

1863—The Twelfth Year of the "Echo."

The Echo and Protestant Episcopal Recorder is the oldest Church Paper in Canada, and is recognized as the Provincial Organ, being circulated in all the Canadian Dioceses, the Ecclesiastical Intelligence of which, with that of Great Britain, Ireland, the U.S., United States, &c., is given at the earliest possible date.

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TO ADVERTISERS. The Echo has an extensive circulation in Montreal, Quebec, Toronto, Hamilton, London, &c., for advertising Insurance Companies, Schools, Books, and articles of general family use, it is an excellent medium.

THOMAS SELLAR, Editor, Herald Building, 209 Notre Dame Street, Montreal, December, 1862.

The Proprietor of the Echo has, during the past year, received many letters from subscribers, expressing their approval of the paper. The following have lately been received:

From Diocese of Huron:—"I am getting more attached to the Echo, and look with pleasure for its re-appearance every week. Those pieces on practical religious subjects are especially acceptable for family reading on the Sabbath. I have been much benefited by them."

From the same Diocese:—"I shall endeavour, as much as possible, to extend the circulation of the Echo in my mission, as I consider it a true exponent, alike of the doctrines of our Church, and of Christ's everlasting Gospel."

From a Dean of the Church in Scotland:—"I highly approve of, and appreciate, the Echo. We are here contending for the truth in opposition to our ultra high Churchmen, and at present the battle is undecided, and I am sorry to say, very uncertain."

From Diocese of Ontario:—"The Echo is not afraid of grappling with the questions of the day—this stamps your paper as being an independent paper."

NOTICES.

Owing to the high price of paper, and the large accumulation of arrears, the Proprietor of the Echo will have to remove from the list all those subscribers, who are indebted for more than one year, and use means to collect the accounts.

The next year's volume will commence on January 8.

Yesterday being Christmas, the publication of this issue was delayed till to-day, (Friday).

The Echo.

FRIDAY, DECEMBER 26, 1862.

Ecclesiastical Calendar.

Dec. 27—St. John the Evangelist. Dec. 28—First Sunday after Christmas.

OUR PAPER.

A year has transpired since the removal of the Echo to Montreal. In what manner they who took charge of it, at that date, in an editorial capacity, have since acquitted themselves must be left for the public to judge. For ourselves, we may say that our aim has been to furnish a good family paper containing the Church news at home and abroad, with such matter selected from our numerous exchanges as might be calculated both to please and to profit. That we have not accomplished all that we wished and intended to have done is the fault of many of our subscribers who, receiving the paper regularly, have failed to remit the price of it. It is obvious that the Echo ought to be regarded as the increasing demand upon our limited space precludes the possibility of our inserting many things, in the form of correspondence and selected articles, which would be interesting to our subscribers throughout the Province. We have often been obliged to curtail our own editorial remarks also. But how is the paper to be enlarged if a large portion of subscribers will not pay? Our own editorial work has been, as yet, a "labour of love" of that nature, and we are nothing. We speak for the publisher and for the general interests of the subscribers themselves when we urge defaulters to "pay up." And this duty, always incumbent, becomes more imperative from the fact that the paper on which we print has so largely increased in price.

Of the spirit in which we purposed to conduct the Echo it is, perhaps, not out of place that we should say a word or two. We were well aware that it was impossible

to please everybody, and if we had ever dreamed of such a thing as possible, the dream has been rather rudely dissipated by the experience of the past year. Still it is our purpose and desire to adopt such a moderate and Christian-like tone in any remarks we have to offer on controverted topics as may conciliate rather than repel. Controversy may be admitted, even into a professedly religious and family paper, when the general good of the Church demands it, and in such cases there ought to be a free and unmistakable expression of opinion; but for ourselves we utterly abominate that petty, vexatious, and uncharitable sort of thing which under the name of religious controversy (!) has been too often admitted into Church papers, and we completely mistake the existing tone of feeling, among the Lay members of our Church in Canada if we have not among them especially, many who sympathise with us in this dislike. Not that we design for a moment to impute to our brethren of the clergy any want of clarity or an excessive haughtiness after controversy. We only think that the latter are more influenced by professional bias to regard questions of doctrine and discipline as of greater importance than the former, and hence are more ready to stand up for what seems a principle in their eyes. The clergy, as a body, are men of books and of the closet, and for this very reason are, more apt to dwell upon abstractions than the laity who the urgent activities of every day life impel to take more homely and practical views of what concerns the faith of the Church, and the well-being of her members. We have on the whole no great reason to complain, in this behalf, of either class among our subscribers; and we are thankful for the increasing patronage which has resulted from our well-intentioned though, doubtless, imperfect efforts. Our purpose has been to benefit, as far as possible, all our subscribers—to promote peace rather than strife—to be a "watchman on the walls of Zion" whilst we did not lower ourselves to the position of the boy who heedlessly cried "wolf" among the shepherds.

