

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

- Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, AUGUST 15, 1859.

No. 16.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral, Toronto, on Sunday, the ninth of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, B.D., examining Chaplain, their intention to offer themselves, and to be present for examination in the Library of the Parochial School House, at Toronto, on the Wednesday previous to the day of Ordination, at nine o'clock, A.M. They are required to be furnished with the usual testimonials, and the *St. Quis* attested in the ordinary manner.

All collections and subscriptions to the Church Society received up to the 12th of each month will be acknowledged in the Gazette of the 15th, and those received up to the 29th, in the Gazette of the 1st proximo; receipts will not be sent unless specially requested, as, under the existing postal arrangement, the letters would have to be pre-paid.

### POSTAGE ON THE ECCLESIASTICAL GAZETTE.

Our subscribers are recommended to pre-pay the postage on their copy of the Canadian Ecclesiastical Gazette at the Post Office through which they receive it. The amount required is only 3½ cents every three months in advance, so that half the usual postage is thereby saved.

### We beg to call the attention of our readers to the following SYNOPSIS OF THE NEW POSTAGE LAW OF CANADA.

All Post Office rates and charges are, from the first of July next, to be made and collected in decimal currency, substituting cents for pence.

All letters posted in Canada, *unpaid*, for any place within the Province, shall be charged seven cents per half oz.; but if *pre-paid*, they will pass at five cents, that being the decimal equivalent of the present 3d.

Letters for Nova Scotia, New Brunswick, and Prince Edward's Island, five cents per half oz., with optional pre-payment.

Letters for the United Kingdom, pre-paid 12½ cents (7½d.) per-half oz., by Canadian Steamers, 17 cents (10d.) by Canard Steamers; if not pre-paid, a fine of 6d. sterling will be charged on their arrival in England.

Letters for the United States, (except California and Oregon,) 10 cents, (8d.) per half oz.; to California and Oregon, 15 cents, (9d.)

Letters to all foreign countries, the same rate as at present, changing it into cents.

The charge for registering a letter to any place in British North America will be 2 cents instead of 1d.; to the United Kingdom, 12½ cents instead of 7½; to the United States, 5 cents instead of 3d. To all other places, the equivalent of the present rate in cents. In all cases, except to British North America, letters when registered must have both postage and registration fee pre-paid.

Drop or Box letters, and all minor rates of a like character, to be charged 1 cent for every 4d now charged.

On Newspapers, published in Canada, and sent from the office of publication to regular subscribers, the rate will be, if paid quarterly in advance, as follows:—

	Per Quarter.
On a daily paper .....	2s. or 40 cents.
“ tri-weekly .....	1s. “ 20 “
“ semi-weekly .....	8d. “ 13 “
“ weekly .....	4d. “ 6½ “

These charges can be paid either by the publisher, at the mailing office, or by the subscriber, at the delivering office. When the above rates are not paid in advance, a charge of 1 cent each number, or 3d. for 5, will be made.

Transient newspapers must be pre-paid by a 1 cent stamp or they will not be forwarded.

Newspapers from England by the Canadian Steamers to pass free; those by the Cunard line, to be charged 2 cents each on delivery, that being the American transit charge.

Newspapers from the United States are to be charged 1 cent each on delivery.

Exchanges are to go free.

Periodical publications, not exceeding 3 oz. in weight, 1 cent each; over 3 oz., 4 cents. If pre-paid by stamp, periodicals published in Canada, weighing over 3 oz., 2 cents.

Periodicals devoted exclusively to Education, Agriculture, Temperance, or any branch of science, to be sent from the office of publication free.

Printed Circulars, Books, &c., sent from a Canadian office to any place in Canada, British North America, or the United States, 1 cent each; over 1 ounce in weight, 1 cent per oz. But these rates must be paid in advance in Postage Stamps.

Parcels sent by Parcel Post to any place in Canada, 25 cents per lb.; 5 cents additional if registered.

Postage stamps of the respective values of 1, 5, 10, 12½, and 17 cents, have been provided, and will be ready for sale to the public.

The old stamps in the hands of the public will be allowed to pass for a time after the first of July.

