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# The Canadian Ecclesiastical Gazette;

OR CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO AND HURON.

VOLUME IX.

TORONTO, MARCH 15, 1862.

No. 6.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

To the Editor of the Ecclesiastical Gazette.

MY DEAR SIR,—

In the last No. of the *Gazette* was published a recent order incouncil, directing that the words "Albert Edward, Prince of Wales" be inserted in the Book of Common Prayer, instead of the words "Albert, Prince of Wales."

It is a somewhat curious fact that almost twenty years ago the late Archbishop of Canterbury was informally memorialized by one of our Canadian missionaries on this very point. The memorial was of a metrical character of that form which is called acrostic. A copy taken by permission from the missionary's scrap book of rhymes is enclosed. If your readers peruse it with as much interest as your humble servant, they will be glad that I took the liberty of sending it to you at the present time.

I should add that the Archbishop, however courteously disposed, could not have given a reply to an anonymous petitioner whose mission even was not designated.

Yours,  
ALIIQUIS.

March 11th, 1862.

Memorial of a Canadian Missionary to His Grace the Archbishop of Canterbury, humbly praying that the christian name of His Royal Highness, the Prince of Wales, be inserted in full in the prayers for the royal family.

Albert and Edward—be those names full long,  
Long linked in patriot's prayer, and poet's song;  
Be both familiar to the nation's tongue.

Either loved name to Britons must be dear,  
Revered by all who genuine worth revere;  
The sire, the grandsire,—both co-mingle here!

Edward of England—title known to fame!  
Doubly revered was he, sixth of his name;  
Worth, such as his, doth memory's tribute claim.  
Alive to all that's good, his pious youth  
Rejoiced in christian deeds; himself in sooth  
Defender of the faith, most true to truth!

PRIMATE of England's church, thou man of God,  
Right reverend father, who has nobly trod  
In earnestness of heart the heavenward road,  
Now make us this our humble suit to thee,  
Craving that our young prince's name may be  
Expressed in full in England's liturgy.

On him—our prince—on Albert Edward's head  
From dawn of life be heaven's best blessings shed!

Worthy his name, may "Albert Edward" be;  
Alike his growth in wisdom as in age!  
Loved much of God, and loved of man, may he  
Example find in lives, good, true, and sage.  
Set in his country's heart, and on her history's  
[page.]

(EDWARD DENROCHE.)

August 18th, A. D. 1842

## COLLECTIONS UP TO MARCH 13th, 1862.

Collections appointed to be taken up in January, in behalf of the Mission Fund, received since the 27th ult.

Previously announced.....	\$512.04
Christ's Church, Omence.....	\$1.00
St. James, Emily.....	1.12
Per churchwardens.....	
St. George's, Etobicoke, per Rev. H. C. Cooper .....	6.12
Goro's Landing, per Rev. W. C. Clarke...	4.08
Dunnville.....	4.20
South Cayuga.....	3.55
Port Maitland.....	1.25
Per Rev. J. Flood.....	
Naticoko.....	9.00
Sandusk.....	1.60
Jarvis.....	3.80
Hagersville.....	4.10
Hagersville.....	2.00
Per Rev. S. Briggs.....	
Christ's Church, Hamilton, per churchwardens .....	11.00
Horton, per Rev. T. Taylor (omitted)....	30.00
St. Paul's, Yorkville, per Rev. S. Givins	0.62
St. John's, Ancaster.....	20.00
St. James, Dundas.....	7.00
St. James, Dundas.....	7.00
Per Rev. F. L. Osler.....	
114 collections, amounting to.....	14.00
ADVENT SUNDAY COLLECTION.	
St. John's, Ancaster.....	\$610.76
St. James, Dundas.....	4.00
St. James, Dundas.....	4.00
Per Rev. F. L. Osler.....	
Mono, per McManus, Esq.....	8.00
PAROCHIAL BRANCHES.	
Mono, per McManus, Esq.....	23.00
ANNUAL SUBSCRIPTIONS.	
Rev. T. B. Read, for Book and Tract Fund	2.50
Anonymous, "G. B. B.," Susp. Bridge...	1.50

To the Editor of the Ecclesiastical Gazette.

DEAR SIR,

The enclosed letter just received from a dignitary of the church in British Columbia, I think, judging from myself, will interest many of your readers. My friend sailed from England with his family last summer, a week or two before myself. I trust he will excuse the liberty I have taken with what was intended to be simply a private letter, I am sure he will, if he thinks it will at all serve the Church of God.

Yours very truly,

A. T.

Paris, C. W., 7th March, 1862.

VICTORIA, VANCOUVER ISLAND,  
JANUARY 4th, 1862.

"Your letter should have been answered ages ago, but I have been so worried for want of a

room for correspondence that I have put off many of my friends. After a long and tedious time we reached Victoria, well in health, and hopeful in spirit. Our time at sea was good, but the delay of a fortnight at Panama, and twelve days at San Francisco, was very trying and severely expensive. Of course, being of an adventurous turn of mind, I enjoyed the new scene intensely, and I may say we all found pleasure on the whole to exceed discomfort. At St. Thomas the church is well cared for, and is certainly the dominant spiritual influence there; a good building, a well attended school, and a very large number of communicants. I was much pleased with the state of things.

At Panama there is no chapel for foreigners, and the condition of the Church of Rome is so degraded that its influence is only for evil. Sunday is the great day for cock-fighting, and not seldom the priest bids a delay, so that he may be in time for the beginning of the fun. A friend of mine told me that he once saw a priest take a cock from under the altar and carry it after mass to fight a battle. I was in the Island of Tobago on the great fast-day, and I saw the priest in the midst of a body of drunkards, upholding their wicked revels by his presence and laughter. Thus the native population is wretchedly degraded, while the poor strangers are wretchedly neglected; the latter have promised £400 a year, provided a clergyman of the Church of England be sent them. I, of course, did duty as often as possible, both at Aspinwall and at Panama.

"We were much struck by the progress of San Francisco. It is a wonderful city for 13 years to have produced. I went with Lucy Franklin to the Big Tree in Callomeras (?) County, that took me across California some 230 miles—a wonderful country for grain; but the climate in time makes the American degenerate; it is too hot to keep up the stamina of the Anglo-Saxon race. I was especially struck with the utter want of reverence in the Americans, young and old—children seem to have no respect for parents—parents no respect for God, all, all too busy worshipping the almighty dollar. One of the big trees has been cut down, I had service in the stump, thirty-three feet in diameter: it will hold a congregation of one hundred comfortably.

Many Americans were at the hotel, and when I said that if they wished me to name a particular hour between 9 and 12, I would do so, the answer was as follows:—(This appears to have been on Sunday.) I should say afternoon would be the best time, some of us are going out fishing, and a good few to the Basaltic Rocks, and if you'd make it late, about four or five. I guess they'd come and hear you? I had morning and evening service, and having given the opportunity the responsibility was not mine. I admire the energy, self-reliance, and adventurous spirit of the Americans, but their godlessness is lamentable. They have so long held that there is no difference of rank in the world, that they now believe God to be a little lower than an American; at least it is so on this side the continent. If they were as high principled as they are adventurous, and determined, nothing could withstand their go-a-

head propensities?—This cursed fight between north and south is only the necessary result of forgetting that there is a God. A nation made up of all races especially needed the binding influence of truthfulness and reverence; but they have them not, and the result is, America, the boasted union, is just like unannealed glass, ready to fly into a thousand pieces. California, Oregon, and W. Territory will within the next twenty years be a Pacific Republic, perhaps within three years. Separated by a range of lofty mountains, and possessed of numerous resources, these states cannot stand long the tremendous tariff weighing down their interest and clogging their progress. I trust that the furnace through which the Americans are now going will fine them to greater reverence to God and holiness.

"This is a lovely island and beautiful climate. Victoria is a fast increasing place, and will, I believe, be the vast depot of English goods, for the Pacific coast, Japan and China, and Australia oven. My house is building in New Westminster on the main land, and I hope to get into it about the first week in April; it is beautifully situated on the banks of the noble Fraser. The Bishop of Columbia (Dr. Hill,) is doing wonders here by his organizing skill; we have now a bishop and 15 clergy well posted: churches, parsonages, houses, and schools are rising in all directions, in a word the church is getting a sound footing in these colonies. Will you kindly send me all the pamphlets and papers you can secure for me from the several dioceses in Canada, New Brunswick, &c. Please work this up for us well—*every thing*—all about synods, church societies, and your own remarks and writings of what has not worked well.