We cannot conclude this article without endeavouring to impress upon our readers the value of such a paper as we have wished to make the Echo—its value in the family where it comes a welcome guest, alike to young and old, supplying the former with reading adapted to their capacities, and of a high moral tendency; and furnishing the latter with articles and paragraphs suitable for stimulating thought, awakening religious impressions, and prompting spiritual improvement. Indeed, we can hardly imagine a religious family, in this age, without their religious paper. Do we not, as Christians, look forward prayerfully and hopefully to the advancement of our Redeemer's Kingdom in the world, and shall we slight those modes of intelligence by which we are informed of the facts tending towards a consummation so glorious? Again, as Churchmen, we are surely interested in what relates to the prosperity of our own Communion, now known in almost every region of the globe. Such intelligence it is our aim to furnish. Shall we not, then, ask our friends to aid us in sustaining this paper? Will they not co-operate with us in the effort to make it still more worthy of their support? In fine, we want more subscribers—and remember—paying subscribers, and for these we look to every Diocese of our Church in Canada, and to Clergy and Laity alike.

MONTREAL MIRACLES.—We have not before noticed the absurd stories that have been lately circulated on the subject of certain miraculous cures in this city, as we understood that statements were likely to be made on competent authority, showing that an unwarrantable degree of credulity had been exercised in certain quarters. Whilst we trust that such statements will yet appear, we may as well say that it is denied by a highly respectable physician here that one of the parties, stated to have been cured, ever applied to him for advice, as alleged by her. Another physician, also of high standing in this city, assured us the other day that he had been informed by a third medical gentleman, who has, by the way, an excellent opportunity of ascertaining the truth, that no cure had in reality been effected in the case of Mrs. Connolly. (We expect to hear of similar misstatements and inconsistencies in the other reported cases of the miraculous agency of saintly bones.)

THE SPREAD OF RATIONALISM.—The following extraordinary announcement, says the London Record, has appeared in the Daily Telegraph:—"Heterodoxy in the Church.—A new work is now passing through the press, which, in the boldness and startling nature of its views, goes, it is said, even beyond the celebrated 'Essays and Reviews.' It will enhance the interest attaching to such an announcement to

learn that the author of the forthcoming work, which is said to be of a semi-scientific and theological character, is understood to be one of our bishops. The friends of the author, apprehensive of the results to his sacerdotal position and character from such outward revelations of opinion, have, it is understood, earnestly endeavoured, but in vain, to dissuade the Right Rev. Prelate from its publication. It is, moreover, asserted that so conscious is the Episcopal writer that his work is not in harmony with his declarations on assuming his spiritual functions, that he is prepared to resign his See rather than forego the privilege of disburdening his conscience on the disputed questions which form the subject matter of his lucubrations.

The Bishop of London has delivered a charge to his clergy, which will attract attention. We purpose to give extracts from it in our next.

TO OUR CORRESPONDENTS.—We feel obliged to state that we are unable to admit contributions in future numbers of the Echo, which come to us in the shape of addresses to Clergymen or Sabbath School Superintendents. These documents have doubtless a certain value; but they can, generally speaking, be inserted in local journals. Besides the pressure upon our limited space compels us to decline them unless the circumstances be entirely peculiar.

PERIODICALS RECEIVED.

