Vol. XVIII.

TORONTO, CANADA, MAY 31, 1855.

Boetry.

HYMN FOR WHITSUNDAY. Spirit of Truth! on this thy day, To thee for help we cry, To guide us through the dreary way, Of dark Mortality!

We ask not, Lord! thy cloven flame, Or tongues of various tone. But long thy praises to proclaim With fervour in our own.

We mourn not that prophetic skill Is found on Earth no more; Enough for us to trace Thy will In Scripture's sacred lore.

We neither have nor seek the power, Ill demons to control; But Thou, in dark temptation's hour Shall chase them from the soul.

No Heavenly harpings soothe our ear, No mystic dreams we share; Yet hope to feel Thy comfort near, And bless Thee in our prayer.

When tongues shall cease, and power decay, And Knowledge empty prove, Do Thou Thy troubling servant's stay With Faith, with Hope, with Love! BISHOP HEBER.

Selected.

NO. III.

THE APOSTOLIC SUCCESSION. isters in the Church?"

To answer these questions, let us first of all consider this point, " May any one at his own pleasure take upon him. self the Sacred Office?" To this all will probably answer, No. Few will be found so ill-informed as to venture to say that any one who pleases may take upon himself the spiritual office of a Minister for CHRIST. For then even that elementary Precept of Scripture could not be fulfilled, " Let all things be done decently and in order." There would be nothing but confusion and disorder in the Church. Then Sacrament to himself or his neighbour. Then too, how could we "obey those that order and confusion in the Church, as there would be in the State if every one were to take upon himself at his own pleasure the office of a Magistrate or of a Judge. Besides, Holy Scripture is very express on this point. How many examples are there in the Old Testament in glorified not Himself to be made a High since. Priest." (Heb. v. 5.) And S. Paul adds, " No man taketh this honour unto himself, but he that is called of God, as of some kind in the Office of the Christian was Aaron." Aaron received a call from Ministry, let us consider what necessarily God at the Hands of Moses, when he follows from this conclusion. Mr. Y. consecrated nim to the Jewish Priesthood. cannot ordain Mr. Z. threes he is himself the unity of marriage would be more and more surer's Report having been read, it was a lobserved; and the effect of that unity was to him, how would you not be breaking that observed; and the effect of that unity was to received the Power of him, how would you not be breaking that observed; and the effect of that unity was to received. consecrated him to the Jewish Priesthood. cannot ordain Mr. Z. unless he is himself

just as they pleased. In like manner, that a person may become a frue and lawful Minister of the Church of CHRIST, he must not take the Office upon himself, however great his own personal qualifications for it might be, but he must receive a commission, in some way or other, from the Divine Head of the Church; he must the Sacred Office from such as have power to give it. In short, no person who seriously consults either his own common sense, or the Holy Scriptures, can ever doubt for a moment, that it is wrong for people to take unto themselves, any one at his own pleasure, the honour of ministering in Sacred Offices in the Church of CHRIST. The Office must be conferred upon them by such persons as have the proper power to do so. All who call themselves Christians will most probably agree to this.

