

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, JUNE 20, 1878.

[No. 25.]

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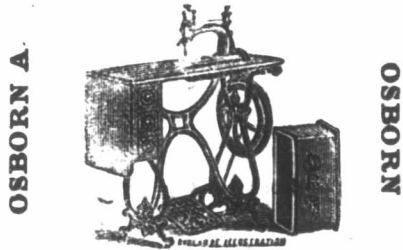
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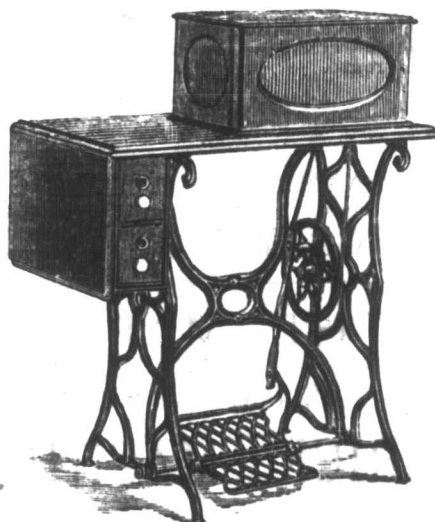
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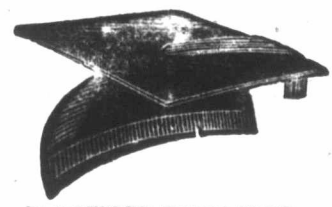
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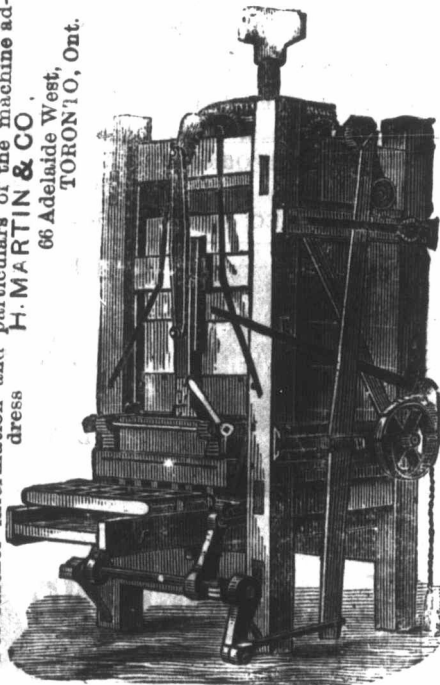
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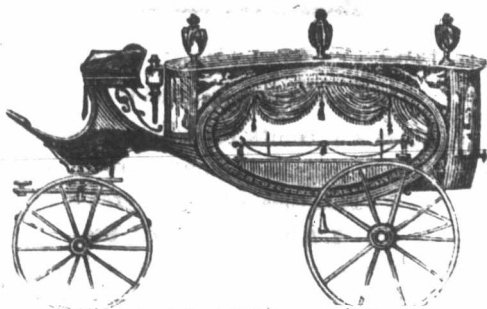
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THE WEEK.

THE question of Socialism is making considerable stir in Germany. In the Reichstag, a bill was introduced by the Government, with the intention of putting down Socialism, suppressing its publications, and dissolving its assemblies. The Bill appears to have been hurriedly conceived and loosely constructed; and the consequence was, it was rejected by a large majority. The debate on the subject was remarkable, inasmuch as during the progress of it, a declaration of the Socialists was made expressing a repudiation and abhorrence of Hodel's crime, and refusing to acknowledge that the Socialist party was in any degree responsible for it. They therefore took no part in the debate, but voted against the Bill. The Radical, Herr Richter, made a powerful speech, which was loudly and repeatedly applauded. He said that Social-democracy in Germany was exactly synchronous with the ministry of Bismarck, and that his police government was answerable for its spread, but now he wanted to close the only safety valve, and so necessitate an explosion. The principal feature of the debate appears to have been a powerful and earnest speech of Von Moltke, dilating upon the dangers of Communism, and his words were spoken amidst the breathless attention of the house. Fifty-six Conservatives voted for the bill, and two hundred and fifty-one Liberals, Progressists, Socialists, Particularists, &c., voted against it. A new Christian-Socialist party also shares a general condemnation. Some assert that Socialism is owing to Dr. Falk, who is now the last hope and stay of Prussian "Liberals."

Recent intelligence from China presents a gloomy prospect in regard to the future of that vast empire. Even there the aphorism that "extremes are very apt to meet," is found to apply in the large amount of superstition connected with an almost universal system of religion, if such it may be called, which scarcely acknowledges the existence of a God at all. Notwithstanding the almost total disbelief in any Divine Being, there is a universal sentiment prevailing that their national misfortunes are sent as a punishment for the short-comings of their rulers—the people themselves not being supposed capable of committing any very grievous wrong. Peking is becoming nearly deserted; the Emperor and the Imperial princes appear to spend their time in the temples in the endeavour to procure rain. The state of the North is now so bad that all the officials are at their wits' end. The members of the Grand Council of State are handed over to punishment, in the belief that Heaven is withholding the rain in consequence of the maladministration of the Government; and one prince and a living Buddha, have offered themselves as a sacrifice, to propitiate Heaven. The state of the country is said to be

in the highest degree alarming, and very disastrous results are feared for the present dynasty, if some change does not speedily take place.

The Church of England has often been blamed for not knowing how to utilize fervor and devotion in those who have risen up within her borders to revive religious activity and church work—albeit it may be mingled with some eccentricity or irregularity. The present is loud in its condemnation of the last century, with reference to its indifference to the movements of Wesley and Whitfield, and we may safely conjecture that the next century will be equally loud in its condemnation of the present for its inability to appreciate the zeal, and to guide into a channel, perhaps, somewhat more regular, the active energies of men whose sole object is evidently to do all the good they can. Two illustrations of the different modes of dealing with this question, with their corresponding opposite results, have just presented themselves in England; and on these cases the *Guardian* has an unusually spirited editorial, embodying some very just sentiments. We will not allude in detail to the unfortunate case of St. Raphael's, Bristol, where the Church has been closed by the Bishop of Gloucester and Bristol, notwithstanding the fact that the services were attended by a number of poor people who took great delight in them, and on which the *Guardian* remarks that "a Bishop's office is surely not to molest and distract those who labor for Christ amidst the squalor, disease, and profligacy of a large seaport town. . . . We have no desire to apologise for Mr. Ward's tenacious adherence to vestments, the mixed chalice, and altar lights. It is a thousand pities to sacrifice the spiritual work of the Church for these decorations and trappings, of things sacred. But it is a pity no less to suppress the decorations and trappings at the cost of annihilating the work also."

The other and more satisfactory case which has been brought to a happier termination, by a more judicious as well as a far more learned Prelate than Bishop Ellicott, of pretentious notoriety, is that of the Rev. H. E. Chapman, Rector of Donhead St. Andrew. The Bishop of Salisbury wrote to inform him that a representation had been made against him, under the Public Worship Regulation Act, for certain irregularities of ritual. The Bishop invited Mr. Chapman to make answer about the several points complained of. This Mr. Chapman did, denying *in toto* most of the charges, and explaining his conduct with regard to others. The Bishop thereupon refused to sanction further proceedings, assigning as his reasons, that on four of the seven points of the indictment, the accused had expressly denied the allegations made against him; that in a fifth, that of wearing a white or colored stole, the illegality is "neither more nor less than is the custom in almost

every church in England;" and that as regards the other two points, he considered it desirable "to endeavor to effect the gradual accordance of all the usages of the parish with the letter of the law by peaceful and fatherly methods." The Bishop followed up this formal document with a letter in which he conveys to his priest his "very earnest, affectionate and fatherly desire" that he will "at the urgent request and injunction of his Bishop," forego the other two things—the mixed chalice and the ceremonial use of lights on the altar. Mr. Chapman in reply agrees to conform to the desire of his diocesan "in obedience to the Bishop's most solemn injunction," and the correspondence concludes with an invitation to the Bishop to come to preach at Donhead St. Andrew, as soon as might be convenient to do so. On this case our contemporary remarks:—"We congratulate both Bishop and priest, and we might almost add the Church also, on the happy termination of an incident that had at the beginning an ugly look. The Bishop receives a formal representation, finds that it is partly erroneous and partly dictated by no praiseworthy spirit—the parish has been remarkable for a great increase and appreciation of devotional services during the incumbency of the present rector, and for much affectionate and earnest sympathy between the clergy and a very large majority of the communicant parishioners; and so declines to be made the tool of the narrowness and illwill of a small minority. It looks indeed as if the minority must be a very small one; for out of a population of over 800 the representation was signed by three persons only—two of them father and son; the third person required by the Act having been procured with difficulty and delay. It is rather remarkable that in all these cases the accusers seldom show up well. It is hardly creditable that a man—in this case a baronet, and a baronet of many acres—should be hunting about the parish to find a third person to join in accusing his rector, and should be forced after vain searching to fall back on his own son."

The Congress is now sitting in Berlin, but its proceedings so far are very little known. It is rumoured that England and Austria jointly demand the withdrawal of the Russians from Constantinople during the sitting of the Congress. The fighting between the Turks and Montenegrins has caused considerable sensation; and it is believed that if Lord Beaconsfield proposes autonomy for Crete, the Russian Poles will draw attention to their sufferings—a matter, by the way, that England and France might have settled long ago. The Bulgarian question was expected to come up first, then the Montenegrin and Servian questions. Bessarabia is expected to be yielded to the wishes of Russia, and Roumania will accept the Dobrudscha in exchange. Territorial concessions in Armenia are not expected to meet opposition from England. The question of a war indemnity

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may be settled by the appointment of a commission to collect the Turkish revenues, and pay over a certain proportion to Russia annually, or to capitalize such proportion by a foreign loan and pay the Russian claim in bulk. The questions which threaten the success of the Congress are thought to be the cession of Antivari to Montenegro, the position of Roumelia in relation to Turkey, and of the administration and government organization of Roumelia.

THE FIRST SUNDAY AFTER TRINITY.

HAVING completed the wondrous cycle of events belonging to our Redemption, which are most worthy to be commemorated, the Church now begins a practical application of the subjects she has already brought before us. They are all of them so many illustrations of the love of God to man, and so many incentives for us to love Him in return, as well as involving an equal number of admonitions to include, within the circle of our affectionate regard, the entire race of human beings—without excepting one of the children of Adam, who are also candidates for never-ending blessedness. Christianity can hardly be said to have incorporated the semi-heathen notions of friendship or the comparatively innocent principles of patriotism; because these involve more or less of selfishness—whereas the love of the Gospel is that pure and exalted principle which is absolutely devoid of all the selfish tendencies of our nature, and which bends its energies to secure the eternal well-being of mankind. Its friendship is manifested towards those who are bound for the same companionship and the same home; and its patriotism is exerted on behalf of that Kingdom which is ultimately to embrace all nations, languages, people, and tongues. It teaches us to love mankind, because we love our great Benefactor and because that Benefactor has poured forth the riches of His love upon the human family. And the love of God for us can only be measured by the infinite value of the gifts He has bestowed upon us; the chief of which, the gift of His well-beloved Son, has, in its chief aspects, been commemorated by the Church during that part of the Christian year which has already transpired. To expatiate upon the profusion of the Heavenly treasures already bestowed and still in reserve, is utterly beyond our power; and in the future world of blessedness, it will demand an eternity in order to bring the various branches of its amazing fulness within our reach.

The Divine Life in its relation to created beings is but one continuous bestowal of gifts; and sacrifice is that whereby man becomes likeliest to God in God's creative, world-preserving energy. In the case of the Son of God made Man, we behold a most consummate act of sacrifice. Long before His passion He gave up all that men most care for; He had sacrificed home, friends, popularity, reputation; He had stripped life of all its brightness, of all its ornamentation, that He might live, hour by hour, in carrying out His Father's will, and in order to secure the final

happiness of man; and in the garden, and on the cross was completed that most consummate exhibition of Divine love such as the angels, the principalities and powers of Heavenly places had never seen before.

The parable of the rich man and Lazarus is usually understood to point out the dire results of a want of that boundless charity Divine which should animate every child of man in passing through this vale of woe. It was, doubtless, intended to illustrate the sin of unbelief, having the heart set upon this world, and refusing to give credence to the invisible world which is here known only to faith, until by a miserable and a too-late experience the existence of such an unseen world has been discovered.

FIGURATIVE DESCRIPTIONS OF FUTURE PUNISHMENT.

UNDER this head, I shall first consider several expressions found in Holy Scripture, which are much relied upon by Mr. White, in his plea for the hypothesis of conditional immortality. The measure of information that the Most High has seen fit to give to us, is limited in extent, and mostly, in the description given to us, drawn from facts with which we are, more or less familiar.