The London Quarterly Review for October, 1862, contains the following:—"Les Misérables"—an admirable critique on Victor Hugo's work; the Platonic Dialogues—a review of Professor Whewell's translation for English readers; Modern Political Memoirs; Belgium; the Waterloo of Thier's and Victor Hugo—the last three articles chiefly interesting to students of history; Aids to Faith—an able and timely digest of the controversy which has arisen from the publication of the "Essays and Reviews." Articles entitled "China"—"The Taeping Rebellion," and the "Confederate Struggle and Recognition," close the present number.

We have also received from the publishers, E. P. Dutton & Co., Boston, the Church Monthly for December. Its contents, as usual, are varied and, for the most part, interesting to readers of our Communion. They are as follows:—"Rev. John Cotton, Vicar of Old Boston," (England)—an instructive page in the history of Nonconformity; Roundings—a Christmas Myth; "On the alleged narrowing influence of Theology"; "Faith"; "Not ashamed of the Gospel of Christ"; "Rest"—this last is the continuation of a story of which we do not yet see the object in a Church periodical; "A Morning among the Thousand Islands"; Literary Notices &c.

CORRESPONDENCE.

The Editor of the Echo is not to be held responsible for all the opinions of correspondents.

SAVATION, "THE GIFT OF GOD."

To the Editor of the Echo:—REV. AND DEAR SIR,—Before attempting to make good the above scriptural doctrine, allow me to remark how greatly disappointed I was, after reading several times over the letter of "A Former Fellow of Trin. Coll., Cam.," copied from the London Record, in your paper of the 27th ultimo, under the caption "Faith, the Gift of God," not to find a single argument, or one solitary passage of Scripture, to prove the truth of his proposition. The learned letter, as a whole, may be taken, in part, as an illustration of the words of St. Paul, 1. Cor., i. 21, "For after that, in the wisdom of God, the world, by wisdom, knew not God, it pleased God, by the foolishness of preaching, to save them that believe." I congratulate the writer on his belief of having found the way of salvation through faith in Christ, and pray that the Holy Spirit may lead him into all-saving truths; especially this: that Salvation is the Gift of God, according to that famous, but generally misunderstood passage, Eph. ii. 8, "By grace are ye saved through faith; not of yourselves; it is the gift of God."

Many ministers and professing Christians, either from having been so instructed, or from a wish to maintain their peculiar views of religious truth, apply the words to "faith," whilst others apply them to "grace." Any one examining the Greek text, will find that grace and faith are nouns feminine, neither of which can be antecedent to the neuter relative "it." Now, though grace is the gift of God, it is not so stated here, no more than faith. Neither in the above important passage, nor in any other in the Holy Scriptures, is the faith which justifies the sinner, said to be the gift of God. The grammatical construction of the passage reads thus: "By grace ye are saved, through faith, and that not of yourselves, it, i. e., your being thus 'saved,' or this salvation is 'the Gift of God.'" The first serves as antecedent to the relative "it," and reconciles the whole with the admirable scheme of human redemption. Faith, then, is the act of man—his "work," as the Saviour himself calls it—he believes, by the power and grace of

God, according to evidence presented to his mind. "Faith cometh by hearing, and hearing by the word of God." Without that power, no man can believe; but with it, any man may believe to the saving of his soul.

This legitimate rendering of the text is vastly important in conducting souls to heaven. How often does the faithful house-to-house-going pastor, in persuading sinners to be reconciled to God, to repent and believe the Gospel, and unite themselves with the Church of Christ, receive for answer this among others,—"I cannot join the Church, I cannot believe, because God has not given me faith." "Yes," says Archdeacon Gilson when here on a visit, "the very answer a gentleman gave me not long ago when conversing with him on the subject." And what wonder when they have been so instructed by their ministers? Such objections go on from month to month, and from year to year in bondage to a false doctrine, because their ministers, perhaps, had not taken pains enough to ascertain the meaning of the text in the original, or omitted examining its grammatical construction.

Convince a man that He, "who would have all men to believe, and come to the knowledge of the truth," commands him to believe, as well as to repent; and if he believe not he will certainly perish, for "he that believeth not shall be damned," let him feel in his conscience that if he refuse to believe and die without saving faith in Christ, he has no one to blame but himself for his damnation; and surely he will be excited to the momentous "work" of believing on the Son of God that he may have "life everlasting."