We come now therefore to the princi-The Doctrine of the Apostolic Succes- pal Doctrine of this Tract. Since it is not sion is one of the most fundamental of all lawful for every one at his own pleasure Church principles. For if it be acknow- to assume to himself the Office of a Minisledged that the Christian Ministry is a ter for Christ, the question now is, Who Divine Institution, and that it forms an has power to confer that Office? Can any essential part of the Constitution of the one, at his pleasure, give the Sacred Oi-Church, then it is plain to see that a fice to another? Can the eight principal question which touches the very existence tradesmen of this Parish lay their hands of that Ministry amongst us, cannot be a on you and ordain you to the Ministry of question of any light importance. Now that the Christian Ministry is a Divine any company of men, give that which question of any light importance. Now that the Christian Ministry is a Divine Institution, appointed by the Head of the Church Himself for the most essential purchase Church Himself to be made the great High Priest, the Accetala Succession in the Ministry that the foundations of demestic happiness should be translated as the principles of Christian ty should be translated as the principles of Christian poses, one or two passages of the Holy person ordained, do they ask three or four of the Members of the Congregation to of the Members of the Congregation to of the Head of the Church. But God the Church and it has been acted on weakened. (Hear, hear.) There was no ones. Scripture may be sufficient to show. It is written in Ephes. iv. 8—15, that when our Lord Jesus Christ ascended up on high, and received all Power in Heaven and earth, to be the Hard of the Church, and some Protof the gave some Apostles, and some Evangelists, and with the Power that our Saviour received on His Ascension, being in fact the first exercise of that Power. The same truth of Christ is greater than all the honours and powers of the dispensation? (Hear, hear.) There must be and powers of the officers of the kingdoms what we have now specially to observe, is we also learn from S. Matt. xxviii. 18, of this world. Neither can the Supreme the Method which the Apostles took to therefore, our Lord has appointed by His we also learn from S. Matt. xxviii. 18, "All Power is given unto Me in Heaven and Earth; Go ye therefore, and teach all nations." Here our Saviour makes this original Commission which was given this original Commission which was given the Eleven, to depend on the Power to the Method which the Apostles took to the Method which the Apostles took to the Method which the Apostles took to the Method of the Method of the World. Our Lord had distinctly promised them, as He was ascending, "Lo! I am with you always, even unto the end of the world." This could only the end of the world." This could only the end of the world. The Method which the Apostles took to the Grom band on this Commission before they left to the Opinions of Continuing the Ministry in His Sugment. He had referred to the opinions of Continuing the Ministry in the World. Our Lord had distinctly promised them, as He was ascending, "Lo! I am with you always, even unto this original Commission which was given this one particular Method of the world. When the Ministry in His Church the Method which the Apostles took to the opinions of Continuing the Ministry in His Church the world. When the Method of the world is the world in the Method of the wor to the Eleven, to depend on the Power that was then given to Himself to be Head that was then given to Himself to be Head that was then given to Himself to be Head that was then given to Holy Scripture. Is who should succeed the Apostles in the who should succeed the Apostles in the community which is without this Succession. over all things to the Church. (Compare cided by an appeal to Holy Scripture. Is over all things to the Church. (Compare also Eph. i. 20 to end.) The Christian Ministry is therefore as much a Divine Gift as the Bible, or the Sacraments, or the Church. It forms an essential part of the Church. It forms an essential part of the Church; as indeed to the Church; as indeed to the Ministry of the Church even to the end of the world; for the Apostles in the Ministry of the Church even to the end of the world; for the Apostles there any one single example in which is without this Succession is not in a rightly constituted Branch the world challenge any part of the countries, he would challenge any part of the countries, he would challenge any part of the world the Church even to the end of the World of Church of Church of Church of the the Constitution of the Church; as indeed dained to that Office, and specially gifted the purposes for which it is instituted are with the Spiritual Power of ordaining alike necessary in all generations. A So- others? Can you produce one single ciety in which there is no such Ministry, case in the New Testament in which the cannot be a properly constituted Branch people have made their own Ministers? of the Church at all. Now all this being This method of conferring Holy Orders, generally granted and acted upon by all namely, by such as have not received who call themselves Christians; it next Holy Orders themselves, cannot be debecomes a Question, "How is the Chris. fended for one moment, at least, not by tian Ministry to be handed down from those who would be guided by what they tian Ministry to be handed down from those who would be guided by what they one generation to another? By what find in the Holy Scriptures. Against Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Socred what, if not against this practice, does S. Method may a person obtain the Sacred what, if not against this practice, does S. Office of a Minister in the Church of Paul so strongly speak, when he writes, Paul so strongly speak, when he writes, and by virtue of that discontinuous to another? By what they or hands one generation to another? By what find in the Holy Scriptures. Against in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manner by virtue of their Mission the Son sent the Apostles; they in like manne CHRIST? Who has proper Power to or- " The time will come when they will not CHRIST! Who has proper I older to or like time that concerns to the Christian Ministry? endure sound doctrine; but after their Thus accordingly we read in the Acts of one that concerns very nearly the Salvadain persons to the Christian Mentstry and the Saivato secure a continual succession of Min- teachers, having itching ears." (2 Tim. and Deacons in every branch of the sistent Member of the Church who does plest considerations of common sense, or from an appeal to the New Testament, it equally follows that in the Christian Ministry there must be a regular Sucdren, and every one might give the other cession. For to sum up all that has been said; if either any individual who pleases may assume unto himself the Sacred Office; or, if any person or persons who xiii. 17.) There would be as much dis- please may confer the Sacred Office, then confusion, and division; then things cannot be done decently and in order in that very Society where Order and Unity ought to be perfectly displayed; and then the precept of Heb. xiii. 17, is given to us quite in vain. Moreover, not one trace of such a system is to be found in the New