Such expressions, as "to consume," "to devour," "to destroy," "to root out," "to kill," "to perish," "outer darkness," "blackness of darkness," "silent in darkness," and some others of similar import, are to be looked upon, not as *complete*, still less, as literal descriptions of the destiny of the wicked. Such language is frequently used with respect to temporal judgments inflicted by the Almighty upon wicked men, and so from the relation of a known unhappiness, to an unhappiness that is beyond the reach of human knowledge and experience, yet both inflicted by the *same* sovereign hand; the one that is known is used by him to delineate that which is unknown. Most of the quotations made by Mr. White from the Psalms, and elsewhere, refer to *temporal* inflictions; but when similar language is used in the New Testament, it is, when applied to future punishment, but as relatively descriptive thereof, as, in the same way, in the Prophetic Scriptures, a *local* judgment is often used by the Holy Ghost, to represent or partially describe the universal judgment and calamity spoken of as "the Lord's controversy," "the day of the Lord," or His judgment of the Nations when He will gather them to battle in the Valley of Megiddo. So the destruction of Jerusalem was used by our Lord to *intimate*, rather than to describe the judgment connected with His last advent. So of Isaiah xxxiii. 14., referred to by Mr. Cantable, "Who among us shall dwell with the devouring fire?" He endeavors to show that Poole contradicts himself when he refers this, both to a destruction by the Assyrians in this life, and also to a punishment inflicted by the Most High in another world. But nothing is more common in the Prophetic Scriptures, even as the treachery of Ahithophel, and that of Judas is described in the same passage of the Psalms. (Ps. xxxi. 9.) The *more remote*

sense is the most weighty matter and meaning of the prophecy. This consideration, too, will be of the greatest weight and importance when we consider that description which our Blessed Lord has seen fit to adopt, as a delineation of future punishment. Tophet and the Valley of the Son of Hinnom, not only was regarded by the Jews as emblematical of the place of punishment in another world, but was so used by the Prophets. Thus, "Tophet is ordained of old. For the King, it is prepared: He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord as a stream of brimstone doth kindle it." (Is. xxx. 33.) Bishop Lowth says: "It is therefore used for a place of punishment by fire, and by our Blessed Saviour in the Gospel, for hell-fire, as the Jews themselves had applied it." Scott says: "It is also said expressly to be prepared for the King; yet Sennacherib was not slain with his army, although his power and glory then vanished. The certainty and dreadfulness of the destruction, rather than the place of it, seem intended. The large and deep valley, prepared long before for the purpose, supplied with a vast pile of wood and other combustibles, and kindled by the breath of God, as by a stream of burning sulphur, when the blaspheming monarch and his most formidable army were brought down into it, forms an awful emblem of the 'everlasting fire' prepared for the Devil and his angels, and for all the enemies of God and the triumph of Christ over his party, the King and his subjects." With this passage may be conjoined ch. xxxiii. 14, before referred to. Bishop Lowth says, that the Chaldee Paraphrast, in this place renders *moqedthe, olam*—by "the schemes of everlasting fire," and of both these passages, it is undoubtedly true, that under the image of a local and terrible judgment in *time*, the Holy Ghost does also prefigure, and points to a yet more awful judgment, and one that is to be *general*, in a future world. The fact that both future happiness and future misery are so *prefigured*, is by Mr. White and his friends utterly ignored. In their special pleading for their favorite theory, they would deprive us of the most precious and important truths given to us in the prophecies of Holy Scripture, as they also violate the received Canons for their *interpretation*. In the same manner, also, might they wipe out all those prophecies of the Saviour's advent which are the *great hope* of the Church, since they are usually given to us under similar figures.

Is. 66: 24, furnishes another instance of figurative description of everlasting and future punishment. Mr. White, in referring to the received interpretation of the language here used, styles it the "venerable fable" of the fire and the worm. In this chapter, as in others, the Holy Spirit appears to pass from the local and particular judgment upon the ungodly nature referred to, to that great and general judgment which, as it were, swallows up all others. I cannot forbear here, from quoting Lowth's note upon this place, in full: "These words of the Prophet are applied by our blessed Saviour (St. Mark, 9:

44) to express the everlasting punishment of the wicked in Gehenna, or in Hell. Gehenna, or the Valley of Hinnom, was very near to Jerusalem, to the S. E., it was the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire—that is of burning them in sacrifice—to Molech.

“To put a stop to this abominable practice, Isaiah defiled, or desecrated, the place, by filling it with human bones (2. Kings, 33: 10, 14); and probably it was the custom afterwards to throw out the carcasses of animals there, and it became the common burying place for the poorer people of Jerusalem.”

Our Saviour expresses the state of the blessed by sensible images; such as Paradise, Abraham's bosom, or, which is the same thing, a place to recline next to Abraham at table in the Kingdom of Heaven (St. Matt. 8: 11)—for we could not possibly have any conception of it, but by analogy of worldly objects. In like manner he expresses the place of torment, under the image of Gehenna, and the punishment of the wicked, by the worm which there preyed on the carcasses, and the fire which consumed the wretched victims; marking, however, in the strongest manner the difference between Gehenna and the invisible place of torment; namely, that the suffering is transient—the worm itself that preys on the body, dies; and the fire, which totally consumes it, is soon extinguished—whereas, in the figurative Gehenna, the instruments of punishment shall be everlasting, and the suffering without end; for there “the worm dieth not and the fire is not quenched.” These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time, and in using them He complied with their notions. “Blessed is he that shall eat bread in the Kingdom of God,” say the Jews to our Saviour, St. Luke 14: 15. And in regard to Gehenna, the Chaldee paraphrast, as I observed before in Chap. 30: 33, renders everlasting or continued burnings by “the Gehenna of everlasting fire.”—And before his time, the Son of Sirach (7: 17) had said “the vengeance of the ungodly is fire and worms.” So likewise the author of the Book of Judith: “Wo to the nations rising up against my kindred; the Lord Almighty will take vengeance of them on the Day of Judgment in putting fire and worms in their flesh.” Ch. 16: 17., manifestly referring to the same emblem. The point that I *especially* wish to controvert is this: namely, that the punishment of the future is *fully contained* in the language used, and that it *ends* there. That it is *literally* descriptive of it, instead of *symbolical* thereof. The one would make it a *physical*, though a dreadful, death, the other, a *spiritual punishment*. It involves, also, *more* than this; for when our Saviour's language concerning it—*thrice repeated*—is considered, it acquires additional force—and when He says “it dies *not*: it is *not* quenched”—the language is *ominous* and *awful* beyond degree. It remains to consider one more metaphorical description of future punishment contained in the history of the Old Testament. St.

Jude refers to Sodom and Gomorrha, and St. Peter couples with the overthrow of the cities of the plain, the flood in the days of Noah. Mr. White and Mr. Constable, in reference to this, say that the destruction was completed when two cities were burnt. So of Idumea, spoken of in Isaiah (ch. xxxiv.) the smoke “does *not* go up for ever and ever;” in other words they interpret it *literally*. But St. Peter and St. Jude both cite the two great judgments of the old world, as warnings, or “examples to them that after would live ungodly.” They were mere *intimations* of a future judgment, not *full descriptions* of it, however *awful*. They were intended to give evidence to the *fact*, not fully to *describe all that fact*.

With regard to the passages in the Book of St. John's Revelation, which they say form our chief argument for the Catholic doctrine of future punishment, as to its character and continuance, I will *here* make little argument from them. I am ready to allow that much of the language used in the Apocalypse is to be understood *tropically*, but not *all*. The “fire” and the “lake” may be so understood; but when “torment” is spoken of, and when it is said, “they have no rest, day nor night,” and for “ages of ages,” the meaning cannot be tropical.

In the parable of the rich man and Lazarus, if our Lord's language was tropical in its character, it was descriptive of an *actual fact*. If it had reference to the intermediate state of the soul, it clearly spoke of *sensible punishment*. More than this, there is no intimation, not even the most remote, of a future *deliverance*. In fact, quite the opposite, and the hope of *reformation* or *redemption* not only appears to be confined by the language of our Saviour to *this* life, but also to those means of grace, by His Revealed Word, which He has *here* and *now* given to us.

THE PROGRESS OF THE CHURCH.

BY THE LATE BISHOP OF TORONTO (DR. STRACHAN.)

THE progress of the Church depends, under God, entirely on ourselves. If we discharge our duty in humble dependence upon our Blessed Lord, nothing can keep her back; but if we are cold and indifferent, and fall out among ourselves by the way, instead of advancing, she will wither and decay. Never let us forget for a moment our great responsibility, or leave anything undone which devoted affection can suggest, to preserve our Church and people from the dangerous encroachments of Rome on the one hand, and the frightful errors of Dissent on the other. We are seemingly a little band, surrounded by numerous and powerful adversaries; but as we hold the truth, let us dispense it in righteousness, and not withhold spiritual sustenance from our people, or discourage them from bearing their part in the defence of the Church of their Redeemer.

Condemn not without anxiously reading, and making yourself thoroughly acquainted with the real opinions of those you contend with. This is absolutely necessary in any controversy, and particularly with Rome. In such, you must be at special pains to arm

yourself with the soundest weapons of defence. Here, weak argument, incorrect statements, and hasty conclusions will only bring you to shame. They are skilful controversialists, and desire nothing better than an antagonist whose notions of Popery are gathered from the flimsy declamations of popular orators at the public meetings of the day. Do not suppose that the Romish Church is only a medley of fooleries and blasphemies; nor expect to cry it down as if it were feeble and had nothing to urge in its defense. Those who think so can have no adequate conception of so corrupt and wonderful a system. If Romanism contained nothing more deep and true—nothing more subtly adapted to the cravings of man's heart than that which such silly opponents recognise, it would not be the formidable enemy that we find it. And as there are few of its doctrinal corruptions which are not attached to some original truth, the result of such indiscriminating assaults is, that one class of inquirers is hurried on to reject the truth and the corruption together—and another is driven by an indignant revulsion of feeling to cling to the overgrowth of error, as well as to the root which it encumbers. In fact, the formidable character of Romanism arises from this very possession of much truth; for with this it deceives, offering the primitive verity to the eye, and giving the modern corruption into the hand. Moreover, by the late invention of the doctrine of development, it can from time to time furnish new doctrines at pleasure; one instance of which—the Immaculate Conception—is of recent occurrence. In this, however, Rome seems to have forgotten her usual caution, for in the Book of Revelation there are no novelties. It came as pure and perfect from heaven as God intended it. Accordingly, the most awful anathemas are pronounced upon those who add thereto, or diminish therefrom.

We do not expect that Dissenters should not attack the Church, her doctrines and discipline; and we must be prepared to defend them with energy, zeal, learning and perseverance. They must ever be to us of infinite moment, involving as they do our Prayer-Book, Creeds and Articles, our Church Government, our Ministry, our Ritual—in all which consists, in common language, our Holy Catholic Church. But, whether we are involved in controversy with Romanism or Dissent, we have, if faithful to our duty, nothing to fear from the result; and I trust that if it do come, it will be conducted on our part with courtesy and moderation; bitterness and hard words add no force to argument, but rather induce suspicions of its weakness.

THE LAMBETH CONFERENCE.

IN regard to this Conference the Bishop of Edinburgh, in his recent charge, remarks:—“It is to be observed that this term, ‘the Anglican Communion,’ is used, because as a matter of fact, all these Churches are either nationally associated with England, or offshoots from the Church of England, like the great United States Church, and some small Missionary Churches beyond the British

dominions. But the term is somewhat misleading, as it seems to imply that the bond is merely national, and not spiritual, and truly catholic, or similar to those of the Latin and Greek Communions. It is, however, in principle, we must remember, nothing else than the communion of all churches throughout the world, which, holding the Catholic Faith, as contained in Holy Scripture and defined in the Primitive creeds, and maintaining the Divine order and constitution of the Church as handed down from the Apostles, have cast off the anti-Christian usurpations of the Papacy and the additions to the faith, and innovations both in doctrine and in worship, which Rome has sanctioned. This really Catholic basis—Catholic in that which it rejects no less than in that which it maintains—is the basis on which the Anglican Communion rests, and which indeed defines it, and is its only limitation. Why the Bishops of these Churches should meet in council, as in primitive times, needs no explanation to a Churchman. Such an assembly does, no doubt, for the present want some of the characters necessary to constitute it a true and complete Synod of the Churches of our Communion; and it can possess no authority except such as may be given by the subsequent concurrence of the several Churches in its decisions. But it must be remembered also that the same may be said of not a few of the ancient councils, the canons of which only obtained force through subsequent consent. The real authority of the conclusions of such an assembly must be the moral power of the united judgments of those whose office in the Church and whose experience of Church action and Church questions, under the most different circumstances, entitle them to speak with authority when they are gathered together in the name of our Lord Jesus Christ, trusting in the promise of His blessing, seeking the guidance of His Holy Spirit, and finally concurring in decisions which (like those of the first council of the Christian Church at Jerusalem) shall, without compromise of any part of God's truth, be a practical reconciliation of the different sentiments of those who have the common bond of one body and one spirit, of one Lord, one faith, one baptism, one God and Father of all."

