

our Reformed Church. All that I intend to say is, that greater care is requisite to avoid the faults of monastic institutions than appears to have been exercised in some instances which have come to my knowledge.

NATIONAL EDUCATION.

The question of national education is one which, on this occasion, I must pass by with a single remark. After all the discussions which have taken place with regard to the intentions of the Government, and the duty and claims of the Church, I am persuaded that if the education of the people at large be taken out of the hands of the Clergy, it will be mainly their own fault. They stand on a vantage ground from which, if they are vigilant and active, it will hardly be possible to dislodge them. But they must take care that the education which they offer is one which deserves the name, one adapted to the present state of human knowledge and of human society. On this subject I retain the opinion which I stated in my charge of 1834. It was, therefore, with great pleasure that I gave my sanction to a plan suggested by some of the London Clergy, and carried into effect by themselves, with the assistance of several lay members of the Church, of giving evening lectures on different branches of literature, art, and science, to the young men of London, with a view to their improvement, moral, intellectual, and spiritual; affected as they are by the peculiar temptations of a great city, the modern practice of early closing, and the advancing spread of knowledge. The benevolent efforts of the Committee have been crowned with success; they have now commenced the first term of the third year with forty-eight classes in seventeen different parishes, and numbering about eight hundred students, most of them clerks or shopmen in commercial houses, some Scripture-readers, and some national schoolmasters. It is scarcely possible to estimate too highly the good which this measure is calculated to produce. Its moral and social effect is to be calculated, not merely by the improved tastes and habits of the students themselves, but by the influence which they will exercise upon those around them, their fellow-clerks and shopmen, their families and acquaintances.

THE GREAT EXHIBITION OF 1851.

One other subject remains to be noticed before I conclude. The great Exhibition of Works of Art and Industry, which has been announced for the year 1851, will cause an unprecedented influx of strangers into this metropolis from all parts of the world, but especially from the Continent of Europe. It is for others to consider in what manner that vast multitude is to be provided with lodgings and the conveniences of life. It is surely incumbent upon the Ministers of the Gospel to devise, if possible, some mode of furnishing them with the means of worshipping God, and of profiting by the opportunities of the Christian Sabbath. Let us not welcome them to this great emporium of the world's commerce as though we looked only to the gratification of our national pride, or to mutual improvements in the arts which minister to the enjoyment of this present life, and took no thought of the spiritual relation which subsists between all mankind as children of God, whom he desires to be saved through Jesus Christ. Let us not incur the guilt of Hezekiah, who displayed to the Chaldean messengers the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures; but let us, as it seems, to set before them the glory of the true God, and the beauty of holiness in His law, and in His worship, and the history of his wonderful works. It may not be easy to mark out the precise line of duty which we ought to follow in this matter, or to devise any plan which may be equally applicable to persons of different languages and creeds; but we should endeavour to provide for them the means of common worship, and to distribute amongst those who may be willing to receive it, the Bible, and, where it may be done, the Book of Common Prayer, translated into the languages of their respective countries. I cannot doubt but that the Society for Promoting Christian Knowledge will lend its aid towards the fulfilment of this design. Whatever measures of success may attend our endeavours, they will at least serve to convince our guests, that we are not mere worshippers of Mammon, that we are not entirely absorbed in the pursuit of those objects which concern only the present life, but that we glory in possessing ourselves, and are desirous of imparting to others, the unsearchable riches of Christ.

PRACTICAL DUTIES OF THE CLERGY.

In conclusion, reverend brethren, I would again suggest to you, that the most likely method of healing the wounds inflicted upon the Church by our intestine divisions—of softening that asperity of feeling which religious controversy is so apt to engender—and of bringing us by degrees to a common understanding upon questions of vital importance—is for every one of us, in his proper sphere of action, honestly to fulfil the duty laid by the Church upon all her Ministers.—See that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all that are or shall be committed to your charge unto that agreement in the knowledge and faith of God, and that ripeness and perfectness of age in Christ that there be no room left among you either for error in religion or for viciousness of life. I cannot but think, that if every Clergyman were to direct all his energies and endeavours to the task of feeding the Lord's family with the wholesome food provided for them in the Bible and the Church, to the instruction of the ignorant, and the conversion of the sinful, with earnest prayer, the study of God's Word, and a devout and punctual observance of the Church's rules, confining his efforts, except in special cases, to the field of labour which has been assigned to him, he would do more to tranquillise and strengthen the Church than he could effect by stepping out of his allotted station to enlist himself in the ranks of angry polemics, under other banners than those of the Church herself, unfidely by her authorised standard-bearers.