"It is very important that erroneous statements should not go forth to the public uncontradicted; and the more highly the work which contains is esteemed, the more it is regarded as reliable authority, the more important that it should be pointed out. (Journal of Sacred Literature and Biblical Record, January, 1858, p. 266.)

With much respect, I am, Rev. and dear Sir, yours faithfully and fraternally, RICHD. WHITEWELL, Phillipsburgh, C. E. 8th Dec., 1862.

Church Intelligence.

Canada.

DIocese of Toronto.

TRINITY COLLEGE CONVOCATION.—The annual convocation of Trinity College took place on Thursday last. There was, as usual, a large attendance of the friends of the students, many ladies being present. The platform was occupied by the members of the Council and other gentlemen connected with the University. In the absence of the Chancellor, Sir J. B. Robinson, occasioned by indisposition, the Rev. Provost Whitaker presided, and conferred the degrees on the matriculants. The Bishop of Toronto presented the prizes. The following degrees were conferred:—

HONORARY D. C. L.—James Alexander Henderson. B. A.—Archibald George Lister Trew, Rev. James Godfrey Rev. Arthur John Fidler, Richard Sykes Forner, Walter Taylor Briggs, Abraham Bedford Cooke, and Malcolm Morgan MacMartin.

M. A.—Rev. Stewart Houston, Rev. John McNeely, Rev. Maurice Scollard Baldwin, Rev. Charles James Stewart Bethune, Rev. George Thomas Carruthers, Rev. John Gilbert Armstrong, Rev. Henry Brent, Rev. George Armstrong Bull Rev. William Logan, Rev. Elam Rush Stinson, Rev. John Wilson, and Rev. John Bell Worrell.

The following students were matriculated: Joseph Fletcher, (First Foundation Scholar); Daniel Spedding Twining, (Second Foundation Scholar); Salter Mountain Jarvis, (Third Foundation Scholar); Charles Henry Mookridge, (Cameron Scholar); Charles Albert Matheson, (Fourth Foundation Scholar); John McLean Ballard, William Bond, G. Shirley Denison, Jas. Forner, Ralph W. Hinds, and A. J. Matheson.

The names of the following gentlemen were announced as prizemen in the June Examination, 1862:—

DIVINITY CLASS.—(The Bishop's Prize), Harrison. ARS.—Third year, prize in Classics, Trew; second year, prize in Mathematics, Givins.

PROFESSOR HIND'S DEPARTMENT.—Third year, prize, MacMartin; second year, prize, Bogert; first year, prize in Experimental Philosophy, Cleary.

The following prizes were also declared:—KENT PRIZES.—First, Houston; second, Harrison; English Essay Prize, Trew; the Archdeacon of York's Prize, for English Verse, Trew.

The prizes were distributed by the Bishop of Toronto. Mr. Trew recited his essay and psalm, and the proceedings of the convocation were closed by the benediction pronounced by the Bishop.—Globe.

GLENWILLIAMS.—It will be gratifying to the many friends of the Rev. J. W. Sims, to know that his fellow teachers in St. George's Sabbath School, Georgetown, have taken advantage of his approaching departure from amongst them, to express their esteem for him, and their high sense of his invaluable services as a teacher, by presenting him with a copy of the Holy Scriptures, and the Service of the Church of England, accompanied with the following Address:—

Rev. and Dear Sir,—We feel that we cannot permit you to leave us, we cannot allow you to go from amongst us, where you have ever been so desirous to further the work of the Lord, in connection with our Sabbath School, not even to enter upon that far more extended and useful work to which you are called, without expressing our deep sense of the loss we are about to sustain, and our esteem and respect; we therefore beg your acceptance of a slight token, which will, we hope, ever be a pleasing memento of the many warm-hearted friends you leave behind you in Georgetown. There you will find a copy of that Blessed Word it is henceforth to be your high privilege to preach, may your preaching of it be as seed sown in good ground, that you may be, under God, the instrument in bringing many to Christ; and while that work must ever be of inestimable value to you, as being the beacon light to which to guide the erring and the lost, may it prove of no less value, as your own guide in trouble, your own comfort in distress, strength in time of need, and a guide to that Saviour through whom we all look for a happy future in the world to come.

