

Christ. By a faithful discharge of their duties they would have many in the last day arise to call them blessed. As they had been called into this vineyard, let them look away from self, and an arm of flesh and to him who could make them perfect through Jesus Christ. This sight was one which should excite gladness in the hearts of those present. Not many years ago there was only one bishop and six clergymen in this country, whereas to-day young men were coming forward freely to be ordained to the Christian ministry. Would that their numbers were increased a hundred-fold! Would not parents present come forward and offer their sons for this most responsible but glorious calling?

After the singing of a hymn, the candidates, three in number, were presented to the Bishop by the Ven. Archdeacon Leach, L.L.D., who made the usual intimation of their fitness for holy orders. The litany was then read by the Bishop, after which the congregation joined in singing another hymn. Rev. E. H. Bickersteth, M.A., of London, Eng., then read the communion service, with special collects, Epistle and Gospel. The candidates for the order of deacon—Mr. W. Longhurst, B.A., of Mascouche, and Mr. R. Irwin, of Waterloo, were then ordained by his Lordship, who read the appointed exhortations and prayers with the most impressive solemnity. The gospel was read by one of the newly ordained deacons, the Rev. Mr. Longhurst. The Rev. H. Nye, of Ely, Boscobel, was then admitted to the order of priest, the Ven. Archdeacon Leach, the Rev. Canons Bancroft and Bond, and the Rev. Messrs. Bickersteth and Ellegood joining his Lordship in the laying on of hands. The holy communion was afterwards administered by the Bishop, assisted by the Ven. Archdeacon.

#### DIocese of Huron.

**CONFIRMATIONS.**—On Tuesday, Sept. 13, the Bishop of Huron, accompanied by the Rev. Dr. Caulfield, the Rural Dean, went to Port Burwell and Vienna, where he had arranged to hold Confirmations. The party went down by rail to Port Stanley, with the intention of proceeding by water to Port Burwell, but, as the boat could not get away until evening, they had to return to St. Thomas' Station, and proceed thence by carriage. It was a tedious journey both ways, in a hot sun and on a sandy road, and made the party long for the time when a railroad shall penetrate that portion of country.

Divine service was held at Port Burwell at 3.30 p. m., when seventeen candidates were presented and confirmed by the Bishop. The newly-born daughter of the incumbent, the Rev. Dr. Shulte, was baptized by the Bishop during the service.

During the last three years the church at Port Burwell has been much improved, mainly by the exertions of the Ladies' Aid Society. The church has been newly roofed, and new pews have been put in at a cost of \$200. A new fence has been put round the churchyard at an expenditure of \$80, and the Rectory has been repaired, papered and painted.

Service was held at Vienna at half-past seven o'clock, when thirty candidates were confirmed, and it was said that several more intending candidates were unavoidably absent on Volunteer duty at Sarnia. The congregations at both services were very good; at Vienna, the service being in the evening, the church was crowded. At both services the Bishop combined a sermon with an address to the candidates in a very impressive manner.

The church at Vienna is a commodious, substantial brick building. Happily, during the present incumbency, an old debt of about \$100 has been paid off, and a bell provided which cost \$125. Matting has also been laid down, and some other matters attended to. Nearly all this is due to the ladies; indeed, we may well ask what could we do in these days were it not for the zeal and love for the church of Christ which is so eminent an adornment of a woman's character? When will the gentlemen learn to emulate them in good works, and show zeal in the good cause?

The church at Vienna is now out of debt, and it was expected that it would have been consecrated; but, as it was an evening service, the Bishop had it announced that he would come down again and consecrate it, probably on a Sunday morning.

We learn that at both places there are flourishing Sunday Schools, which are attended by many of the youths of other denominations—even a few Romanists attending.

The Bishop and the Rural Dean were most hospitably entertained at the beauti-

ful residence of Leonidas Burwell, Esq., a worthy son of a worthy father. Col. Burwell built the church at Port Burwell at his own expense; gave the parsonage and an endowment of six hundred acres of land. Four hundred acres have been lately sold, and the money invested by the Church Society. The remaining 200 acres are to be kept as a Rectory farm. Besides these lands there are five acres around the church. Col. Burwell made, also, other munificent gifts of land, amounting to no less than 1400 acres.

#### UNITED STATES.

—It is proposed to substitute the name "Council" for "general Convention."

—There are 11,392 communicants in the diocese of Massachusetts, 9,643 Sunday scholars, and 125 clergy.

—An Episcopal Church to cost in all \$150,000 is in course of erection in Chicago. It is to be built of Athens marble and will be, when completed, one of the finest Church edifices in the Diocese.

—We see from our Western exchange that our old friend the Rev. E. Sullivan is a member of several Convention Committees in the Diocese of Illinois, and has also been chosen as one of the deputies to the General Convention.