The Act declares that any of the following offences shall be considered a misdemeanour:—

To delay, damage, or destroy any parcel sent by the Parcel Post; to enclose a letter or letters, or writing to serve the purpose of a letter, in a parcel sent by Parcel Post; to send a letter or letters, or writing to serve the purpose of a letter

in a newspaper, except in case of accounts and receipts sent by newspaper publishers to their subscribers, which are allowed to be folded in the papers.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### APPOINTMENTS OF THE BISHOP OF TORONTO.

AUGUST.		
Monday	15, Ninth Line, Fitzroy .....	11 a. m.
“	“ Huntley .....	3 p. m.
Tuesday	16, March, Church, at the Parsonage .....	11 a. m.
“	“ March, Church, at the Hall .....	3 p. m.
Wednesday	17, Ottawa .....	2 p. m.
Thursday	18, Metcalfe .....	11 a. m.
Friday	19, Richmond .....	3 p. m.
Saturday	20, Barritt's Rapids .....	11 a. m.
“	“ Mirickville .....	3 p. m.
Sunday	21, Kemptville .....	10 a. m.
“	“ Mountain .....	3 p. m.
Monday	22, Morrisburg .....	11 a. m.
Tuesday,	23, St. John's Osanabruk .....	11 a. m.
“	“ St. Peter's .....	3 p. m.
Wednesday	24, Moulinette .....	11 a. m.
“	“ Cornwall .....	3 p. m.
Thursday	25, ——— Travelling.	
Friday	26, Hrwkesbury .....	11 a. m.
“	“ Vankleek's Hill .....	3 p. m.

### COLLECTIONS UP TO AUG. 15TH, 1859.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of July, in behalf of the Mission Fund of the Church Society.

Previously announced .....	\$127.15
Adolphustown .....	\$ 1.15
Fredericksburg .....	1.00
Per Rev. R. Harding .....	2.15
Chester, per Churchwardens .....	2.00
St. Mark's, Niagara, per Churchwardens .....	16.00
Tullamore .....	6 00
Grahamstown .....	3.60
Woodbridge .....	5.40
Gore .....	1.12
Per Rev. J. Carry .....	16.12
St. James', Penetanguishene, per Churchwardens .....	5.00
Grafton .....	13.40
Colborne .....	5.60
Per Rev. J. Wilson .....	19.00
St. Peter's, Newboync .....	6.25
St. John's, Leeds .....	6.68
St. Mary's, Newboro .....	4.65
Per Rev. J. Davidson .....	17.52
Dickenson's Landing, per Rev. R. Garrett .....	4.00
St. George's, St. Catharines, per Rev. Dr.	

Atkinson.....	37.16
Trinity Church, Chippawa, per Rev. W. Leeming.....	15.38
Williamsburg.....	3.80
Matilda.....	2.15
Morrisburg.....	4.05
Per Rev. Dr. Boswell.....	10.00
Georgetown.....	3.60
Norval.....	2.00
Per Rev. J. G. D. McKenzie.....	5.00
Shanty Bay, per Rev. S. B. Ardagh.....	2.05
Trinity Church, Barrie, per Churchwardens.....	
St. Peter's, Innisfil.....	1.25
St. Paul's.....	1.52
St. John's, Oro.....	1.35
St. James', Vespra.....	1.85
Lennox, School House, Essa.....	1.10
Per Rev. E. Morgan.....	7.07
St. George's, Kingston, per Rev. A. Stewart.....	9.00
St. James', Orillia.....	3.00
St. George, Medonto.....	2.30
St. Luke's, C. W. R. ....	1.00
St. Mark's, Oro.....	1.00
Per Rev. T. B. Read.....	7.30
Cayuga.....	3.75
York.....	3.65
Calcedonia.....	2.60
Per Rev. B. C. Hill.....	10.00
Milton.....	4.00
Hornby.....	2.67
Per Rev. F. Tremayne, junior.....	6.67
Dunnville.....	4.00
St. John's, South Cayuga.....	4.60
Port Maitland.....	0.65
Per Rev. J. Flood.....	9.25
St. John's, Peterboro', per Churchwardens.....	8.23
Binbrook.....	0.53
Saltfleet.....	0.72
Stoney Creek.....	0.84
Ontario.....	1.11
Per Rev. J. L. Alexander.....	3.20
All Saints, Drummondville.....	7.34
St. John's, Stamford.....	3.16
Per Rev. C. L. Ingles.....	10.50
St. Paul's, Yorkville, per Rev. S. Givens.....	41.50
79 Collections, amounting to.....	\$400.19

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. J. Stannage, an sub. for 17th year	5.00
---	------

BLAKE TESTIMONIAL

Amount of subscriptions up to present time.