There are three promises which you have all made before your God, and in the face of his Church, when you were invested with authority to preach the Word of God, and to minister His holy sacraments, which taken together, and with a due regard to their bearing upon one another, will furnish you with a perfect rule of conduct in times of perplexity and disquiet.—Suffer me to remind you of them. The first— "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" "I will, the Lord being my helper." The second— "Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among those that are and shall be committed to your charge?" "I will so do, the Lord being my helper."

The third— "Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgment?" "I will so do, the Lord being my helper."

Whatever dangers may threaten us from without, if there be amongst us a spirit of firm adherence to the scriptural doctrine and apostolic order of our Church, of mutual candour and kindness, and of cheerful obedience to legitimate authority exercised within reasonable bounds, a zealous devotion to our Master's work and a simple reliance upon Him for the will and the power to perform it, He will assuredly bless and protect his Church and the gates of Hell shall not prevail against it.

NOW, UNTO HIM THAT IS ABLE TO DO EXCEEDING ABUNDANTLY, ABOVE ALL WE ASK OR THINK, ACCORDING TO THE POWER THAT WORKETH IN US. UNTO HIM BE GLORY IN THE CHURCH BY JESUS CHRIST, THROUGHOUT ALL AGES, WORLD WITHOUT END.— Amen.

UNITED STATES.

DIOCESE OF NEW YORK.

The Special Convention of this Diocese, assembled on Wednesday morning, the 27th ult., pursuant to the call of the Standing Committee. After Morning Prayer the Convention was called to order by the Rev. Dr. Haight the Secretary, and the Rev. David Moore, the Senior Presbyter present, took his seat as Chairman. On calling the roll, 131 clergymen, and delegates from about 160 parishes were found to be present.

The Hon. Lewis H. Sanford raised an objection to the list prepared by the Standing Committee as being framed without authority, and moved that it be referred to a Committee of the Convention to examine and report as to its correctness.

It was moved that the House proceed to the choice of a President—carried. The motion to dispense with the ballot, was also carried and the Rev. Dr. Creighton was elected by an apparently unanimous vote.

He returned thanks, and trusted that courtesy, good order, and mutual forbearance would characterize the proceedings of the Convention.

On motion the House took a recess till half-past seven P. M. Adjourned accordingly.

Evening, half past 7, P. M.

The Convention re-assembled. After some routine business, Hon. John C. Spencer offered a resolution, to the effect: "That as doubts were entertained of the power of the Standing Committee to call a Special Convention, this Convention will proceed no further in the business before it." This was advocated by Mr. Spencer in an able speech, of an hour and a half; he was replied to effectively and briefly by the Rev. Dr. Vinton. Mr. Betts, of Newburgh, stated some doubts on the subject.

On the question, the votes stood: Clergy, Ayes 17; Noes 95. Laity, Ayes 18; Noes 109.

So the motion was lost. The election was made the order of the day to-morrow at 10 A. M. Adjourned.

Thursday, Nov. 28th.

The Convention assembled at nine o'clock. Morning prayers were said by the Rev. Alexander H. Leonard, and the lessons read by the Rev. William H. Hill.

After some ordinary business, the Rev. Secretary proposed that the Divine Blessing be invoked upon the work about to be done.

The following selection from the Psalms, in metre, was then sung by the whole congregation standing. Dr. Haight leading:—

"To thee, O God of Hosts we pray,
Thy wondrous goodness, Lord renew;
From heaven, thy throne, this vine survey,
And her sad state, in pity view."