—The late Council of the Diocese of Virginia passed a resolution that while the New Testament does not require a specific percentage of income to be devoted to religious purposes, no Christian ought, except under extraordinary circumstances, to be satisfied with giving less than one-tenth.

—The Bishop of Maine is stated to have said in a recent charge: "In the divisions of Christendom an Ecumenical council is impossible. We have the Catholic symbols and the Catholic faith. The Church of Rome has added to these, and demands the acceptance of the Papacy, and adherence to modern dogmas with which we have nothing to do. No more in the present state of things have we do with the Greek Church."

—The case of Nebraska has unanimously elected Bishop Clarkson as its Diocesan. The designated Missionary Bishop of Nebraska, Dakota, in November, 1865, Bishop Clarkson has thrown himself into the work of planting the Church in his large jurisdiction with indefatigable zeal and efficiency. The diocese of Nebraska was organized in September, 1868, and in the month following admitted into union with the General Convention of the Church.

—A telegraphic report states that the Convention of Illinois diocese last week adopted a canon disproving the appeal by any clergyman to a civil court or tribunal, for the purpose of arresting, impeding or avoiding any ecclesiastical proceedings against him. The Convocation, at first, refused to make the penalty for the violation of this article a suspension from the ministry. But a subsequent report states that this feature was subsequently adopted. We are amazed that such a conclusion should have been reached.—*Christian Witness.*

—The secular papers, of the 15th and 16th instant notice the opening of the Mission of St. Sacramento, New York. "A High Churchman," writing to the *Church Journal*, says that it occasioned him both mortification and surprise to be told that such proceedings could be permitted or even attempted; e. g., we are told "that between 6 a. m. and 11 a. m. there were 'twelve low masses.' At the 11 a. m. 'mass' there were 'lighted candelabra on the altar,' and 'the Missal stood upon a gilt frame stand.' The Sisters of St. Mary were present, 'presided over' by 'Mother Harriet, the reverend Superiores.' The mass is described as follows:—This mass might be called a re-establishment of the celebration of the Holy Eucharist, almost as it is celebrated in the Roman church. The celebrant goes to the communion table with the chalice, and receives in it the water and the wine from the hands of two acolytes. The consecration of the Eucharist then took place, and after it the host was elevated, then the chalice and wine; communion, consisting of unleavened bread, with wine, was administered. The Gloria was chanted, and the ablution or washing the fingers used in consecration by the celebrant, after the manner of the Roman Catholic celebrants, was gone through. On the whole, a more striking a resemblance to the ceremonies of that church could hardly have been seen. Roman Catholics present—and there were

a great many—said they could scarcely observe any difference, except in the language, theirs being Latin, while these services were rendered in English. At different parts of the ceremony the priests and acolytes made the sign of the cross and repeated genuflexions.

Mr. Bradley, the clergyman in charge of the mission, has issued a circular, in which he describes ritualism as "a necessary evil," and warns those whom he addresses to "avoid extravagance and excess, which is one of the extremes of irreverence." As an illustration of his very moderate views of ritual, we add to the above a description of the preliminary part of the service referred to:

The acolyte, in white surplice and purple sultan, bearing aloft the insignia of our redemption (the Cross), appeared at the door of the vestry, followed by Dr. Seymour in surplice, sultan, and crimson stole; two more acolytes in white albs, sultans, with red capes, and the celebrant, Father Brady, wearing a black sultan, white alb, cincture, stole, and crimson silk chasuble, having a gold embroidered cross upon the back and front. The procession passed in this order to the altar steps. Here they stood while the Introit was being sung by the Trinity Church choir. At its conclusion the celebrant, Father Bradley, ascended to the Epistle side of the altar, and read from the Missal, as in Catholic masses. This was not as had been expected, a high mass. It was merely a *Messa Cantata* without the deacons or sub-deacons.

[Some may be disposed to think this sort of thing a rather unnecessary evil. We may be thankful that no disciple of Mr. Bradley's "moderate" school has yet ventured to carry foolery so far in any Canadian diocese, but the rapidity with which innovation succeeds innovation makes it obligatory on all who love the church to check the very beginnings of evil.]

#### GREAT BRITAIN.

—Bishop Ryan has been appointed to the Rural Deanery of Bradford. Since his return from the Mauritius he has held the offices of Rector, Vicar, Rural Dean, and Archdeacon.

—The Bishop of Manchester, dwelling on national education in a sermon at Lancaster, said, "I wish there was another clause inserted in our Church Catechism—namely, 'Love our country.'"

—There is a rumour that the English Episcopalians have arranged with a Colonial Bishop to come down to Scotland and exercise Episcopal functions among them. Rumor points to Bishop Alford, and he is to have a stipend of 1,000l. a-year.

—The *Nonconformist* ridicules the announcement that negotiations are going on between the ecclesiastical authorities and the leading Dissenting ministers, which will probably result in the latter being allowed to preach in Church pulpits, with the Bishop's licence.