Bishop of Toronto.....	\$40.00
Rev. Dr. Beaven.....	10.00
Rev. E. Denroche and family.....	20.75
Dr. Bovell.....	4.00
F. W. Jarvis, Esq. ....	4.00
C. J. Campbell, Esq. ....	5.00
H. Mortimer, Esq. ....	4.00
G. T. Kingston, Esq. ....	5.00
R. B. Denison, Esq. ....	5.00
Hon. G. W. Allan.....	10.00
Rev. A. J. Broughall.....	5.00

Rev. W. S. Darling.....	10.00
Rev. S. Givins.....	10.00
W. D. Ross, Esq.....	5.00
Sir J. B. Macaulay.....	5.00
Rev. T. S. Kennedy.....	5.00
Rev. B. C. Hill.....	4.00
Rev. G. Whitaker.....	20.00
Rev. W. E. Cooper.....	5.00
Rev. H. J. Grasset.....	10.00
Rev. Dr. Lett.....	10.00
Rev. W. McMurray.....	5.00
Hon. J. H. Cameron.....	10.00
J. W. Gamble, Esq.....	5.00
S. B. Harman, Esq.....	4.00
J. C. Street, Esq.....	10.00

PICKERING AND UXBRIDGE MISSION.

TO THE MANAGING COMMITTEE OF THE HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

Eighteen months have now elapsed since the appointment of your travelling missionary in Pickering and Uxbridge; during this period we have good cause of thankfulness to Almighty God for the measure of success which has been vouchsafed to us, especially on the responsible work of Church building, during the crisis we have been called upon to pass through. It is to the ready liberality excited by God's good spirit on the hearts of our people that we are now privileged to assemble for Divine Service in the present beautiful temple at Duffin's Creek. St. George's Church was commenced in the summer of 1857; the building (consisting then of walls and roof only) was, after unforeseen difficulties many in number, returned upon the hands of the Building Committee, having involved an outlay of £420. Things continued in this unsatisfactory state until the next summer, when a fresh effort was made, and cheerfully responded to on the part of our little flock, to complete the building for Divine Service. This further outlay of nearly £90 enabled us to open the Church in July of last year. Towards this sum £26 6s was raised by your Missionary from private sources, the Parent Society promising £12 10s., thus, inclusive of the last named sums, it will appear that in little more than twelve months £470 nearly has been obtained from a small locality to celebrate the worship of the Most High in a fitting and reverent manner. For ourselves we feel deeply thankful for these results, to Him from whom all works of piety and charity do proceed. In the same period Uxbridge Church, (the next northerly station in the mission) has been pewed, painted and completed throughout, with handsome reading-desk and pulpit, chancel rails, &c. Here a debt of £75 still presses upon us, this however we hope to liquidate before our next report. Under the divine blessing we are also permitted to report the following sums raised for religious purposes during the past year:

Pickering Parochial Association and Uxbridge.....	£ 22 10 0
Quarterly Sermons, Church Society at four stations.....	13 15 4
Oratory, Duffin's Creek.....	11 0 0
"    Greenwood.....	5 1 10
"    And pew rents, Uxbridge... ..	42 0 0
Raised towards Clergyman's stipend.....	100 0 0
	£191 7 2
Add building St. George's, Duffin's Creek.....	469 13 6
Total raised in the mission.....	£664 0 8

Thus have our people deep excuse of gratitude to Almighty God that, at the eleventh hour in

this hitherto backward part of the vineyard, they have been roused to a sense of their Christian duty and privileges; thus has the giver of all good condescended to honour us as humble instruments in shewing forth his praise and glory. May this consideration by his continued blessing dispose us to zeal unto future good works. Occasional services have been held in Epsom, in Reach, and more regularly on the ninth con. of Pickering; in conjunction with the zealous Incumbent of Scarborough, Rev. Wm. Belt, regular fortnightly Sunday services are held on the third concession, close to the Scarborough' townline, under flattering prospects. Duffin's Creek, Greenwood and Uxbridge completing the list of Sunday stations. At the visitation of the Lord Bishop this last year, fifty-two candidates, including four adults, presented themselves to renew their baptismal covenant in the Apostolic rite of Confirmation. Since my appointment to this mission, 101 members (of whom five were adults) have been added to the Church in Holy Baptism; in the same period the marriages have been eight, burials thirteen.

