

cal Churchman by Rev. Mr. Langtry. The words appeared in a department of the paper called *The Portfolio*, which was made up of extracts, and when Mr. Langtry quoted them he (Mr. Sheraton) thought he quoted from an editorial in which he praised Arnold & Maurice, instead of from merely a quotation transferred to the paper—hence his denial.

A voice—And you quoted them for the instruction of the readers of this "family paper!"

Rev. Mr. Sheraton said he quoted from various works, and if extracts seemed good, he cut them out and put them into a box, and sometimes it might happen in a hurry that he would put in an extract which he had not read all through. He said he held that Evangelical Churchmen only believed in an historical Episcopate, and their belief with respect to the Episcopate was very different to that of those who believed in a direct succession from the Apostles. All that was subservient to the grand essentials of Evangelical truth, and of that freedom and fulness of the gospel of Jesus Christ, which must at all hazards be vindicated.

Mr. Blomfield said that as his respected father had been referred to with respect to the word priest he would like to say that any one who read his Greek Testament would see that the word *presbuteros*, was translated priest; *Episcopos*, bishop; *diaconus*, deacon, and *hiericus*, priest. The late Bishop Blomfield was not likely to make any attack on the three orders of bishops, priests and deacons.

Rev. Dr. O'Meara stated that he was ordained by the respected father of the last speaker. He (Dr. O'Meara) came from the University of Dublin, against which the Bishop had some prejudice, and when he told the Bishop, that he was asked what he had read:—"Oh," he (Dr. O'Meara) replied, "I have read your Lordship's work on the Greek Testament." "You could not possibly make a greater mistake," rejoined the Bishop, "that is not my work; it is Bloomfield's: my name is Blomfield."

Rev. J. Middleton, as a member of the Mission Board, said he had some idea of the difficulties under which that Board labored. But he could say he thought it was a mistake to state that members of the Church Association refused to subscribe to that fund, for the largest subscriptions he had got were from members of the Church Association. Except in one single instance, he had found no difficulty in that respect. In the instance referred to, an active member of the Church Association did anticipate him and send round collectors after he had preached on the previous Sunday morning, and opened the way; but he did not think the Synod had lost to a greater extent than about fifty cents. The loss of the Mission Board was not, however, the gain of the association, for he believed that people taught not to subscribe to the Synod Funds also felt that they were relieved from contributing to the fund of the association. There were twenty-five parishes which did not contribute to the Synod Funds, and the question was whether these parishes should or should not forego the privilege of spending other people's money. If such a state of things as existed in the diocese existed in the Province it would be considered a revolution—and that was what he considered to be the case here. The Church Association, he held, could not find much fault with the Mission Board when it had taken five of the missionaries of the Board to support. (Hear, hear.) As to the statement of Mr. McGrath, that he left the teaching of one minister because the teaching was not correct, he thought Mr. McGrath was a little wrong, for he (Mr. Middleton) thought Mr. McGrath left the teaching of a clergyman who was not a graduate of Trinity College in order to be properly and correctly taught by one who was a graduate of Trinity College. (Laughter and applause.) Referring again to the five missionaries who were supported by the Church Association, he pointed out that of lay delegates the Association claimed to have 102 supporters as against eighty-six of what was called the High Church party. All he could say then was that the churches whom these 102 lay delegates represented supported five missionaries, while the churches whom the eighty-six represented supported thirty-four. The question was whether the parishes of these 102 delegates were doing their duty?

AFTERNOON.

His Lordship urged that there should be a suppression of that strong feeling which was not only unseemly, but which unnecessarily prolonged the business.

Rev. Mr. Middleton then continued his remarks, stating that when on the Mission Board, seeing the pressing needs of the fund, he had prepared a resolution, the object of which was to provide that his Lordship should receive subscriptions from any persons or societies, and that persons so subscribing should have the privilege of saying to what mission or to what missionary their contributions should be given. Mr. Gamble, who was on the Board, though personally favorable to such a resolution, said, however, that he could not accept it on behalf of the Church Association, and it, therefore, was not pressed. Were some such method adopted he felt sure that the Church could work harmoniously in the Church's work in this diocese—a work on which all Churchmen, he was confident, were anxious to engage. He could not see why the Church Association should not accept a proposition to that effect. Its details could be worked out afterwards, and something like a fair assessment could be brought about. The country parishes, he felt, were assessed very high, and it was because some parishes did not do their share of the Church work, that others had to pay to make up the deficiency.

Rev. S. J. Boddy pointed out that last year he moved for the appointment of a committee to meet and consider as a conference the divisions in the Church, with a view to bringing about peace. That Conference had never met; but if it did meet he felt that it would be just the thing to meet the present difficulties.

Capt. Blain was sure that a kindly spirit was springing up.

Rev. Mr. Fletcher moved a suspension of the rules, in order that Rev. Mr. Boddy might have an opportunity to introduce a motion such as that indicated in his speech.