There is also a copy of the Liturgy and Lessons of our Church, of which we trust we may yet see you a bright ornament.

In taking our leave of you, we would not form any extravagant wishes on your behalf, but pray that God, who knoweth how to temper the wind to the shorn lamb, would smooth your path through life, would, while he layeth on with the one hand, heal and comfort with the other.

Georgetown, Dec. 8, 1862. To which the Rev. gentleman, in tones of deep feeling, replied as follows:—

My dear Fellow-Teachers,—I feel deeply grateful for the kind expression of your friendship and sympathy which your address and the accompanying present testify.

Whatever good may have resulted, or may yet result from my humble efforts in the Sunday-schools of the Parish of Georgetown during the five and a half years of my residence amongst you, I desire to ascribe to Him, who is the author and giver of all good, and humbly pray that a larger increase of His Holy Spirit may be poured out upon you, while engaged in the all-important work of feeding those lambs of Christ's flock for whom He shed His precious blood.

The Sunday-school is, or ought to be the nursery of the Church; and I believe that in proportion to our diligence and earnestness in the prosecution of this important work, will an increase in the number of those "added to the Church" in the highest sense of the term, be vouchsafed by the Great Shepherd.

But we must not forget that in order to expect a blessing on our efforts, they must proceed from that love of Christ which we have ourselves experienced, and be watered by frequent believing prayer, relying on God's gracious promise that His word shall not return unto Him void.

And while we who labour with an eye single to His glory, and with no less an object before us than the promotion of that glory in the salvation of the souls of the children committed to our care, we are warranted by God's own pledged word in believing that in due season we shall reap if we faint not.

I trust, my dear fellow-teachers that your fervent prayers on my behalf may indeed be realized, that I may be enabled in some humble measure to further the interests of that cause so dear to the Saviour's heart, namely the salvation of perishing souls, and I desire to ask a continued interest in your supplications to the throne of the heavenly grace, that I may be made a faithful and able minister of the Gospel of the grace of God.

I shall ever remember with delight the many opportunities of social intercourse and profitable discussion of Scriptural subjects, and of matters relative to the wellbeing and efficiency of our Sunday-schools which I have enjoyed with you at our monthly meetings under the Presidency of our much loved pastor the Rev. Dr. O'Meara, who, together with his excellent and devoted lady, have been indefatigable in the promotion of all works of faith and labours of love amongst us, and to whom I owe a debt of gratitude which I feel I can never discharge; and I humbly pray that they with you may be blessed with Heaven's choicest gifts both temporal and spiritual, and that the work of God may abundantly prosper in your hands.

And now, dear fellow-teachers, farewell; and if we meet no more, may we all meet in glory, is the earnest prayer of your most affectionate fellow-teacher and brother in the Lord, JAMES W. SIMS.

Georgetown, Dec. 8, 1862.

TESTIMONIAL.—It affords us much pleasure to record that the Congregation of the Anglican Church at Lakefield, North Duro, in testimony of the appreciative sense they entertain of the efficient services performed by Mrs. Leigh, who, for a considerable period, has officiated at the Melodeon with equal cheerfulness and skill, have presented that lady with a handsome ice-pail and salver. There are few churches, even in Towns of considerable pretensions, possessed of so effective a choir as the church at Lakefield, and we may venture to affirm that none in villages containing an equally small population can produce one to compare with it.—Peterborough Review.

The following letter which appeared in the Toronto Leader, we are requested to

publish:— Sir,—I learn from an advertisement in yesterday's paper, that the annual meeting of the Trinity College Association will be held on Wednesday next in the College Buildings, and with much surprise that a full Choral Service, in connection therewith, is to take place the same evening in St. Paul's Church, Yorkville.

It is due to a number of the members of that congregation to state, publicly, that a service for such purpose is highly displeasing, reflecting on the incumbent for countenancing or inviting, as the case may be, this display in the church; thereby identifying, in the most public manner, the congregation with Trinity College, to whose teachings it is most decidedly opposed.

