

The Church Times.

HALIFAX, SATURDAY, MAY 24, 1856.

THE TORONTO SYNOD.

THE Church in Canada West can claim no exemption from those trials which in every other part of the world follow the exercise of her religious liberty. Every now and then we find instances of aggression which prove the mischief of an indulgence in party sentiment and party action, and these arise chiefly from the working of two opposite principles, either when carried to excess being productive of injury, while both exercised within proper limits tend to the healthy action of the body ecclesiastical. The Conservation of Church principles and of Church order, may it is evident attain to that state of exaltation, that a greater regard is paid to ritualism than to the thing signified, and the mind be in danger of becoming absorbed in outward ceremonies, to the jeopardy of the spiritual life,—on the other hand it is not safe to neglect the order and ceremonial which the Church enjoins, and which give it a distinctive prominence; and where these are set at naught, and the mind becomes careless of them, their place is soon filled with uncharitableness towards all who perceive in them a religious duty, and not only so, but is prepared to impute all degrees of latitudinarian opinions. We have no doubt whatever that Synodical action in the Church will so modify extremes of opinion that these principles of action will work safely and be respected for their counteracting power, while at the same time their violent conflict will be prevented, and passion and prejudice receive a check wherever they manifest an excitement that is likely to be dangerous to the Church's peace.—This has pretty nearly been the result of Synodical action in the Church in the neighbouring Republic, and the same may be expected to follow amongst ourselves. It is only the extreme of prejudice that causes opposition to Synodical action. Reasonable men, whether they designate themselves high or low Churchmen, are in its favor, and here and there, we find a party otherwise unreasonable, enforced to a just conclusion upon the measure, and glad when experience has proved its efficacy. One such is the *Toronto Echo*, a periodical which cannot be accused of having any great love for Bishops, or any very exalted idea of the Clerical office, and therefore we think we can safely recommend its impressions on behalf of the usefulness of Synods to those of our own community who appreciate its sentiments, and indulge in the very liberal opinions which it strives to inculcate:—

"For many years past" says the *Echo*, "we have strongly felt how desirable it was that we should have some modification of that necessarily autocratical government by which alone could the affairs of our Colonial Dioceses be administered. The readers of this journal are well aware how constantly and how strongly, from the first number, we have advocated Colonial Synodical action; and this from principles diametrical opposite to those which have actuated the promoters of Diocesan Synods in the mother country. With much misgivings on the part of those with whom we act, but strong hopefulness on our own part, we have, from time to time, taken our share in the conferences of Clergy and Laity called together by our Diocesan to consider the question. We have witnessed with pain, the exulting manner in which, from the pulpit, and in debates, the characteristic principles of those who do not sympathize with us, were ostentatiously exhibited, time after time; but we felt, not only that the truth would triumph at last, but also that it would, humanly speaking, in a great measure owe its success to the synodical action, which many of our friends, especially in our neighbouring Dioceses, appear to look upon with suspicion and dread. It is with unfeigned feelings of thankfulness and rejoicing that we record, how much the proceedings of the present meeting in this city have confirmed our most favourable impressions; and proved, that with a free press, and full liberty of discussion, the action of a synod in which, as our Bishop expressed it, the three branches, bishop, clergy, and lay, delegates have entire equality and freedom of action, must result in consequences and results the most beneficial to the true interest of our Church, and the most cheering and encouraging to her truly consistent members."

ORDINATION ON THURSDAY SUNDAY.—The Bishop's Chapel was the scene on Sunday last of the very impressive and solemn rite of Ordination according to the form of the Church of England. Mr. Crisp, of King's College, Windsor; Mr. Steele, City Missionary; and Mr. Gellings, of St. Augustine's College, were the Candidates for the Order of Deacon; and the Rev. Mr. Jordan, recently of Country Harbour, but now stationed at Caledonia, King's Co., a candidate for Priest's orders. The Chapel was well filled at half past ten, a. m. by an attentive congregation, who throughout the service appeared deeply impressed with the solemnity of the occasion. The Rev. J. C. Cochran and Rev. Mr. Dunn officiated in Morning Service. The Bishop preached an able and instructive Sermon, claiming for Episcopacy a Divine Institution, and a strictly scriptural foundation, alluded to its corruption and reforma-

