

doubtless, this belief magnifies the sense of responsibility, making the baptized person to feel that, in sinning, he sins against the kindly strivings of the Holy Ghost; that he resists and grieves the Spirit of God.

And if this imputation is meant to reach those also, whose spiritual communion with our Lord Jesus Christ in His own appointed banquet is sought with frequency, as tending to revive and maintain the sense and appreciation of His vast sacrifice for the sins of the world, if it be done to acquire, more and more, the spiritual strengthening which it is believed is communicated to the faithful through that ordinance, then he will rejoice rather than be ashamed to be called a "Sacramentarian."

If any one be called a "Sacerdotalist," because he has a reverence for the priestly office, as comprehending those who have authority to administer the divinely appointed and refreshing sacraments, he does not feel that he is contravening, but obeying his Lord's will. And if he magnifies the office, because the transmission of that authority came from Christ to his apostles, and from them to all to whom it is imparted by their episcopal successors, he has satisfaction and thankfulness in the conviction that this is not a usurped authority, but one divinely communicated. He honours and accepts the Church's statement, expressed in the preface to the Ordination Service:—"It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' times there have been these Orders of Ministers in Christ's Church—bishops, priests and deacons. And to the intent that these orders may be continued, and reverently used and esteemed, in the Church of England; no man shall be accounted or taken to be a lawful bishop, priest or deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried and examined thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

We feel how this links us to the old historical Church of England, planted in our Fatherland in the Apostles' days; and how it links us with the Church which the Lord left in charge of those Apostles.

The Reformation in the sixteenth century, which we bless and are thankful for, was no check to the continuity of this link of connexion with the Church of the Apostles. For Reformation means not the breaking down and reconstruction of the entire fabric of the Church, but the removal of abuses and innovations that had been introduced. The Church was still a Scriptural and Apostolic institution, though it had been corrupted and defiled. Errors and superstitions did not destroy its form, nor change its model, nor touch the rock of its foundation. Our Reformers, then, did what duty and wisdom prompted. They cleared away the rubbish of superstition, they removed the incrustations of error, and they restored to a gladdened people the primitive holiness and completeness of the Church of God. The Bishops of the Church, roused from the trance and thralldom of a long night of error and defilement, stripped off their Episcopal robes,—if I may be excused the similitude,—not to trample them under foot, and reject them as unlawful things; but they made clean the garments which came to them in legitimate course, as the mantle from Elijah to Elisha; and they stood again in unsullied vestments before the altar of their God.

In this way we come back to the order, and fellowship, and doctrine of the Apostles. The change from the soundness of their principles had been violently and unauthorizedly made by ambitious and despotic men; and the whole nation, as soon as possible,—as soon as a right and lawful direction was given to their efforts,—repudiated that change, and brought the Church back to its primitive condition; to what it was at its first planting in the land by Apostolic hands.

The word "Ritualist," as a term of reproach, cannot be said to be happily applied; for every member of the Church of England is a Ritualist, bound by a prescribed order of worship. But it is, doubtless, meant to be applied, as a designation of reproach, to those who have introduced and are using, unauthorized exaggerations and unwarranted innovations upon that prescribed ritual. The introduction into this Dio-

cese of anything unauthorized and noxious in this respect is so extremely rare, that it certainly does not justify the war-cry that has been raised against it. There are unquestionably grounds for complaint and regret, for these excesses in Ritual in our mother-land; and the very careful citation and diffusion here of all the extravagancies which are practised there, keep men's eyes and ears continually on the watch for something that may indicate a similar perversity amongst ourselves. Our brethren in the Mother Country, chargeable with these innovations—much as we honor their earnest and self-denying labors, and much as they have reclaimed the moral desert in their own land—little know, perhaps, how extensively the injury has reached, produced by their extravagancies; how much, through these, the peace of the Church, far and wide, has been disturbed; how many even, abroad and at home, have been lost to the Church. May they learn wisdom from this; and, however pious, and good, and conscientious, allow themselves to feel that they are not necessarily right in the adoption of these novelties, and that they should, even at some self-sacrifice, give obedience to the counsels of those who are set over them in the Lord.

Not that there are wanting wilful and unreasonable men on the other side of the question. There are not a few who look upon with an evil eye, and regard with an unsparing censure, incidents of religious worship which are not only lawful, but becoming and impressive. The appropriate arrangements and seemly ornaments of a church; the devout and reverential, and yet hearty manner of conducting the worship of God, are often viewed with suspicion, and provoke an unrighteous opposition and clamour, because they did not exist in the cold lethargic, barren days of half a century ago. The exhibition of the cross, the painted window, the chauntings of portions of the service, the surpliced choir, the rising at the solemn presentation of alms and offerings—these are things that awaken often a needless and hurtful opposition. More than this has been presented, unchallenged for centuries, in the cathedrals and collegiate and many parish churches of our mother land; and none can deny that they help to enkindle devotion, and keep us mindful of the holiness of the place we are in.