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MONCTON.—The Rector of St. George's Church (Rev. Edwyn S. W. Pentreath), preached a sermon on the "Evening of Whitsun Day," to commemorate the fourth anniversary of his taking charge of the parish. When he arrived, a little handful of people were worshipping in a room off a hall, their church destroyed by fire, and every article in it burnt. They now have a handsome church, with the interior second to no parish church in the Diocese, completed and paid for, though still lacking a tower and spire. There are sixty-four communicants. During the past four years there have been fifty-four baptisms, twenty-three marriages, and thirteen burials. Seventy-five families are now connected with the parish. Seventeen communicants have returned from the Reformed Episcopalians, so-called, besides a number of non-communicants. Thirty-five communicants have removed from the place. Of the eighteen found on his arrival by

the Rector, nine have removed. Four hundred dollars have been spent on the church, and five hundred on the rectory. The offerings of the parish for current expenses, in spite of the church building expenses, have trebled. A sketch was given of the organizations and prominent events connected with the parish during the past four years, and the gifts of furniture, &c., enumerated. The event was one of devout gratitude to Almighty God for the measure of success accomplished.

St. John.—The Rev. F. S. Sill, a graduate of St. Stephen's College, Annandale, N. Y., and of the General Theological Seminary, (1872), has taken charge of St. Paul's Church, Portland, St. John, in the absence of Canon De Veber, in England. Mr. Sill was formerly Rector of a Parish in Portland, Maine.

Rev. F. H. Almon, Rector of St. Luke's, Portland, has resigned his Parish, and it is understood will become assistant to the Rev. G. M. Armstrong, Rector of St. Mark's St. John.

Rev. S. Simonds, the newly elected Rector of Dorchester, assumed charge of the Parish on Trinity Sunday.

Rev. R. J. Uniacke, late of N. S., takes charge of Sackville, about July 1st.

Salisbury.—The Rev. Cuthbert Willis, Rector of Salisbury, is still suffering from an affection of the throat, which we regret to learn, still hinders him from taking his full part in active work. Mr. E. B. Chandler, jr., renders him valuable assistance as a Lay Reader. The S. P. G. has given notice that its annual grant to the Diocese will be reduced \$1,000, this year, and the subscriptions and collections for the past year to the D. C. S. have fallen off about the same amount. The Board of Home Missions have therefore issued a circular requesting Parishes to increase, if possible, their subscriptions for the coming year.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

MONTREAL.—*St. John the Evangelist.*—This new church, though not yet entirely completed is sufficiently so for service to be held in it. It was opened for that purpose on Trinity Sunday—the services to continue through the week and on the following Sunday. On Trinity Sunday.—Holy Communion, 7 and 8; Matins 8:45; Service of Dedication, 10:30; Holy Communion (choral) 11:15; Litany and sermon, 4:15; Evensong, 7. *During the Week.*—Holy Communion, 7; Matins, 8:30; Choral Evensong with sermon, 8 p.m. *First Sunday after Trinity.*—Holy Communion, 7 and 8; Matins, 10:30; Holy Communion (choral), 11:15; Litany, 4:15; Evensong, 7. The offertory on Sunday will be given to the Building Fund; on Monday, to the poor of the parish; Tuesday, the Montreal General Hospital; Wednesday, the Sisterhood; Thursday, the Diocesan Mission Fund; Friday, the Parochial School; Saturday, the Choir Expenses.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA.—*Christ Church.*—A farewell service with celebration of the Holy Communion took place this morning at 8 o'clock in the above church. The object was to bid good-bye to the Bishop of Ontario, who leaves to-morrow morning on his way to England, to attend the forthcoming Pan-Anglican Council to be held at Lambeth.

The service was celebrated by the Venerable the Archdeacon of Ottawa, assisted by the Rev. H. Pollard, Rector of St. John's Church—that it was deeply affecting and solemnizing was very apparent. Special and appropriate prayers were offered at the conclusion of the holy office by the celebrant, commending to the Divine favor and protection. His Lordship, also his chaplain, the Rev. Canon Jones, and a lady member of the congregation who was present, and sails for England at the same time. The impressiveness of the occasion was much deepened by the effective musical services of the organist, Mr. J. C. Stewart.

At the conclusion the Archdeacon read the following address to His Lordship:

To the Right Reverend the Lord Bishop of Ontario
My Lord,—On the occasion of your departure for

England, to attend the council of the Bishops of the Anglican Communion, summoned by the Archbishop of Canterbury to meet at Lambeth, we desire to wish your Lordship God-speed and a safe and pleasant voyage. We beg to assure you of our deep affection and respect for your person and office, as our Bishop. We hope that the rest and change will be of much benefit to your health, and that you will return to us with renewed vigor from your arduous duties. We congratulate you upon the happy and united feeling which exists between you and your clergy, and to which is attributable in a great degree the fact, that your Diocese is among the most prosperous, spiritually and financially of any in the Dominion. We pray that God's blessing may be with you, and that the Divine Spirit may rest upon the great council of which you are to be a member. Our prayers shall be offered daily to the throne of grace for you and for your safe return to us, to guide and direct us with that considerate and fatherly care which has ever characterized your Episcopate.

J. S. Lauder, P. Bedford-Jones, LL.D.,
Archdeacon of Ottawa. Canon.

H. Pollard, Thos. D. Phillipps, M.A.,
St. John's Church. Trinity Ch., Archville.

W. Clarkson Clarke, A. C. Nesbitt.
Ph D. H. B. Patton.

J. A. Morris, M.A., John Johnston,
E. A. W. Hannington. Canon.

The Bishop in reply expressed himself as taken quite by surprise, and therefore wholly unprepared to reply in a manner to do justice to his feelings, while regretting the necessity of his absence for some three or four months from his diocese, he could not conceal from himself the vast importance of the occasion which was calling him away. A special obligation, he felt, devolved upon him to be present at the forthcoming Council as being the originator of the idea of calling together the whole episcopate of the English Church and its branches, including that of the United States, with a view to the consolidation of its power and the greater efficiency of its work all over the world. He concluded by remarking that it was the most important event in its history since the Reformation. He begged that, until its conclusion, all the members of his diocese would remember it in their daily prayers, in which he hoped that a place would also be accorded to himself as he would also remember them. He looked forward with pleasurable anticipation to his return, and in the meantime he commended them to the divine blessing and protection.

Immediately after his Lordship concluded, all who were present moved forward and cordially shaking him by the hand, wished him a prosperous voyage and a safe and speedy return.

MORRISBURG.—A meeting of the St. Lawrence Clerical Union, consisting of clergy from the dioceses of Albany and Ontario, was held in this place. There were present Archdeacon Howard, and the Revs. J. D. Morrison, T. G. Gleason, J. B. L. Nisbett, J. N. T. Goss and W. J. W. Finlay, of the Diocese of Albany, and from Ontario the Revs. Canon Pettit, C. Forrest, R. Lewis, G. W. White, W. Lewin, E. P. Crawford, A. Jarvis, W. J. Muckleston, and J. Serson. The visiting clergy were most hospitably entertained at the Rectory, and by some of the leading parishioners. The opening service was held on Tuesday evening. The clergy entered singing "Onward Christian Soldiers," and took their places in the choir and chancel. Evensong was said by Canon Pettit, the lessons being read by Messrs. Serson and Nisbett. The singing at this and all the services, led by the St. James' choir, was worthy of all commendation, being at once harmonious and hearty. After the third Collect addresses were delivered by Messrs. Morrison, Lewin and Lewis. The first-named gave a most lucid and exhaustive lecture on the "Continuity of the Church," and the two others spoke more briefly (the evening being now advanced) on the "Systematic Teaching of the Church." On Wednesday morning at eight o'clock the Holy Communion was celebrated chorally, by the Rector, the Rev. C. Forrest, Messrs. Muckleston and Finlay being respectively Deacon and Sub-deacon. During the day the clergy met for the discussion of practical subjects, the principal being "Sunday Schools," "the best method of studying and teaching Holy Scripture,"

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and "Retreats." In the evening there was again a public service, Mr. Jarvis saying Evensong, and Messrs. Serson and Nisbett reading the Lessons. Addresses were given by Mr. Crawford on "Music, in its relation to Divine Worship," by Archdeacon Howard, on "Conformity to Church Rules, the best safeguard of a churchman's privileges" and by Mr. Muckleston, on the Church Catechism. On Thursday morning the Holy Communion was again celebrated with the same clergy officiating as on Wednesday. After social intercourse during the morning the meeting broke up. Too high praise cannot be given to Mr. and Mrs. Forrest, who exerted themselves so very successfully to make everything pass off pleasantly, nor to Miss Doran and the choir, who so cordially helped at all the services. It was determined to hold the next meeting if possible at Iroquois. The good will and good churchmanship of the congregation were proved by the fact of fifty four of the Laity receiving the Holy Communion on the first day and thirty two on the second day.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending June 15th 1878.

MISSION FUND.—*Special Appeal*.—J. W. G. Whitney, \$100; collected by Mrs. James Henderson, \$14.40; collected by Mrs. Clarkson Jones, \$18.65; Anonymous, per Messrs. J. & E. Henderson, \$50.00; Collected by Mrs. Catto and Miss Webber, \$22.45. *Parochial Collections*.—St. Luke's, Toronto, additional \$7.00; Omemece, additional \$1.00; Emily, St. James's \$10.00; St. John's \$6.00. *July Collection, (1878)*.—St. George's Toronto, \$70.46. *Collection at Synod Service in St. James' Cathedral, Tuesday, June 4th 1878, \$18.87.*

DIVINITY STUDENTS' FUND.

April Collection.—St. Luke's, Toronto, \$22.50; *Book and Tract Fund*.—For library books, Sunday School, St. Mark's, Warsaw, \$10.00.

MEETING OF THE SYNOD.

(Continued.)

Thursday.—Rev. Mr. Mockridge read a letter from the Secretary-Treasurer of the Diocese of Niagara, enclosing a resolution passed by the Synod of that Diocese asking for the co-operation of the several Dioceses in Ontario, in an application to the Provincial Legislature for amendments to the Church Temporalities Act, and that a committee of three be named by the Bishops to communicate with the several Dioceses on the subject and to mature a bill to meet the requirements of the Dioceses.

Rev. Mr. Smithett, moved that the communication be referred to a special committee to be appointed by the Bishop. Carried.

Several notices of motions were given, when the discussion on Col. Boulton's motion was resumed.

After speeches made by Mr. W. Magrath, Col. R. B. Denison, Mr. P. Brown, and Col. Boulton, Rev. John Langtry, said that Col. Boulton's remarks with regard to small contributions from St. Philips, need not be supposed to have any party significance, as had been assumed, as St. Luke's which Col. Boulton represented as having given \$80, had given \$800 during the year to the Synod Funds, i. e., nearly three times as much as St. James' Cathedral. He then stated that the subject of Col. Boulton's resolution had gradually drifted into another question of great importance. Everybody has felt for a long time that this question of the Church Association had to come up before the Synod, fairly and openly, and he thought it was better that it should be so. The question was, were they going to recognise an Association independent of the Synod as part of the machinery of the Church for the distribution of its funds. With regard to the assessment principle, it had been acted upon for years for the purposes contemplated in the resolution. The mission fund had been assessed on the parishes after they had been notified of the respective amounts required of them by the published lists. The question was whether they were going to be satisfied with a mere theoretical resolution that certain sums were required, or would they take some practical steps towards carrying that reso-

lution into effect? The imposition of a penalty was a principle that had been regularly acted upon by the Church, for they laid down certain conditions which if delegates did not comply with, they had no right to seats in the Synod. For instance they were required to be members and communicants of the Church of England; their parishes must have paid certain sums, else they could not take their seats as delegates. One question before them was whether the Synod should recognize the Church Association, which ignored its authority and control, and refusing to be governed by its committees as a part of the machinery of the diocese. If they were prepared to come under the authority of the Synod he thought they were prepared to recognize them, but instead of that they were setting the Synod at defiance, they were collecting funds in opposition to it, and they found that when even His Lordship made an appeal for certain funds, a counter-appeal was made by the Church Association, and attempts made to get the money which should flow into the proper channels of the church. (Hear, hear, and applause.) When Mr. McGrath got up, and said that he was compelled to withdraw his subscription because his clergyman taught certain things, he ought to name the things he did not consider sound church doctrine, as perhaps he was not the best judge of theological questions.

Rev. Mr. Langtry then asked what was the reason the Church Association assigned for its existence. The reasons were stated very plainly in the document which he held in his hand.

A Voice.—What is it?

The Rev. Mr. Langtry.—The Gospel according to the Church Association; the right title is "The occasional papers of the Church Association."

Mr. McGrath.—Read them all out. (Order.)

Rev. Mr. Langtry said that in that document it was stated that the reason for the existence of the Association was that its members felt they could not contribute to the funds of this Diocese, because the great mass of the clergy taught doctrines which were contrary to the doctrines of the Church of England, and doctrines which were foreign to our Church, and which while building up the church of Rome, would also fill the churches of other denominations. (Cries of "Chair.")

Hon. Vice-Chancellor Blake—Where do you find that? You can't find it; You are slandering the Association.

Rev. Mr. Langtry—I appeal to the members of the Church Association themselves to say whether I am slandering them. I ask them if they have not honestly and fairly given that impression.

Hon. Vice-Chancellor Blake—Never, never, never, never.

Rev. Dr. O'Meara—We are only responsible for what is written in the book.

Hon. Vice-Chancellor Blake—No such statement is to be found in the paper.

