

thom. This agreement is called a concordat. But in some Roman Catholic countries even this has ceased to be observed, and the King in Parliament has assumed the right of directing the education of the people and of controlling and regulating the affairs of the Church itself. These were death blows to the temporal sovereignty of the pope, and left him only a limited supremacy in matters of faith—hence something must be done.

Here again I may remind you that notwithstanding its outward unity, the Church of Rome is not more free from internal discords and divisions than any other Christian bodies,—alas! poor fallen human nature is subject to the same temptations whatever creed may be professed,—and there has never been a period in the history of the Roman Church, in which she has been free from party strife and a struggle for the mastery. At present the order of the Jesuits is the dominant party at Rome. In the celebrated letter of their founder, A. D. 1563, he says that "the members of the Society of Jesus may be surpassed by other religious orders in fastings, in vigils and ascetic mode of living, but in regard to implicit obedience, denial of self-will, and reason, they exceed all others." Their members are bound to consider their General's command as the voice of Christ; and in the same manner as they are bound to the will of their superior; he in turn is bound to pay implicit obedience, and without any reasoning whatever, to him whom God has placed above him, i. e. to the Roman pope; the viceregent of God and Christ on earth.

Having succeeded in making the present pope entirely subservient to their aims, they believed that they had found a remedy for all existing evils; that the moment had at length arrived when they might extend the constitution of their order over the whole Roman Catholic church,—now at last; should a blind reasoning obedience, the life principle of their order, be binding upon every Roman Catholic. In a word it should thus govern the world. To this end they proposed that a solemn Council of the Church should be summoned, and that the following dogmas or articles of belief be adopted and added to their creed.—First that the Episcopacy of the Church was universal, i. e., that the pope had complete and absolute jurisdiction or authority over all bishops, priests and peoples throughout the world. And secondly, that the pope was infallible in all questions of faith and morals.

This was the remedy proposed by the powers at Rome for the daily loosening of their hold upon the allegiance of the nations, and for quieting the struggles of individual consciences for freedom in the paths of science and in pursuit of truth. A Council was held accordingly, and on the 18th July 1870, in the presence and with the consent of the majority of the voters, at mid-day, (but the sky being dark, under thunder and lightning and by candle light) Pope Pius the ninth commanded all Roman Catholic Christians to believe implicitly, under pain of eternal condemnation, the above dogma or decree proclaiming his infallibility.

Now this dogma of the pope's infallibility and universal episcopate, logically includes the pope's absolute control of the conscience, mode of life and rights of individuals as well as of nations, and henceforth its publication, it became impossible for any one who desired to continue in Christ's Word and to give evidence of the truth to remain passive and silent. The decrees were passed as we have seen on the 18th of July, 1870. The battle of old catholicism openly began about the end of the same month. It was the opposition of science, of historical criticism, of philosophy, of canonical law, of civil and religious liberty. A congress at Munich on the following whitsuntide was largely attended by all classes of people, and the following programme was decided upon:—"That they wished to continue the Old Catholic faith as given in the Scripture and in the traditions of the Church, and were therefore obliged to reject the vatican decrees as innovations. The right of scientific investigations was insisted on. The independence of the civil power. A thorough reform of church discipline, &c. At Cologne in 1872 a large number of priests and eminent theologians and historians and almost all the Catholic professors in the German universities, declared their adherence. Many reforms were made. The adoration of saints and the virgin, the practice of indulgences and other notions and exercises the growth of a thousand years were formally abolished, while the hopes for the continuity and further development of the movement have been raised still higher by the meeting of delegates last year at Cologne, when priests and laymen in Synod assembled, proceeded to elect a Bishop, who shortly afterwards was duly consecrated by the Archbishop of Utrecht. Thus their first great step of action has been to preserve their apostolic succession, and so long as they are guided by their new Bishop and the principles he has enunciated, we may look hopefully upon the movement, not as adding another to the host of sects, but as designed in the providence of God, to win back the Church in the father-land to the standard of faith and morals held by these old Catholics, who knew no

popos but their own bishops, and who accepted no dogmas but such as could be proved from Holy Writ, or from universal and ancient tradition.

JAMAICA.

The Venerable Archdeacon Campbell, Commissary to the Bishop of Kingston, countersigned two applications from the Rev. William Clarke MacCalla, Curate in charge of St. James' Church, Birnam Wood, 1) the Society for Promoting Christian Knowledge.