Since the retirement from the Brock mission of Rev. R. Garrett, missionary has deemed it his duty to visit occasionally our people, thus deprived for a time of the services of the Church; on such occasions he had the satisfaction of meeting large and attentive congregations at the two churches, and also at Beaverton on Lake Simcoe. Services held in Brock eight, Beaverton two, baptisms three, burials two.

TEA-PARTY AT WOOLER.

On the 20th ult., the ladies of Cold Creek, Murray and Frankford, gave a Tea-Party and musical selection at the house of Mr. Wilmot Gerow, Wooler, Cold Creek, Murray, the proceeds of which were to be devoted as a gift to the Rev. Wm. Bleasdel, as a token of the appreciation of his services as their Pastor for some time back. The effort was eminently successful, and upwards of 200 guests sat down to tea thus provided, and did justice to the substantial and ample fare set before them. After tea addresses were delivered by the Revs. G. A. Anderson, of the Mohawk, J. A. Preston, of Stirling, and the Rev. Wm. Bleasdel. The musical portion of the entertainment was well sustained, and the talented execution of the Misses A. & J. Murphy were much admired and appreciated by all. The ladies who had the management of the affair, headed by Mrs. Gerow, deserve every praise; and Mr. Gerow, for his arrangements, and Mr. Hodge, for his tasteful decorations, all deserve special mention. The result, after paying for incidental expenses, brought £11 6s., which far exceeded all previous conception of the effort.—*Trenton Ensign.*

Pic-Nic.—On Thursday, the 28th ult., the Annual Pic-Nic of the St. George's Church Sunday School, Trenton, took place. At one o'clock the scholars, headed by the Rector, the Churchwarden Flindall, and the Teachers, walked in procession from the Church to Blecker's Grove, with beautiful flags and banners, including the Union Jack, St. George's Cross, &c., provided by the good taste and diligence of Mr. T. Hodge. There was a beautiful arch tastefully decorated with St. George's, St. Patrick's, and St. Andrew's crosses, which was much admired. After a certain amount of play in the grove, the children partook of the good fare provided for them by the ladies, to the number of sixty and upwards; and after them the adults, young and old, of which there were a goodly number. After this they all joined in some youthful sport or other

until sunset, when they returned to the village in the order in which they came, much gratified with their annual fete. The weather was most propitious for the occasion.—*Trenton Ensign.*

## DIocese OF HURON.

### A CHARGE DELIVERED TO THE CLERGY OF THE DIocese OF HURON,

*In St. Paul's Cathedral, London, Canada West, at his primary visitation, in June, 1859, by Benjamin Cronyn, D.D., Lord Bishop of Huron.*

MY REVEREND BRETHREN,—I feel deeply, more deeply than I can express, the solemn position which I occupy when in the discharge of my duty as a chief minister in the Church of God. I am called to counsel you upon subjects of the deepest interest and of vital importance. I would therefore seek an interest in your prayers, that the Great Head of the Church may be with me by his Spirit on this trying occasion, and may enable me to discharge this duty to the glory of His name and to the good of His Church.

When addressing you for the first time as your Diocesan, my mind naturally reverts to my predecessor in the Episcopal office—to him who, for so many years, presided over the Diocese of Toronto before its division. We who have long known him, and have learned to entertain for him a strong filial affection, must rejoice that, though this part of the Diocese has been removed from under his wise and energetic government, he still continues in the full enjoyment of his mental and bodily powers, to preside over that portion of the Diocese of Toronto, which still remains under his Episcopal jurisdiction. We trust and pray that he may long be spared to discharge the duties of his office with the energy and firmness which have always characterised him, and that when his appointed time here is spent, and the silver cord is loosed, he may be found prepared, through the merits of Christ, to partake, with all the redeemed of God, of that Crown of Righteousness which the Lord the righteous judge will bestow upon all them that love his appearing.

