

(Rev. Dr. Pattou) were seated in the stalls, and the resident minister and the Metropolitan's Chancellor, were provided with chairs directly in front. The Bishop-elect was seated near the rail, and immediately behind and supporting him, sat the chaplain of the Bishop-elect. The clergy robed in their surplices took the seats which were provided for them in the main aisle. The following clergy were present, and took part in the proceedings:—

## LIST OF CLERGY.

The Bishops of Montreal, Quebec, Toronto, Huron, the Bishop of Ontario, and the Right Rev. Samuel Allan McCoskry, Bishop of Michigan, U. S.; the Archdeacon of Kingston.

Reverends Canon Thompson, Canon Bancroft, Jacob Elliwood, J. Flanigan, James Pyke, of Montreal.

Reverends Messrs. Carruthers, E. Denroche, T. P. Bobarts, Hope, Toronto; G. A. Anderson, Shannonville; J. G. Armstrong, B.A., W. Hawkesbury; T. H. M. Bartlett, M.A., (Garr. Chap.) Kingston; Edward Wm. Beaven, M.A., Iroquois; William Bleasdel, M.A., Trenton; James J. Bogert, M.A., (Assistant,) Kingston; E. Jukes, Boswell, D.C.L., Morrisburg; E. C. Bower, Barrielsfield; R. C. Boyer, Hillier; J. Carroll, Gananoque; J. Davidson, M.A., Newboro'; F. W. Dobbs, Portsmouth; H. W. Davies, M.A., (Assistant,) Cornwall; C. P. Emery, (Assistant,) Ottawa; W. Fleming, M.A., Roslin; Richard Garratt, Osnabruck; Robert Harding, Adolphustown; W. F. S. Harper, (Rector,) Bath; W. B. Lauder, L.L.D., (Rector,) Napance; J. S. Lauder, M.A., (Rector,) Ottawa; Richard Lewis, M.A., Prescott; E. Loucks, (Assistant,) Ottawa; Ebenezer Morris, Franktown; Hannibal Mulkins, (Chaplain Peniten.) John A. Mulock, (St. Paul's,) Kingston; T. A. Parnell, Merrickville; H. Pattou, D.C.L., (Rural Dean,) Cornwall; H. E. Peles, B.A., Carrying Place; J. A. Preston, B.A., Stirling; R. Vashon Rogers, M.A., (Rural Dean, St. Jas.) Kingston; John Rothwell, A.B., Amherst Island; Charles Ruttan, Sydenham, Frontenac; H. Sharpe, Wolfe Island; A. Stewart, M.A., (Assistant St. George's) Kingston; G. O'K. Stuart, D.D., L.L.D., (Archdeacon and Rector,) Kingston; R. L. Stephenson, M.A., (Rector,) Perth; Thomas Stanton, B.A., Marysburg; F. R. Tane, (As istant,) Brockville; Thomas Taylor, M.A., Renfrow; G. W. White, B.A., Camden.

The following were present from a distance.—Ex-Chief Justice Sir J. B. Robinson, Toronto; Judge Jarvis, Cornwall, and several gentlemen from Brockville, Napance, Trenton, and other places. In all there were about 1,200 persons.

The Metropolitan then gave out as the Introit, or hymn of entrance, the 68th hymn—"O Spirit of the living God," which having been sung, the Metropolitan commenced the Communion Service. The Bishop of Huron then read the third chapter of the first Epistle to Timothy, commencing at the first verse. The Bishop of Toronto then read the twenty-first chapter of the Gospel according to St. John, commencing at the fifteenth verse. The Nicene Creed was next repeated and the preacher was conducted to and ascended the pulpit.

The Rev. Dr. Patton preached the consecration sermon, choosing as his text the fourth verse of the sixtieth Psalm:—"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

The Bishop-elect retired with his chaplain and shortly afterward returned clad in his rochet, or the white garment of a candidate. The Bishop-elect on his return was received by the presenting Bishops—the Bishops of Quebec and Toronto—and by them presented to the Metropolitan, who was seated in his chair, the two bishops address-

ing the Metropolitan thus:—"Most Reverend Father in God, we present unto you this godly and well learned man to be ordained and consecrated bishop." Then the Metropolitan demanded the Queen's mandate for the consecration, which was produced by the Metropolitan's Chancellor, and the principal contents of the Patent under the Great Seal were read. This document sets forth the boundaries of and the counties within the Diocese of Ontario, and appoints the Reverend John Travers Lewis, Doctor of Laws, first Bishop of the same. The Master of the Rolls, S. Romilly, certifies to the authority of the Queen's Sign Manual as warrant for the same.

The Metropolitan's Chancellor then administered the oath of the Queen's sovereignty and supremacy; also the oath of due obedience to the Metropolitan of Canada.

The service for the consecration of bishops was proceeded with, and the Bishop-elect put on the vest of the Episcopal habits.