tion, and while enforcing his arguments made fair allowance for the circumstances which had created and diffused differences of religious opinion. His Lordship's address to the Candidates was searching and impressive, and we dare to say will not soon be forgotten by those to whom it was more particularly addressed. The Candidates were presented by the Rev. Mr. Cochran, who, as well as the Rev. Mr. Dunn, joined with the Bishop in the imposition of hands. The Holy Communion was administered after the service to the newly ordained Clergymen and many of the Congregation.

The Steamship *Canada* arrived on Tuesday last, in 10 days from Liverpool. The news is not important. The Ratifications of the Peace having been exchanged and the Treaty published, public opinion has been fully expressed upon the subject. John Bull is upon the whole favorably impressed with the idea of peace, but is not satisfied with the terms, now that all his preparations go for nothing, and feels his importance somewhat diminished, together with an undefined apprehension that his natural enemy is laughing in secret at the very queer position in which he (John Bull) finds himself. The wrath of the old gentleman will be terrible if he discovers that he has been overreached in the peace that has been made, and should his present conception of this be strengthened it will probably be not of long continuance.

Sunday the 11th was observed in England as a day of Thanksgiving for the restoration of peace. Her Majesty, Prince Albert, and all their children, and several of the lords and ladies of the Court attended the afternoon services at Westminster Abbey. The House of Lords went in procession to the Abbey in the morning—the Bishop of Bath and Wells preached the Sermon. The Speaker and a very considerable number of members of the House of Commons attended St. Margaret's Church, Westminster, in the morning—where a sermon was preached by their Chaplain the Rev. Thomas Garnett, B. C. L. On Monday votes of thanks were recorded in both houses to the respective preachers on the previous day of thanksgiving.

A meeting of the Parishioners of St. Paul's to take into consideration the division of the Parish, was held at the National School on Wednesday afternoon. The Rector took the Chair. A Parishioner moved that the Rector be appointed Chairman of the Meeting. The Rector stated that the legal opinions he had received, and also letters from England and elsewhere, confirmed him in the belief that the Rector, when present, was the only person who could legally preside at all Parish Meetings, and he felt that he would not be justified in relinquishing the exercise of his right. He regretted the difference of opinion that prevailed between himself and the majority of the parishioners upon this question, which was quite a novel one, especially as it was his desire always to act according to their wishes, and be entreated their indulgence towards him in the peculiar circumstances in which he was placed, and hoped that his conscientious performance of what he considered his duty would not lessen the friendly attachment towards him which had always prevailed, and which under all circumstances he would ever feel towards them.

An Amendment was then moved and seconded that the Rector do take the Chair *ex officio*, and by prescriptive right, which after some discussion was proposed and lost by a majority of 39 against 19, and the original Resolution carried.

It was then moved and seconded that James G. Creighton, Esq. Churchwarden, do take the Chair, which was also carried.

His Lordship the Bishop, who was present, being appealed to previous to the division, by a Parishioner, to take the Chair, as the means of restoring the harmony of the Parish, and declining to interfere with the right of the Rector, took the opportunity to state, that he had attended the meeting for the purpose of gathering information upon the question of the division of the Parish, and did not suppose, after the time for reflection that had elapsed since the previous meeting, that this subject would be agitated. His Lordship spoke of the right of the Rector as being unaffected by Provincial law, and established by long usage and the Common law of England. He also alluded to the awkward position in which he himself might be placed, in consequence of his impression of the illegality of a meeting at which the Rector did not preside, when the proceedings of that meeting might be brought before him for his sanction. The Rector had fortified his right by the last legal opinions he could secure, and could not act otherwise than he had done, but the Parishioners had produced nothing of the kind in their behalf, and he entreated them to procure good

advice before they committed themselves to a course of action which might involve injurious consequences. It could not be expected on him that he could consent to divide the Parish upon the resolution of a meeting on the legality of which any doubts might exist.