N.B.—Thus for my friend's very interesting letter. One or two indistinct words I have marked thus (?) I shall be happy to receive from any friend of the British Columbia Mission, one of the most important in the world, such documents as the writer wishes to get, and forward them to him through his English agent.

A. T.

## ONTARIO DIOCESE.

## ANOTHER PRESENTATION TO THE BISHOP ELECT OF ONTARIO

On the 22nd ult., the parish of Hawkesbury, C. W., presented the Rev. Dr. Lewis, Bishop Elect of the new Diocese of Ontario, with a very handsome and valuable family Bible, a beautiful Signet-ring, and a well filled purse, to be expended in purchasing the necessary "seals of office," and in paying a share of the expenses connected with the consecration. The Bible is the "English imperial," Oxford edition, printed at the University press, and is richly bound in purple morocco and gold. The ring contains a very handsome onyx stone, on which is engraved the "mitre" and Bishop's initials, &c. The outside of the Bible and ring contain the following inscription:—

"Presented to the first Bishop of Ontario, from his former Parishioners at Hawkesbury, C. W."

The valuable presents are praiseworthy and exemplary tokens of the deep affection which exists in the hearts of his former parishioners towards their new Diocesan.—*The Ontario Episcopal Gazette.*

## PHILIPSBURG, ST. ARMAND WEST.

From what has been published in the *Church Chronicle*\* it appears that the first effort to plant the Church of England east of the Richelieu,

commenced at Philipsburg by the Rev. James Tunstall, January, 1801, whose register shows entries from the 20th of that month to the 17th of May, 1802,—to which little is to be added, except that though he resided at that village, he probably made occasional visits to some of the eastern townships, as far as Shefford at least, as the late Capt. Savage with a good natured Irish smile, told the writer of this, that he was a rather strange man. Being accustomed to sleep with pistols under his pillow. Next came a Mr. Short, whose stay was like his name, and of whose labours there are no records. The next clergyman who occupied St. Armand, together with Dunham, was the Rev. Charles Calch Cotton, B.A., of Oxford.

Mr. Cotton describes the difficulty which he met with in bringing the people into church ways, and mentions as an instance of the little regard they had for religious rites, that they commonly went before a magistrate to be married, simply because it was the cheaper way. When we add that the whole number of communicants at Christmas was six, and at Easter five, it will be obvious that religion was at a very low ebb.

In the "Annals of the Diocese of Quebec"—a copy of which was kindly presented to the writer by the author, the Rev. Ernest Hawkins, B.D.—it is stated that the Hon. and Rev. C. J. Stewart, a man clothed in humility, and whose praise is in all the churches, reached St. Armand on the 21st Oct., 1807. In the register which contains a large number of baptisms of children, and many of adults, together with some marriages and funerals, performed by him in St. Armand, Christie, and Caldwell Manors, St. John's, &c., it is recorded that Mr. Cotton left St. Armand, and Mr. Stewart took possession of the mission on the 28th March, 1808.

The same very interesting authority informs us that, "putting up at the only tavern in the village of Frelighsburg, he asked the landlord if he would let him have the only good sized room in the house, and being answered in the affirmative, he directed him to prepare it the next day for a congregation, and to give as general a notice as possible, that he, a clergyman of the Church of England, would then and there perform divine service, and preach the gospel. Upon this the honest-hearted landlord endeavoured to dissuade him from his purpose, informing him that not very long before a preacher had come to settle there, but that after remaining some time he had found the people so wicked and abandoned, he left in despair. "Then," answered the warm-hearted missionary, "this is the very place of duty for me—here I am needed, and by God's grace here will I remain, and trust to Him in whose hands are the hearts of all people for success."

Mr. Stewart concludes his first letter to the S. P. G. (April 22nd, 1808) by expressing his feelings that "with faith in Christ, and gratitude to God, under the continuance of his blessing, the mission may be considered a flourishing one."

In a letter to his mother, the Countess of Galloway, dated St. Armand, 20th May, 1808, among other interesting things, he says, "The people are worse in appearance, or rather in manner, than in reality or principle. They are free and rude, but less profligate than in our country. I find sincere christians of all denominations; and no wonder they are divided, where they have no teachers except Methodists and Baptists, and they very ignorant. Many are willing to be instructed by me, and more have been out of the way of, and inattentive to the true religion, than avers to it. In short, they suit my object—of being useful to them and the church of Christ—fully equal to my expectations, and beyond those of

almost everybody far and near. But my success and happiness are summed up in the assurance that God has blessed me in all my plans to a great and evident degree. I never was so much engaged in the exercises of religion, as I have been since I came to St. Armand; I never was happier.

"I have persuaded the people to build a church, and it will be fit for divine service to be performed in it before next winter. I have assisted in several ways. So you see I am very busy, but it is for the sake of God, and of heaven; and there and with Him are my chief treasure and happiness. And so does He bless me, that His gospel (Mark x. 29 30) is in a manner realized to me; and I could sometimes almost say with Jesus, that every faithful christian is 'my brother, and sister, and mother.' Yet is my affection for you and my relations increased."

At the end of a year's service (Nov. 5) Mr. Stewart informs the Society that his situation continues to be satisfactory to himself, and, as he believes, profitable to the church. That it really was so may be inferred from certain recorded facts. Early in the year 1809, a new church was completed in the eastern part of the Seigniorie, and when Divine service was performed the first time, on a fine day in January there was a congregation of a thousand persons. His communicants in this division were twenty seven, and in the western division, seventeen; and both the congregations showed the interest which they felt in the Psalmody of the church by engaging a singing-master. Mr. Stewart, to encourage them in their endeavours to improve this portion of the church-service, prepared a small selection of Psalms and Hymns, which he had printed in Montreal.

In August, 1809, the Bishop of Quebec (Dr. Mountain) visited St. Armand, and confirmed sixty persons. Here surely were visible proofs of the missionary labours. He did not however confine his service to the people of his own particular mission, but was in the habit of making missionary excursions into the neighbouring townships, where there were neither church nor clergymen; and where, but for his occasional visits, the settlers would have had no opportunity of participating in any of the ordinances of religion. On these occasions he used to perform divine service, preach, celebrate marriages, and administer the sacraments. Great numbers of children, and not a few adults, were thus from time to time baptized. In 1811 Mr. Stewart had the privilege of opening a new church in the western portion, when, as he informs us, "a great concourse of people assembled in it." Till his arrival there was not a single church in the whole of that district which was known by the name of the Eastern Townships, and which even at that time contained a population of 40,000 souls. That which was built in the village of Frelighsburg, St. Armand East, was the very first erected in that part of Canada.

The second church was that which was erected in St. Armand West, and called in honour of the apostle of the Gentiles, St. Paul; it was about 65 feet long and 39 wide, and was surmounted by a steeple, the cost of the whole being about £800. This is a large sum for a new settlement, but contributions were received from St. John's, Montreal, Quebec, and other places; and the successor of Mr. Stewart, without pretending to be exactly informed, stated it as his impression, from old recollections that the two churches together cost him about £600.

In 1812, and for some time afterwards, the minds of the settlers were much agitated by apprehensions of an attack from the republican troops; in point of fact, many of the families

quitted the province in alarm, and others went to St. John's Thither, as there was no resident clergyman, Mr. Stewart followed them, and remained a few days. His people were called out to meet the invaders, and casualties occurred. These he endeavoured to turn to good account in his ministrations, and he mentions two men in particular, one whose arm had been amputated, and another who had lost his leg, as having been "religiously affected by the dispensation, and becoming patient, penitent, and faithful." It may be mentioned that at the conclusion of the war, and the re-establishment of a general peace, a day of thanksgiving was appointed for the colonies as well as for England. The day fixed upon for Canada was the 13th September, 1814, and it was duly observed in the Mission of St. Armand. In the autumn of 1816, Mr. Stewart went to England, leaving his mission in the temporary charge of the Rev. James Ried, who had for three years been acting as schoolmaster in the western part of it. The primary object of Mr. Stewart's return home was to see his mother, who was now advanced in years, but he took advantage of his visit to set on foot a subscription for a fund to be applied to the erection of churches in the poorest settlement in Canada. Little interest was felt at that time in the spiritual welfare of the Colonies, but a few warm friends undertook to promote the subscription after the Bishop's departure; and the amount raised between 1816 and 1823, exceeded £2,000, a sum which was made instrumental to the erection of twenty-four churches.\* Mr. Stewart was admitted to the degree of D. D., at Oxford, during this visit.