First, Mr. MacCalla applied for a grant for the enlargement of St. James' Church by the addition of a chancel (walls of stone), thirty feet long by twenty-six, which, with certain alterations in the present building, would furnish additional accommodation for 250 persons.

Secondly, Mr. MacCalla applied for a new school-room of wood to accommodate 150 children. The site is vested in the Lay Corporate Body of the Church of England in Jamaica.

The total estimated cost of the whole undertaking is £800; of this £10 have been raised, and £60 more promised. There is no immediate prospect of raising more.

The entire population is made up of black people, who are in the condition of labourers, chiefly engaged in agricultural pursuits. They have had, since the disendowment of the Church in Jamaica, to provide the stipend of a clergyman, as well as to keep the church building in repair.

Archdeacon Campbell wrote as follows:—"The claims of the district can hardly be overestimated. The people are showing a real desire to help themselves; they are poor and need help, and the station is one of great importance to the Church!"

It was agreed, upon the recommendation of the Standing Committee, to grant £50 for the completion of the two schemes—the enlargement of the church and the erection of the school.

THE CANADIAN CHURCH.

I. The Maritime Dioceses:—Fredericton, Newfoundland, Nova Scotia.

II. The Quebec Dioceses:—Montreal, Quebec.

III. The Ontario Dioceses:—Huron, Niagara, Ontario, Toronto.

IV. The Missionary Dioceses:—Algona, Athabasca, Moosonee, Saskatchewan.

V. The Pacific Dioceses:—British Columbia.

Toronto.—The annual session of the Synod of the Diocese of Toronto will commence on Tuesday the 22nd inst.

The Lord Bishop of Toronto has lately had two Confirmation tours: the first beginning May 18th, and taking in the parishes of Credit, Streetsville, Brampton, Tullamore, Woodbridge, Weston, Etobicoke; the second beginning May 30th, and including Bolton, Sandhill, Mono Mills, Mono, Adina, Alliston, West Essa, Mulmur, Whitfield, Yorkshire Settlement.

The Lord Bishop of Toronto held a Confirmation in the Church of the Redeemer, Yorkville, on the 6th inst. Fifteen persons were confirmed, and the Bishop preached an appropriate sermon.

In the school-house connected with St. James' Cathedral, on Thursday evening the 10th inst., the members and friends of the Cathedral Young Men's Association had a very successful social gathering. A large number of the members of St. James' Church were present, and more than ordinary interest was attached to the occasion from the fact that the President, the Rev. H. H. Waters (who leaves on the 20th inst. for a tour in the Continent), was presented with an illuminated address, which was mounted with the family crest of the recipient, and a valuable marble clock bearing a suitable inscription. The classrooms were fitted up as drawing-rooms, and refreshments were served at intervals.

At St. Catharines, on the 10th inst., Rev. Mr. Short, for some time past in connection with Christ Church, was presented with a sum of money and an address from a number of the members of his Church, setting forth the love and esteem in which he is held by them. The Rev. gentleman left for his new home at Walkerton the next day.

Montreal.—The Rev. K. L. Jones, missionary at South Mountain, recently made an application to the Society for Promoting Christian Knowledge, on one of the Society's forms, duly countersigned by the Bishop, for a grant towards building a new church at that place. Mr. Jones has under his charge, which extends over 200 square miles, three stations—South Mountain, Inkerman, and Now Ross. At the first of these there is no church.

The population, which is large, has been much neglected. Still there are many heads of families warmly attached to the Church, and a large number of young people who may be gathered in.

We wish him all success in his arduous undertaking. The Standing Committee of the Society for Promoting Christian Knowledge reported that the Rev. A. J. Woodhouse,

Vicar of Ido Hill, Sevenoaks, and Commissary to the Bishop of Montreal, had applied, together with the Warden of St. Augustine's, for a grant in aid of the passage to Montreal of Mr. Charles Gibbon Kilner.

Mr. Kilner had been approved by the Bishop of Montreal for work in his diocese, and was anxious to sail immediately.

Mr. Woodhouse engaged to return the grant made by the Society in aid of passage-money, in case Mr. Kilner should not be ordained on Trinity Sunday.

The Warden certified that Mr. Kilner is an approved student, his college course having expired at Easter last.