Some discussion having taken place on this proposal,

Rev. John Vickers thought that as there were two parties in the Synod contending against one another, a third might be introduced and be a successful one. For his part, he could say that he believed all men had a right to their opinions, and for himself, he had been twenty-five years in the ministry, and he had never yet met the man, either clerical or lay, with whom he could agree—and what was more he did not expect to. He was therefore disposed to agree to differ. With respect to the Mission Board he could safely and conscientiously say that the majority of its members were as thoroughly Protestant as he was; he did not think there was a tendency on their part to go over to Rome, and he believed they were as far removed from Rome as any member of the Church Association. He heard of general charges of Ritualistic practices—and it might be well if there was a little more discipline—but it would be better to adduce single instances of these practices than to make the general charges. In the meantime the Mission Board should be supported, and if the conference proposed should be held he was sure parties would find that after all they did not so widely differ from one another.

Rev. Canon Morgan said he came down to support the proposition of the Mission Board, but he was sorry that the matter had been made a party question, owing to the party spirit which had been evinced. The Synod had become more like a bear garden than a Christian Assembly, and the state of feeling which existed would cause great injury to the Church. He favored the idea of a Conference, and he believed if one was held in a proper spirit good would result.

Mr. Knight, of the Township of Cameron, held that the question was not that of the existence of the Church Association. The view that each parish should be assessed and if the assessment was not paid the parish should not be represented, commended itself to his judgment, for the Mission Fund must, in his opinion, be supported. He favored the holding of a conference—one entirely apart from the Church Association and in which the matter would be considered on its merits. He for one was not a High Churchman, nor a member of the Church Association, and he was willing to agree to anything that was reasonable.

Rev. Mr. Fletcher then moved a suspension of the rules in order that a resolution founded on Mr. Boddy's suggestion might be introduced.

The motion was carried.

Rev. Mr. Fletcher then, on behalf of Mr. Boddy, who had been called away to a funeral, moved that a conference between leading men of the two schools of thought take place with a view to promoting peace. In making the motion he would add one remark. When coming to Toronto he met with a Presbyterian minister who remarked to him that if he might be permitted to say so, he had been in England last year and comparing the Church of England there with the Church here, he could not see why such differences as did exist here should exist. He (Mr. Fletcher) took the same view, and he would have pleasure in going hand in hand with Rev. Mr. Darling and Rev. Dr. O'Meara.

Rev. A. J. Broughall proposed that the motion should be amended so as to read "with a view to recommending a course which may render unnecessary the carrying out of the resolution before the Synod." Or else so as to read "with a view of promoting unity of action in the Church's work."

Mr. Cumberland then said he did not see why the matter could not be settled in the Synod, as the Synod was open to free discussion, but as the resolution was worded one would hardly like to vote against it, or it might be said that he was opposed to promoting peace.

Hon. G. W. Allan said it was quite evident that the reverend mover of the resolution did not intend that all the points of difference should be discussed within two hours. He agreed that free discussion should be allowed in the Synod, but at the same time, he was of opinion that the Synod had a right to refer a matter to a Committee in order that such matters as these should be discussed in a kindly and Christ-like spirit. He supported the proposition to appoint a Committee, and hoped that it would be a Standing Committee.

Rev. A. J. Broughall expressed his regret that Mr. Boddy had had to go away, but in his absence he would, if Rev. Mr. Fletcher would agree to it, change his resolution to read as follows:—"That a conference between leading men of the two schools of thought in the Diocese, take place immediately, with a view of promoting unity of action in carrying on the mission work of the Diocese, said Committee to report this evening."

Rev. Mr. Fletcher said he would accept the motion as amended.

The Committee was then struck as follows:—Archdeacon Whitaker, Rev. J. Langtry, Rev. A. J. Fidler, Col. Boulton, Mr. F. W. Cumberland, and D. O'Reilly; Rev. A. Sanson, Rev. S. Jones, Rev. Dr. O'Meara, Vice-Chancellor Blake, Messrs. A. H. Campbell and Clarke Gamble.

The Committee thereupon met in another room.

THE EXECUTIVE.

Dr. Hodgins announced that the following were appointed by the Bishop to serve on the Executive Committee:—The Dean of Toronto, Archdeacon of York, Archdeacon of Peterboro', Rev. A. Sanson, Rev. Dr. Smithett, Mr. Harman, Mr. Smelling, Mr. Clarke Gamble, Hon. G. W. Allan, Mr. A. H. Campbell.

Rev. A. J. Broughall moved the adoption of the report of the Mission Board. It stated that during the past year the receipts from collections, subscriptions, donations and interest on debentures amounted to \$9,015.51, and the grants to missions for three-quarters of the year, to \$7,416.65—the Board being obliged, for want of funds, to postpone the payment of the April quarterly stipend.

Since the last report was presented the indebtedness of the Mission Fund has been reduced from \$8,690.53 to \$3,887.42, by the receipts of \$2,642.54 on account of the debt of the Diocese of Niagara, and of \$1,299.10 of the special subscriptions for the reduction of the debt, promised in Toronto in the spring of 1877, and finally by the retention on the part of the bank of moneys deposited to the credit of the fund.

It is hoped that the course which the bank has very properly taken, while it has exposed our missionaries to some privations, may, for that very reason, awaken the members of our church to a more adequate sense of their duty in respect of this work of Christian charity.