I am Yours, A MEMBER OF ST. PAUL'S CHURCH.

DIocese of Ontario.

OFFICIAL NOTICES.—The Lord Bishop of the Diocese has been pleased to make the following appointments:— The Ven. the Archdeacon of Ontario, to be Rector of Kingston, and Dean of Ontario.

His Lordship has re-constructed the Archdeaconries so that there shall be but one Archdeaconry, co-extensive with the Diocese, to be called the Archdeaconry of Ontario, and his Lordship has appointed thereto the Ven. Henry Patton, D. C. L., and Rector of Cornwall.

The Rev. T. H. M. Bartlett, M. A. Oxon, to be examining Chaplain, vice the Dean of Ontario resigned.

The Rev. T. Bedford Jones, M. A. Trinity College, Dublin, has been licensed to the Mission of Kitley.

The Rev. F. R. Tane has been appointed to the Rectory of St. Peter's Church, Brockville.

The Rev. Wm. Henderson, M. A. Trinity College, Dublin, has been licensed to the Mission of Pembroke.

The Rev. Henry E. Nye has been licensed to the Mission of Mountair.

KINGSTON AFFAIRS.

It has become known that there was a meeting of the executive committee of Synod in this city last week; and the subject which was brought up for action is understood to have been how to defray the rent of the Bishop's residence at Alvington House. When the Bishop took up his residence here some few in rival Churchmen became surety for the payment of the rent, on the supposition that it would be defrayed by a congregational subscription. The supposition has turned out unwarranted, no doubt owing to recent events, and the executive committee have been asked to provide the amount which has fallen due. Rather than allow the burden to fall upon the gentlemen who lent their names to the promissory notes, the committee decided to borrow the sum for the time being from the Prayer Book and Student's funds. Such a course, however, was protested against by a minority of six of the members present, both lay and clerical, and in consequence of the protest the difficulty has since been overcome by obtaining an extension of time upon nearly all the promissory notes that were given at the outset. The members who protested, we hear, dwelt warmly upon the difficulties which have led to the awkwardness of the Kingston laity, and said that had it not been for these differences of feeling, the required amount would have been forthcoming with the greatest acuity. One of the lay gentlemen who spoke to this effect, elucidated his remark most effectively by stating that by a few hours' effort he and others had collected a sum of \$300, which was intended to be handed to the Rev. Mr. Loosmore, Assistant Minister of St. George's, as a Christmas present, the circumstances developed at this meeting are a striking commentary on the morality of two individuals. Mr. Loosmore, an eloquent, hard-working clergyman, stands well with the people, whilst the Bishop by his stretch of power has fallen from the high position in which he was held by the people here when first he came to Kingston.—Kingston News.

THE KINGSTON RECTORY CASE.—An article in the Ottawa Union encouraging the idea of Bishop Lewis's removal to Ottawa, and the establishment of the See of the Diocese in that city, has produced the following letter from a "Churchman," which appears in the Ottawa Citizen:— Sir,—The unfortunate troubles now existing between His Lordship the Bishop of this Diocese and the congregation of St. George's Kingston, have received a fair share of attention in the Provincial Press, and it must be admitted that the subject in dispute has generally been handled cautiously. I am sorry, however, to notice in the last number of the Union an article on the subject, which must convince most people that the writer of it possesses less prudence than should characterize those who touch such matters in the public press. Without stopping to question the reasons given for the action of the congregation of St. George's, or the good taste which would encourage the idea of taking advantage of the troubles of our fellow-churchmen of Kingston to deprive them of the See, I would merely state my conviction that the less we in Ottawa, and such writers in particular, by word or act mix ourselves up in this unfortunate dispute, the better it will be for the peace of the Church in this city. I am, Sir, Editor, yours, A CHURCHMAN.

Ottawa, December 15, 1862. FIRST GENERAL ORDINATION BY THE LORD BISHOP OF ONTARIO.—On Monday, the 21st inst., the Lord Bishop of Ontario held his first general Ordination, in the