

Triennial Visitation of the Lord Bishop of Toronto.

On Wednesday last, his Lordship the Bishop of Toronto, held his Triennial Visitation in the Cathedral Church of St. James in this city. Morning prayer commenced at half-past ten o'clock, when the prayers were said by the Rev. Saltern Givins, of Springfield, Credit, and the lessons read by the Rev. John Pentland, of Whitby. The Anthem was well chosen from Psalms xxxvii, 6-9—'Pray for the peace of Jerusalem, &c.' The visitation sermon was preached by the Rev. Henry Patton, Rural Dean and Rector of Cornwall.

The subject of the sermon was Psalm cxxxvii, v. 9 and 6, 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.' The heart-moving topic, suggested by the touching plaint of the captive Jew, 'Attachment to the Church of God,' was handled with great ability. The discourse abounded in noble, beautiful, and devotional thoughts, enunciated a view peculiarly clear and correct of the 'Mystical union' that is betwixt Christ and his Church, exhibiting the Divine Head in His sole supremacy, and asserting in the most satisfactory manner the commission given to His body, the Church. As to the style (if literary criticism in the case of a sermon be allowable, as it very often is not,) we will venture to express the opinion, that the force and elegance and purity of the language would hardly admit of improvement.

The sermon opened with a vivid sketch of the desolate and afflicted condition of the captive Jews in Babylon, when their heavy griefs found expression in the lament of the 137th Psalm. 'What was the meaning,' the preacher proceeded to inquire, 'of the firm resolve, the energetic burst of feeling, uttered in the text?' The exiles mourned the holy and the beautiful house of their God burned up with fire, and themselves in a strange and hostile land, cut off from its sacred services, its time-honoured institutions, and all its hallowed associations. That was their chief grief, and it was a weight of woe that pressed heavily on their hearts; a sorrow that sorely tried them. Under these sad circumstances, they had formed the firm resolve never to forget their once glorious temple; but to prefer the interests of Zion above all earthly considerations; yea, even above their chief joy. The subject, in this sense, admitted of an appropriate and an impressive application to our Christian Zion, and the glowing language of the text (the preacher trusted) would find a responsible echo in the heart of every churchman. He proceeded then to consider, in the first place, a few of the many reasons for our love of the Church of Christ; and in the second place, some of the modes by which we may best evince that love. The present, he observed, differed from ordinary visitations, in the presence of the Lay Delegates to the Conference: these—as feeling equally with the Clergy the deepest interest in all that affects the weal or woe of our common mother,—he would invite to accompany him and his reverend brethren in their 'walk about Zion.' As to the grounds of our affection for the Church, we love her. Why? Because she is the Bride of the Lamb; and, in loving and honoring the Church, we love and honor Christ. Again, secondly, we love the Church, because she is the divinely constituted instrumentality for the salvation of immortal souls. God became 'manifest in the flesh,' to save a ruined world. To evangelize the world, to win souls to Christ, to burnish them as jewels, meet for their master's diadem,—this is the office of the Church. Once more, we love that portion of the Church to which it is our great privilege to belong, because we believe her to be a true, living, and sound branch of the only 'Catholic and Apostolic Church.' Other branches there are, some more or less sound than others; but, in regard to them, let us content ourselves with the Apostle's aspiration, 'Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.'

THE SYNOD.

