidious design that lay lurking under the omission, had it restored to its proper place in every subsequent impression of that Book, where it continues as a testimony of the doctrine of the Church till the present day.

According to sectarian doctrine, power and authority must not exist in the Church where alone it has the Divine right to exist, but they always reserve to themselves a large share of ecclesiastical authority; and perhaps what is more to the purpose, when occasion served they did not fail to act on the power which they supposed they possessed.

(To be continued.)

THE SYNOD OF TORONTO.

The late meeting of this numerous and important body was one of special significance. In a community as large and wealthy and intelligent as that which forms the Anglican Diocese of Toronto, there are many subjects of interest which demand periodical and serious consideration; while the machinery by which such a body endeavours to fit itself for the

condition to which it is consigned as a "Voluntary Church," needs occasional readjustment ere it can work with entire smoothness. We observe, for example, that a prudent relaxation of the existing Mission By-law was made, enabling the Bishop and three-fourths of the Mission Board to dispense, in certain cases, with the rigid provision which fixed the income