Nor can we fail, at this our first meeting, to call to mind with much sadness of heart, the severe loss with which it has pleased God to visit us by the removal from among us of one who had taken a lively interest in the erection of this Diocese, and who had strenuously laboured to bring about this event. The late Dr. Evans, who had been a faithful missionary in this country for 30 years, was just spared to see his long cherished hope of an increase of the Episcopate in Upper Canada realized, when it pleased the Great Head of the Church to call him from the trials and the warfare of the Church Militant here below to a participation in the joys of the Church Triumphant above.

While we, who were privileged to enjoy his acquaintance, and to partake of Communion with a Christian Brother of such sincere and unaffected piety, and of such enlarged experience in the things of God, must ever mourn his loss, still we submit, without repining, to the dispensation which has deprived us of the presence of one we so much loved, being assured that he who ordereth all things in the Church, cannot err, and that to our dear Brother to depart and be with Christ was far better than to remain with the tried and tempted children of men here below. To us who were his cotemporaries or his seniors, his removal cannot fail to suggest a striking warning to work while it is called to-day, for the night cometh when no man can work. His widow and his orphans are amongst us, and I feel assured that those who knew, and so highly valued our depart-

ed brother, need not be reminded of the duty which rests upon them to watch over, with paternal solicitude, those objects of his fondest earthly love, and above all, continually to bear them upon their hearts at a throne of grace, that the Father of the fatherless, and the friend of the widow may be their God and guide, their sun and their shield, that he may give them grace here and glory hereafter, for Christ's sake.

I have deferred calling you together, my Reverend Brethren, until I should have had the opportunity of becoming personally acquainted with every section of the country, and might thus be in possession of such information as would assist us in devising plans for the welfare of our Church, and for the propagation of the Gospel in the Diocese.

I had known something of the state and spiritual necessities of the country before I entered upon the duties of the Episcopate, and a personal acquaintance with the remote parts of the Diocese has confirmed in me the conviction, that unless great and strenuous efforts are made to send missionaries into those parts of the Diocese which have been so long neglected, the members of our communion, who are now numerous in the country, will shortly be necessitated to attach themselves and their families to some other Christian body, and thus become lost to our Church for ever. It cannot be expected that men situated as many of our people are, in places where they cannot enjoy the religious privileges to which they have been accustomed at home, should from year to year retain their attachment to the Church of their fathers, and refuse to unite themselves with those in their neighbourhood who exhibit a zeal for religion, and a desire to benefit the souls of men. At first, perhaps, the religious meetings in their neighbourhood, to which they are warmly invited, are attended reluctantly, but, in a little time, their minds become affected with what they continually hear and behold, and they are led to regard first with coldness, and in the end with prejudice, the Church to which, on their arrival in the country, they were devotedly attached. This process has for years been going on in various parts of the Diocese. I trust that, with the Divine blessing upon our labours, we may be enabled in some degree to stop the progress of the evil. But in order to accomplish this, greater efforts than have ever yet been made, must be put forth by us and by the Church at large.

I gladly avail myself of this opportunity of our first meeting together, to set before you, my Reverend Brethren, my views concerning the condition of the Diocese, and of our duty to make every effort to meet and counteract the evil which has long prevailed amongst us. I should hope that I may, before we separate, be enabled to ascertain the opinions of the Clergy upon the same subjects, many of whom, by their long experience, and by their intimate knowledge of the country, are well qualified to advise us to the best mode of proceeding under our present circumstances. I do not then desire merely to express my own views and opinions on the present occasion, but to take counsel with you, my Brethren in the Ministry, and to avail myself of the knowledge and experience which I know many of you possess. Let us lift up our hearts to the Giver of every good and perfect gift, that He may be present with us by His Spirit, so that all our deliberations may be begun, continued, and ended in His name, and to His praise.

Another reason why I have greatly desired this meeting is, not only that we may by mutual advice assist each other, but that we can, by taking sweet counsel together concerning the truth of God, stir each other up to more faith in Christ, more devotedness to His service, and more love