*To be Continued.*

### Foreign Ecclesiastical Intelligence.

#### CONVOCAION OF THE PROVINCE OF CANTERBURY.

The two Houses of Convocation met yesterday—the Upper House at the Bounty-office, Dean's-yard, under the presidency of his Grace the Archbishop, and the Lower house in the Jerusalem Chamber, under that of the Prolocutor, the Archdeacon of Buckingham.

##### UPPER HOUSE.

Present—the Archbishop of Canterbury, and the Bishops of London, Oxford, Winchester, Bath and Wells, Chichester, Llandaff, St. Asaph, St. David's, Lincoln, and Salisbury.

The ARCHBISHOP read a petition from the Rev. John Henly, rector of Redmile, in the Diocese of Peterboro', setting forth that he regarded all attempts at reviving the power of ecclesiastical legislation in any manner or degree in convocation to be in reality a violation of the understanding made by long precedent with the church at large, and the clergy in particular, and, as such, calculated to fill the minds of churchmen with alarm; and consequently he prayed that, after discussion upon and ventilation of the several subjects submitted to the consideration of convocation, there will be a settled purpose and rule of permanent demurring in respect of any attempt properly or otherwise, to effect any change in, or making any addition to, as of authority, the rites, ceremonies, rubrics, canons, laws, or ordinances ecclesiastical whatsoever on the part of convocation.

##### THE LATE PRINCE CONSORT.

The ARCHBISHOP submitted the following address to the Queen for the consideration of their lordships:—

We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy, of the Province of

Canterbury, in convocation assembled, approach your Majesty with the expression of our dutiful reverence for your throne, and our loyal affection for your Royal person.

We beg to be allowed to assure your Majesty that, in the heavy and well-nigh overwhelming sorrow with which God, in His inscrutable wisdom, has recently visited your Majesty, we have most deeply sympathised with your afflicted heart; and, as it is our special duty to do, we have without ceasing offered up for your Majesty and your bereaved family our prayers and intercessions at the Throne of Grace.

By none of all your Majesty's loyal subjects, could the pure and virtuous life, and the high and noble character of your Royal Consort be more valued than it has been by the spirituality of your realm.

Year by year we have thanked God that the Royal Family of our beloved Queen shone before the nation with so bright a lustre of family virtue, and that he who stood closest to your Majesty showed so conspicuous an example of subjecting the greatest gifts of intellect and of station to the unvarying law of duty.

With the whole of a grateful and loyal people we mourn for the nation's loss, and your Majesty's irreparable bereavement.

We pray Him, who only can, to be your support and comforter in these dark hours. We beseech Him to cheer your sadness through the love of your royal family, through the loyal affection of your people, through the remembrance of the past, and the blessed hope of the future reunion, through Jesus Christ our Lord, with those who have gone before; and above all, we pray Him, by his own presence, to pour into your wounded heart His peace which passeth all understanding.

The several paragraphs of the above address, having been discussed and settled in committee of the whole house,

The BISHOP OF LONDON moved, and the BISHOP OF WINCHESTER seconded its adoption, and their lordships agreed to the motion *nem. con.*

It was also proposed by the BISHOP OF OXFORD, seconded by the BISHOP OF CHICHESTER, and carried unanimously, that the said address be communicated to the Lower House, and their concurrence therewith prayed.

##### SYNOICAL ACTION.

The BISHOP OF OXFORD presented the following petition:—

*"To the Most Reverend the Archbishop, the Right Reverend the Bishops, the Very Reverend the Deans, the Venerable the Archdeacons, and other Clergy of the Realm within the Province of Canterbury, in Convocation assembled.*

"The humble petition of the undersigned past and present churchwardens of the Diocese of London,

"Sheweth—That in the opinion of your petitioners, the circumstances of the times imperatively demand the resumption of Synodical action throughout the Queen's dominions.

"That synodical action, whether in convocation or otherwise, can never be permanently consolidated without the continual efforts of the faithful laity; and that, in the judgment of your petitioners, the church is under the deepest obligation to the two Metropolitans of England for their exertions in this behalf.

"That, as churchmen in holy orders require opportunities for separate consultation, so also churchmen not in holy orders (always duly submitting themselves to their lawful pastors) have no less occasion for united counsel and co-operation, by means of which the labours of the clergy will be at once lightened and rendered more effectual.

"That, to this end, your petitioners have formed themselves into a society or association, with others holding or having held the honourable office of churchwarden, for the twofold purpose of obtaining mutual information and advice in all matters pertaining to their office, and a more general co-operation of clergy and laity in their several districts, for the promotion of measures conducive to the welfare of the church.

"That the attention of your petitioners has been much directed to the question of church rates, and that they are engaged in circulating throughout the country a scheme based on the deliberations of the incumbents of the diocese of London, who have held more than thirty meetings on the subject during the three years last past.

"That the said scheme deviates from the existing practice less than any other which has been proposed; that it has been considered by a greater number of able men, incumbents and churchwardens of the metropolitan diocese, and at a greater number of meetings; and that, as far as it goes, it has secured a far larger measure of unanimity.

"That your petitioners, however, do not desire to elicit from convocation the expression of any fresh opinions on this subject, being thankful for those which have long since been given as the voice of the clergy of this province assembled in convocation, and which are entirely in harmony with their own.

"That your petitioners would rather solicit the attention of convocation to the highly interesting question now raised as to the true statutable method of enacting canons in an English Provincial Synod, a question which they feel to be of the utmost importance and difficulty.

"Your petitioners, therefore, humbly pray that you will appoint a committee of convocation to consider this question, and that you will do what in you lies for securing a like appointment by the Convocation of the Province of York; so that it may be well and wisely handled by a joint committee of bishops and other clergy of both provinces, to the satisfaction of her Majesty the Queen, and of all good christian people committed to her charge.

"And your petitioners, as in duty bound, will ever pray.

"(Signed) CHARLES HY. PETTER,  
St. Martin's-in-the-Fields.  
EDMUND WALLER,  
St. Dunstan's-in-the-West.  
HUGH WILLIAMS,  
Welsh Church, Ely-place.  
HENRY HOARE,  
St. Martin's-in-the-Fields."

In laying that petition upon your lordship's table, I beg to state that it would have been presented by the bishop of the diocese to which the churchwardens signing it belong, but it happened that his lordship was quitting town when the request was forwarded to him to present it, and therefore he did not answer the inquiry. Consequently it was placed in my hand to be laid before your lordships; in doing which I would observe that it seems to me that the prayer of the petition is one which touches a very important point, and that the suggestion that a committee should be appointed carefully to inquire into the matter is a very wise and necessary suggestion. The steps for making a canon have now been so little trodden by the clergy for many years, that, like other things, by lapse of time they have well-nigh been covered over, and it is difficult at first to see them. For this purpose, in order to avoid the great inconvenience of any unstatutable steps in the important matter of making a canon, it appears

\* Waddell's Preface to the Stewart MSS.