Rev. Mr. Kirkby—I rise to say that I think it is a great disgrace to this Synod that any member should use such violent language and express himself in such a violent way as does Vice-Chancellor Blake.

Great interruption took place when Mr. Langtry challenged them to name six men in the Diocese or three in Trinity College.

The interruption being repeated, the Ven. Archdeacon Whitaker deprecated these unseemly proceedings, and thought the observance of the rule that anyone who spoke should address the chair, would go far to prevent them.

Rev. Mr. Langtry went on to say that if all the members of the Church Association knew the evil effects of what they were doing, he did not think they would sanction such proceedings. He had no doubt there were many honest men among them who were frightened that Popery was going to be introduced into the Church; but while they were pretending to assail what they call ritualism, they were assailing the cardinal doctrines of the Church of England itself. He had in his hand the proof of this statement—that on every distinctive doctrine of the Church of England there was a categorical contradiction between the Church Association and the paper which represented its views on the one hand, and the teachings of the Church of England on the other. The Church instructed her people to pray God to sanctify the water to the mystical washing away

of sins. The church told them that the two parts of the Holy Eucharist—were *holy mysteries*—and declared that Christ had instituted and ordained the *holy mysteries* as pledges of His love, and that God has vouchsafed to feed those who have received these *holy mysteries* with the body and blood of His dear Son. The Church Association, in an address in 1873, about those whom they call ritualists, spoke of the last and worst of their offenses to this effect:—"At length a hint is given of some 'ineffable mystery' in the symbols selected by our blessed Lord to signify His body broken and His blood shed." Again, in the *Evangelical Churchman*, of May 16th, 1878, they were told that "with the intrusion of priesthood comes also the mysterious gift which makes baptism wash away sins." They were also told on May 23rd, 1878, that "the sacerdotalists have shrouded the doctrine of the sacraments in a cloud of mystery, and look upon them as instruments by which the grace of God is bestowed in a mysterious manner." He always thought it was not the sacerdotalists but the Church of England that said the sacraments were mysterious, and that they were instruments by which God's grace was conveyed. They were told in the same issue that "Apostolic succession had been invoked in order to discover who are the true and authorized ministers of these holy mysteries"; and if anybody read the article he would see that it sneered at the idea that these were mysteries. Again, the paper said, none but the apostolic descendants are allowed to dispense the sacraments because it is believed to be an exclusively priestly office by the sacerdotalists." He thought it was recognized to be a priestly office by the Church of England. The writer of this article lamented that "even that many of our Evangelical men and staunch Protestants cannot get rid of the notion that the sacraments are mysteries in the sense of being mysterious, and that there is some inexplicable mysterious working in them, of which these visible signs are the material and efficient instruments." He (Mr. Langtry) should hope that the true evangelical and Protestant members of the Church were not to get rid of that notion, even at the dictate of the *Evangelical Churchman*. Then in the teeth of the Church's oft-repeated statements, the writer of this article summed up with the declaration, "There is no mystery at all in the sacraments." He was not going to argue whether that was true or not, but he would ask whether it was the sacerdotalists or ritualists that were being assailed or the Church of England? Then this paper argued at length to prove that the sacraments were mere signs and illustrations of truth, in direct opposition to the 25th article, which said, "They are not mere badges or tokens, but certain sure witnesses and effectual signs of grace, by which God doth work inwardly in us." Then again, they read in the Prayer Book that it was evident to all men reading diligently the Holy Scriptures and ancient authors that there had always been three orders in the ministry—bishops, priests, and deacons. The Church had also a solemn office by which she called men to the diaconate, and afterwards to the priesthood, and pronounced upon them solemn words, which were supposed to confer upon them very great powers. Throughout the Prayer Book the priest was continually spoken of as the only person who was authorized by the Church to perform certain functions in the ministrations of the Church. The priest alone could pronounce absolution, or pronounce the prayer of consecration. Now, he wanted to call their attention to the loyalty of this Church Association, which professed to uphold the standards of the Church of England. They were told in the *Evangelical Churchman* of May 16, 1878, that, "there is nothing in the office of apostles, bishops, presbyters, or deacons to suggest any sacerdotal functions, or any human priesthood." The Church of England said there were priests, and it appointed men to the priesthood, while the Church Association declared that the conception of a human official priesthood is opposed to the entire genius and spirit of Christianity—it is not Christian, but anti-Christian. In the same paper it was asserted that "the very essence of High Churchism is that it believes there is a priesthood." These persons sneered at the notion that the priest alone, because of his sacerdotal powers, had authority to dispense the sacraments, and to

bestow absolution. This was put forth as one of the doctrines of these Tractarian, Puseyite, ritualistic, sacerdotal, sacramentarian Romanists; but no man could get away from the fact that these doctrines which were assailed, were the doctrines of the Church of England. The Prayer Book told them that "no man shall be accounted a lawful minister of the Church, or suffered to exercise any function therein except he hath received episcopal ordination." This awakened the special virulence of the organ of the Church Association. It said: "Great stress has been laid on the rite of ordination"; again, "Apostolic succession has been invoked in order to ascertain who are the true and authorized ministers of these 'holy mysteries'"; and again, "The clerical office is supposed to be twofold—the preaching of the Word and the administration of the sacraments." Well, if anyone would read the Act of Ordination he would see that such was the case.

The *Evangelical Churchman* said: "No apostolic succession is held to be necessary for the office of preaching, but only an apostolic descendant is allowed to dispense the mysteries of the sacraments, because it is believed to be an exclusively priestly office." Again, "It is asserted that to men episcopally ordained and deriving their orders in long succession from the Apostles belongs the power of the keys." That was set forth as one of the terrible heresies of this unnamable party in the Church of England.

He would read to them another quotation: "When God's ministers give you absolution, then you shall esteem as if Christ Himself in His own person did speak and minister to you. He hath given the keys of the Kingdom of Heaven, and the authority to forgive sins to the ministers of the Church. Let him that is a sinner go to one of them, let him acknowledge and confess his sins, and pray him that he will give him absolution; and when the minister doth so, then I ought steadfastly to believe that my sins are truly forgiven me in heaven. * * * He that doth not obey this counsel, but being either blind or proud, doth despise the same, he shall not find forgiveness of his sins. Wherefore, despise not absolution, for it is the commandment and ordinance of God." Did they think that was good Protestantism? (Loud applause, and cries of "No, no," and "It is Popery.") That, at any rate, was the doctrine of the martyr, Archbishop Cranmer. It was from Archbishop Cranmer's Catechism, translated and adapted from the Lutheran Justus Jonas.

Rev. Dr. O'Meara—It was written when he was a Romish priest.

Rev. Mr. Langtry said it was published in the reign of Edward VI., 1548.

Rev. Mr. Langtry went on to say that the Church of England instructed her people to pray God that a person being baptized should be regenerated, and she instructed the minister, after the child was baptized, to say these words, "Seeing now, beloved brethren, that this child is regenerate." He wanted to call attention to the fact that while these men were pretending to assail the language of Ritualism, they were assailing the language of the Church of England. They were further told, "with the intrusion of a priesthood comes also the mysterious gift which makes baptism wash away sin." He had thought that with the coming of our Lord Jesus Christ came the doctrine that made baptism wash away sins, and St. Peter himself on the day of Pentecost, when the people asked him what they must do to be saved, replied, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." Ananias proclaimed the same truth when he went into the house where St. Paul was, and told him to arise and be baptized and wash away his sins. So it was not merely the doctrine of the Prayer Book, but the doctrine of the Bible, that was assailed in these attacks upon what was called Ritualism. The Church Association sneered at the doctrine of baptismal regeneration as "one of the deadly inventions of Ritualism"; but it was the doctrine of the Catholic Church proclaimed with one voice for 1500 years in every land. With regard to another point, the Church instructed every child that the body and blood of Christ were verily and indeed taken and received

by the faithful in the Lord's Supper. The Church Association told them that the belief in the mystical presence in the Sacrament was one of the errors of the Ritualists; the statement that the body and blood of Christ were really given to them in the Holy Communion was announced as "approaching the Roman Litany," whatever that meant. And this was said to be contrary to the preaching of the reformers, though Cranmer was quoted on page six of this same Occasional paper as stating that "Christ is spiritually by grace in His Supper." Without attempting to explain how, he (Mr. Langtry) believed the body and blood of Christ were taken and received in the Lord's Supper. (Voice—"By faith.")

Mr. Langtry—I say by faith as readily as you do. But the Church's doctrine of the presence in the Holy Communion was denounced—as stated in the Prayer Book and in the Bible. Then this Association accused His Lordship of having been very remiss in his diocese, saying that he had not taken care to prevent wolves from getting into the flock. He would like to ask on what these statements were based? He would like to ask if any man was refused a license to preach in this diocese because he belonged to what was called the Low Church party? He thought His Lordship had admitted men belonging to that party whom he would not have admitted had they belonged to the other party. The purpose of the Church Association was announced to be to defend the Church from Ritualism, Rationalism, Romanism, and Sacerdotalism. He would like to know what they had done to carry out that purpose. It was generally known that there were in this city two assemblies of unbelievers and infidels who held meetings every Sunday, one of them numbering 700 or 800 people. What had this Association done to counteract this poison? What had they done to prevent such teaching as was contained in Canon Farrar's book? Were they attempting to meet those evils which were sapping the very foundation of their faith? No. They were helping them forward. In the *Evangelical Churchman*, Coleridge was described as "the founder of the best school of Christian thought—that of Arnold and Maurice." He believed it was understood that Dr. Arnold was the father of the school of Dean Stanley and of Bishop Coleenso. But Dr. Arnold was called by this paper "one of the wisest, most learned, and deepest thinkers that have adorned the Church of England." Dean Stanley he did not think they could speak of as a Christian at all. (Oh, oh.) He said that deliberately, for he understood from his own writings that Dean Stanley did not believe either in the inspiration of the Scriptures or in the incarnation of our Lord (hear, hear), and yet he was continually quoted by the standard authority of the Church Association, which had constituted itself upholder and defender of the Gospel amongst them.

Rev. Mr. Sheraton—Where did you see the last quotation in the *Evangelical Churchman*?

Vice-Chancellor Blake—He never saw it.

Rev. Mr. Langtry said the date of the paper was January 24th, 1878.

Rev. Mr. Langtry went on to say that this Association had constituted itself to put down all innovations upon the doctrines and practices of the Church of England. But he would like to know what occasional papers had been issued against the innovations made in the Cathedral last winter upon the established usage and doctrine of the Church of England. In the very teeth of the most solemn declaration a man could make—that he would use all diligence to drive away doctrines contrary to the doctrines of the church of England, one of which was that no man who had not been episcopally ordained should be allowed to minister in the church, they saw dissenting ministers invited to take part in the ministrations of the Church in the Cathedral of this city. He would like to know what "occasional papers" were issued against that.

Vice-Chancellor Blake said nothing of the kind took place. No Dissenter had taken part in the service of the Cathedral.

Rev. J. S. Baker—I was present myself in what is called the Cathedral Church and heard Dr. Ryerson offer an extempore prayer.

Rev. Mr. Langtry said everybody knew that the purest Plymouthism was preached in that Cathedral last winter. He would like to know what

"occasional papers" were issued to preserve the distinctive doctrines of the Church of England. He was told by more than 100 people that in the Cathedral last winter not only baptismal regeneration, but infant baptism, was openly assailed.

Mr. John Gillespie—It never occurred.

Rev. Mr. Langtry said he had not heard it himself, but he would put the statement of over one hundred people against that of Mr. Gillespie. He was looked upon as a strong party man by a good many people. He did not wish to be so regarded. He accepted the doctrines of the Church of England as they were set forth in the Prayer Book, and he desired no liberty beyond what the Prayer Book gave him. He stood there, speaking not for himself alone but for those who were called High Churchmen, and he said that if they accepted the doctrines of the Church of England as set forth in the Prayer Book fairly, and conformed to the usages of the Church, there was no necessity for the existence of the Church Association. That was the position in which they stood. That was the position 99 out of 100 of the clergymen of the diocese occupied to-day. He expressed regret that the Church should be so rent by divisions, and denied that there was one man amongst those with whom he thought who desired to be disloyal to the doctrines of the Church of England. They desired to accept them. Would those on the opposite side accept them? If they would accept them they would have no occasion for the Church Association. He had lived in the hope that they would get over these miserable differences and accusations, and he could say honestly that, though they were told in a public paper that the members of the Church Association were driven to the position they had taken, he, for his part, had labored to bring men of every opinion together. (Hear, hear.) The Church Union was established with that object.

At this point a copy of the *Evangelical Churchman* was handed, amid applause, to Rev. Mr. Langtry, who read from it the statement he had previously quoted with regard to the poet Coleridge. (Voices—"Now deny it.")

Rev. Mr. Langtry said, in conclusion, that if the position which he had indicated was the position of the Church Association, then the union and peace to which he had looked forward for years was a simple impossibility. While assaults were pretended to be made against things which they repudiated as much as those who made them, the real assault was against the very foundation of the Church of England. (Prolonged applause.)