"Behold the vineyard made by thee,
Which thy right hand did guard so long;
And keep that branch from danger free,
Which for thyself thou mad'st so strong."

"Do thou convert us, Lord, do thou
The lustre of thy face display;
And all the ills we suffer now,
Like scattered clouds, shall pass away."

(61 Sel.)

The President then commended the subject to the silent prayers of the Convention, and the congregation, for which purpose silence was preserved for the space of five minutes. This solemn season passed, the President proceeded to offer prayers for the occasion, which were joined in, devoutly, by the whole of the great congregation present.

The chair appointed the following Committees, to take and count the ballots for Bishop

CLERICAL. LAY.
Rev. Dr. Higbee, Hon. Luther Bradish,
Rev. Dr. Taylor, Hon. John A. Dix.

The Secretary then proceeded to call the names of delegates certified, who had not yet made their appearance. Among those called, (some of whom answered, and some not) we noticed the name of the Honorable Washington Hunt, the Governor elect of the State.

An attempt was made to add one member more to each board of tellers, but the motion was laid on the table, on motion of Rev. Dr. Tyng.

The Secretary then commenced to call the roll of the clergy, each minister approaching the tellers, in front of the chair, (the whole house being silent and attentive all the while,) and depositing their votes singly and solemnly.

The Committees to take and count the votes, having counted the ballots, reported as follows:—

FIRST BALLOT.

Table with 2 columns: Clerical Lay. Whole number of votes, Necessary to a choice, Rev. Dr. Seabury, Rev. Dr. Whitehouse, Rev. Dr. Williams, Rev. Dr. Wainwright, Rev. Dr. Vinton, Rev. Dr. Creighton, Rev. Dr. Haight, Rev. Dr. Brown, Blank.

So there was no choice by either order on the first ballot; and the house went into a second, at 5 minutes past 2.

As the second ballot was commencing Rev. Dr. Whitehouse rose and withdrew his name as a candidate.

* President of Trinity College, at Hartford, Ct.

Rev. Dr. Price offered several resolutions, instructing the Trustees of the Episcopal Fund to pay for the Provisional Bishop, from the day of consecration, the balance of the income of the Episcopal Fund, which, at that time, might not be otherwise appropriated.

Judge Sanford moved to amend by fixing the sum at \$4,000.

Chief Justice Jones and Mr. Betts were opposed to this, as it would be inconsistent with engagements already existing.

Before a question was taken on this resolution, the tellers came in, and its further consideration, for the present was postponed.

SECOND BALLOT.

Table with 2 columns: Clerical Lay. Whole number of votes, Necessary to a choice, Rev. Dr. Williams, Rev. Dr. Seabury, Rev. Dr. Wainwright, Rev. Dr. Price, Rev. Dr. Vinton, Rev. Dr. Wheaton, Rev. Dr. Creighton, Rev. T. H. Williams, Rev. Dr. Whitehouse, Divided, Blank.

There being no concurrence between the two orders, there was again no election.

The Convention adjourned until seven o'clock evening.

EVENING SESSION.

At the appointed hour, the convention met, and the President called the house to order, and requested that the aisles be kept clear.

Henry Hone, Esq., requested the Chair to require that private conversation be abstained from, as interfering with the prosecution of business.

The Chair complied with the request.

As the house was about to go into the third ballot, for Bishop, Rev. Dr. Vinton rose and withdrew the nomination of Dr. Seabury. Dr. Vinton nominated Bishop Southgate. And Professor Henry seconded the nomination. Mr. Spencer nominated Dr. Williams.

Mr. Hobart, of Trinity, made a personal explanation as to his own vote, and stated that he had been actuated by the determination, in conjunction with his friends, to defeat the election of Dr. Seabury. After some remarks from Dr. Hawks, the third ballot commenced. As before, it occupied a great while, but at length, the tellers retired with their boxes, and were absent nearly an hour. On returning, the following was found to be the result of

THE THIRD BALLOT.