Since then there must be a Succession

Law. (2 Cor. iii. 9.) So that if the less glorious office might not be taken upon himself by any one at his own will, much more unlawful is it to take upon oneself the greater office. However well could be a super leave to stop in this series of Ordinations? If the series begins with a the greater office. However well could be a super leave to stop in this series of Ordinations? If the series begins with a the greater office are to take upon oneself the greater office. However well could be a super leave to stop in this series of Ordinations? If the series begins with a the greater office are to take upon oneself the greater of the greater of

no properly constituted Church. THER sent the Son; and by virtue of that tolic Succession and the Principle that iv. 3.) We may well then conclude both Church that they planted, reserving for a not understand and hold this Doctrine. that a man cannot take unto himself at his time the highest Order of the Ministry in Some common objections will be answered own will the Office of a Minister for their own hands. But before they died, in the next Tract. CHRIST; and also that the Office cannot they gave the First Order to others, with be conferred by any man, or company of the express Power of ordaining. This we men at their pleasure, but only by such as see recorded in the Epistles to Timothy have themselves been ordained, and em- and Titus. S. Paul ordained Timothy by powered to ordain others. Or to speak the Imposition of hands; and afterwards in other words, there must be a regular Succession of some kind. This conclusion cannot be avoided by any one who examines the subject seriously. For the simines the subject seriously in the Imposition of hands, and after wards cased whe subject shat it be read that day six months. He grounded him to "lay hands suddenly ded his opposition on the scriptural and social objections.—The Attorney-General, Sir C. Cockburn, supported the Bill.—Mr Wignam urged that if any alteration were required, a general and social objections.—The Attorney-General, Sir C. Cockburn, supported the brown that if any alteration were required, a general and social objections.—The Attorney-General, Sir C. Cockburn, supported the brown that if any alteration were required, a general and social objections.—The Attorney-General, Sir C. Cockburn, supported the brown that it is be read that day six months. He grounded him to "lay hands suddenly that it be read that day six months. He grounded him to "lay hands suddenly that it is be read that day six months. He grounded him to "lay hands suddenly that it be read that day six months. He grounded him to "lay hands suddenly that it is be read that day six months. He grounded him to "lay hands suddenly that it be read that day six months. He grounded him to "lay hands suddenly that it is be read that day six months. He grounded him to "lay hands suddenly that it is be read that day six months. He grounded him to "lay hands suddenly that be read that day six months. He grounded him to "lay hands sudde the Christian Ministry are exclusively and not a special measure should be brought given in Holy Scriptures to individuals, forward. To be consistent, the Bill ought to namely to Timothy and to Titus, the first allow a woman to marry her husband's brother. namely to Timothy and to Titus, the first Bishops of Ephesus and Crete, not to ordinary Members of the Church, nor to Congregations. And thus Titus was bid Congregations. to ordain Elders in every city of Crete. widows .- Mr Napier opposed the Bill in a very (Titus i. 5.) Now suppose for a moment, able speech. He said: that you had been living in one of those cities of Crete. In it there was an Elder, (or as we say, a Priest,) who had been ordained by Titus. Titus himself had the sale of the sake of imitating the sale of the sale of