for the souls of men. As we shall be together for the greater part of this week, I should hope, that not only the public business of the Church will engage our attention, but that we shall be enabled to redeem some portions of the time which might otherwise be lost, and to devote them to religious exercises—to the reading of God's word, to prayer for the Divine blessing upon ourselves and those committed to our care, and to such Christian communion as may promote our growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Before entering upon the more immediate consideration of the circumstances of our own portion of the Church, I would briefly glance at the condition of the world at the present time. The signs of the times must always be a subject of the deepest interest to the Christian man. We behold that portion of the earth which has from the earliest days of Christianity enjoyed the blessings of civilization, and a preached gospel, now convulsed with war—that most severe vial of Divine displeasure is again poured forth upon the platform of the old Roman Empire—the seat of the beast is again visited by some of those scourges with which God, in his holy word, has declared he will punish men for sin. We have been fondly hoping, since the Paris Conference, that peace would prevail for many years in Europe, but on a sudden we behold war with all its horrors inflicted upon that portion of the earth, and we are almost at a loss to assign the cause, or discover an adequate reason, for the mustering of such hosts to the battle as we now see engaged in mutual destruction on the plains of Italy. The events which are now taking place in Christendom may be the appointed means whereby God will bring about the destruction of the man of sin, the final overthrow of the mystical Babylon foredoomed of God, which we know he will accomplish in due time. We behold also the progressive drying up of the great river Euphrates, in other words, the decrease of the Turkish power, as foretold in the Revelation of God; and a spirit of enquiry into the truth of Christianity is manifested among the Jewish people more extensively than at any former period of their history; and those nations of the earth, which, up to the present time, have been entirely closed against the introduction of God's Word, are now prepared for its reception; so that we may in imagination conceive the Angel of the Revelation flying “in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people.” These signs of the times, (we would speak with all humility) appear to indicate that “the Lord is about to make bare His holy arm in the eyes of all the nations,” and to establish the kingdom of Christ upon the ruins of all those earthly kingdoms which have existed in the world.

In entering upon the subject of our own Diocese, I think it desirable to lay before you such statistical information as may enable you to form just ideas concerning the position and the wants of our Church in this part of Canada.

When the division of the former Diocese of Toronto took place, thirteen counties were separated from it, and became the Diocese of Huron. These counties comprise the western part of what was formerly known as Upper Canada. They contain 137 townships, averaging 144 square miles each, many of which have only recently been surveyed, and are now rapidly filling with settlers from Great Britain and Ireland, and from the North American Colonies. The Diocese is an irregular figure, extending from east to west about 180 miles, and from north to south about 190 miles. It contains as nearly as it can be estimated about 20,000 square miles, by far the greater part of

which is fertile land available for agricultural purposes. The population is at present calculated at 402,581, a large proportion of these are members of the united Church of England and Ireland, and there are many who belong to no Christian body, who have never attached themselves to any Church. Amongst this latter class there is a wide field for missionary exertion. The entire number of the Clergy in the Diocese, including the Bishop, the Parochial Clergy, Travelling Missionaries, Missionaries to the Indians and the fugitive slaves is fifty-seven. This comprises two superannuated Clergymen, and one master of a county grammar school.

At the time of the division of the Diocese of Toronto there were forty-three Clergymen in this section of it, seven have been received since from other Dioceses, and fifteen ordained, making a total of sixty-five. But we are to set against this seven who have left the Diocese, and one removed by death, leaving the present number of the Clergy fifty-seven. If we subtract from this number nineteen who are exclusively occupied in towns and villages, two superannuated Clergymen, and one master of a grammar School, it leaves thirty-five Missionaries to minister to our brethren scattered through 137 townships, to seek to bring the Gospel to the Aborigines of the country who look to us for instruction, and to labour amongst the fugitive slaves, who have taken refuge in this country, many of whom are as ignorant of Christ and His salvation as their brethren who yet remain in heathen darkness on the Continent of Africa. Since April, 1858, I have visited eighty-four congregations in the Diocese, and preached 130 sermons; I have confirmed 1,453 candidates, consecrated five churches and two burial grounds, ordained fifteen Deacons and three Priests, and travelled in the discharge of these duties 2,452 miles. It pleased God that, for some time last autumn, my duties were interrupted by an attack of remittent fever, which confined me for several weeks; however, during the past winter, I was able to visit the northern part of the Diocese, and though the disease has returned this spring in the form of ague, I hope, through the Divine blessing, I shall be enabled to visit several Missions where candidates for confirmation have been prepared, and where my presence is required. It is well to state, as many may be ignorant of the fact, that there are within the limits of this Diocese, and conducted by our Clergy, five Missions to the Aborigines\*. Two of these have been supported for many years by the New England Society, and have conferred incalculable blessings upon the remnant of the Six Nations, once so famous in the annals of the country. Last July I visited both these Missions, and was truly gratified with what I witnessed amongst this interesting people. I confirmed at St. Paul's Church, in the Mohawk village on the Grand River, fifty-eight candidates, and at St. John's Church, Tuscarora, forty-three candidates. The success which has attended the labours of the Missionaries in both these settlements, proves that well directed efforts faithfully persevered in, will, with the Divine blessing, succeed with the native Indians of this continent; and that, notwithstanding all that learned infidelity may say to the contrary, the blessings of civilization and Christianity may be enjoyed by them equally as by their white brethren. The Mission on Walpole Island furnishes another proof, that they, who sow in faith and patience amongst the Indians, shall reap if they faint not. I visited the Island in October, and confirmed forty candidates. This Mission, it is to be feared, will be discontinued, as I have been informed that the assistance heretofore given by the government