Table with 2 columns: Clerical Lay. Whole number of votes, Necessary to a choice, Bishop Southgate, Rev. Dr. Williams, Rev. Dr. Seabury, Rev. Dr. Wainwright, Horatio C. Southgate, Blank.

So, the two orders not concurring, there was no choice. A host of nominations were made. Among the rest Dr. Wainwright was nominated by Dr. Tyng, who expressed the hope that it would be *viva voce*, and by acclamation. Dr. Williams and Bishop Southgate, were renominated, and the house went into a fourth ballot, the result of which was:

FOURTH BALLOT.

Table with 2 columns: Clerical Lay. Whole number of votes, Necessary to a choice, Rev. Dr. Southgate, Rev. Dr. Williams, Rev. Dr. Wainwright, Rev. Dr. Haight.

Still no choice for want of concurrence between the two orders.

At eleven o'clock the Convention proceeded to vote again, being the fifth ballot.

Before the poll was closed, many of the members had retired in consequence of the lateness of the hour.

At twelve o'clock the result of the last ballot was as follows:—

FIFTH BALLOT.

Table with 2 columns: Clerical Lay. Whole number of votes, Necessary to a choice, Right Rev. Horatio Southgate, Professor Williams, Rev. Dr. Vinton, Blank.

Bishop Southgate was again elected by the clerical delegation, but owing to the lay vote giving a majority for the Rev. John Williams, it was declared there was no choice.

At this stage of the proceedings of the Convention, Mr. Cowan, a lay delegate from Hyde Park, Dutchess Co., moved that the Convention now adjourn *sine die*, after the reading of the minutes. The vote of the clergy being taken, resulted as follows.—106 in the negative and 53 in the affirmative.—Lost.

The Hon. John C. Spencer, of Albany, stepped forward and proposed that the delegates, both clerical and lay, might come to some definite conclusion and unite together upon one or the other of the candidates. He said that he would suggest that a portion of the friends of both candidates meet together in the morning, with a view of selecting a Committee of six from each side, to be appointed as a Committee of Conference, whereby they could confer together, and probably settle all existing differences of feeling, and make a choice for a Provisional Bishop, without balloting more than once. It strongly advocated and unanimously recommended by the Convention. It being near one o'clock in the morning the Convention adjourned till nine o'clock this morning.

Friday Morning, Nov. 29.

[The Convention did not meet at the usual time, (nine o'clock) on account of the informal conference between the friends of the respective candidates. These conferences lasted all the forenoon, but form no part of the regular business of the convention.]

Half past twelve N., the Rev. Dr. Vinton said the Litany.

The minutes of yesterday's session were read, amended and approved.

Mr. Spencer then rose and said, that he regretted to state that the conference had not produced any definite result. They had met in a Christian spirit, and had interchanged their views; but were unable to agree on any one candidate. He trusted, however, that the time thus occupied had not been spent in vain.

The order of the day (the election) being called for, Rev. Professor Henry rose and stated that he was instructed to withdraw the name of the Right Reverend

Horatio Southgate, and substitute that of the Rev. Wm. Creighton, D.D. This withdrawal of a candidate who had been thrice elected by the laity was intended as a peace offering, and he hoped it would be accepted as such.

Mr. Spencer quickly rose and inquired what the Rev. gentleman meant by saying that he withdrew the candidate thrice elected by the Laity? Professor Henry stated that he said, or at any rate meant to say, that he withdrew Bishop Southgate, who had been three times elected by the Clergy and proposed the Rev. Dr. Creighton as an act of conciliation to the Laity. This explanation produced some little amusement, as the Rev. gentleman was evidently wholly unconscious of his *lapsus lingue*.

Mr. Spencer re-nominated the Rev. Dr. Williams, and warmly pressed him upon the Convention as a conciliation candidate.

Rev. Mr. Parks seconded the nomination.

A sixth ballot was ordered.

Rev. Dr. Creighton relinquished the chair to the Rev. Dr. Wainwright, and withdrew.

A sixth ballot was then taken, with the following result:—

Table with 2 columns: Clerical Lay. Rev. Dr. Creighton, Rev. Dr. Williams, Rev. Dr. Vinton, Rev. Dr. Southgate, Rev. Dr. Wainwright, Blank.