But I must now come to a conclusion, and express my hope and prayer that the deliberations of this Synod will be pursued with a Christian calmness and good-will. We must prepare ourselves for differences of opinion, but should resolve that these shall be maintained with a mutual respect and forbearance. Every member of a body like this is entitled to such consideration. And they who exercise it will be happier, more content, and more useful than if they indulge in angry recrimination or exhibit an overbearing intolerance.

I am, as I have already announced, about to take my leave of this Diocese for a time, but not for so long an absence as I had originally contemplated. I shall place the duties of my office, as far as these can be delegated, in charge of the Archdeacon of York, as my Commissary during my absence. On my return, if health and strength be vouchsafed, I shall renew my work amongst you; but I do not intend ever again to seek the aid of a Coadjutor. As was thoughtfully suggested at our late Synod, I can, when it should be required, obtain the aid of my brother Bishop of Algoma, one whom I have long known and highly valued. When I feel that the time has come when I should regard it as a duty to relinquish entirely the cares and responsibilities of my office, I shall place my resignation in the hands of the Synod.

And now, brethren, in proceeding to our practical work, I pray that God may so dispose and guide us that our present meeting may conduce to His glory, to the benefit of our fellow-men, and to our own peace and happiness.

The Archdeacon of York moved that the Rev. C. Mockridge be elected honorary Clerical Secretary. Carried.

Mr. C. J. Campbell moved that Mr. Huson Murray be re-elected Lay Secretary of this Synod. In moving the resolution, he expressed his opinion that Mr. Murray had faithfully and efficiently discharged the duties of his office during the past year.

Col. G. T. Denison nominated Dr. J. G. Hodgins.

Mr. Kivas Tully seconded the nomination.

Mr. Clarkson Jones nominated Mr. C. J. Blomfield.

A long discussion ensued on the subject of the vote. The question being as to whether the vote ought to be taken before the lists were complete; there being an unusual number of objections to the return, and some Lay representatives being present as having been elected, but no returns having been made. A motion for adjournment was called for, but was declared by the Bishop to be out of order. A vote being taken, the numbers were, Mr. Murray, 86; Dr. Hodgins, 108.

A vote was unanimously passed according the thanks of the Synod to Mr. Broughall, as a mark of their appreciation for his long, untiring, and assiduous services in the discharge of his duties as Clerical Secretary of the Synod.

W. P. Atkinson, Esq., was unanimously elected Secretary-Treasurer.

The reading of the minutes was dispensed with.

Rev. W. S. Darling moved that Rev. Septimus Jones, Rev. J. M. Ballard, and Messrs S. G. Wood, and George M. Evans be scrutineers of the vote for the election of the Executive Committee.

The motion carried.

The following reports were presented:—

Report of the Executive Committee; including the list of names recommended to serve on the Standing Committees (The Ven. Archdeacon Whitaker, M.A.)

Report of the Clergy Commutation Trust Committee (Wm. Ince.)

Report of the Endowment of See, Rectory Lands, and Land and Investment Committee (Rev. Canon Brent, M.A.)

Report of the Mission Board (The Lord Bishop.)

Report of the Widows and Orphans' Fund, and Theological Students' Fund Committee (The Rev. Canon Tremayne, M.A.)

Report of the General Purpose Fund, Statistics and Assessment Committee (Marcellus Crombie, M.A.)

Report of the Sunday School and Book and Tract Committee (The Ven. Archdeacon Whitaker, M.A.)

Report of the Audit Committee (Rev. George Nesbit, M.A.)

Report of the Special Committee on Canon for enforcing Church Discipline (The Ven. Archdeacon Whitaker M.A.)

Report of Special Committee on Sunday School Convention, Toronto (The Ven. Archdeacon Whitaker, M.A.)

Report of Special Committee to obtain co-operation of other Religious Bodies on the question of Religious Instruction in the Public Schools (The Ven. Archdeacon Whitaker, M.A.)

CLERGY COMMUTATION TRUST.

Mr. W. Ince moved the adoption of the report of the Clergy Commutation Trust Committee which read as follows:—

Schedule A. exhibits all the securities of the Trust, amounting to \$891,277.60, and producing an annual interest of \$23,078.41, as against a capital sum of \$388,489 last year, producing an income of \$22,878.83.

Schedule B. gives the names of the present annuitants on the fund.

Schedule C. presents an estimate of the receipts and of the probable charges on the fund for the coming year.

The claims against the estate of the late Hon. J. H. Cameron have been finally adjusted by the Master in Chancery, who has allowed them as follows:—

1st. Balance due on bond, \$26,368.22.

2nd. Balance due on account of securities taken over in 1870, \$3,369.37; and

3rd. On capital account \$23,274.78, making a total of \$48,512.27, with interest to be computed hereafter. The assets of the late Mr. Cameron's estate being but trifling compared with the claims against it, it is not probable that any considerable sum will ever be realized to the Trust from this source.

The suit against Messrs. Farmer & DeBlaquiere has been in progress during the past year, and the accounts are now being taken in the office