The interruptions during Mr. Langtry's speech were as numerous as they were violent and indecent. A considerable amount of discussion then ensued as to the correctness of Mr. Langtry's statement, as the article endorsing the opinion of Maurice and Coleenso—its existence in the paper alluded to having been emphatically denied. When a copy of the paper was produced, and the identical article pointed out, it was contended that not being an editorial, the paper was not responsible for it.

Rev. Mr. Langtry said that after the perusal of this paper he arose with the saddened conviction that if the views of that extract were sought to be endorsed, union was impossible, for the very foundations of the Church were assailed.

Rev. Mr. Kirby said that at every Synod meeting he had heard such denials as had that day been given by the Rev. Mr. Sheraton. He remembered that at one meeting the Bishop of Niagara, then archdeacon, stated that the Church Association had assailed clergymen of the High Church party, and that this statement met with an emphatic denial, until an *Occasional Paper* was produced containing the attack. He wished to know whether the Church Association intended to make it a systematic practice to deny their assertions and statements in Synod, and then reiterate them outside.

A discussion then ensued as to the meaning of the word priest, in the course of which the Rev. Mr. Bates said the word priest was used in the New Testament as of one offering sacrifice. In the 16th verse of the 15th chapter of St. Paul's Epistle to the Romans the Apostle spoke of himself as *Hiericus* doing the work of a priest and offering Christian sacrifices in the Church.

Rev. Mr. Sheraton repeated his denial with reference to the words attributed to the *Evangelical*

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 *presbiteros*, was translated priest; *Episcopus*, 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 \$8,887.42, 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.

Hope is also entertained that in Toronto at least, and we trust in every town and considerable village, a system may be set on foot and steadily carried out, of collecting weekly, monthly and quarterly, from the less wealthy members of our Church, offerings which we are satisfied they will in most cases very gladly make. The Board report with pleasure that, by the receipt of subscriptions specially made for the purpose, they have been enabled to pay the missionaries one-half of their April quarterly stipend, and the balance will, they trust, very shortly be paid.

Rev. J. Langtry was sorry that the matter had not been left until the question under discussion this morning was settled. It was a fact that 566 of the prescribed collections had been omitted, owing to dereliction of duty on the part of clergymen and he hoped some means would be taken to urge upon them to have the regular collections taken up.

Col. Boulton—I move that all clergymen who are derelict in their duty be not allowed to take their seats in the Synod.

His Lordship suggested that it would be well not to be too peremptory in a matter like that.

The report was adopted.

WIDOWS AND ORPHANS AND THEOLOGICAL STUDENTS.

Rev. Canon Tremayne moved the adoption of the report of the Widows' and Orphans' and Theological Students' Fund:—

WIDOWS' AND ORPHANS' FUND.

The committee are sorry to be obliged to report the insufficiency of the Widows' and Orphans' Fund to meet the demands upon it during the past year, and their consequent inability to repay any of the capital (\$2,085), borrowed from the Special Fund.

The balance at present on hand is only \$1,298.47, and as it will require \$1,080 to meet the pensions on the 1st July, leaving only \$268.47, it will be impossible to pay but a very small proportion of the pensions due on the 1st of October.

The total income of the Fund during the past year, exclusive of the sum borrowed, has been \$3,884.13; the amount paid in pensions \$3,725; other disbursements \$170.05; making together \$3,895.05; an excess of \$510.92 above the income. The October collection, 1876, amounted to \$2,552.96; in 1877 to \$2,059.66.

The Committee finding at their meeting in November that so large a proportion of the October Assessment had not come in, issued in December an urgent appeal on behalf of the Fund. This received but little response. After their meeting in February a still more urgent appeal was sent out, which also met with but little response. The assessment amounted to \$3,508, the receipts on account of it to \$2,059.66, leaving a deficiency of \$1,448.34.

The Committee also recommended that the resolution of the Hon. Vice-Chancellor Blake, respecting the collection made on the death of a clergyman, be rescinded, as they are of opinion that it interferes with the regular collection for the fund.

The receipts during the past year for the Theological Students' Fund comprised \$180.87, on account of April (1877) collection; \$188.48, on account of April (1878) collection; and \$40.00 subscriptions and donations, making altogether \$359.95.

The expenditure embraced payments of \$120 each to two exhibitors, and \$17.96 on account of Synod assessment, leaving a balance of \$183.34 to the credit of the fund on the 30th April, 1878.

The Committee consider it only proper, while reporting on the state of this fund, to draw the attention of the Synod to the fact that notwithstanding what fell from the Lord Bishop in his charge to the Synod last year respecting the Theological School of the Church Association, in which his Lordship stated that he "had felt it his solemn duty to withhold his recognition" from the same, collections have nevertheless been taken up within a few weeks past in more than one of the churches in the City of Toronto, if not elsewhere, in behalf of the students attending that school, thereby publicly recognizing the school in question in defiance of his Lordship's express declaration regarding it, and no doubt inducing many to contribute towards its funds under the supposition that it had received his Lordship's sanction.

Such a step, in the judgment of the Committee, has unquestionably the effect of damaging the recognized fund of the diocese, and tends to subvert the system of diocesan institutions which the Synod has organized.

Rev. Rural Dean Allen said he had made legitimate exertion to meet the assessment, but nevertheless he was a defaulter, although he had made special appeals to his people. The spirit of charity in the country had been chilled when it was heard that the Widows and orphans of incumbents of large and wealthy parishes had been placed on the fund.

S. S. BOOKS AND TRACT COMMITTEE.

Rev. Mr. Cayley presented the report of the above committee, which was adopted. The following is extracted from the report:

The committee have the pleasure of stating that the recommendation contained in their report of last year in regard to holding Sunday School Conventions, was successfully carried out in Port Hope and in Toronto in the months of October and November last—as will appear by the reports of the Special Committees of the Synod to which the preparation for and management of these Conventions were entrusted.

The following parishes and schools were aided during the year, viz.: Alliston, Apsley, Ashburnham and Otonabee, Batteaux, Beaverton, Brighton, Brock, Brooklin, Carleton, Cartwright, Charleston, Craighurst and Waverley, Hastings and Alnwick, Innisfil, Leslieville, Manvers, North Douro, North Essa, Parkdale, (St. Anne's, Toronto,) Penetanguishene, Port Perry, Stanhope (Minden), Stayner, Sunderland, and West Brock, and Tullamore—in all, twenty-five, to which the following grants were made: For churches and stations—Eight octave Bibles, four octave prayer books. For Sunday Schools and for distribution—one hundred and nineteen prayer books, eighteen Testaments.

About six thousand copies of the Sunday School Scheme of Lessons have been sold throughout the several dioceses in the Dominion of Canada and the United States.

In addition to the above, the usual grants have been made of books for Sunday School libraries, and of catechisms and miscellaneous books and tracts, in response to those applications which were approved by your Committee.

EVENING SESSION.

Rev. Mr. Porter presented the report of the Audit Committee. The report showed that the balance sheets and statements of securities pertaining to the various funds under the management of the Synod were satisfactory.

The report was adopted.

WIDOWS AND ORPHANS.

Rev. W. F. Checkley presented the report of the Special Committee to prepare a scheme for the better support of the widows and orphans of the clergy. The scheme recommended (1) that each parish should be urged to contribute so much annually, according to its ability, to the Secretary-Treasurer of the Synod for the purposes of the fund; (2) that each clergyman be required to make an annual payment to the Secretary-Treasurer of Synod, according to the rates in the following table, apart from the general or special collection made in his parish:

AGE.		AGE.	
25.....	\$ 8.44	41	\$17.04
26.....	8.76	42	17.99
27.....	9.11	43	19.06
28.....	9.47	44	20.22
29.....	9.85	45	21.50
30.....	10.25	46	22.95
31.....	10.67	47	24.47
32.....	11.14	48	26.60
33.....	11.62	49	28.13
34.....	12.14	50	30.33
35.....	12.69	51	32.83
36.....	13.29	52	35.72
37.....	13.93	53	39.08
38	14.62	54	43.04
39.....	15.36	55 and upwards...	47 78
40.....	16.16		

(3). That the non-payment of his subscription for 30 days after the same fell due, by any clergyman should deprive his widow and children of all claim on the fund, but that it should be never-

theless, within the power of the standing Committee to place such clergymen again on the lists under certain conditions. (4). That the lives of a certain number (say 40 or 50) of the clergy under the age of fifty-five years) should be assured for such amounts as may be determined on by the Standing Committee, in the Confederation or other Life Assurance Company doing business in this city. (5.) That the amounts to be paid to the widows and orphans of clergymen from the fund should be determined each year by the Standing Committee according to the interest and amount contributed, etc. There were a few other minor clauses in the scheme.

Rev. Mr. Checkley said that the table submitted had been obtained from the Confederation Life Assurance Company, and was calculated on \$1,000. They were, however, about 20 per cent. below what they would be under ordinary circumstances.

After some discussion, the report was referred to the Widows and Orphans' Committee, with the instructions as suggested by the Rev. Mr. Checkley.

REPORT OF THE CONFERENCE.

The Conference, which had met, reported that an arrangement had been arrived at accepting the principle of assessment with respect to the Widows' and Orphans' Fund, and providing that the Church Association should subscribe through the Synod in support of missionaries, of whom it and the Bishops approved.

THE CONFERENCE COMMITTEE.

Archdeacon Whitaker brought up the report as follows: "The committee report that the majority consented to introduce the system of assessment proposed in the report of the Executive Committee in respect to the Widows and Orphans' Fund, and that it was intimated that the Church Association were prepared to pay over to the Mission Board the stipends of certain missionaries designated by the Board on the nomination of the Lord Bishop."

Colonel Boulton said that after much discussion the Special Committee had arrived at the conclusion which had been reported to the Synod by the chairman. The committee, he thought, considered the subject with a great deal of natural good feeling and a desire as much as possible to work in harmony one with the other. They desired that the fact should be recognized that there are men of evangelical feelings, and men of High Church principles existing in the Diocese, and that there was no use in contending further against acknowledging it, and that they should endeavour to work together harmoniously as brethren, conceding a perfect right to exercise their individual opinions. He then moved "that the Synod for this and every succeeding year shall order an assessment upon the several parishes *pro rata* for an amount sufficient to provide for the sums voted to the widows and orphans, less the sums accruing to the Synod from legitimate sources." If this assessment was not collected from any of the parishes they should have the right to deny those parishes representation at the Synod. The Evangelical party did not claim that their money should be devoted to Evangelical clergymen. (Cries of "Yes, yes.") He did not so understand it. The Bishop has a vacancy in this Diocese, which he wants filled. It is represented that an Evangelical clergyman will fill the vacancy. The Bishop says he wants \$200 a year. The Evangelical party say they shall be happy to furnish that amount, and there was an end of the matter. He would ask the Vice-Chancellor if he was right or wrong.

Vice-Chancellor Blake—You are half-and-half. Colonel Boulton thought if he was half and half, he was right. He believed that the solution of this difficulty had been arrived at, and he did not think he had said anything with sounder policy, and hopes for a better future hereafter.

Archdeacon Whitaker said that he had made the important omission of moving the reception of the report. As Col. Boulton had already spoken, he would take this opportunity of saying a few words. He would be sorry indeed to say anything which might even seem to mar the harmony which prevailed in the Synod at that moment, but he felt that it was his bounden duty to say what he believed to be truth. He would take as his

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text the words which fell from the Rev. Mr. Jones yesterday afternoon. He said, "The time has come when we cannot work together." He did not at all agree with him. If he had agreed with that expression, he would have to despair of the Church in this diocese. If the time had come when they could not work together in the great objects for which the Church of Christ exists, then he should say the time has unhappily come when they must separate. He did not say this because it pleased himself, but because it was a deep-rooted conviction of his heart and conscience, and because he believed it to be true. And why did he think so? He would go back to the original constitution of the Church, not to any Church Assemblies or Church Synods, but back to Apostolic times, to the teachings of our Lord and his immediate followers, and to the New Testament, and judging from his view of these evidences, he could not believe that Christian men were justified in separating, as they were unhappily separating in this diocese, in those great acts of duty which they owed to their Lord and Master. Did He not pray that his people might be one, that the world might believe that God had sent Him. Did not His Apostle St Paul say "let nothing be done through strife and vainglory." Did not St. James say, "where envying and strife is, there is confusion and every evil work." Did not St. Paul again say, "Let the peace of God rule in your hearts, to which also ye are called in one body." These last words he conceived to be most emphatic as showing that God had willed that they should be moulded together in one body, in order that they might be of one mind and soul, and that any breach of outward unity must necessarily affect internally the well being of the Church. He held these truths to be so sacred, and these teachings of the Word of God to be so binding on them, that he would have feared to depart from the Synod without reminding it of the truth. He had been told some time ago by the same rev. gentleman who had supplied him with his text, that he believed that missionary work was best done by party organizations. The rev. gentleman made that remark when he left a Society of which they were both members—the Missionary Society which was initiated in this diocese for Canadian and Foreign Missions. He could not believe that any work so sacred as this in question would be best conducted by party organizations. He believed such a sentiment to be alien to the mind of Christ and contrary to the practice of the Apostles. He asked them to look for a moment at the necessary evil of these organizations. He would ask whether any right-minded man could rejoice to hear what they had heard this morning in the Synod, that there were on the one hand Sacramentalists and on the other hand men who repudiated the doctrine held by them, and that they must recognize for the future that there existed these two great parties in the Church, that they must adopt a divided action, and that they must thus tolerate each other. Would they tolerate each other? Had they tolerated each other? Could they not agree to act together upon some common ground more in accordance with the teachings of our Lord, more agreeable to His holy will? He should give up all hope for the Church if he despaired of such a result as that. What was the result of these organizations? It was to draw hard and sharp lines, and to draw men into narrow, uncharitable grooves. He was perfectly certain that there was many a layman and clergyman who, if he stood alone and apart from these organizations, would adopt a different tone in his dealings with his fellow Christians. He had no desire to condemn others, but he could not avoid saying it was a shame, a misery, and a terrible danger to the Church that they should be severed from each other in the way they were. Every member of the Association became, in the opinion of some members of the Synod, responsible for every unwise, uncharitable word uttered in that Association, and was branded as an Associationist. Many became Ritualists or Papists in the eyes of others simply because they refused on principle to join the Association. Was it well that they should be bandying names to and fro? Surely not. He could not for a moment believe, as He thought of Him Who lived and died for us, that this state of things could be in accordance with His