No. of votes..... 169 176

The announcement of the large lay vote for Doctor Williams elicited some applause in the lower part of the house, which was immediately suppressed by the chair.

Mr. A. J. Bleeker moved that the house do now adjourn *sine die*. A motion was made to lay this on the table, but was withdrawn at the request of the Rev. Mr. Parks, who stated that he wished that the friends of Dr. Williams should have another meeting for conference and endeavour to effect some arrangement.

Mr. Bleeker renewed his motion for adjournment, which was lost on a vote by orders—Clergy, Ayes 53, Noes 109. The lay vote was dispensed with.

A seventh ballot was ordered, which resulted as follows:—

Table with 2 columns: Clerical Lay. Rev. Dr. Creighton, Rev. Dr. Williams, Rev. Dr. Seabury, Rev. Dr. Vinton, Rev. Dr. Wainwright, Blank.

No. of Votes..... 165 175

No choice; Dr. Creighton elected by the Clergy, and Dr. Williams by the Laity.

Rev. Dr. Hawks moved a recess till eight, P. M., to afford time for another conference.

Mr. Spencer warmly objected, believing it useless. The motion prevailed, and the recess was ordered.

[On the adjournment of the House notice was given that the friends of the several candidates would meet forthwith in their respective rooms. Mr. Spencer's voice was heard loud in disapprobation, while other friends of Dr. Williams were equally determined in their calls for a meeting. The meeting was accordingly held.

Evening, eight o'clock.

The Rev. Dr. Wainwright took the chair.

Rev. Mr. Parks announced that all efforts at an arrangement had failed, and moved an adjournment *sine die* after the usual routine business.

Rev. Dr. Higbee seconded the motion.

The vote by orders was demanded, and resulted as follows:—

Clergy, Ayes 119, Noes, 45.

Laity, " 103, " 59, Carried.

The Rev. Dr. Creighton resumed the chair.

On motion 2000 copies of the Journal of this Special Convention were ordered.

On motion of Mr. Spencer a vote of thanks was presented to the Rev. Dr. Creighton for his courteous and impartial conduct as President.

Also, on like motion, to the Rev. Dr. Haight for his fidelity and efficiency during the present Convention and for the preceding twelve years.

On motion of F. Smith, Esq., like thanks were tendered to the Rev. Dr. Wainwright, Chairman *pro tem.*, and to the Rev. Mr. Eigenbrodt, the Assistant Secretary.

The minutes of this day's session were read and approved.

After singing the *Gloria in Excelsis* and appropriate devotions by the President, the Convention adjourned *sine die*.

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

To the Editor of the Church.

REV. SIR,—It was with much pleasure I read an able and well written article in a late number of the 'Church' on the subject of Marriage, in which is shewn the anti-Church character of the system at present so prevalent, of obtaining a license to be married without publication of Banns, adopted by those who wish to be wedded clandestinely, or are ashamed to have published, in the face of the Church, "their honest intention." I trust you will frequently recur to this very important matter, and that the old Church mode will be speedily resumed. And as all examples for good to the Laity should be set by the Clergy, may I entertain the hope that when any of our brethren are about to enter into this holy state, the Banns will be published.

If we look into the origin of this highly objectionable system it will appear still more reprehensible. Licences were altogether unknown in the earlier ages of the Church, and it was not till the shameful traffic in indulgences commenced that they were introduced; at that time indulgences and dispensations were granted for every and any irregularity, and for a certain sum of money the publication of Banns was dispensed with. Thus, the system of licences is one of the few remnants of Popery which our Church did not cast off at the Reformation.

In the article I refer to, the writer falls into a very popular error, arising from a mis-quotation of the Rubric, or rather a correct quotation of a Rubric promulgated without authority. The Rubric in question is this:—"First—The Banns of all that are to be married together must be published in the Church three several Sundays, during the time of morning Service, or of evening Service (if there be no morning Service) immediately after the second lesson."