is about to be withdrawn. I have made application to some of the societies in England, and I hope that something will be done towards supporting this and the other Missions to the Aborigines, which are similarly circumstanced. There is a Mission to the Muncey town and Oneida Indians, on the River Thames, which I regret to say is placed in the same position with that on Walpole Island. The small salary heretofore given to the Missionary is about to be withdrawn, and the Mission will be allowed to lapse altogether, if funds are not provided by Christian benevolence to sustain it. I visited both the stations of this Mission in August last, and confirmed fifteen candidates. There are no Pagans now remaining among the Muncey Indians, all profess Christianity, and many of them adorn their profession by a blameless life and godly conversation. A few pagans are still found among the Oneidas, but we hope the day is not far distant when they too shall be added to the Church. Surely the remnant of the tribes which once possessed the vast forests around us, from one of which we have borrowed the name by which our Diocese is known, should call forth our Christian sympathy, and we should never cease to labour and plead in their behalf, until every trace of pagan superstition has been eradicated from amongst them, and they have been made partakers of the fulness of the blessings of the Gospel of Christ. †

In order to meet, in some degree, the spiritual wants of the Diocese, it will be necessary that the members of the Church should strenuously exert themselves, and liberally contribute of their substance "as the Lord has prospered them." Our Church Society, which is now incorporated and capable of holding and administering the funds contributed by the people for religious purposes, furnishes the most suitable channel through which the religious offerings of the people may be poured into the treasury of the Lord. By its constitution it is open to all members of our Church. The contribution of £1 5s. per annum qualifies the donor to be elected a member of the Corporation, and all the business of the Society is transacted at open meetings, where every incorporated member is entitled to be present, and to take part in all the proceedings.

The peculiar organization of the Society renders it eminently fitted to keep the wants of the Diocese before the minds of our people, and to remind them from time to time of their duty towards their fellow men and fellow Christians. The four quarterly sermons to be preached in every Church and station in the Diocese furnish opportunities to the Clergy to bring before their congregations in the most unexceptionable way, and to press upon them their duty to give of their substance to promote the cause of God in the land. And the Annual Meeting of each Parochial Association, enables the advocates of the Society to stir up the minds of the people by setting before them the progress which the Society has made, and the necessity which still exists for exertion on the part of the members of the Church. Heretofore the collections made for our Society, with the exception of one, have been devoted to the missionary cause. This being the most urgent want felt in all parts of the Diocese. But we hope that ere long the Society will be placed in a position to take up some, if not all, of the other excellent objects proposed in its constitution.

I would, therefore, press upon the Clergy the necessity of supporting the Church Society of the Diocese, by every means in their power; upon it, in a very great degree, under God, depends the success of our efforts for the propagation of the

Gospel amongst the people, and the supply of additional missionaries to labour in those parts of the Diocese where the people are as yet unable to support their own Clergymen. Were we required only to meet and provide for the natural increase of the population in the older settlements of the Diocese, I think this might be effected through the efforts of the Church Society. But inasmuch as large numbers of the adult emigrants are yearly introduced into the Diocese from Great Britain and Ireland, it has become an imperative duty to apply to religious societies at home to assist us in providing the means of grace for their poor fellow countrymen who yearly come amongst us. The Society for the Propagation of the Gospel has granted £400 sterling per annum for the support of missionaries in that new tract of country which lies at the northern and western extremity of the Diocese. This grant is only for three years, but we hope that when the real state of the country is known to that benevolent society, which has, for so many years, liberally contributed to the wants of Canada, the grant will not only be extended, but enlarged. By the kind liberality of the Society for the Promoting Christian Knowledge, I have been enabled to assist in the completion of fifteen Churches in the Diocese, and a second grant of £300, which I have just received from the same venerable body, place sit in my power to render assistance to several new Churches which are being erected in remote parts of the Diocese. The Service Books and Prayer Books granted by the same Society have been most gratefully received. The Colonial Church and School Society has also contributed towards the supply of our necessities, and I desire to express my deep sense of the valuable assistance which I have received from that excellent Society. The Mission to the Fugitive Slaves in Canada, which is conducted under the auspices of this Society, carries on its operations within the limits of this Diocese, and every well wisher of our race will rejoice to learn, that enlightened and well directed efforts are made to bring the knowledge of salvation to this downtrodden people.

