

Dominion Churchman.

THURSDAY, JUNE 29, 1876.

THE LATE TORONTO SYNOD.

In connexion with the late meeting of the Toronto Synod, there are a few things which we regret, and others which are causes for congratulation.

Among the things we regret, we would particularly mention the absence of the Missionary meeting, usual on former occasions. We have met with no official statement of the reason for the omission, beyond that given in the Mission Board Report, which merely states that the committee did not receive sufficient encouragement to continue the arrangement. If the encouragement desired would arise from the attendance on former occasions, we should have supposed that nothing could have been more satisfactory. But if the reference is to the amount of the collection at the meeting itself, we should scarcely think that a sufficient criterion of the amount of good done to the Mission cause. Those who do not give at the meeting, may, very possibly, imbibe a liberal feeling, and obtain more enlarged views of their duty: and on their return home, it is quite within the limits of possibility that they will be induced to put in practice the lessons they have learned at the meeting. The way the subject presents itself to us is that the principle should be kept up, whatever the results may be. The expenses may be regulated in exact accordance with the object desired—whether that may be to make the meeting an immediately paying one, or to produce more permanent results.

We also regret that the Bishop's proposal to substitute for every alternate Synod, a Diocesan Conference, similar we presume, to the Church Congress in England, was not adopted. A great deal of the business of the Synod which some appear to think so very important to be done often, consists pretty much in doing the same thing over again, year after year, with very nearly the same result. And viewing the Synod, as every one does view it, as a meeting for business, it is this part of its proceedings and this only, which brings together, and keeps together the majority of its members. So that the proposal to defer the class of subjects which would usually occupy the attention of a Diocesan Conference, to the latter part of the week, would most certainly ensure an utter failure. Nor do we think that anything but failure will follow the attempt to have such a conference in the evenings of the days when the Synod meets. Such is the present arrangement, which we fear, will bring so much discouragement to the hearts of those who will arrange these matters, that they will hesitate to carry the principle any farther and adopt any large plans

for these very important deliberations, which we believe would be of the greatest service to the interests of the Church in this country.

Another subject to which we cannot recur with entire complacency is the continued want of suitable canons of discipline for the laity. All the disciplinary arrangements in connection with the church appear to refer to the clergy only; just as though the church was composed entirely of clergymen. The clergy are not the church, nor are they the only part of our ecclesiastical organization, whose orthodoxy, correct deportment, purity and consistency of character and spiritual growth are of very high importance. The clergy exist as an order in the church for the purpose of training up her lay members to the "fullness of the stature of perfect men in Christ;" and we submit that they will be sadly wanting in attention to duty, if they continue to omit so essential an auxiliary as would be found in the establishment of some portion, at least, of the "godly discipline," the want of which for three hundred years, we have been lamenting.

Some very satisfactory regulations, however were made at the Synod, one of them of an exceedingly valuable character; but want of space obliges us to defer the consideration of them till our next issue.

THE LATE BISHOP OF NEWFOUNDLAND.

At Bishop's Lodge, Hamilton, in Bermuda, on Thursday, June 8th, about half past ten in the morning, the Right Reverend Edward Feild, Lord Bishop of Newfoundland, closed his eyes in death, while the Trinity Church bell tolled forth the sad tidings, which were responded to by the bell of the Parish Church. His Lordship had just reached his 75th year. His death, though not unexpected, will be a sad bereavement, and an event of serious importance to the colony. His suffering had been long and severe. Under it he was remarkably patient, but the summons to the next world was, doubtless, to him a welcome one.

He was educated at Rugby, and afterwards at Queen's College, Oxford, was ordained deacon in 1826, to the curacy of Ridlington, near Oxford. In 1833 he was Rector of English Bicknor, Gloucestershire, when he was the first Government Inspector in England. He was consecrated Bishop of Newfoundland, in Lambeth Chapel, by Archbishop Howley, assisted by the Bishops of London and Rochester, Sunday, April 28th, 1844.

The Bishop's character was of the true English type. Manly, honest, and courageous—never shrinking from duty at whatever cost. There was always visible in him an entire surrender of himself to the work he was sent to accomplish. He paid a minute attention to detail, especially in Divine

service, and in a perfect obedience to the rules of the church. He exhibited a perfect sincerity, warmth of affection, a tenderness, and courtesy which became more observable in his declining years. The example he set of faithfulness, earnestness and diligence in discharging the duties of his office, showed that he thought not of himself, and had no shrinking back, when hard work was to be done. Not only did the duties of his episcopal office receive their proper attention from him, but he was always ready to fill a vacancy which might occur in his large diocese, through the illness or unavoidable absence of the Pastor.

He chose for himself the simplest food, and sometimes the barest necessities of life, in order that he might be prepared to undergo the fatigues and perhaps the actual want which might be expected in his long absence from home, and on the perilous voyages in which several months of each year must be spent: and, also, that he might have to give to them that needed. There was never a good work to be carried on in his diocese, but he would offer to help it: no church or school was built but his contribution headed the list, to an amount beyond most of those immediately interested in the work.

Like all men occupying high and responsible offices, the Bishop was sometimes called to take a step which would probably lay him open to criticism and call forth animadversion and censure: but when it became evident that it was his duty to act, conscious that to his own Master he must stand or fall, at all hazards he would do that which he thought would best promote the interests of the cause entrusted to him, being those of the church of which he was the chief pastor. He was never deterred by the feeling that it was difficult to himself, or that it was opposed to the opinions and wishes of those whom, under other circumstances, he would have liked to gratify.

Soon after his consecration in 1844, as is remarked in the *Bermuda Royal Gazette*, when he paid his first visit to the Bermuda Islands, every one there was impressed with the appearance of his robust and powerful frame of body, his apparent strength of constitution, and his capability of endurance, which served to fit him, in a remarkable degree for the arduous sphere in which his labour lay. And yet so heavy and trying did he find his work in Newfoundland, so apparently beyond the possibility of being performed by one man, that his courage almost gave way before it, and he consulted the ecclesiastical authorities in England, as to whether they did not think it his duty to resign, and allow the office to be entrusted to some one stronger than himself. But they encouraged him to persevere; and, with what results, let his faithful and prolonged episcopate testify. In a more favoured spot and