—With reference to the Brighton Ritual case, "*Elphinstone v. Purchas*," the Judicial Committee of the Privy Council have allowed Mr. H. Hebbert, formerly one of the Judges of the High Court of Judicature at Bombay, to proceed as promoter.

—The *Athenæum* states that Mr. W. Burges has proposed an iconographic scheme for the decoration of the interior of St. Paul's Cathedral. This comprises a list of subjects which are fit for illustration in the Cathedral, and counsel as to their mode of treatment.

—The Earl of Shaftesbury and the Bishop of Peterborough are announced to take part in the Working Men's Meeting to be held in Southampton during the Congress week (Oct. 11th, 12th, 13th, 14th). Also the Bishop of Madras, the Revs. J. C. Ryle, E. Garbett, J. H. Titcomb, Emilius Bayley, Prebendary Thorold, J. Moorhouse, and Gordon Calthrop.

—A paragraph has been going the round of the papers, stating that the Bishop of Ely has presented his brother-in-law, to the rectory of Leverington, worth 2,200l. a-year, with a house and 90 acres of glebe. The net annual value of the benefice is only 650l. a-year; the glebe land has been vested in the Ecclesiastical Commissioners.

—The managers of the Continental and Colonial Church Society, the offices of which are in Serjeants'-inn, Fleet-street, have intimated that any aid for the sick

and wounded in the war which may be entrusted to them will be specially forwarded to the stations of the society, where the English Communities are already overburdened with the claims upon them.

—The Bishop of Bath and Wells (Lord Arthur Hervey,) has just obtained the sanction of the Great Chapter of his Cathedral Church to a scheme for holding general Synods or Conferences in the Diocese. The constitution of the assembly will be similar to that adopted in other dioceses—securing a fair representation of both clergy and laity. The meetings will be called 'Conferences,' and not 'Synods,' such being the unanimous wish of the Chapter.

—The Archbishop of Armagh has issued his mandate to the Bishops of his province for the election, before the 12th of December, of the lay and clerical representatives of each diocese, to serve in the General Synod of the Irish Church. The Bishop of Down purposes calling his Synod together on the 22d of November for the election of such delegates. The Convocation of the Church is to reassemble in Dublin on the 18th of October.

—There will be some extraordinary services in and about London in connexion with the "Association for Promoting the Union of Christendom," whose proceedings created much attention some weeks ago in connexion not only with the Greek Church as represented by the Archbishop of Syros and his Archimandrites, but with the Ecumenical Council at Rome. It is said that an extraordinary number of guilds and other bodies will be represented, and that the "procession" on the first service will consist of upwards of 200 persons. A large number of London churches are to be opened in various parts of London during the Octave.

—The restoration of Gloucester Cathedral has now been carried out on as large a scale as the funds will permit. The south porch has been nearly completed; the rich front of tabernacle work has been faithfully re-produced; and niches for statues, with beautifully carved canopies, have taken the place of the modern dial. Mr. Redfern, of London, is carving the fourteen statues for the porch. The aisles of the choir have been carefully cleaned and repaired; St. Andrew's Chapel has been finished for some time; St. Paul's Chapel is being completed; and the renovation of some of the other chapels is in a forward state. The estimated cost of the whole work is 45,000l., whereas the total amount paid and promised up to the present time, even including 5,000l. given by the Dean and Chapter, is only 14,157l.

**THE BISHOP OF WINCHESTER ON SPIRITUAL DESTITUTION.**—The Bishop of Winchester presided on Thursday afternoon at a numerous meeting held in the grounds of Testwood-park, near Southampton, in aid of the funds of the Additional Curates' Society. Some details respecting the local operations of the association having been given, the Bishop delivered an address, in the course of which he said that the most careful statistical inquiries showed that there were twenty millions of souls at this time in England and Wales to be provided with the ministrations of Christianity, of whom five millions were excluded by the lack of provision from the ordinances of the Church of Christ—one quarter of the population needing the opportunity of Christian worship, Christian teaching, and the ministrations of the Christian sacraments obtruded upon them. Canon Blakesley, who was one of the shrewdest-headed men he knew, had made some comparisons between the England of 1688 and that of 1868. At the time of the Revolution in 1688, for every ten thousand of the population of England and Wales there were eighteen clergymen to minister to them, and from every 10,000l. of the national income, 118l. went to maintain such clergymen; but in 1868 there were less than nine clergymen to the same number of the population, while the proportionate amount of national income to maintain them had diminished from 118l. to 57l. Thus, then, while the population had increased fourfold, the number of ministers of the Established Church had decreased, while their resources, relatively to the wealth of the country, had diminished by more than one-half, proving that the clergy were less paid and less numerous as compared with the people they had to work amongst, than at the time of the Revolution. In conclusion, he urged his hearers to promote by all means in their power the objects of the society for which he pleaded.