more unlawful is it to take upon oneself the greater office. However well qualified then an individual may be to discharge the sacred duties of the Ministry, yet this gives him no authority to act as a Minister of Christ. If a man is well qualified for the office of a Magistrate or of a Judge, yet he has no power to do the acts of those offices until he has received a authority to confer the Sacred Office? It acts of those offices until he has received a authority to confer the Sacred Office? It commission from the Sovereign. If of his was a mock Ceremony. It had no this Method, and this alone, from the districts whose spiritual ignorance and destitureality, no validity in it. And so when times of the Apostles; as all the History tion shed a kind of plausibility over the arguacts would be entirely without power or Mr. X. undertook to ordain the next in of the Church abundantly testifies. The the Succession, what was the worth of the Principle of the Apostolic Succession was pretended Ordination? It was nothing at just as well known and acted upon as any all. So that on this supposition, the whole line or series of Ordinations, was of no When false Teachers arose, or some new validity at all. The persons so ordained Sect was formed, claimed to be a Branch were none of them really ordained. None of the Church, the members of the Church of them had any true or lawful Call to were taught to apply the test of this funthe Ministry in the Church of Christ. damental Principle. Thus about the end How far back then must we go? Surely of the second Century after Christ, born the reason of the special rule ceased to operate. Bishop Jewel, in remarking on the be publicly called of God, he must receive to the Apostles themselves, who had been Irenæus writes, "We can enumerate Divinely commissioned by the Head of the those who were by the Apostles instituted ing the marriage of a brother's wife as "an unclear thing," said the reason why it was more Church Himself. Unless the series of Bishops in the Churches, and their Suc-Ordinations proceeds from the Apostles, cessors, even to our time." "Wherefore clean was, that the husband and wife had by it has no lawful beginning. But if it is necessary to obey those Presbyterians begins from them, then it hangs on a most (i. e. Elders,) who are in the Church. begins from them, then it hangs on a most firm and strong support; then through them it begins from the Divine Head of the Church Himself from Whom alone all the Church Himself from Whom alone all Tertullian writes, "If any heresies dare would form the present law came Spiritual Authority in the Church must to connect themselves with the Apostolic be derived. Thus we are led naturally age, we may say, Let them declare the and necessarily to the fundamental Doc- Origin of their Churches, let them unfold trine of the Apostolic Succession. Without a Ministry there is Ministry there is and without a Ministry there is Ministry the Ministry there is Ministry there is Ministry there is Ministry the Ministry the Mini dainer some one of the Apostles, or of the Apostolic men who remained united to the given by St Patrick was the following: "The But now for the more confirmation of this truth, let us reverse the order of the proof, and begin at the other end. For after all that has been said, the strongest argument remain to be explained. If we argument remain to be explained. If we no one, is sprung from himself. These relax the unity of marriage, and thus merely to gratify the lusts and passions of the ignorant begin from our own time, we cannot avoid arriving at the Doctrine of the Apostolic Succession of Holy Orders. Let us now Succession of Holy Orders. Let us now begin from the Apostles, and we shall find who without any lawful Ordination, conwho without any lawful Ordination, conwho without any lawful Ordination, conwho without any lawful Ordination, consaid about the interests of the poor being involof the Ministry in the Church after their mildest terms possible, it is entirely doubt- where, he asked, would they stop? (Hear, departure. When our Saviour said to ful whether any acts of those self-ap-His Apostles, "As My Father hath sent possible, it is entirely doubted where, it is warned them against degrading the hear,) He warned them against degrading the hear, hea His Apostles, "As My Father hath sent Me, even so send 1 you," (S. John xx. 21,) He distinctly gave them such a Members of the Community ever can redard of the law, and not lower that standard for the met the law and not lower that standard for dark of the law, and not lower that standard for the met the law, and not lower that standard for the law and not lower than the law and not lower that standard for the law and not lower than the law and law Divine Commission as included in it a ceive the Sacraments of Christ. In a the gratification of men's passions. He entreat-Power of sending others to succeed them word, since there is nothing at all to in the Ministry of the Church. The Fa- choose between this Doctrine of the Apossending others with a similar commission. trine of the very highest importance, and

> We observe that in the House of Commons on received in some society, the same might be the motion for the second reading of the Mar- said of those persons who had broken the riage Bill for allowing a man to marry his de ceased wife's sister or niece, Mr. Walpole moved

been ordained by the Apostle. The red to by the Attorney-General. It was con Apostle had received the Divine Commission to act as a Minister in the Church from the Head of the Church Himself.

Here therefore is the Apostolic Succession

Here therefore is the Apostolic Succession most distinctly established by the Apostles, described by Lord Stowell as the origin and not those who presumed to take upon themselves Sacred Offices. Such as Korah and his company, Uzzah, Uzziah, and Jeroboam. And in the New Testament we observe the same principle maintained in observe the same principle maintained in various ways. "Even Christ Himself various ways. "Even Christ Himself since them in the Lord, by Titus the Bishop of Crete, who had been left in Crete for the very purpose among others of ordaining Elders in the Church. If you withdrew courself from Communion with that Elder, nocence, and its leading feature was unity. In

higher power and glory than that of the ordaining others. The same may be said precept which is written in Heb. xiii, 17? make the wife's relations the husband's relaments on the other side. (Hear, hear.) He had always felt astonished at the reference made by the supporters of this Bill to the passons in Postson and the passon sage in Deuteronomy, where a man was directed in the event of his brother's dying childless, to take his wife. If that reference were enough why was it not proposed to remove the prohibi-tion against marrying a brother's wife? (Hear.) The truth was, the direction had a special and limited purpose, that of securing the genealogy of our blessed Lord Himself, and when He was extreme margin; and the present law came down to us associated with all the blessings of the Reformation. In looking through the early Canons of the ancient Irish Church, he had If in scripture, that answered the purpose of his argument. He had referred to the opinions