The above is the substance of His Lordship's observations—and he then along with the Archdeacon left the Meeting.

We were not present during the discussion that subsequently took place, but learn that a Resolution to divide the Parish was carried by a majority of 2. As after what the Bishop stated at the Meeting he cannot be expected to sustain proceedings which he believes to be illegal, it remains to be seen how the Committee for St. Luke's and St. Paul's will act. The Rector's right to the Chair will probably have to be settled by the Bench of Judges of the Supreme Court, and the division of the Parish of St. Paul's will be prevented for the present. The advocates of the division have lost their object by persisting in a question which might easily have been conceded, as at any future time the Rector's right was just as open to be questioned as at the meeting on Wednesday last.

The following form of Thanksgiving for the restoration of peace prepared by the Archbishop of Canterbury, is to be used in all Churches and Chapels within the Diocese of Nova Scotia, on Sunday June 1st, or on the first Sunday after the respective Ministers shall receive the same:

PROPER PSALMS AND LESSONS.

Morning—Psalm XXXIII, XXXIV. Lessons, Isaiah XII. Romans XII.

Evening—Psalms CXLV. to CXLVII. Lessons, Deut. VIII. Romans XIII.

Immediately after the General Thanksgiving the following shall be used:

"Almighty and merciful Father, who by Thine overruling Providence dost govern the nations upon earth: we Thine unworthy servants desire to approach Thee this day with the voice of praise and thanksgiving. We bless Thy holy name for the success with which Thou hast crowned the arms of our Sovereign and her allies in a perilous and destructive warfare; for inspiring our forces, both by sea and land, with a courage and endurance which neither the numbers nor the bravery of those opposed to them could overcome. But chiefly we acknowledge it to be of Thy great goodness that thou hast caused strife and contention to cease, and hast restored the blessings of peace to Europe. Praise be to Thy name for this and all Thy mercies. Grant that every renewal of Thy lovingkindness towards our country may lead us to unfeigned thankfulness, and dispose us to walk more humbly and devoutly before Thee by following Thy holy will and commandments, and by promoting whatever may tend to the increase of true religion and virtue throughout the land. Unite all ranks of men among us in the bonds of brotherly love and Christian charity; endue them with a spirit of piety and justice, of industry and temperance, that the blessings which we have long enjoyed may be continued to us and our posterity."

"We further beseech Thee, O Lord, that the nations who have been engaged in the late contest, and are now relieved from the dangers and calamities of war, may seek and pursue those things which make for a people's happiness and welfare, by the maintenance of righteous laws, by the furtherance of kindly intercourse one with another, and, above all, by the cultivation of true and undefiled religion, to the end that, through the tranquillity now happily restored the Redeemer's kingdom may be enlarged, and the nations of the world united in striving to exalt and magnify Thy glorious name, through Jesus Christ our Lord. Amen."

We understand that a reply to the memorial of St. George's Parish relative to the Synod has been received by the Rector, and hope it will shortly be published. It goes no further, we hear, than an acknowledgment of the receipt of the memorial, with a request that a copy of the Constitution of the Synod should be forwarded.

The Steamship *America* arrived from Boston on Friday night. The news is somewhat important. Father Vigil, the new Nicaraguan Minister, presented his credentials at the State Department, Washington, on Wednesday the 14th inst., and was immediately received. On Thursday a Message was received by the Senate from the President, relative to the condition of Central America, and giving reasons for the reception of the Minister from Nicaragua. An animated debate ensued, in which Mr. Crittenden said that in one week's time the country would be agitated from one end to the other on this subject, and it might result by involving the United States in a war. Our relations with the U. States are really beginning to assume a tangled appearance.

It was quite understood at Washington that the British government had declined to recall Mr. Crumpton. The subject of his dismissal had not been definitely settled on Monday the 10th.

Great excitement prevails in the Kansas territory, growing out of the state of the law with reference to slavery. One thousand men had replied to the call of the United States marshal and had occupied Lawrence and Leecompton, for the avowed purpose of enforcing the territorial laws. In Lawrence fifteen