Thursday, 13th October. There was Morning Prayer in the Church of the Holy Trinity at 10 o'clock. Prayers were said by the Rev. Henry Patton, of Clarke, and the Rev. J. G. A. Armstrong, of Burwick. After the prayers the members of the Conference assembled in the west end of the Church, when the Meeting was called to order by the Bishop. The Meeting, we may here observe, assembled as a Conference; but was subsequently organized, as appears from our report of the proceedings which follows, into a SYNOD. We were pleased to see a large number of spectators, including several ladies. His Lordship stated that he gave him pleasure to meet so large a number of Clergy and Laity on this great occasion, at a time when the necessities of the Church called for the presence of all her members for the protection of her just rights and privileges. As he had illustrated these yesterday in his Charge, he need not enter upon them at present. He expressed a firm hope that every one had come to this Conference with a determination to do all in his power to promote the glory of God, and the interests of the Church in this Diocese. The subjects for consideration proposed in the Charge, were the following:— 1. The Colonial Church Regulation Bill. 2. The Clergy Reserve Question. 3. Education. 4. The necessary division of the Diocese. It might be considered that the best course, in dealing with these topics, would be to refer each to a committee composed of a certain number of Lay Delegates and an equal number of Clergy. He thought that it might also be expedient, that committees should be appointed for the purpose of taking up other objects of a general nature not mentioned in the Charge; that, as to petitions or memorials, they should be first presented to the Conference, with any brief remarks required, then referred to committees, and notice taken at a future period of the session. Venerable Archdeacon of Kingston, on behalf of the Synod, moved that the thanks of the convention be presented to Rev. Henry Patton, for the able sermon preached on the day previous, at the Visitation, and furthermore that he be requested to furnish a copy of the said sermon for publication. Seconded by the Ven. Archdeacon of York, and carried unanimously. Hon. P. B. DeBlaquiere then proposed a resolution, to the effect that it would be advisable to appoint a Clergy and Lay Secretary, each residing in Toronto, in addition to two from the country. Hon. Geo. Boutton proposed the name of H. Gates, Esq., of Hamilton, as second Lay Secretary. Dr. Bovell being a resident of Toronto. Mr. Gamble, Esq., moved that all motions be now put to rest, and that all motions be written down. The Rev. J. G. Geddes and Rev.

through the agency of the Church. The prospects of the down-trodden Church in Scotland are growing brighter every day. In the United States thirty-two Bishops with 1700 Clergy of the inferior orders proclaim the vigor of the branch of our beloved Zion, which is flourishing there. Our reformed branch of Christ's Holy Church numbers now about 110 Bishops and about 25,000 Clergymen, whilst her Laity are counted by millions. The preacher then noticed the prosperous condition of this Diocese, alluding to the advanced age and prolonged ministerial services of our venerated Diocesan. 'Few men,' (he said with much feeling and effect) have lived to see greater changes take place in the Church, or the Country of their adoption, than have been witnessed by this venerable septuagenarian.'

Having concluded this review of the Church's position, the preacher said, shall it be objected that in exhorting you to love your spiritual mother, we seek to put the Church in the place of Christ? God forbid! Christ first, and then the Church, as reflecting on earth the glory of Christ. He introduced here a passage from Bishop Doane on the brilliancy of the prophetic visions of Messiah's Kingdom. This quotation was followed by another from the Bishop of Ohio, where, in a well-known passage, on the importance of the visible organization of the Church, that Bishop states that "to set little value upon it, because it is not religion, is as foolish as to despise the fencing of the corral, because it is not the grain." We may manifest our attachment to the Church by the frequency, fervency, and earnestness of our prayers on her behalf; by promoting her internal peace, harmony, and love; by the liberality with which we consecrate some portion of our substance to her support; by giving her the benefit, not only of a portion of our substance at home, to meet with such sympathy abroad. He regretted the apathy which, it must be admitted, had hitherto been too prevalent amongst the Laity; but now they were fully roused to a sense of duty, and were prepared to exert themselves. As to Trinity College, that institution, it could not be doubted, would be of vast advantage to the country.

The Rev. Dr. Bovell, seconded by the Rev. B. Cronyn, That the members of the Church in the Diocese of Toronto, meeting by invitation of the Lord Bishop, beg leave to record our solemn and respectful protest against the present informal system of assembling the Church, and as solemnly and respectfully declare our right to insist upon the full and free exercise of our rights and privileges which were possessed by every other denomination in the country. He then read the following resolution— Moved by Dr. Bovell, seconded by the Rev. B. Cronyn, That we, the members of the Church in the Diocese of Toronto, meeting by invitation of the Lord Bishop, beg leave to record our solemn and respectful protest against the present informal system of assembling the Church, and as solemnly and respectfully declare our right to insist upon the full and free exercise of our rights and privileges which were possessed by every other denomination in the country. He then read the following resolution— Moved by Dr. Bovell, seconded by the Rev. B. Cronyn, That we, the members of the Church in the Diocese of Toronto, meeting by invitation of the Lord Bishop, beg leave to record our solemn and respectful protest against the present informal system of assembling the Church, and as solemnly and respectfully declare our right to insist upon the full and free exercise of our rights and privileges which were possessed by every other denomination in the country.

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