to me to be very desirable that what the exact requirements of the law are should be thoroughly ascertained, and ascertained by ourselves in the way here proposed. I say the requirements of the law; because it is just this which makes it so very important. There is statute law upon the subject, and, as I venture to think, the rule laid down in that statute law is very clear and very distinct and very wise, and I think almost all the church legislation of the reign of Henry VIII. was. The statutes passed in that reign differ most markedly from the statutes passed in the succeeding reigns in this matter of the strict accuracy and the State Church character maintained in the statutes of Henry VIII. Now, it is a statute of Henry VIII. which alone at present governs the making of canons by the clergy of the realm. You will remember that the clergy of this realm, before the Act of Submission of the clergy, had, as the clergy of the whole of Christendom ever had, the power of making canons for the government and rule of the Church. The acceptance of these canons by the laity in their regular assemblies is laid down by the great Lord Coke as essential to those canons becoming the law of the land. But the canons were just as much canons of the church, whether the law of the land enforced them and added to them its own peculiar stringency, or whether it did not. Down to the time of Henry VIII. that power was, with certain occasional restrictions laid upon it, as at the time of the Constitutions of Clarendon and the like, in the hands of the clergy, and, at the time of the passing of the act of Henry VIII., which was in future to regulate the making of canons, the enactments of the statute required that a certain course should be followed in order to prevent the clergy from coming under the penalties of the law. The clergy submitted, and there was, so to speak, a concordat between the government and the clergy of the realm, which was for the future to govern the important functions of the clergy in making canons. It was in the mind of none that the making of canons should be transferred to any other body. It was in the minds of both parties, as fixed by the act, that the conditions under which the clergy, as the makers of the canon, should for the future make canons, should be freed from the conditions which had before existed. The great change in the conditions was to be this—that whereas the church established in this land, having the benefits of an establishment, and assistance from the courts of law which belong to an establishment—that as that established church which is the nature of a concordat between the nation and the church, neither party were to alter the existing basis upon which their mutual co-operation was then fixed, without the consent of the other. Now, the making of a canon would, to a certain extent, alter the existing status of things upon which the concordat had been framed and privileges given to the church. Therefore, as I think very wisely and well, it was enacted by the statute that the Crown, as the representative of the state and of the laity, should approve of and give its licence for the passing of any canon, before that canon should in future be enacted by the clergy. Now, the point at which the statute aimed was that, and that only. Not to give to the clergy an unlimited power of making any new canon that they pleased upon any subject which was before them; but that the Crown, being furnished in writing with a copy of a canon which the clergy desired to pass, who have the power of submitting that canon to its own lawyers and the first authorities in the realm, and ascertain that what was proposed was not contrary to any statute law or to any custom of the realm, because the making of a canon contrary to these would

involve the clergy in difficulties. It was, therefore, a strictly paternal and protective act, that the canon which the clergy desired to pass should first be submitted to the Crown, examined by the authorities that the Crown could bring to bear upon it, and that then the Crown should send down its licence, not to make a canon, but that canon—the canon of which it had already approved in writing; and pass it, and make it a part of the canonical rules of church law. That was the act of Henry VIII. At the time of the Stuarts, which is our principal record of the making of canons—at that time, as your Grace is aware, the law was unfortunately far too little regarded, and the licence which was sent down to the clergy, under the Kings of the Stuart family, began to be a declaration of the Crown, possessing the dispensing power, which enabled it to set the clergy free from any adverse statute, and which then proceeded to give a form of licence, which form of licence was, on the one hand, far too great and far too little by the statute of Henry VIII. It was far too great, in that it gave the clergy power to make a canon on any given subject; it was far too little, because it denied afterwards that the Crown should pass or put in force the canon: whereas it was for the Crown to approve of the existing canon, thereby limiting the power of the clergy, and for the clergy to put in force the canon so approved of, and not to transfer the passing of the canon to any other body. This being the case, the law on one way and precedent on the other, the question of passing a canon contains a good deal of difficulty; and the prayer of this petition is that we should appoint a committee of the two Houses of Convocation, which should be empowered by us to look carefully into the matter, and report what are really the statutable requirements. It is important for this reason—that as there are statutable penalties for making a canon in the wrong way, if the clergy of the province proceeded to make a canon in the wrong way, even under royal licence, they would violate the statute, and might thus be put to trouble afterwards, if the royal licence is not strictly according to Act of Parliament. It is important, therefore, that the matter should be thoroughly examined into and reported upon. We having proceeded a certain distance in making a new canon, it seems still more important that we should do so at this moment. These are the reasons, which you will fully appreciate, why I think it desirable that we should halt upon our present position, which means nothing more than that we have settled the wording in which the two Houses of Convocation think it expedient to pass the canon. I think it important also that the Northern Province should distinctly understand that we have no wish either to dictate to them the form in which the canon is to be passed by them, or to pass a canon for ourselves separate from them; but that what we do desire is the most brotherly, free, and open intercourse between the two provinces, so that we might agree upon a canon that would be for the benefit of the Convocation of both the provinces to pass it freely; and that then the Crown should take the steps which are necessary to make it a fixed canon of the United Church. That being the case, I shall be prepared to propose now an address to your Grace, separate from this petition, praying you to communicate to that effect with the President of the Northern Convocation, in order that there may be no misunderstanding between us, and that the matter may be set right. That, however, will come afterwards; I merely mention it now by the bye. I you are disposed to take that position, it is still the more important that we should have a committee appointed, and have the results of its labours before us,

before we go on. We may then hope, by God's blessing upon our efforts, to be able to sift the good corn out of the chaff, and to see what is the statutable mode in which we should proceed to take steps for making and passing a canon on the subject of baptism. We have never yet proposed to do it, because at the time both Houses of Convocation subscribed that form, they did it under the general impression that it was to be sent back to the Crown, and made by letters patent a canon of the Church. If that is not the way which the statute of Henry VIII. describes, and there is any other course pointed out, it should be adopted. I beg, therefore, to lay the petition upon the table, and to move—

“That the prayer of this petition be granted; and that a committee of the two Houses of Convocation of this province be appointed to inquire into the true statutable method of enacting canons in an English Provincial Synod, and to report on the same to Convocation; that the following members of this house be appointed on the said committee, and that his Grace the President direct the Prolocutor to appoint six members of the Lower House to serve on the same:—The Bishop of London, the Bishop of Exeter, the Bishop of St. David's, the Bishop of Oxford, the Bishop of Llandaff, and the Bishop of Salisbury.”

The BISHOP OF CHESTER—I have great pleasure in seconding the motion proposed by my right rev. friend. It is most desirable that we should ascertain what are the proper steps to be taken on a question so vitally important as that of the passing a new canon.

The BISHOP OF LONDON—I have to express regret that, owing to my leaving town for a few days, I had not an opportunity of receiving this petition in time to undertake its presentation to your lordships' house; but I would seize the present occasion for the purpose of acknowledging the value of the services which have been performed by the gentleman whose name is the last appended to that petition. His exertions have been indefatigable, and I am sure that any thing which emanates from him will not fail to receive the most serious attention of this house. I shall be glad to have that petition laid upon the table, and its prayer acceded to by your lordships.

The BISHOP OF LLANDAFF—I think it important that we should not act hastily in this matter, and that if there be any doubt as to the meaning of the Statute of Submission of the Clergy, it is desirable that we should be informed in order to consider the question maturely and accurately. I understand my right rev. brother to state that the terms of the Act of Parliament include two distinct processes; first, the Act of Submission points out that we are to have a licence from the Crown to consider the form of the canon, which is afterwards to be submitted to the Crown; and in the second place that we are to have from the Crown permission to enact that canon. It would not appear to me, in reading the forms of the Act of Submission—

The BISHOP OF OXFORD—What was the first point my right rev. brother of Llandaff mentioned?

The BISHOP OF LLANDAFF—That the Act of Submission points out that we are to have a licence from the Crown to consider the form of the canon.

The BISHOP OF OXFORD—Oh! no.

The BISHOP OF ST. DAVID'S—The canon is to be prepared, and then submitted to the Crown.

The BISHOP OF LLANDAFF—Well, if there be a doubt, it is necessary that we should see our way clearly, and not take any hasty or inconsiderate steps. I think it desirable, therefore, that we should have this committee.

The BISHOP OF OXFORD—I entirely agree with

the Bishop of London, that a great debt of gratitude is due to the gentleman whose name appears last on the petition—Mr. Henry Hoare. No man could have devoted his time, his money, and his great abilities more assiduously and more self-denyingly to any cause than Mr. Hoare has done for the purpose of aiding the Church of England—first, in bringing the clergy to understand and consult one another, and then in bringing the laity to assist them by mutual counsel, advice, and co-operation. I am sure every one of my right Rev. brethren will acknowledge that we owe an unspeakable large debt of gratitude to Mr. Hoare for the course which he has for so many years pursued.