The Standing Committee reported that they had in this case made a grant out of Canning's Fund of £20 for the passage of Mr. Kilner, subject to the undertaking of Mr. Woodhouse to return the grant in case of Mr. Kilner's not being ordained for missionary work in the Diocese of Montreal on Trinity Sunday.

At a vestry meeting held in Christ Church Cathedral on Monday, the matters which had caused a disagreement were amicably settled to the satisfaction of all parties.

St. George's Church Band of Hope. This Society gave an entertainment on the 4th inst. in the school-room. The President, Rev. Mr. Carmichael, occupied the chair, and a pleasing programme was gone through, consisting of recitations by the members, with songs and piano solos by friends.

At a meeting of the Executive Committee of the Synod of this Diocese, held on last Thursday afternoon in the Synod Hall, his Lordship the Bishop presiding, the Committee's annual report for presentation to the Synod, read by the Secretary, stated that in order to replenish the Mission Fund, a plan was agreed to, stipulating the amounts to be raised by each parish, by which the fund would again be properly placed on its feet. A number of new grants were made to destitute missions, and a resolution adopted that all communications on the Mission Fund should be addressed to the clergymen and church-wardens of each parish. The Treasurer's report, submitted by Mr. Brydges, stated that in the Clergy Trust Fund there was a balance of \$669.29; the Widows' and Orphans' Fund, of \$688.76; the Sustentation Fund, of \$9,549.88; the interest account of last named fund, of \$989.21; and in the Mission Fund, which, at the beginning of the year, had \$1,998.54 at its credit, there was now a deficit of \$458.25. The amounts received during the year were as follows: From the city churches, \$1,453.95; from the country churches, \$2,805.68. Proceeds of bills drawn against the Society for the Propagation of the Gospel, \$7,997.22; transfers from the Clergy Trust Fund, \$2,250; transfers from the Sustentation Fund, \$2,200; sundry items, \$925; total, \$20,131.85. The payments were:—For stipends to clergymen, including supplementary grants, \$13,848.07; special payments out of the money received from the Society for the Propagation of the Gospel, \$1,600.58; for pensions, \$800; salary of Secretary, \$600; interest on Synod Building, \$598.92; sundries, \$1,883.62; total, \$21,869.10. Excess of payments over receipts, \$1,737.24. As the income of the Mission Fund was not increasing and the expenditure getting larger, it is thought, if no change takes place, that on June 1st, 1876, there will be a balance against the fund of upwards of £2,000. After the adoption of the reports, the meeting was closed by the Metropolitan pronouncing the benediction.

Quebec.—The Bishop of the Diocese held an ordination on Trinity Sunday at Stainstead, when Rev. Geo. Hamilton, B.A. (Oxon), J. S. Sykes, Jr., Geo. Thorncroft, B.A., Bishops' College, and L. O. Armstrong were ordained priests. Albert Stevens, B.A., Bishops' College, and J. Harding, B.A., Bishops' College, were ordained deacons.

Huron.—On Ascension Day, at the morning service, the Bishop confirmed 32 candidates, a large portion of whom were pupils from the Hellmuth Colleges. The Very Rev. the Dean of Huron and the Revs. J. Hurst, A. Sweetman and F. Darnell assisted in the service. On Sunday morning, May 9th, the Bishop held an ordination in St. Paul's Church, London, when the Rev. J. Gemley, Assistant Minister in charge of the church, was admitted to the priesthood. The service was full of interest to many, owing to the relation that existed between the candidate and the congregation present. After the Ordination the Bishop administered the Holy Communion, assisted by the newly ordained priest. On May 12th, Wednesday, his lordship proceeded to Port Stanley, where he confirmed six persons.

May 20th, Thursday, his lordship left for Walkerton, where he confirmed and addressed 42 candidates. Later in the day the Bishop also attended a vestry meeting, when this mission, having now become, through the liberality of the congregation, self-sustaining, was constituted a rectory. May 21st, the Bishop having reached Hamilton the previous day, took part in the consecration of Ven. Archdeacon Fuller, Bishop elect