ed the House to view the subject by the light of pressly prohibited in Scripture; but they wer contrary to the spirit of the Word of God, and on that account condemned by Christian men. In like manner these marriages were as he had shown, opposed to the whole tenor of the Christian system. It was impossible to have a larger amount of testimony on any subject; and he believed that by passing this Bill the House would incur a tremendous penalty—a penalty which he had done his best to avert. (Cheers.) Mr M. Milnes supported the measure.—Mr Ker Seymer opposed it, and ridiculed the notion that in such matter "nature" was to be our guide. That might lead us a good deal further

than was right and proper. As to persons who had contracted these marriages being very well seventh commandment. Why did not the bill give a woman the right to marry her husband's brother?—Mr T. Chambers supported the Bill.
—Mr Whiteside opposed it.—On the motion of
Sir W. Heathcote, the debate was adjourned to

Ecclesiastical Intelligence.

QUEBEC CHURCH SOCIETY.

At the stated meeting of the Central Board, held at the National School House on Wednes-day 16th of May, 1855, there were present,— The Right Reverend the Lord Bishop, in the chair; Rev. E. W. Sewell, Rev. A. M. Mountain, Rev. M. Roe, Rev. R. G. Plees, Rev. G. Percy, Rev. W. King, Lieut. Ashe, H. S. Scott, Esq., M. Shepherd, Esq., J. Maclaren, Esq., Rev. Dr. Mackie, Rev. R. A. Carden, Mr. Nettle, and the Secretary.

The meeting was opened with prayer.

The Report of the Lay Committee having been read, it was

Resolved-That the application by Mr. Trigge

The Report of Depository Committee was

how could you be in Communion with the Church? If you separated yourself from him, how would you not be breaking that

Binet, for a loan of £150, towards the completion of Parsonage House, cannot be entertained.

Resolved—That the opinion offered by the Finance Committee with regard to the impossibility—in the present state of the Society's to cause a measure to be introduced into the finals—of allowing a greatuity this year to the Imperial Parliament during its

ciety-for the present year.

Resolved-That a grant of £12 10s. be made

An application for leave of absence having been received from the Rev. Dr. Adamson, it

Resolved—That leave of absence for two months be granted, and that Mr. Perey be appointed as his locum tenens.

CHURCH OF ENGLAND SYNOD AND APPOINTMENT

OF BISHOPS

We have been favoured with a copy of the official despatch, just received, in reply to the address of the Provincial Legislature, adopted during the present session, on the above subject, which we subjoin.—The address was presented to the Governor-General on the 29th of March, and the reply from the Home Government received in Quebec on or before the 21st May; a pretty good proof that the days of colonial neglect are gone by, and that Canada is for all practical purposes much nearer to Downing Street, than the latter was formerly to "John o'Groat's." The language of the reply conveys a decided acknowledgment of the great weight attached to the address at head quarters.

Government House, Quebec, 21st May, 1855. Sir-I have the honour by direction of His Excellency the Governor-General, to transmit to you the enclosed copy of a Despatch from the

Secretary of State. I have the honour to be, Your most obedient Humble Servant,

(Signed) Civil Secretary. To the Hon. J. H. Cameron, M.P.P., &c., &c., &c.

Downing Street, 4th May, 1855. Sir-I have to acknowledge your despatch to 26, of the 31st of March last, enclosing an

address to her Majesty from the Legislative Council and Commons of Canada in Parliament assembled, praying for the repeal of such Eng-ciously: and the subject will receive the earnest and attentive consideration of Her Majesty's Government.

I have, &c., To Governor Sir Edmund W. Head, Bart.,

PROPOSED DIOCESE OF KINGSTON. To the Editor of the Kingston Daily News.