**THE BISHOP OF WINCHESTER**—Concurring in all that has been said with respect to the obligations we are under to Mr. Hoare, there is one point in his character to which I would call special attention—and that is, the extremely judicious manner in which he has carried on his movements. He had to enter upon a new course, which in many quarters was not very popular; and so far as my own observation has gone I must say that he has exhibited a degree of forbearance and patience beyond all praise, and has succeeded in subduing opposition, and to a great extent in conciliating those who, in the first instance, entered into a consideration of his views with feelings of dislike and distrust.

**THE ARCHBISHOP**—I believe the exertions of Mr. Hoare were first begun in my diocese, in which he resides; and I should be wrong if I allowed the opportunity to pass without stating my high estimation of the earnestness with which he has devoted himself to the object which he has undertaken. His disinterested and unremitting efforts for the benefit of the Church cannot be too highly prized.

**THE BISHOP OF SALISBURY**—Mr. Hoare has visited my diocese once or twice, and has created amongst both the clergy and the laity a most affectionate feeling towards him for the honest sincerity with which he has propounded his opinions; and his thorough good humour has rendered him one of the most popular men in my diocese.

The resolution was then agreed to, and the following right Rev. prelates were named as the representatives of the Upper House:—The Bishops of London, St. David's, Exeter, Oxford, Llandaff, and Salisbury.

**THE BISHOP OF OXFORD** then moved—

"That his Grace the President of this Convocation be prayed to communicate to his Grace the President of the Convocation of the Northern Province the earnest desire of the Convocation of this province to act with the Convocation of the Northern Province, on terms of the most Catholic equality and freedom of deliberation and action, as to matters of common concern to both provinces.

"That his Grace be further prayed to inquire whether any practical steps for securing such harmonious and, if possible, concurrent deliberation and action can be suggested by the President of the Convocation of the Northern Province; and further, that, having reference to the action taken in this Convocation as to the 29th Canon, his Grace be requested to convey to the President of the Northern Province the earnest desire of this Convocation to be able to consider the formal opinion of the Northern Province as to the particular allegation of the canon agreed to as desirable by this Convocation, and generally as to the best mode of proceeding with regard to the said canon, before the Convocation proceed to seek for the necessary powers to enable it to put in use any canon on the subject of the same canon."

I consider it most essential that there should be unity of action between the two provinces, and

especially with regard to the canon which was agreed to during our last sitting; for a mistaken idea has gone abroad, that we have absolutely concluded the matter without giving the Northern Province an opportunity of expressing their views on the subject. It was the desire of the Convocation of this province to bring forward the matter in such a shape as to enable the two Convocations to enter into a common agreement with respect to the canon. If the resolution meets the concurrence of your lordships, we can send it down to the Lower House, and evince our united desire for concurrent action with our brethren in the Northern Province. The time has passed when the Northern Province could be expected simply to record the decisions of the province of Canterbury. The great increase of that province in population, wealth, and intelligence, and in the number of its sees, all point to the same conclusion, that there must be free and equal deliberation to enable us to come to an harmonious conclusion on those important matters which come under our consideration.

**THE BISHOP OF CHESTER**—I beg to second the motion.

The motion was agreed to, and it was also resolved that it be communicated to the members of the Lower House, with the view of obtaining their concurrence.

#### THE ADDRESS OF CONDOLENCE.

The Prolocutor and his Assessors attended, and expressed the concurrence of the Lower House in the address of condolence to her Majesty which had been sent down from the Upper House.

#### THE CHURCH IN SOUTH AFRICA.

**THE BISHOP OF LONDON** presented a petition from certain members of the Church of England resident in Capetown and its vicinity, stating that they had read with much interest the report of the debates in their lordships' house relating to a declaration of principles proposed to be sanctioned by the Upper House, and recommended for the adoption of members of the Church of England and Ireland in South Africa; that they should be unwilling to see such a declaration adopted, and praying their lordships to withhold their recommendation. They contended that no such declaration would have legal force in the colony, seeing that no penalty would attach or prosecution lie on its infraction, and that therefore it would be without that validity which belonged to declarations or oaths imposed by legislative enactments; that it would be an infringement of the legislature for any merely voluntary body to assume the imposition of oaths or declarations professing to bind its members, and that no legally constituted Church of England Synod existed in that colony. That, while admitting the full right of any of their fellow-subjects to deem themselves members of a Church in union and communion with the Church of England; they repudiated for themselves that title, as a matter involving the very essence of Church-membership, and they complained that the very name of "members of the Church of South Africa in union and communion with the Church of England and Ireland" would be at variance with the name they now had, of members of the Church of England, from which they had no desire to separate themselves. After quoting the opinion of Lord Westbury (then Sir R. Bethell) in the debate in the House of Commons on the Colonial Church Bill, as expressing their views, they stated that the letters patent reconstructing and subdividing the diocese of Capetown did not create a Bishop over a church in union or communion with the Church of England and Ireland. Were they to style themselves other than they now did, it would tend to draw the church in the colony from under the authority of the Archbishop of Canterbury, which

they would greatly deplore. The effect of such a declaration would rather tend to exclude many attached members from the Synod of the church than to throw open its gates. They looked upon any declaration of church-membership as unnecessary; but if their lordships thought differently, the declaration, in their opinion, should simply be a declaration of membership with the Church of England alone. The title of the church ought to be one in all lands, and if they adopted a different style and title it would tend to sever the unity at present existing between different parts of the national church and cut themselves off from the church (in the name at least) in other portions of her Majesty's colonial possessions.

#### LAY AGENCY.

**THE BISHOP OF LINCOLN**—I have to present a petition of very considerable importance, signed by ten Prebendaries, eleven Rural Deans, and a great number of the clergy of my diocese. The petitioners say that "They are of opinion that it would greatly tend, under the Divine blessing, to enlarge the sphere of usefulness of the church of this land, if the clergy might be assisted by an authorised body of lay teachers holding some subordinate office, as that of Sub-Deacon or Elder, yet not subject to those restrictions in respect to their other employments as to those civil disabilities by which the clergy themselves are restrained, and whose obligations to devote themselves to such subordinate ministry should not be perpetual. Believing that such an institution, already in full operation in several colonial dioceses, would be of the highest value towards meeting the religious wants of the overgrowing masses of our population at home without infringing the existing laws, and would be hailed by many good men as supplying them with a sphere of usefulness within the church which they earnestly desire to find, your petitioners humbly pray your honourable house to take into your most serious consideration that part of the report of the Lower House on Home Missions which relates to this subject." I am unable to move that the prayer of the petitioners be complied with, on account of an error into which the petitioners have fallen. There is, I believe, no report of that committee before the house. A report was agreed to by the Lower House in the year 1859, and laid on the table, and the chairman of that committee, who now presides over the deliberations of the Lower House, gave notice of his intention to move that the report be adopted and formed into a representation. But the session came to an end, and no further steps were taken. I think, however, that the object of the petitioners may be carried out if we adopt the following resolution:—

"That a committee be appointed to consider the expediency of authorising, by licence of the Bishop or otherwise, lay teachers to assist incumbents of parishes in house-to-house visitation, in catechising, and in performing such religious services as may be assigned to them by competent ecclesiastical authority. And further, should such a measure be deemed expedient, to consider what should be the qualifications and duties of such lay teachers, and under what regulations and restrictions they should be placed."

I am quite aware that in proposing such resolutions I am venturing on a subject which is beset by many difficulties. But is one which is increasingly occupying the minds of the most thoughtful men in the land, and relates to a question of progress which in the opinions of many of the clergy may be raised in the history of Convocation. It was necessary when Convocation first began to resume its duties—at any rate when it proceeded to deliberate and express its opinion on matters relating to the Church—

to consider the pressing wants of the growing population; and I find in one of the earliest reports made by a joint committee, a copy of which was laid on the table of the Lower House, that the main remedy suggested was the increase of the Diaconate. The committee say—

“We are of opinion that this need might in some measure be supplied, if the Bishops should be willing, in such cases as to them might seem meet, to admit to the order of Deacons literate persons and those who had not attained the same proficiency in the classical languages as is now required in candidates for the office of Deacon.”