will. It was no pleasure to him to stand up and say this, but he did it as a most solemn duty, and, looking forward to the future, he could not but think that this organization among Churchmen was pregnant with the greatest danger to the Church. He prepared, two years ago, a resolution on this subject, to be laid before the Synod, not mentioning any names, but merely indicating an organization external to the Synod consisting of members of the Synod, combined for the promotion of the same Diocesan objects. He represented that it was an interference with the functions and rights of the Synod, dangerous to Christian unity, and embarrassing to the Bishop. He was still of that opinion, and he believed all ought to work together as Christians and brothers. It would be remembered that years ago, when there was a Church Society in the diocese, a plausible objection was taken to it, on the ground that it was a society not co extensive with the Church, over which the members of the Church as such could not exercise control, and this objection, it was hoped, would be fully met by the incorporation of the Church Society with the Synod, a strictly representative body, comprising all the clergy of the diocese, and lay representatives from every parish and mission. It was but too evident that the hope of united and harmonious action through this representative body of the Church had been most grievously disappointed. He had ventured to ask what would be said if there was an organization of the same kind formed by the other party of the Church?—and he was told it was earnestly to be desired and was the best thing that could happen for the Church. He should deprecate, and regard as a sin, the formation of such an organization. He held it to be the duty of Christians to adhere to the body constituted in the diocese, and he could say that if the party to which he was opposed were in the ascendant, his convictions as to his duty would remain unshaken. He would mention one other danger to which the Church was liable by this organization. He was not one of those who fancied that they held the whole truth. He held that man to be the wisest and safest who thought he had something to learn from day to day, and he hoped he was not unwilling to learn from those with whom on some points he greatly differed. There was much to be learned and gained by supplementing one's own views by those of others. All were prone to take partial and imperfect views, and there were many whom he might consider to be in error, from whom he might be most happy to learn how to take a wiser, fuller and juster view of Christian truth. He would urge his hearers, then, to think of the danger that lay before them. They had been disputing that day about miserable trifles, and he did not think that many days or months would go by before questions of a much graver nature would be discussed among them. He read in a recent number of the *Guardian* that in the Synod of the Irish Church the proposal had been made to strike out the word "regeneration" from the baptismal services, and that resolution had been supported by more than one-third of the clergy and a large majority of the laity. Could it be expected that questions such as this would not be raised sooner or later on the western continent, and he would ask whether this branch of the Church would be prepared to meet this momentous question wisely and calmly, while its members were divided by hostile organizations. Surely they knew that the tendency of such organizations was to exaggerate differences, to exasperate prejudices, and to drive men to extremes: and he might say that he could not help feeling sometimes that churchmen were placed in the condition of that Greek warrior who, when a mist enveloped the army in which he was contending, prayed that he might once more be in the light if it were only to perish in the light. Some of them were victims of the most cruel misrepresentation. If such misrepresentation affected himself alone, he would not say a word about it. He had lived through it, and he could live through it, but misrepresentations which were directed against him affected an institution in which he felt a deep interest and to which he owed a very heavy debt. One thing that grieved him greatly was that one tendency of the divisions in the church was to involve in one common censure, truth and error,

and to teach men to regard with the same deep aversion, the grossest errors of the Church of Rome, and the more sacred verities of the Church Catholic, which our own reformed body of the Church has ever cherished with the deepest reverence. About four years ago he went at the request of a friend to visit the late president of the Church Association. He spoke with him on the danger which he thought arose from the publications of that body. He was listened to with great kindness and when he urged upon that gentleman not to give the weight of his name and influence to the teachings which were found in those publications he told him that he thought it was his duty to remain where he was because he had, he thought, an opportunity of keeping in control men who went far beyond himself and who were disposed to urge on what he greatly deprecated, a revision of the liturgy of the Church. He might have hesitated to refer to this conversation had not the late Chief Justice told him that he had written to the Bishop expressing his earnest hope, that if any proposal for the revision of the Liturgy were made he would give it the most determined opposition. There were many in this room who knew his teaching, and he could appeal to them to say whether he had ever spoken a single word in disparagement of the great Reformation, to which the Church owed so much. After an interval of eighteen years, a charge had been revived lately against him that he had stated that there were good things which the Church lost at the Reformation, and which ought to be restored. He had never spoken of good things lost by the Reformation and consequently he could never have said these good things should be restored. He could thank God that he had always looked with the greatest respect and affection on the teaching of the Church of England. He had found her services and doctrines an unspeakable comfort to him, and traitor he would hold himself to be if he had ever uttered the language which had been imputed to him. It was unfair to charge him, and those with whom he agreed, with being unfaithful to the standards of the Church of England. He would protest with all his heart against any alteration in its standards. We do not wish to see the word "regeneration" struck out from the baptismal office. Strike out that word and could the change possibly end there? No; you would have to remodel the prayer book from beginning to end. Can the Church rightly instruct her members to speak of themselves as they are now taught to do, as God's "chosen people," and as God's "inheritance," if he has never yet embraced them in the arms of His mercy? Can she rightly instruct them to pray "Take not Thy Holy Spirit from us," if that Holy Spirit has never been bestowed? If this were the last time he was addressing the Synod he would say, "Do not rest in any false peace; do not be content to say there is but one object, and that the most secular of the objects which the Synod proposes to itself on which you can consent to work with those from whom you differ. Never be content until by virtue of earnest prayer and patient self-denial in respect of all pride and prejudice you are enabled as an undivided body to act in harmony for those great objects which, as Christian men and members of the Church of England, we ought to be prosecuting in this Diocese. Rest not till, in the prosecution of those sacred objects, you are prepared "with one mind and one mouth to glorify God." He concluded by moving the adoption of the report.

After some remarks by Col. Denison and Rev. S. Jones, Rev. Mr. Boddy said that when he made his proposition last year that a conference should take place between the leading men of the two schools, he had no idea that the subject for the conference would be confined to the Mission Fund. He was glad that the conference had met, but he agreed with the Archdeacon that as yet little progress in the real work of peace-making had been made. He would like the conference to meet again and talk about Divinity Schools. They had seen what good had already resulted from a conference, and if the experiment were repeated they might come much nearer together still. He hoped that before they separated some steps would be taken in this direction.

In reference to the quotation made from Cran-

mer, and in reply to some observations of V. C. Blake, Rev. Mr. Langtry said the charge was made that those who were designated Ritualists taught doctrines contrary to those agreed to by the Reformers. He simply quoted from Cranmer to show that the views of the Reformers were much stronger. . . . The quotation he read was made by Cranmer writing during the reign of Edward VI.

Hon. V. C. Blake in the course of a speech on the subject of funds, intimated that he felt more at home among other religious bodies, and had more love for them. He said: "The most enjoyable anniversary of the year was that Society meeting at which ministers of all denominations assembled around the object of their universal adoration—the Bible!"

The report of the Conference was then received. Col. Boulton thereupon moved the following resolution—"Resolved, that the Synod for this and every succeeding year order an assessment upon the several parishes *pro rata* by the general purposes, statistics and assessment committee for an amount sufficient to provide for the sum voted for the Widows and Orphans, as well as the sums accruing to the Synod from other or invested sources applicable to this fund on the system proposed by the Executive Committee."

FOURTH DAY.

The Synod met again at ten o'clock, the Lord Bishop presiding.

After prayers and routine proceedings, on motion of Rev. J. H. McCollum, Rev. Thomas Koy Lloyd of the Diocese of Algoma was invited to take a seat.

The Lay Secretary read a letter from Mr. Wadsworth in reference to the closing of St Philip's Church, Weston.

Ven. Archdeacon Whitaker said in reply to Mr. Wadsworth, he had stated that it was the duty of the incumbent to hold service in the parish church and nothing could relieve him from his responsibility. He also told Mr. Wadsworth that he would forward the communication to the Chancellor, and that the matter should be dealt with.

Mr. Harman said he was sorry that Mr. Wadsworth had seen fit to address the Synod on this matter, but of course it relieved him of responsibility. He had told him he had intended to communicate with his Lordship on the matter; but as his Lordship was away at confirmation he could not see him till he came back.

A long discussion ensued as to certain practices, said to have been introduced at Weston, in the course of which his Lordship said that it was in the year 1855 that Mr. Johnston was appointed to Weston. For ten years there was no complaint against him. He was exceedingly popular, and his congregation became very large. The charges against him were first made at the commencement of the year 1875. He was summoned to attend a commission, but he would not come. He (the Lord Bishop) induced him to consent to resign in the following July; but when the time came Mr. Johnston said there was some irregularity, and had changed his mind. He would do his best to put things right; but whether he could suspend Mr. Johnston was a legal question. The Synod would see that he, therefore, was placed in a difficult position.

Rev. Rural Dean Givens thought the parish might be separated, and matters accommodated in this way.

Hon. G. W. Allan moved the following resolution, which was carried: That the practices and opinions ascribed on the floor of this Synod to the incumbent of St. Philip's, Weston, if true, call for the condemnation of this Synod, and these matters, as well as the condition of the parish, require prompt and serious action, and this Synod pledges itself to give the Lord Bishop all necessary and proper support in taking steps towards that object.

In the discussion on the resolution Rural Dean Givens recommended the parish to be divided.

Mr. Bovell considered that Mr. Johnston did not go beyond what was authorized in the Prayer Book.

Afternoon Session:—

ADDRESS TO THE BISHOP.

Rev. Septimus Jones moved, seconded by Ven. Archdeacon Whitaker, the appointment of the fol-

lowing Committee to draft an address to his Lordship, on the occasion of his departure from the diocese to attend the approaching Pan-Anglican Synod:—Ven. Archdeacon Whitaker, Rur. Dean Allen, Mr. A. H. Campbell, Mr. Clarke Gamble, and the mover. Carried.

STANDING COMMITTEES.

Ven. Archdeacon Whitaker, on behalf of the Executive Committee, reported the following list of Standing Committees, which was adopted:—

1. Commutation Trust Committee.—Very Rev. Dean of Toronto, D.D., Revs. Canon Brent, M.A., W. W. Bates, B.A., W. R. Foster, C. W. Paterson, B.C.L., John Davidson, M.A., A. J. Broughall, M.A., I. Middleton, B.A. Messrs. G. H. Grierson, Hon. V.C. Blake, Clarkson Jones, A. H. Campbell, Peter Paterson, William Ince, Richard Snelling, LL.D., Clarke Gamble Q.C.

2. Endowment of See, Rectory Lands and Land and Investment Committee.—Ven Archdeacon of Peterborough, M.A., Revs. G. I. Taylor, B.A., Wm. Logan, M.A.; J. H. McCollum, A.M., Canon Stennett, M. A., W. H. Clarke, B.A. Messrs. S. B. Harman, B.C.L., F. Farncomb, Herbert Mason, J. H. Perry, His Honour Judge Scott, J. W. G. Whitney.

3. The Mission Board.—The Right Rev. the Lord Bishop, the Ven the Archdeacons of York, M.A., and Peterborough, M.A., Revs. Rural Deans Allen, M.A., Lett, D.D., LL.D., Stewart, M.A., Osler, Givins, D.C.L., Smithett, D.D.; C. C. Johnston, Dr. Hodgkin, Middleton, B.A., Canon Morgan, Rev. J. S. Baker; Messrs. Seth Smith, Major Bligh, J. C. Morgan, M.A., Hon. C. I. Douglas, Frank Evans, J. H. Perry, Col. Boulton, T. A. Ager, S. S. Peck, W. J. McCleary, C. J. Blomfield.

4. Widows' and Orphans' Fund and Theological Students' Fund Committee.—Rev. Canon Tremayne, M.A., Revs. J. Fletcher, A. H. Baldwin, B.A., J. Pearson, F. A. O'Meara, W. F. Checkley, M.A. Messrs. Dr. J. G. Hodgins, Huson, W. M. Murray, M.A., Capt. Blain, C. J. Campbell, Jas. Browne, S. J. Vankoughnet, D.C.L.