Parsonage, Brockville, May 16, 1855. Whig a stupid comment on the proceedings of the meeting of Clergy held lately in Kingston, namely, that "Puseyism was triumphant; and as it is possible that this observation of the editor may be credited by some persons who rush to hasty conclusions, I beg the favor of

the resolution in amendment. leacon's circular, viz:—"By our co-operation o obtain a Bishop selected from the clergy of on being made from the source the Archdeacon | reformed Diaconate on that occasion ; it doubtdesires, yet, I was unable to approve of any resolution which would insinuate that the colonial ative in so desirable a reform; besides which, elergy should be pointedly excluded from the Episcopate, without some clear statement show-ing why such exclusion is proposed. It seemed broached while the Church had still her Clergy too much to require the clergy to assert their own incapacity. Would any one blame the lawyers of the Canadian Bar, were they to decline committing themselves to a resolution that the Judges should be nominated from the English Bar, to their own exclusion? I beg, then, most distinctly, to assert for myself, and I think most distinctly, to assert for myself, and I think ment to the Archdeacons of York and Kingston, right of selecting our Bishop from the clergy of the whole Church, at home and abroad, without repeat that his Lordship's plan has not proved right is established, it is extremely probable

II. Again, it appeared to be the feeling of the meeting, that to take action on the Circular Legislature of the church (the Synod) had defairly came within its province, "To provide (with the consent of the Crown where needed)

Wardens solely.

V. I think I have written sufficient to show it regulations for the appointment of Bishops, Priests and Deacons," and also, "to provide with the consent of the Crown) for the division of the Diocese into new Dioceses, either forth-with or at any future period." Moreover, the exercise the power of nominating the Bishop, neeting of the Synod."

or thirty members of the Synod mutinying, as it were, against the deliberate declaration of our highest ecclesiastical authority. It may, however, be urged that the Synod has release existence, but this is merely a technical objection; no one will deny that the Synod was an brother for appointment to the See of Kingnonest representation of a unanimous Church; ston.
and it certainly amazed me to hear my Rev. He

sibility—in the present state of the Society's funds—of allowing a gratuity this year to the Clergy, be acquiesced in, and that the Lord Bishop of the Diocese be respectfully requested to prepare a Pastoral Letter on the subject of the present state of the present state of the Society's to cause a measure to be introduced into the Imperial Parliament, during its present session, to remove all obstacles which may exist, or be supposed to exist under any statute now in force in Great Britain, to prevent the meeting of the Bishops. Clargy and Lairy of the History the necessities of the rural Clergy.

Resolved—That the Wardens of each Church and Chapel in the Parish of Quebec, with such gentlemen as they may associate with them, do form a Committee to solicit aid to meet the analysis of the Bishops, Clergy and Laity of the United Church of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the complex than the control of the Bishops, Clergy and Laity of the United Church of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of the Bishops, Clergy and Laity of the United Church of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of the Bishops, Clergy and Laity of the United Church of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in their several Dioceses in this Province, in Synod, to frame roughly the control of England and Ireland, in the Ireland and Ireland, in the Ireland and Irelan form a Committee to solicit aid to meet the an-ticipated deficiencies in the income of the Society-for the present year.

Resolved—That the application of Mr. Lloyd for the sum of £25 for erection of a Parsonage at Lower Inverness, be granted.

Resolved—That the recommendation of the Finance Committee that £75 be granted to the Colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society, be acceded to the colonial Church and School Society the col address, emanating, as it does, from the Legisbe sane were we, under these circum solicit the appointment of a Bishop by the home

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ment in the Colony:

III. Still further, a majority of the meeting were clearly of opinion that to proceed to raise an Episcopal Endowment from the Laity withan Episcopal Endowment from the Laity with-out consulting them on the question whether they were willing to resign the share they will have in the election of a Bishop, would be dis-respectful. The Laity will probably have in the Synod the nomination of a Bishop equally with the Clergy, and will certainly have a vote on the choice of the Clergy: now we thought on the choice of the Clergy; now, we thought it but fair to ask them whether they were willing to forego this right ere we solicit their subscriptions with a view to procure a Down-

ing Street nominee.