The recommendation was followed by several qualifications. No action took place upon that report, and in the year 1858, when the subject was again considered by the Lower House, a representation was made to the Upper House, in which it is stated—

“With regard to Deacons, it has been suggested by our committee whether the Diaconate might not be extended in such a manner as to mark most distinctly the difference between that order and the Priesthood, and thus to give increased efficiency to both by a better adjustment of their several duties, as defined in the Ordinal of the Book of Common Prayer. The subject is of such grave importance that we have appointed a committee to consider and report thereon to this house; and it has been commended to the consideration of the same committee whether it might not be expedient to revive the ancient order of ‘Readers,’ as was designed by Archbishop Parker immediately after the Restoration.”

A committee was thereupon appointed, and the report which is alluded to in the petition was made. That committee took into consideration the subject of the Diaconate, and the expediency and possibility of extending it so as to meet the growing wants of the population. After pointing out the various difficulties in the way of such extension, the committee say—

“From these and other considerations we are of opinion that, whatever increase may take place in the number of persons admitted to the Diaconate, a new agency is also required, which may be supplemental to it, and disturb as little as possible our present ecclesiastical system.

“Our attention has therefore been directed, in the next place, and according to our instructions, to the expediency of reviving the ancient order of Readers. We find that this office, which can be traced back to the third century, or even to an earlier period, was partially restored, at least in name, for a short time, immediately after the Reformation. The purpose of its restoration was to secure parishes from being entirely destitute of religious teaching, there being a want at that time of persons duly qualified, in respect of learning, for admission into holy orders. That want, indeed, no longer exists. But a class of persons is now needed to assist incumbents of populous and scattered parishes in house-to-house visitation, in catechising, and in performing such religious services as may be assigned to them by competent ecclesiastical authority.

“Various terms have been suggested as indicative of the nature of the office which the present necessities of the church require. But, whatever name may be assigned to the office, we think that its duties should be adjusted that it may include persons of all ranks and classes of society; the time of some being given wholly to the work; of others, only in part; some receiving stipends, and others rendering gratuitous services; that those admitted to it should be subject to ecclesiastical jurisdiction, receiving their commission, on the nomination of the incumbent, from the Bishop of the diocese, after due examination as to their moral character, their religious knowledge,

and their efficiency, with the solemnity of a public service in the church, and by an instrument under the Episcopal hand and seal; and that they should be in all respects under the control and direction of the incumbent in whose parish they are employed. We further think that they should be at liberty at any time whatever to resign the commission so received from the bishop, and that the bishop, on the other hand should have the authority to revoke such commission on the ground of erroneous teaching or immoral conduct.

“We make this recommendation with a full conviction of the pressing wants of the Church of England, and of the need of a greatly multiplied agency to enable her to fulfil the purposes of her high and holy calling. Nor would we conclude, without the earnest prayer that, whether by these or by some other means, an “effectual door” may be opened for the piety and zeal of those who seek, by a definite mission from the Church, and in hearty communion with her, to promote the temporal and spiritual welfare of their fellow-creatures.”

I think we must conclude that the measure advocated in this petition is one to which the mind of the clergy, as far as they are represented—and I believe they are fairly represented in the Lower House—has gradually been approaching, and that the time has arrived when we may at least give the subject our serious consideration. Two points are presented to our consideration—first, the great and increasing population of the country compared with the agency provided for its spiritual welfare; and, secondly, the presumed existence of a body of pious and God-fearing men, who, although employed in their own vocations, have the time and the desire to employ that time for the glory of God and the welfare of their fellow-creatures. On each of these points I will venture to say a few words. It is scarcely possible to contemplate the rapidity with which our population is increasing without any serious thoughts. In the year 1801 the population of England and Wales was about 9,000,000; in 1851 it had reached 18,000,000; and in 1861 it exceeded 20,000,000. It is obvious, then, that if the provision for the spiritual wants of the population in 1801 was assumed to be sufficient, double that provision must have been necessary when the century was half gone, and a still larger number must now be required. Or, to take the matter in another point of view, allowing one clergyman to every 2,000 souls, the increased population in 1851, required 4,500 additional clergymen, and for the increase in the following ten years, 1,000 more would be necessary. If the statement be true that the population is increasing at the rate of 60,000 annually, 300 additional clergymen are required every year. I am afraid that no large deduction from this calculation can be made on the ground that the population will increase *pro rata* in parishes where the clergyman has the power of ministering to them, because it is well known that there is a tendency in the increasing population to converge upon large towns, which are the centres of manufacture, mining, and commerce; so that the increase of the population does really represent the increase of the spiritual wants of the people to an extent sufficiently accurate to make the question very important. Now, has the increase in the number of the clergy at all corresponded with the increase of the population? Certainly not; nor is it likely to do so. We have neither the money nor the men. The sum required for 5,500 additional clergymen, at 200*l.* a year each, would be 1,100,000*l.* The augmentation available for the support of the parochial clergy, in the hands of the Ecclesiastical Commissioners, amounts to about 100,000*l.* a year. We trust that a considerable increase will result

from the better management of the church property. In the mean time the population is increasing in a much more rapid ratio. But, even supposing we had the means, it is not at all clear that we have the men. We have not the data for determining the proportion which the candidates now bear to the number at the beginning of the century. But in our remote dioceses we find a difficulty in obtaining proper candidates for orders, probably from their being absorbed in the southern and more favoured dioceses. Then the question recurs—What is to be done? Are we to reduce the standard of qualification for those who offer themselves as candidates for holy orders? I believe none of us would be prepared to recommend any such step. We know that the qualification at present with respect to learning and attainments is by no means too high, and could not be reduced without impairing the efficiency of those who enter into holy orders. Another means which has been suggested of meeting the difficulty is, a large increase of the diaconate. Then we have the scripture-readers, to whom the church owes a great deal; but there is this drawback, that a scripture-reader costs as much as a curate, and therefore the supply must be limited. The petitioners point out another important class who desire to employ their leisure time for the benefit of their fellow-creatures. It is from that class that the Wesleyan Methodists obtain many of their most able helpers, and I have met many persons who would have been ready to assist us if we had been able to receive their assistance. The question raised by the report of the Lower House, and the petition is, whether such men could not be authorised, commissioned, and set apart to perform certain duties under the superintendence of the incumbent, such as visiting the sick and other charitable offices. I am aware that the committee will have to encounter considerable difficulties. They will have to determine whether such an agency could be established without sanctioning the irregular efforts which are so frequently made, and which, while doing so much good, occasionally do some harm. Another question which will arise is the name to be given to these agents, for a name might be adopted which would carry with it such an association of prejudices as would destroy the best considered scheme that was ever devised. The committee will have to consider the mode of granting the authority and of withdrawing it—whether by a licence of the bishop or otherwise—and whether the parties should be allowed to perform any offices in the church. Supposing it to be possible and desirable to authorise such an agency as this, it must be considered as supplemental to, and not superseding, those which already exist. It may be necessary to have a more extended diaconate, to employ more scripture-readers, to increase the number of district visitors, and those who come forward voluntarily to assist the clergy in their schools. But the question is, whether beyond this there is not a large amount of religious zeal in our land which can be turned and directed to great good. The tide of population, as we all know, is rapidly swelling, and it is worthy of consideration whether some aid may not be obtained—whether some assistance may not be given for the purpose of supplying the wants of that growing population.

**THE BISHOP OF WINCHESTER**—There is nothing in the resolution as to whether the services of the persons employed should be gratuitous or not.