On the imposition of the hands of all the bishops present, the ceremony rose to its culmination in impressiveness and solemnity. The moment was one of intense interest. The twelve hundred spectators who filled the church were motionless and inaudible. The assembled clergy, clothed in their vestments, and the vast multitude blackening the aisles and galleries were intent upon the solemn ceremonial which was being proceeded with. The Bishop-elect knelt at the railing. The Metropolitan and his assistant bishop stood up and approached the candidate, laying on their hands, whilst the Metropolitan repeated the installation formula. Next succeeded the ceremony of presentation of the Bible to the newly-made bishop by the Metropolitan, accompanied with the prescribed admonition. The bible was received from the Bishop of Ontario by his chaplain, and placed upon the desk of the diocesan throne, and the newly-made bishop took his seat within the railing, by the side of the Bishop of Toronto. The remaining prayers and formularies were proceeded with, and the consecration was finished. The offertory was next taken up, and the oblation laid upon the holy table. The Right Reverend Bishop of Ontario then pronounced the prayer for the church militant, after which the holy communion was administered—first by the Metropolitan to himself, next by the Metropolitan to the bishops, and then by the Metropolitan and bishops to the clergy and remaining communicants who presented themselves. So ended the whole proceeding.

The utmost decorum, good behaviour, and devotion was maintained in the church—now the cathedral—and the entire proceedings were conducted without any thing occurring to mar their happiness and good intention. One or more of the bishops from a distance were pleased to compliment the churchwardens and committee on the success which attended the ceremonial. The vocal and instrumental service was indeed excellent.

## PHILIPSBURG, ST. ARMAND WEST.

(Continued from page 43.)

Dr. Stewart on his return to Canada in November, had the happiness to find his two congregations at St. Armand in a very satisfactory condition under Mr. Reid's superintendence. After excursions through the townships, and to Caldwell Manor, obviously looking out for some distinct sphere of missionary duty, and having ultimately fixed upon Hatley, he went to Quebec, and requested the nomination from the Bishop. This being granted, Dr. Stewart was formally appointed to that mission as a missionary of the S. P. G.;

and the Rev. J. Reid confirmed in that of St. Armand, where he had made himself so acceptable, and where he still continues his faithful ministrations.

The people of St. Armand having been informed that the village which should first build a parsonage house, would be entitled to the exclusive services of the clergyman, both set to work in 1823. Froligsburgh proving first in the race, and Philipsburgh consequently becoming vacant, the Rev. R. Whitwell, who had been in Sheffield nearly five years, performing occasional services in the five adjoining townships, and at Yamaska Mountain, was recommended by his kind friend, Dr. Stewart, in 1826, (the first day in which year he had been consecrated, at Lambeth Palace, Bishop of Quebec,) to apply for the situation. This was followed by an application from the churchwardens in behalf of the people; and in a reasonable time the Bishop made the appointment; and Mr. Whitwell—performing divine service and preaching at Durham on his way—arrived with his family at Philipsburgh, Missisquoi Bay, St. Armand West, on a beautiful evening the 10th October, the same year, and met with a cordial reception; the parsonage house, however, being incomplete. The people said, that having put up a house, they left the out-buildings to be erected by the minister; upon whom also fell the expense of finishing the house, together with filling up and levelling the premises. This, however, did not weigh upon his mind so much as the building up and increase of the church, and the spiritual welfare of the people. The church itself, unfortunately here, as he had found elsewhere in the Eastern Townships, was at a distance from the village—about a mile and a half—to settle the contention between two interested parties generally, without in fact, pleasing either. Still the people attended in large numbers, attracted probably by novelty, as it is said, though not with rigid truth, "new besoms sweep clean;" not only parishioners but people from surrounding districts. And as a proof that the Gospel took effect, by God's blessing, it may be stated that during the first year, there were baptized and received into church-fellowship nine adults, most of them heads of leading families in the village; and that at the first confirmation held by the good Bishop Stewart, though it is but just to remark that there had been no previous triennial visitation, from Bishop Mountain's continued affliction—75 persons, several of them adults, received that rite; thereby renewing their baptismal engagements; and that in the same church sometime after, 60 communicants partook, at one time, of the Lord's Supper. To God alone be all the praise.

To render the means of grace more general, divine service was performed regularly for some time, every Sunday afternoon, at Pigeon-hill School house, and occasionally at others. On Sundays the house was generally well filled. Being now and then invited to perform funeral service and preach in Stanbridge, led to an application to afford the people public worship "occasionally" on the Sabbath, at the village of Bedford. Though unwilling to deprive his parishioners of their spiritual food, compassion towards those who were without a shepherd, induced the clergyman to establish fortnightly service at that village, which was continued about seven years to very good congregations, when they agreed to erect a church; and the Rev. David Robertson was removed from Matilda, U. C., to the new mission of Stanbridge, East and West.

On Saturday, 22nd April, 1843, the spire of the parish church of St. Armand West was blown down, doing much damage to the building, which was before very ill-placed, and inadequate for