IV. With the highest respect for the charac-

ter and office of the Ven. Archdeacon—a respect which I feel and did not hesitate to exrespect which I feel and did not hesitate to express at the meeting—I yet must say that had the Clergy acted on the requisition and address, they would have offered an indignity to the Bishop of Toronto. The Archdeacon dwelt strongly on the fact that the Bishop's project had failed, he therefore requested us to abandon had failed; he therefore requested us to abandon his Lordship's prescribed plain for raising the endowment and to adopt his own. I was not endowment and to adopt his own. I was not endowment and to adopt his own. I was not aware until that moment that his Lordship's scheme was a failure. The whole amount requisite for the endowment of the See of London has been raised through the machinery pointed out by the Bishop, and subject also to the condition that the new Diocese elects its own Bishop; and here I would advert to an inaccuracy in the Ven Archdescon's address, the racy in the Ven. Archdeacon's address; the racy in the Ven. Archdeacon's address; the Bishop is represented as recommending the formation of a common Fund for the two new Dioceses; and yet his Lordship's language was very decided: "To avoid any difficulty, it seems more equitable that each of the three proposed Dioceses should have its own separate Episcopal Fund." Any argument, therefore, based on this common Fund, which would imply that Kingston was more unfavorable circumthat Kingston was more unfavorably circumstanced than London, is clearly erroneous. But has the Bishop's plan proved itself a fail I do know, that the efforts of some Parishes have been quite paralized by the inaction of Kingston, from which Parish, as the presumed

seat of the Bishopric, much was expec therefore contend that when fairly contested the Bishop's plan worked well, and that it was neither fair nor reasonable to expect Clergy-men who during last winter had driven many miles, and used great exertions to carry out Parsonage, Brockville, May 16, 1855.

Sir:—I was surprised to see in the British own proceedings as an abortive failure, I suppose to be uniform with Kingston. Besides the asserted failure of the Bishop's project, I heard no other argument in favor of the Ven. Archdeacon's method, except the following by the Rev. Mr. Rogers: That the Archdeacon was of right the manager of the fiscal affairs of a being permitted to give publicity, in your col-umns, to the reasons assigned by me for moving cons regulated the monetary business of the Church, and therefore that the Archdeacon was I. The object for which the meeting was con- now the proper officer in such matters; and inrened was distinctly stated in the Ven. Arch- deed it is very desirable to revert as much as possible to primitive practice, and it is always gratifying to find the pure Apostolic age referred the United Kingdom." Now, though it is high-y probable that I shall myself vote for a selecless felt itself two insignificant to take the initi-

the argument scemed too much like one got up Reserves to look after, and why wait for a year Would any one blame the and a half after the Bishop's Pastoral had been published, to make the discovery that an oversight had been committed to take the matter out of the proper officer's hands? For these reasons, and also because the commutation with me, that all we contended for was the the clergy refused to admit the soundness of any "uncatholic restrictions," and when this a failure, though owing to the neglect of such a parish as Kingston to obey heartily the Pastoral that the electors will select a Bishop from the Letter, the enterprize has been, I regret to say,

partially unsuccessful; but it quite exceeds my power of comprehension to conceive how any one can really suppose that a remedy will be meeting, that to take action of the church would be a factious proceeding, inasmuch as the legislature of the church (the Synod) had declared that it should be part of its duty, and acting committees of laymen to the Church-

that it was not without reasons that my amendment was so generally supported, and that whatever motive the British Whig may assign to us, rational men will approve the course pu sued by the Clergy. The editor of that paper Synod proceeded to frame rules for the mode might just as reasonably have associated ynod proceeded to Trane I do not a difference of electing a Bishop; but, on a difference of with Puseyism; but before I conclude this prince arising, as to whether the laity should with Puseyism; but before I conclude this communication, I wish to assign another motive or should only have the privilege of annulling or affirming the choice of the clergy, it was decided "that this rule stand over till the next" some of the clergy in taking a decided position. It came to our knowledge that the Ven. Archdea-It came to our knowledge that the ven. Archdea-con was in possession of a letter from the Hon. F. Hincks to the following purport, that he ance of the Synod, and that they saw grave

Here is one of the causes of the partial failother, Mr. Rogers, using this technicality in ure of the scheme of our Diocesan. A rumor rder to prevent my amendment being put from had for some time been abroad in the country. the chair, though he himself was present, and an assenting party, when the following resolution was passed "unanimously and by acclamation:" "That this meeting, convened by the felt; the very name of Mr. Hinck's becoming asmation:" mation:" "That this meeting, convened by the Lord Bishop, and composed of the Lord Bishop, the Clergy and Lay representatives of the several Churches of the Diocese, is the Diocesan Synod of this Diocese." I doubt whether any act of legalizing our Synod could add moral weight to this resolution. consistently subscribe to the support of the weight to this resolution.

But, besides laying ourselves open to the Rev. Mr. Hincks, however excellent a man he charge of faction, we should also, by disavowing our wish to exercise the right of election, have placed the whole Church in an embarrass-