**THE BISHOP OF LINCOLN**—That is purposely left indefinite.

**THE BISHOP OF WINCHESTER**—I wish to remind the house of the state in which the case stood many years ago. Twenty years ago, soon after the late Bishop Howley succeeded to the see of

Canterbury, the late Bishop of London and I waited upon him, and asked his sanction to an experiment in reference to the establishment of an order of scripture-readers; and his Grace recommended us to make the experiment in our respective dioceses, we being both connected with metropolitan parishes with very large populations. We made the experiment for two or three years, and the result was so satisfactory that we again called upon him at the end of that period, and he convened a meeting of the bishops on the subject. Since that time both the two Bishops of the London diocese and myself have succeeded, in the way pointed out in that petition, individuals to act as scripture-readers on the appointment of an incumbent, subject to him, and removable by him at his pleasure. After being examined so far as we thought it needful by ourselves, and after personal interviews with them, finding them to the best of our belief fitted for office, my own experience of their usefulness has been such that if any thing is needed to give them greater authority, or to extend the system more widely, I should be extremely desirous of joining in such a work. At present I am not aware that there is any difference in the way in which scripture-readers are appointed or removed, from the recommendations contained in the petition, with one exception, and that is, that there is no religious office. It is there recommended that they shall be introduced to offices in the religious services of the church. I should add that, in the first instance, there was considerable jealousy of their being permitted to do more than read the Bible. Subsequently, however, when experience taught us that these scripture-readers were entirely under our own control, permission was given to them to explain scriptural subjects and give illustrations thereon. In my diocese I have received but one complaint in reference to those who have been so occupied, and that was with respect to a man of peculiar power who stepped beyond his office, and was not only an instructor of the clergy, and offered to supply them with sermons upon any given subject (a laugh.) The good man might probably have been actuated in this last desire by the praiseworthy motive of eking out a comfortable subsistence; but I sent for him and at once cancelled his licence. I have always requested the incumbents to acquaint me when they have had any cause of complaint against scripture-readers, but in no case whatever has any complaint been made. In some instances they devote their whole time to the work. In others, they give four or six hours a day; and in two instances I have permitted the employment of individuals who came only on half the Saturday and the Sunday.

The BISHOP OF LINCOLN—There is a great difference between the class of scripture-readers authorised by the resolutions and the class of men alluded to in the petition, who would perform their duty gratuitously.

The BISHOP OF LONDON—I wish to bear my testimony to the extreme value of the work of the scripture-readers in the diocese of London. The number is very large; complaints are extremely rare; and the clergy seem to attach great value to their services. A very important change has lately been made by the Scripture-readers' Society, in admitting persons who can only give a small portion of their time to the work. I presume that what the Bishop of Lincoln desires is, to obtain the services of those who do not wish to accept any remuneration. This has been pressed on me from time to time, and I believe there is a considerable feeling in favour of such a mode of proceeding. No doubt the dissenters may have laid hold of a large class of the laity, from the

fact of employing their energies in this way, and I see no reason why we should not follow their example. Many persons believe that if the church in the last century had employed the laity in that way, we might have avoided a great deal of dissension. I should be glad if any practical result should follow from our attention having been drawn to the subject.

The BISHOP OF ST. DAVID'S—I would ask, first, what is the essential distinction between the functions of this new class you propose to institute and the lay assistants who are at present employed in the church; and, next, what is there at present to prevent any bishop from enabling any incumbent to employ the services of such a lay assistant as he may think proper? Unless there be such a distinction and disability, I do not understand exactly what we are doing.

The BISHOP OF LINCOLN—The difference between the lay agents at present employed, and those whom we hope to obtain, if the church were authorised to do so, is, that the present lay agents give up their whole time to the work, and receive a salary.

The BISHOP OF ST. DAVID'S—What is the difference between their functions?

The BISHOP OF LINCOLN—I do not know that there is any, except that the agents now proposed might assist the clergy somewhat more than the scripture-readers.

The BISHOP OF ST. DAVID'S—What is there to prevent the bishops from taking this step now?

The BISHOP OF LINCOLN—There is nothing to prevent the incumbent accepting the offers of such men, especially if the bishop authorises his acceptance, but it is thought desirable that certain distinct regulations should be laid down and agreed to by the bishops, and that the effect of making this an institution instead of leaving it to individuals would be to draw out a much larger number of labourers and remove scruples which many clergymen now entertain.

The BISHOP OF OXFORD—They would certainly gain strength by being an authorised body.

The BISHOP OF LEANWATER—A gentleman called upon me and stated that he wished to be employed in my diocese. I thought there was some difficulty upon the subject as he did not understand the Welsh language, but I said that if he wished to be useful I had no doubt the incumbent at Cardiff would be happy to receive his assistance. He said that that was not exactly what he wanted. What he required was the opportunity of meeting large numbers of persons under my sanction whom he could address, thus drawing a distinction between the scripture reader and the teacher.

The BISHOP OF ST. ASAPH—I do not see any objection to a committee being appointed to consider the question, but I do not see why any incumbent may not employ such persons at the present moment. Most certainly he can do so under the sanction of the bishop. The only question is, whether the Bench of Bishops, as a body, should sanction any regulations on the matter. I think it is better that we should not, but that each bishop should confer with his own clergy, and make such rules as might be suitable to the circumstances. If any step were taken by us as a body, there might be a danger of our establishing a new order in the church of subdeacons. The crusade which ought to be carried out in England is to convince the laity that the pecuniary resources of the church are utterly inadequate for the purposes to which they are applied, the ministrations of religious services, and the promotion of the work of religious teaching among the people, and then the next step to be taken is to draw forth a larger sum for the payment of the clergy. Such assistance is

not wanted in my diocese, but that is the real question in the great metropolitan dioceses.

The ARCHBISHOP—The question does not seem to be one arising out of any experience which has been had of inconvenience or evils in the existing system. That system, I believe, has worked well; and I do not see what other sanction is necessary than that which has already been given.

The BISHOP OF LINCOLN—Your Grace, speaking of the great value of scripture readers, says in effect that you have never known any inconvenience arise from their employment, and that it would be better to leave well alone. I entirely agree with that, and would not interfere with the present status of the scripture readers for the purposes for which they are employed. But in many of our dioceses they do not meet the requirements of the district, and we cannot find funds for other agency. There are some who do not require pay, but are willing to give a portion of their time, and we should be glad to accept their services. Nearly all the clergy of the large town of Nottingham have signed this petition, and are most anxious that these parties should be employed. I recently met with a Methodist preacher, a most able man, who is now employed by that body, but who would, I believe, have been much better satisfied if he could have been employed in this manner by the church.

The ARCHBISHOP—I doubt if you can set upon one uniform system throughout the country. I believe you must be guided solely by the circumstances of each individual diocese. I have found no difficulty in many large towns in getting persons to give a portion of their time to the relief of those who belong to their parish; but it may be otherwise in large manufacturing towns, and the very fact of the matter being thus brought before us shows that there is a want in existence with which I am not acquainted. Perhaps you will mention the names of the committee.

The resolution having been seconded by the Bishop of London, it was put from the chair and agreed to; and the Bishops of London, Winchester, St. Asaph, Oxford and Lincoln, nominated a committee on the subject.

The sitting was then prorogued until the following day.

#### LOWER HOUSE.

The members of the Lower House assembled in the Jerusalem Chamber, Archdeacon Bickersteth presiding as Prolocutor.

#### EXPENSES.

Dr. McCALL, as chairman of the Committee of Expenses, presented the report, which stated that the balance in hand and outstanding assets amounted to £29 Os. 3d., and that there was due by the Lower House £88 19s. 6d., showing an excess of debts beyond assets of £59 19s. 3d. This excess was occasioned by the expense incurred in printing documents connected with the discussion upon "Essays and Reviews," which amounted to £85 15s. 6d. To meet this liability, it was proposed to increase the assessment.

#### THE NEW EDUCATION MINUTE.

Petitions and *gravamina* were presented by Archdeacon Randall, Sir G. Prevost, the Rev. A. Oxenden, Dr. Jebb, the Rev. H. Mackenzie, and Lord A. Compton, condemnatory of the Revised Code, issued by the Committee of Council on Education.

ARCHDEACON DENISON proposed to substitute, with the consent of his seconder, the following for his original motion—

"That an address be presented to the Upper House, praying for the appointment of a joint committee to consider of a representation to her Majesty's Government in the matter of the



Revised Code, with special reference to certain omissions in the said Code, which appear to this house seriously to compromise the relations between the Committee of Privy Council on Education and the Church of England in respect to the religious teachings of the schools of the Church of England."