5. General Purposes, Statistics, and Assessment Committee.—Rev. S. J. Body, M.A., R. W. Hinds, B.A., John Vicars, B.A., Thomas Ball, Septimus Jones, Johnstone Vicars, M.D. Messrs. Dr. O'Reilly, Marcellus Crombie, M.A., F. A. Ball, R. H. Bethune, S. W. Farrell, C. S. Gowzski, jr.

6. Sunday School and Book and Tract Committee.—Rev. J. D. Cayley, M.A., A. Sanson, S. J. Body, J. M. Ballard, B.A., W. M. C. Clarke, Messrs. Thomos W. Rawlinson, S. G. Wood, L.L. B., J. C. Morgan, M.A., J. H. Knight, John Gillespie.

7. Audit Committee.—Revs. R. W. E. Greene, B.A., S. W. Young, M.A., John Fletcher; Messrs. N. W. Hoyles, F. D. Barwick, M. M. Matthews.

8. Church Music Committee.—Revs. J. D. Cayley, M.A., C. R. Bell, Mus Bac, J. McLean Ballard, B.A. Messrs. John Carter, H. G. Collins, J. H. Knight.

9. Printing Committee.—Revs. T. Walker, B.A., J. Fletcher, B.A., A. Williams, M.A. Messrs. John Hague, F. D., Barwick, and the Honorary Clerical and Lay Secretaries.

Committees on Missions in Rural Deaneries, 1878-79.—1. Toronto: Ven Archdeacon of York, Revs. Canon Givins, R.D., A. J. Broughall, M.A., Messrs. Clarke Gamble, Q.C., G. W. Buckland.

2. West York: Ven Archdeacon of York, Revs. H. B. Osler, R.D., Canon Tremayne, M.A., A. J. Fidler, B.A., Hon. C. J. Douglas, Stephen Fry.

3. East York: Ven Archdeacon of York, Rev. C. C. Johnston, John Davidson, John Fletcher, Messrs. J. H. Perry, D. Ledingham. 4. East Simcoe: Ven Archdeacon of York, Revs. A. Stewart, R.D., Canon Morgan, G. A. Anderson. Messrs. J. C. Morgan, C. H. Clark. 5. West Simcoe: Ven Archdeacon of York, Revs. S. Lett, LL.D., R.D., W. W. Bates, H. B. Owen. Messrs. R. Tyrwhitt, Capt. Wheeler. 6. Durham: Ven Archdeacon of Peterborough, Revs. T. W. Allen, R.D., Canon Brent, John Creighton. Messrs. T. M. Benson, Thomas Willan. 7. Northumberland: Ven Archdeacon of Peterborough, Revs. Canon Stennett, H. D. Cooper, Capt. Rogers. 8. Peel: Ven Archdeacon of York, Revs. I. Middleton, W. S. Westney. Messrs. J. D. Evans, T. A. Agar. 9. Haliburton: Ven Archdeacon of Peterborough, Revs. W. T. Smithett, R.D., J. E. Cooper, Philip Harding. Messrs S. S. Peck, James Golborne.

The following is the Executive Committee previously appointed:—Rev. Wm. Logan, Rev. A. J. Fidler, Rev. John Pearson, Rev J. S. Baker, Rev. J. H. McCollum, Mr. C. J. Campbell, Mr. John Carter, Mr. Alex. Marling, Mr. Marcellus Crombie and Dr. O'Reilly

Mr. Marcellus Crombie, gave an explanation of the items appended to the report of the General Purposes Committee. In explaining the item charged for the Diocesan Conference and Sunday School Convention, he said that these meetings were held by the authority of a resolution of the Synod, and there being no other fund against which the expenses could be charged, the General Purposes Committee Fund was drawn upon.

A resolution was passed declaring that this item of expenditure must not form a precedent.

CHURCH DISCIPLINE.

Archdeacon Whitaker read the report of the Special Committee on Canon for enforcing Church Discipline as follows:—

The Committee on the Canon for enforcing Church Discipline, beg to present the following report:—The experience of the last two years, has led the Committee to regard as simply hopeless the attempt to present to the Synod the draft of a complete Canon of Discipline, with the expectation of its being adopted, either as it stands or in any amended form. They have therefore restricted themselves to drawing up certain general principles, on which a Canon may be afterwards based and they trust that these principles may be accepted by the Synod, or that others may be substituted for them, as a guide to those to whom the duty of drafting a canon may be hereafter entrusted. The general principles on which the Committee are agreed are the following: 1. That a Court of Discipline be constituted and established. 2. That it shall be a Court of Discipline for both clergy and laity. 3. That the Bishop of the Diocese shall be sole judge of the court, and that with him associated assessors, under such regulations as shall be hereafter provided in the case of the clergy and laity respectively. 4. That these assessors shall be nominated by the Bishop. 5. That the person accused shall have a right of challenge, under such restrictions as shall be hereafter provided. 6. That it be the duty of the assessors to aid the Bishop in the conduct of the trial, and to advise with him on the evidence adduced. 7. That, whenever a charge shall be preferred and not admitted, then the Bishop shall nominate a Commission of Enquiry, as to whether there are *prima facie* grounds for future proceedings to be taken. 8. That no proceedings shall be instituted unless the same be commenced within two years of the alleged commission of the offence, and within three months of its coming to the knowledge of the person bringing the charge. 9. That no charge shall be entertained, until the complainant shall have given to the Bishop a bond, to be approved by him, in the penal sum of \$200, to pay all costs and expenses, in case that the person accused shall be acquitted of the charge, or the charge shall be dismissed, for want of due prosecution.

He moved that the report be considered clause by clause.

The first two clauses were agreed to.

On the third clause, Col. Boulton thought it would be well to refer the report back to the Special Committee, which was as able a one as they could choose. He moved therefore that the report be referred back.

Rev. J. Ballard said it appeared to him that in cases of doctrine, the Bishop should be sole judge, but that in question of morals or ritual the Court should be constituted of both clergy and laity. He moved, therefore, that the third clause be changed to that effect.

Mr. A. H. Campbell thought it extraordinary that a clergyman should suggest that lawyers should be called in to decide questions of doctrine. He considered that the extreme inconvenience of making the Bishop sole judge, should make them pause before putting such a burden upon him.

With regard to questions other than those affecting doctrine, he thought a lawyer or a judge would be better fitted to decide as to what was the law. He saw no benefit in appointing assessors, seeing his Lordship could get the advice of any member of the church in the Diocese, upon signifying his wish.

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Rev. Dr. Smithett seconded the motion of Rev. Mr. Ballard.

Rev. Mr. Pearson alluded to the great difficulty which the Committee experienced for the past two years to bring in a report that would meet the approval of the Synod. He thought that the Bishop being sole judge would not cause so much inconvenience as the want of a Court altogether, as was very evident from the manner in which several charges had been made against a member of the Synod, by the Synod this morning. The Bishop should be recognized as sole judge, just as much as his friend the Vice-Chancellor was sole judge in his Court. (Applause.) It was an act of usurpation for a layman to give decision on questions of doctrines. He would sooner stand on his trial before the Bishop than this Synod or a court constituted in any other way.

Rev. Dr. Hodgkins had read the New Testament through, and could find no allusion to the laity deciding in matters of doctrine.

Rev. J. Vicars said it would be an impossibility to get a layman sufficiently acquainted with ecclesiastical polity to act on the court, and he thought the Bishop should of himself constitute the Court in matters of doctrine.

After some discussion the motion of Col. Boulton was carried, and the report recommitted.

CHURCH MUSIC.

Rev. J. D. Cayley presented the report of the Church Music Committee, which was adopted.

PRINTING-COMMITTEE.

Dr. Hodgkins read the report of the Printing Committee. He moved that the report be adopted, and that the *Synod Gazette* be discontinued.

SUNDAY SCHOOL CONVENTION, TORONTO.

Archdeacon Whitaker read the report of the Sunday School Convention Committee. The report suggested that a Committee be appointed at the present meeting of Synod, with instructions to make arrangements for a Diocesan Conference and Sunday School Convention, or for either separately, as might appear to them more desirable, to be held in the autumn of 1879.

SUNDAY SCHOOL CONVENTION, PETERBOROUGH.

Archdeacon Wilson presented and read the report of the Special Committee on Sunday School Convention, Peterborough.

The report was adopted.

WIDOWS AND ORPHANS.

Rev. Mr. Fletcher moved that the Widows and Orphans Committee be instructed to consider the Canons relating to the Widows and Orphans' Fund and to report to the Synod at its next meeting.—Carried.

SUSTENTATION FUND.

Rev. J. Vicars moved that the Clergy Trust Committee be now authorized to distribute the proceeds of the sustentation fund, in accordance with the original resolution of the Synod. Carried.

QUALIFICATIONS OF LAY DELEGATES.

Mr. Alex. Marling moved an amendment to the second section of the Constitution that in the case of parishes where the church sittings were rented, none should be entitled to vote unless qualified to vote at the meeting of the vestry; also, that in the case of parishes where the sittings were free, none should be entitled to vote unless he should have paid to the churchwardens, for the purpose of the Church, a sum not less than \$4 since the Easter Monday of the preceding year. The object was to make the qualifications of voters more definite.

After some discussion, Dr. O'Reilly moved that the resolution be referred to the Executive Committee, with a view to the recommendation of some plan by which some restrictions should be placed on the alleged abuses in the mode of electing lay representatives, and to report some system of registration, or otherwise of parties claiming to be habitual worshippers within the meaning of the canon, and to apply it to both free and pew churches.

The motion was carried.

Rev. A. H. Baldwin moved his resolution expressing the approval of the Synod of Anti-Treating Societies. He expressed his opinion that the Dunkin Act—which required an "r" as the second letter of the word Dunkin—had by no means stemmed the tide of intemperance. He be-

lieved in total abstinence. One of the greatest evils young men were subject to was that of treating. Carried.

Ven. Archdeacon Whitaker moved that the Executive Committee be instructed to take steps in the direction of the building of a See House. Carried.

Rev. Canon Givens moved that a special service be held in every parish in the Diocese on the day appointed for the meeting of the Pan-Anglican Council. Carried.

Dr. Hodgkins moved the appointment of a special committee to consider the expediency of making changes in the functions of the Court on Contested Seats in the Synod. Carried.

Archdeacon Whitaker moved the appointment of a special committee to consider the advisability of holding a Diocesan Conference in 1879. Carried.

ADDRESS TO THE BISHOP.

Rev. Septimus Jones presented the following address to the Lord Bishop:—

To the Right Reverend Father in God, Alexander Neil, Lord Bishop of Toronto:—

May it please your Lordship:—

We, the clergy and lay representatives of the Diocese of Toronto in Synod assembled, beg to convey to your Lordship, at the close of our present session, and in prospect of your departure for England, the assurance of our deep respect for your Lordship's office, and of our great esteem and regard for you personally.

We trust that the very important assemblage of the Bishops of the Anglican Communion, at which your Lordship designs to be present, may be blessed by Almighty God to the strengthening of the bonds of union between the many offshoots of the Mother Church, which, uniting in the same confession of faith, and in the same form of worship, have, by God's good Providence, been planted, within a time comparatively brief, in almost every portion of the world.

While we doubt not that your Lordship will derive the most lively satisfaction from taking part in this important conference, we trust also that change of scene, intercourse with old friends, and relief for a time from the heavy pressure of official cares and responsibilities may prove, both mentally and physically, a most welcome refreshment to your Lordship, and that you may return to us, at the time proposed, cheered and invigorated for the discharge of the important duties which will then once more devolve upon you.

His Lordship, in replying, said—My brethren, I thank you most sincerely for the kind address you have just presented me with. On the eve of separating myself from you for a time, it is a great support and comfort to me to have the assurance that I leave behind me attached and indulgent friends in the laity as well as in the clergy of the diocese which I have been appointed to administer. I hope to derive much instruction and much practical information from the discussions on so many important points by bishops of our communion from every part of the world. The benefit that is obtained, as well as the refreshment derived from change of scene, and freedom from care which, in the daily duties of my office, are of so much weight, will enable me, I trust, to return to my work and responsibilities with renewed vigor and energy, for what must be the short residue of my life amongst you. In bidding you farewell for a time, I ask your best remembrance of me in your prayers, and I trust I shall never fail to implore God's best blessing upon you.

CLOSING PROCEEDINGS.

The minutes having been read, His Lordship congratulated the Synod upon the termination of its labors, in reference to which he might say that for several years he did not think there had been a more satisfactory assemblage of the kind. The discussions which had taken place had been marked with great ability, and with the exception of a few instances they had been conducted with moderation and kindness. A step had been made, he thought, to the settlement of the differences which existed, that was most gratifying to him; and he hoped that good will would be encouraged, until at last the unhappy divisions would be things of the past.

The benediction was then pronounced, and the meeting separated.

Family Reading.

THE PENNANT FAMILY.

CHAPTER XLIV.—HIS LORDSHIP'S SOLITUDE BROKEN.

"DAVID, the sweet psalmist of Israel, played upon his harp to King Saul when he was troubled in spirit," said old Mr. Pennant to Michael, when Daisy had delivered Lady Mona's request; perhaps thou mayest soothe his lordship's pain, my lad. His Jonathan has been stricken, and he will not be comforted."