for the new diocese of Niagara. On the Sunday following his lordship preached in the morning in All Saints' Church, and in the evening in St. Thomas Church, in aid of the Mission Fund for the Diocese. May 22nd, the Bishop left Walkerton for Brantford, and on Sunday morning following preached in Grace Church for the Mission Fund, where he also confirmed 76 candidates, earnestly addressing them upon the responsibilities they had now assumed, and urging them to a consistent life. The service was followed by the Holy Communion, in which quite a number of the candidates remained to partake. May 24th, his lordship having returned to London the previous day, addressed the students in Huron Theological College as to their career and prospects. He pointed out to them the present condition of the Mission Fund, and whilst he assured them that all that was possible would be done to secure them aid when they entered upon their work as ordained missionaries, he was yet not able to pledge them any support from the Board. He was much gratified by the attitude at once assumed by the students, who assured him one and all that they were fully prepared to go forth to their duty, whatever the provision might be that could be secured for their maintenance. On Saturday, May 29th, the Bishop, attended by Rev. H. F. Darnell his chaplain, proceeded to Park Hill, and on the following day preached in the newly erected church to a large and interested congregation, composed of all the representative families of the place. The collection from the three services amounted to over \$50.

Appointments.—Rev. Wm. Short to the newly constituted Rectory of Walkerton. Rev. J. Woodburne to the Mission of Gorrie. Rev. R. S. Cooper to be Rural Dean of the County of Bruce. The Lord Bishop of Huron purposes holding an Ordination in the Chapter House on Friday, June 11th, St. Barnabas Day.

Ontario.—It is stated that the Rev. P. Crawford, of Hawkesburg, is appointed to the Rectorship of St. Alban's, Ottawa, rendered vacant by the resignation of the Rev. Dr. Jones.

Niagara.—The first meeting of the Synod was held at Hamilton, Ont., May 26. Morning Prayer at All Saints' Church, read by the Rev. J. F. Roberts, Thorold; the first lesson by the Rev. Wm. Shortt, St. Catharines; the second lesson by the Rev. John Hobden, Ascension Church; the Litany was said by the Rev. H. Holland, St. Catharines; the Ante-Communion service by the Rev. Dr. McMurray; the Epistle was read by the Rev. Canon Dixon; and the Gospel by the Rev. Rural Dean Geddes. The Bishop celebrated the Holy Communion.

After the service the Synod assembled in Christ Church School-room.

The Bishop having taken his seat supported by the Rev. Rural Deans Geddes and McMurray, delivered his Charge, requesting to be aided by the prayers and counsels of his Synod. He trusted that the New Diocese would always remain in communion with the Church of England, acknowledging Holy Scripture to be our Rule of Faith, interpreted by our Liturgy, Articles and Homilies. He would feel it his duty to discountenance to the utmost of his power any attempt to make parties, believing that we have too great a work to do against the common enemy of immortal souls, to spend our time and energies in contending with one another. There should be a strict adherence to the principles of our inimitable Book of Common Prayer, neither falling short of its requirements nor going beyond them. There will be 27 missions in this small diocese, and more than half the Clergy dependent on the Mission Fund. The older parishes should remember how much they had been indebted to the Society for the Propagation of the Gospel. A better scheme for missionary meetings was desirable, as a great deal depends upon them. Missionary operations in the diocese will be commenced with a debt of \$9,116.14, against which we shall receive from the Mission Board of the old diocese invested funds of \$9,087.85. The other funds of the Diocese must be attended to; and as an Act of Incorporation will probably be obtained before the next meeting of the Synod, committees may be formed at once. Lay readers should be extensively employed, as there is not a little village where there ought not to be Divine Service twice on the Sunday. From a want of such services large numbers of our people are lost to the Church every year. And therefore, the best interests of the Church demand that the prejudices existing in the minds of some, against the employment of Lay Readers, should be abandoned. They are employed to the greatest advantage in the neighbouring Republic. In the Metropolis of England the Bishop of London has more than 400 Lay Readers, among whom are some of the highest and noblest of the land. The lay readers should be entirely under the control and direction of the clergyman of the parish. The laity should aid the clergy far more than they are accustomed to do. They can do good service in the Sunday-school; in looking up persons lately arrived, and in urging people to attend divine service, as well as in the important duty of praying for the success of ministerial work. Too

many of our people, instead of attending to these their duties, are ever ready to detect any fault in their pastor, and speak in a disparaging manner of him before their children and domestics, thus most effectually undermining his influence, and injuring the Church.

Rev. D. T. McLeod was elected clerical, and Mr. F. W. Gates, Lay Secretary.