Dr. McCACCI's amendment was then negatived by a show of hands, and the above modified motion of ARCHDEACON DUNN was carried.

#### ADDRESS OF CONDOLENCE TO THE QUEEN.

The PROLOCUTOR—I have a message to communicate from the other house which I am quite sure will command the deepest sympathy and attention of this assembly, (He then proceeded to read the address of condolence, a copy of which appears in the proceedings of the Upper House.)

The DEAN of NORWICH rose to move that the address should be taken into immediate consideration. Her Majesty had been prostrated by the heaviest of all calamities, and under these circumstances it was their painful gratification to acquiesce feelingly in the address submitted to them, concurring as they all must in the piety of its tone, and at once approve of a document which would be added to an accumulation of similar addresses, with the simple remark that, nothing of the kind had ever expressed a more universal feeling of sorrow and regret. It was not for him to presume to address the house at any length upon such a subject, but he had little doubt that they had all more or less received through private letters proofs of the admirable manner in which the Queen had borne this terrible affliction, and he would mention one touching proof which he had received through a private letter, of the regard which her Majesty had for the memory of the late Prince Consort. As soon as she broke through the first sacred solitude after his death, she sent for the old bailiff to her late husband, and told him that she knew how much Prince Albert loved him, and that she had sent for him to tell him that he was to remain in the situation he occupied during the rest of his life. The whole conduct of the Queen since the Prince's death had been such as to increase, if possible, the affection which her people felt for her.

The REV. J. RANDOLPH seconded the motion, which was carried unanimously, and the Prolocutor proceeded to the Upper House with the address.

#### SYNOCDICAL ACTION.

The PROLOCUTOR communicated the resolution of the Upper House founded upon the petition of certain churchwardens of London on this subject, and appointed the following committee:—The Prolocutor, the Dean of Norwich, Archdeacon Hale, Dr. Jeff, the Rev. J. W. Joyce, and the Principal of Jesus.

#### MISSIONARY BISHOPS.

On the motion of LORD A. COMPTON, seconded by the REV. J. FENDELL, that portion of the report on Missionary Bishops relating to "joint regulations" was confirmed, and on the motion of SIR GEORGE PREVOST, seconded by the REV. F. SEYMOUR, the consideration of those portions of the report which contain the declaration of principle, and provide for the appointment of a Board of Missions, was deferred until the message from the Upper House on the subject was received.

#### PROTESTANT SISTERHOODS.

The debate on the REV. F. SEYMOUR's motion, brought forward in the session of July last, was resumed by ARCHDEACON FOULKES; and the subject was under discussion when the house adjourned.

#### PROPER LESSONS.

The DEAN of NORWICH gave notice of his intention, on the first suitable opportunity, to make the following motion:—

That the Upper House of Convocation be requested to unite with this Lower House in a humble petition to her Majesty, that she would be graciously pleased to appoint a Commission of Bishops and other ecclesiastics, for the revision of the Table of Lessons appointed to be read in churches on Sundays, Holydays, and all other days throughout the year," as at present comprised in the Book of Common Prayer, with a view to making such additions, alterations, or omissions therein as may appear desirable.

#### THE CHURCH MISSIONARY SOCIETY.

Towards the end of the last century—a century marked by religious apathy—the attention of many persons in England was awakened to the important duty of communicating the light of christian truth to heathen nations; with this view a few clergymen of the Episcopal Church, having their cures in the metropolis, met together in the year 1799 to concert the best measures. The most prominent of this little band were the Rev. John Venn, (son of the Rev. Henry Venn, author of the well known "Complete Duty of Man"); the Rev. John Newton, whose Carlisle and other letters have had a wide circulation; the Rev. Thomas Scott, the judicious commentator, and the Rev. Josiah Pratt, together with a few laymen of christian character and benevolence: Sir Richard Hill, Samuel Thornton, Esq., and others. At that period the only effort for the heathen world appears to have been made by the labours of a few Danish Missionaries supported by the Society for Promoting Christian Knowledge. The operations of the Venerable Society for the Propagation of the Gospel in Foreign Parts being nearly restricted, according to their charter, to our fellow countrymen in the colonies or in foreign lands.

#### EARLY PROCEEDINGS.

The measures of the Church Missionary Society were at once submitted to the notice of the Archbishop of Canterbury and the Bishops of London and Durham, and by them its founders were assured of a candid treatment. The last named prelate, Bishop Barrington, was a liberal supporter of the funds in his life time, and bequeathed £500 to them at his death. As in the case of other societies, but few of the bishops joined it at first. In the year 1811 the late Archbishop of Canterbury, Dr. Howley, and the late Bishop of London, Dr. Bloomfield, entered the list of its Patrons, after a full communication had with the committee upon the principles and practices of the Society. At the present time it numbers amongst its Vice-Presidents, the two English Archbishops, and twenty-three English and Irish Bishops, three Bishops of India, and one retired Bishop, and eighteen Colonial Bishops. The Society has not only the support of the heads of the Church, but endeavours to act in accordance with Church principles. It professes itself to be a lay institution, exercising no spiritual functions. Its missionaries are licensed and superintended by colonial Bishops wherever such Bishops are found, and the services are in strict conformity with the ritual and discipline of the Church. Ecclesiastical authority and lay co-operation are thus united to accomplish the object in view, similarly to our own Church Societies in this and the sister province.

#### GENERAL RESULTS AT HOME AND ABROAD.

It is most interesting to trace the results of the

Society's efforts in the Church at home. The objection is frequently brought against foreign missions, that we have work enough to do at home. The history of the Church Missionary Society and English Church history this century, show that we need not fear foreign efforts curtailing or impeding home efforts. The revival of religious life and activity in England since the year 1800, is truly astounding. Amongst her clergy and her laity, in the army and in the navy, the civil service of India and the military, in the law and amongst her merchant princes, there is an amount and a degree of earnest piety which only those who have seen it can appreciate. Almost every part of England shares in the revival. And many of the English clergy, both in the metropolis and in the country, do not hesitate to give it as their experience, that that revival is the effect of Missionary associations and exertions.

During the first year of its course, the Society, following the example of the oldest Church Society (that for Promoting Christian Knowledge) employed Lutheran ministers, but always on the condition that when a congregation was formed from amongst the heathen, its services and discipline should be those of the Church of England.

But since that period the supply of men has been from the ranks of the clergy at home, or from young men who have been trained by the Society for the work. A Training Institute was opened near London in the year 1825, where a sound education was given in science, classical learning, and theology. The number of students at first was small, but some idea may be obtained of the progress that has been made of late years, by comparing the numbers for the last four years.

They have been respectively 22, 28, 34, and 40. During the whole of its course the Institute has sent out 200 ordained missionaries, of whom two have been raised to the Episcopate in the mission field, and several fill important posts. The late Bishop of London repeatedly bore testimony to the proficiency of the students sent to him for ordination from this Institution. He declared himself a zealous member of the Society, and stated that he could not desire to see young men better prepared, humanly speaking, for the duty they had undertaken.

The whole number of European Ordained Missionaries for the last year was 192, native 60.

They have 800 schools, and 3,600 scholars under their charge, and the work is carried on in 20 languages. The printing press is extensively employed for the diffusion of christian truth. The Liturgy of our Church has been translated into the languages of many of the countries where missions have been formed, and has been constantly used by the Missionary, and highly valued by the congregations.

The entire number of native communicants rescued from debasing systems of idolatry, and now to be found regularly assembling around the Lord's table, is 21,064.—*Echo, Montreal.*

#### SUBSCRIPTIONS RECEIVED TO MARCH 16.

TO END OF VOL. 9.—Rev. H. B. J., Port Burwell; S. P., Port Stanley; Rev. F. T., North Augusta; Rev. J. G., Carp; Rev. J. K., Bury; Mrs. S. J., Brockville; Mrs. R., Toronto; Rev. I. C., Stanbridge; Rev. C. B., Cobourg; Miss C. Cobourg.

THE  
Canadian Ecclesiastical Gazette  
IS PUBLISHED TWICE A MONTH,  
BY HENRY ROWSELL, TORONTO.

ROWSELL & ELLIS, PRINTERS, KING ST. TORONTO.