"I should fear rather to distress than please him, grandfather, replied Michael. "If I thought I could be of any comfort, of course I would go, but it seems a liberty on my part."

"Lady Mona should know best," suggested Daisy; "and if it only encourage her to seek the earl it will be good. Do you remember how Blondel played to Richard Cœur de Lion in his captivity, and what Shakspeare says of the power of music, and how the old poets praise it, and how the Master bade you cultivate it, to refine and elevate the mind?"

Michael smiled, as he assured Daisy that her examples were sweet fictions while the earl was a sad reality. "But," he added, "there can be no harm in my carrying my harp to the bay, and playing to the waves. I scarcely think the sounds will reach the earl's tower, and he can never know who produces them. Will you come with me?"

Daisy said she would; and the young people set out for Ton Bay, Michael carrying his harp, and Gwylfa following. It was a bright quiet October day, and they found the sea calm. Daisy had not had the courage to visit the spot since the fatal morning, and she felt a sharp pain at her heart as she crossed the sands towards the castle rock. They established themselves where they could not be seen from the castle, and, Michael believed, not heard.

"I am only obeying orders, Daisy," he said, as he struck the first chords of a plaintive Welsh air.

He was always so happy to have her to himself, whether they conversed or were silent, "discoursing sweet music" themselves or listened to the music of Nature. So he played on, forgetting, after a time, that he was supposed to be soothing the sorrows of a gloomy lord, and forgetting, also, which was more wonderful still, such work as he had to do afield. As she sits at his feet, gazing alternately at him and the waves, or straining to catch sight of the earl's window, she considers him as a beloved brother, and believes that he never thought of her otherwise than as a sister. They make a charming picture—Michael at his harp, seated on a high piece of rock, Daisy on a lower boulder, Gwylfa watching the sea, close by. They are out of reach of the tide, which is coming slowly in, and rippling a chorus to Michael's songs and hymns. The rocks on three sides, as well as the hills surmounting them, are clad in the subdued reds and browns of their autumnal garb, and the dark turrets of the castle frown above them. Sound ascends; and they are so placed that it is just possible the plaintive tones of the harp may be wafted to the earl's tower.

"I hope, dear Daisy," began Michael, during a pause, "that you and Carad have not had a misunderstanding; you appear to me to keep much apart."

"I am aware of none, Michael," replied Daisy, colouring. "But we see so little of him. Yesterday was a white day because he was at home. How happy we all were together!"

Michael's suspicions of Daisy's love for the hapless young lord had been aroused, as well as Caradoc's, and Daisy's furtive but incessant attempts to catch sight of the earl's windows seemed to verify them.

"Play on, Michael, I think I see a figure, and the window open," she continued, glancing upward between two rocks. "Play loud—louder—I am sure it is the earl!"

She rose in her excitement, and laid her hand on Michael's shoulder, looking through the aperture with her finger on her lips. Michael played on and on.

It was the earl. The music had at last reached the gloomy retreat he had chosen, and he appeared suddenly at the window. There was also another listener and watcher. Lady Mona stood

on the summit of the rock where Michael and Daisy sat, gazing up at her father's windows. She was outside the castle wall, and sheltered from observation by some arbutus bushes. She knew the love of the stern earl for the national music and instrument, and had fancied that if anything could soften him they would. She was terrified at the figure those sounds she had invoked had drawn to the window. An emaciated face, with unkempt white hair and beard, looked out, while a thin hand grasped the bar that protected the casement. She uttered a cry, and crept along underneath the castle wall, while she heard the distant music of the harp still floating upwards. She returned to the castle, and hurried to her father's tower. It must be now or never, she thought, roused into action, and softened by the earl's appearance. The doors of the basement were locked, but she easily opened those of the second floor. One or two servants were engaged in the unoccupied rooms, who managed so as not to encounter their master. She passed them, and went to the earl's sitting-room, where she knocked softly at the door. Not receiving permission to enter, she turned the door-handle, and crept in. She had rarely been here before, and had, from her childhood, conceived a terror of her father's tower. She had associated it with ghosts and wrecks ever since she could remember. When she entered, and saw his tall thin form wrapped in a dressing-gown, and still at the window, she nearly lost courage, and thought of retreating. She scarcely believed it to be the earl, for had not his hair been very grey and short, and his beard shaven? while here were long white locks and an unshorn beard. Lady Mona had always feared and avoided her father; but this was not her father, surely! She advanced timidly, and unheard, while the echo of Michael's music stole in. It was literally echoed by the amphitheatre of rocks and hills, so that the notes were distinct. She reached the table, from which his lordship must have lately arisen, for his chair was just pushed back, and an open book lay before it. There was nothing else on the table. Lady Mona stood beside it, and glanced over the pages. To her surprise she saw that the book was a Bible. It was open at the fifty-second and fifty-third chapters of Isaiah. She did not know how appropriate they and the preceding chapters were to him who had been reading them. She did not guess that the sacred volume—Daisy's gift and her dead brother's legacy—had been the food of her miserable father by day and by night for weeks. But as she stood gazing upon it, tears rushed to her eyes, and, with a sort of involuntary yearning that she had never felt before, she held her hands, and the word "Father!" escaped from her lips; hitherto it had been "My Lord." The earl started, for no one but his son ever so addressed him. He turned his wan wild face from the window, and saw a figure in deep mourning standing near the book he had been reading. No one had, as yet, dared to tell him that his daughter had arrived, and he had even forgotten the permission he had given Daisy in those few words, "Let her come!" Many weeks had passed since he had uttered them, during which he had been abstracted from all exterior things by his grief, remorse, and the Book that lay upon the table. Lady Mona resembled her mother, and as she stood calm and motionless, with her outstretched arms, the earl must for a moment have believed that his dead wife had returned to him, for he uttered her name, and staggered towards his daughter. Lady Mona with a sudden impulse of tenderness new to her, hurried to meet him, and in a few moments father and daughter were clasped in each other's arms. The poor bowed whitehead was buried in shame, woe, penitence, remorse, on his child's shoulder, who, also, in her turn, felt similar emotions, if less terribly strong; while sobs broke from the one, floods of tears fell from the other and wetted the white head. The daughter only realized the strength of her father's grief, knowing little of his crimes; while he, in the strange confusion of mind bred by solitude and misery, realized nothing but that his wife had returned to him. His mind would have given way had not Lady Mona come, for the brain was so disordered that he could not separate the imaginary from the real. "Our boy is dead—drowned! I killed him!" he muttered at last.

It is I, father—Mona!" whispered his daughter holding him embraced. "Forgive my offence and let me comfort you. Oh, I am sorry for the past! My grief and self-reproach are deeper than yours!"

These simple words roused the earl. He drew himself up, and recognized his daughter. Then sank down in the chair, and covered his face with his hands. She usually undemonstrative, and never having shown him affection before, knelt beside him, and sobbing as if her heart would break, put her arms round him, and said, "Oh, father, this is terrible! Think of me too, love me a little, O my father!"

It was now her turn to bury her head on her father's knees, and there, in the gathering October darkness and silence—for the echoes of music had ceased—remember that if he had never lavished much paternal love on her, she had never shown him either filial affection or duty. Still, there were the germs of tenderness buried deep in those stern, cold, selfish natures, and perhaps they were to spring forth and blossom at last. Perhaps the words of that Book of Life had sunk deep even to those hidden seeds of natural feeling, and stirred them to a latent effort to put forth silent and secret shoots! who shall say? But, oh! let parents and children take to heart that "Love is the fulfilling of the law!"

This father and child remained long speechless. At last the earl broke forth, almost in the words of the Book he had studied morning, noon, and night, throughout the period of his solitude—"Oh miserable man that I am! who shall deliver me from the burden of this death?"

Then he laid one hand on the head of his trembling daughter, the other on the Bible, and cried in the agony of his soul, "Oh, can I dare to say, 'Through Jesus Christ our Lord?'"

Lady Mona understood no more of this outbreak than she did of the remorse that caused it. She was terrified by it, and feared that her father had gone mad. Still, in her awakened tenderness, she sought for some word of consolation, and while many thoughts darted through her mind, she remembered Daisy's parting advice—"Pray, and the Lord will be your guide."

"Help us, O God!" she cried aloud, in her distress, kneeling as she was at her father's feet, his hand on her head.

"Can I dare to pray?" he whispered, clutching at her hair in the extremity of his suffering.

"Yes father," she replied, suppressing a scream at the pain he momentarily gave her.

He fell on his knees before the table, and laid his head on his arms over the Word of God. She turned and knelt beside him, leaning her hands and face on his shoulder. Thus, with no sound but sobs and tears, the lord of Craigavon and his daughter prayed silently together for the first time to "The King of Kings and Lord of Lords!"

(To be Continued.)

A SOLID ACRE OF SILVER.

The Rocky Mountain Tourist says:—One of the most remarkable mines in California Gulch is in leads three feet in thickness, the ore from which yields from 240 oz. to 270 oz. of silver to the ton, and lies like a coal bank in a stratification of limestone, dipping about 15 degs. Two openings have been made at points 600 feet apart, and sufficient ore is in sight to make millions of the "dollars of our daddies." The owners have gone far enough to know that there is a full acre of the ore in the one solid body, and some conception may be formed of the amazing richness of this discovery by a brief calculation of its dimensions. A cubic foot weighs 170 lbs., and as the ore lies, 12 cubic feet make a ton. There are 43,560 square feet in an acre, and the acre of ore, being 3 feet in thickness, makes 130,680 cubic feet, which, with 12 cubic feet to the ton, makes 10,900 tons, worth \$250 per ton, or the enormous value in the aggregate of \$2,700,000. The Crescent is another mine worked like a coal bed, the ore lying horizontally in the large room that has been opened, the roof being held up by heavy timbers with very stout caps and tugging poles. The ore breasts from a foot to 3 and 4 feet, and occasionally very fine specimens of horn silver are found.

Children's Department.

LITTLE PILLOWS.

A little girl was away from home on a week's visit. We will suppose her name was Ethel. The first night, when she was tucked up in bed, and just ready for a good-night kiss, I said, "Now shall I give you a little pillow?"

Ethel lifted her head to see what was under it, and said, "I have got one Auntie."

"It was another sort of pillow that I meant to give you, I wonder if you will like it!"

So then Ethel saw it was not a question of feathers and pillow-case; still she did not understand, and so she laughed and said, "Do tell me at once, Auntie, what you mean; don't keep me waiting to guess!"

Then I told her that just as we wanted a nice soft pillow to lay our heads down upon at night, our hearts wanted a pillow too, something to rest upon, some true, sweet word that we might go to sleep upon happily and peacefully. And that it was a good plan always to take a little text for our pillow every night. So she had one that night and the next night.

The third day I was prevented from coming up till long after Ethel ought to have been asleep. But there were the bright eyes peeping out robin red-breast fashion, and a reproachful little voice said, "Auntie, you have not given me any little pillow to-night!"

"Then do you really care about having the little pillows given you Ethel?"

"Oh, of course I do" was the answer. She did not seem to think there could be any doubt about it. Certainly the way in which she said that "of course!" showed that she had no doubt about it.

Perhaps other little ones would like to have "little pillows" for every night. For even little hearts are sometimes very weary, and want something to rest upon; and a happy little heart, happy in the love of Jesus, will always be glad to have one of His own sweet words to go to asleep upon.

MARRIAGES.

At Christ Church, Albion Mines, June 3rd, by the Rev. C. Bowman, D.D., Chas. Partridge to Fanny, second daughter of Lewis Johnstone, Esq., M.D.

At Stellarton, June 6th, by Rev. C. Bowman, D.D., Robert Willis, to Mary, second daughter of Hector McKenzie, Esq., both of Stellarton.

DEATHS.

At 39 Kensington Garden Square, London, 20th May, of tubercular meningitis, James Boyle, eldest son of Rev. J. B. Uniacko, Rector of St. George's, Halifax, aged 2 years and 11 months.

At Auckland, New Zealand, on the 19th of April, Wm. V. Harris, fourth son of Robert J. Harris, of Annapolis, N.S., aged 28 years, leaving a widow and one son, besides a large number of relatives and friends to mourn their loss.

—For the first time, probably, in the memory of any living physician, a case of yellow fever ending fatally is, according to the *Medical Journal*, reported in London. It occurred in one of the squares of Belgravia. The case was seen before death, in consultation, by Dr. Murchison; and both the symptoms before death and the anatomical conditions after death clearly established the nature of the case. It was contracted on board a West Indian steamer in which several deaths had occurred. Under some circumstances and during periods of great heats such an announcement might have created serious alarm, but, with the present temperature and considering the precautions taken, there is no reason to consider it possible that any local extension of the disease should follow.

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HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

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CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector.

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BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

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HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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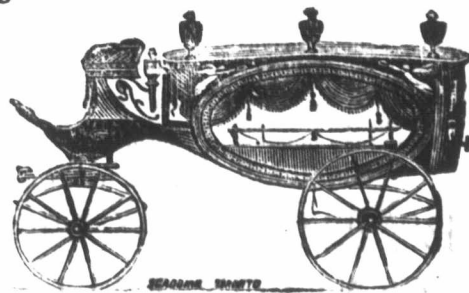
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