At two o'clock the members of the Synod met in Christ's Church school-room. The following were in attendance:—Revs. J. Woodburn, F. L. Osler, G. A. Bull, W. Green, H. Hayward, R. S. Locke, D. J. F. McLeod, E. H. Musson, C. E. Thompson, W. E. Graham, E. J. Fessenden, R. Arnold, Canon Read, F. Alexander, W. T. Swallow, J. G. Geddes, R. G. Sutherland, J. Hobden, J. B. Richardson, Canon Dixon, W. Massey, J. C. Cox, H. B. Owen, A. Boulton, W. M. Murray, N. C. Martin, J. B. Worroll, E. A. Taylor, A. Henderson, J. Gribble, C. T. Dorocho, W. H. Wadleigh, C. L. Inglis, H. Holland, Messrs. A. Miller, H. Cotton, W. Muirhead, W. B. Gago, Col. Magrath, John Sibbald, Chris. Moss, G. P. M. Ball, J. Carr, Calvin Brown, J. R. Merrit, F. Lampman, T. P. Wadsworth, John Lindsay, D. Kavanagh, Geo. Jackson, J. Gallagher, H. McLaren, T. Cummings, W. G. Thompson, Judge Macdonald, W. H. L. La Penotiere, C. Cramer, G. Lewis, Isaac White, Stewart Watson, A. H. Pettitt, B. R. Nelles, J. Smith, G. Elliot, E. A. Biscoe, W. Herbert, J. J. Mason, H. Kilroy, F. W. Gates, A. Brown, F. E. Kilvert, J. M. Meakins, W. Champ, T. C. Greene, W. Chapman, Thos. Selby.

Rules of Toronto Synod regarding meetings of Synod were considered and adopted substantially for new diocese.

The Bishop appointed as his assessors Rev. Dr. McMurray and Rural Dean Geddes.

The draft of the Declaration of the Synod was then read; it being identical with that of the Toronto Synod.

Rev. J. B. Worrall moved in amendment to the terms of the draft, that Anglican Church be substituted for Church of England throughout the different sections.

The motion was lost by an overwhelming majority.

Rev. John Gribble submitted an amendment, setting forth that the Church in Canada shall continue to be in full communion with the Church of England, instead of an integral portion of the Church of England.

The amendment was negatived, and the declaration as submitted approved.

Draft of the Constitution of the Diocesan Synod was then considered and adopted.

The Convention then adjourned until eight o'clock.

At the evening session a committee was appointed to draft an address to the Bishop of Toronto on the occasion of the severance of the new diocese of Toronto.

May 27.—The Synod assembled at ten o'clock in the morning. The prayers were read by the Rev. E. H. Musson, of Clifton, and the lessons were read by Rev. A. W. McKay, of St. Catharines.

Rural Dean Geddes read the report of the special committee to draft a valedictory address to his Lordship the Bishop of the Diocese of Toronto, expressing veneration and regard for the Lord Bishop of Toronto; gratitude to God that the Church had increased so as to require a new diocese; feeling of loss in a severance from his Lordship and the clergy, especially as this is a term when his Lordship's hands require all the encouragement of an affectionate clergy; prayer that past discussion may be forgotten; pleasure that the two dioceses are so near to each other; and concluding with prayer for his Lordship's continued health and happiness.

The report was unanimously adopted.

The Rev. Canon Dixon then moved, seconded by Mr. Moss, that an address be presented to the clergy and lay delegates of the Toronto Diocese, bidding farewell to their brethren of the old diocese, expressing a belief that the division of the diocese will promote the interests of the Church, although it occasions regret for the separation.

It was unanimously resolved that the address should be presented.

The consideration of the constitution of the Synod was then continued.

The 31st of December was fixed upon as the synodical financial year.

PATRONAGE.

It was moved by the Rev. John Hobden, and seconded by Mr. Gago,

That the patronage of the rectories and parishes be placed in the hands of his Lordship the Bishop of the diocese, on the understanding that his Lordship make no appointment without consultation being held with the churchwardens and lay delegates of each parish.

In amendment, it was moved by Mr. Ball, and seconded by Mr. Gago,

That nominations to vacant parishes and missions be made by the churchwardens and lay delegates, and guided by the majority of the members of such parishes and missions, and the appointments to be made by the Bishop.

The amendment was lost. The original motion was carried with only one dissentient.