So long as slavery is upheld by the laws of the neighbouring republic, so long will the degraded and enslaved African, who hears of Canada as a land of freedom and a refuge from cruelty and oppression, seek to escape from a country in which the first rights of manhood are denied him, and to reach these shores, where, sheltered beneath the flag under which no slave can live, he may carry himself erect as an immortal being and experience the protection of those laws which recognize no difference between man and man, but extend to all whom God has created in his own image, the privileges which belong alike to all the heirs of immortality.

Having now set before you, my Reverend Brethren, such statistical statements as I conceive to be necessary at the present time, and having briefly glanced at some other subjects of interest, I will proceed, humbly invoking the Divine blessing, to direct your attention to some questions of a purely spiritual character, the consideration of which may be profitable to us all.

And, first, with reference to the high and holy office which has been committed to us. This office is thus described in the exhortation of the Bishop to such as are admitted to the higher order of the Ministry in our Church, in which we find the following solemn words: "And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge you are called, that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for

\* See Appendix note A.  
† See Appendix note B.

‡ See Appendix note C.  
§ See Appendix note D.  
¶ See Appendix note E.

the Lord's family, to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." Here we have in most impressive words the sacred office of a Christian Minister fully described, It differs, most essentially, from the office of the Priesthood under the Mosaic dispensation, and should never be confounded with it.

Under the law, Aaron and his descendants were ordained to offer gifts and sacrifices for the people, these things were a figure for the time then present. But this office has ceased for ever under the Christian dispensation. Aaron, in all that he did, was a type of our Great High Priest, and all the sacrifices which he offered looked forward to, and were terminated in, that one great sacrifice which Christ, as our surety and representative, offered up to God. The Apostle Paul, in his Epistle to the Hebrews, clearly teaches that the "Priesthood being changed, there is of necessity made a change of the Law." That Christ, our Great High Priest, hath an unchangeable Priesthood—that is, a Priesthood which passeth not from one to another—that by one offering of Himself once offered, he has for ever perfected them that are sanctified—that therefore there remaineth no more sacrifice for sin," and that, having entered within the Holiest of all, even Heaven itself, Christ, our representative, is there, ever ready to fulfil His Priestly office for his people—to present His own blood in their behalf, and to make continual and prevalent intercession for them.

(To be continued.)

## DIOCESE OF QUEBEC.

### CHURCH OF ENGLAND SYNOD.

ADDRESS OF THE LORD BISHOP OF QUEBEC, AT THE OPENING OF THE MEETING OF SYNOD WHEN DULY CONSTITUTED, ON THE 7TH JULY, 1859.

My Brethren of the Clergy and Laity, we are met, by the permission of Almighty God, to discharge very solemn and important duties which are new to us all. And we must engage in them under a deep sense of our responsibility before God and man. We have to regard our task, first, as to the Christian spirit and religiously disciplined frame of mind in which it is to be fulfilled: and next, as to the preservation, in this portion of Canada, of the principles, constitution and usages of the Church of England, for the better establishment and administration of all which, as well as for the perpetuation of them in their essential force and integrity, it devolves upon us, so far as depends upon human instruments, to provide.

For the first point, then. It is evident that in addressing ourselves to a task such as that which is before us, we undertake to deal with the interests of the Gospel of Jesus Christ. We put ourselves forward in the community, as men who are concerned for the kingdom of God upon earth,—for His glory—and the salvation of souls.—These are views and aims which it is impossible to separate for a moment, from the objects for which a Church is constituted and the affairs of a Church are conducted. It would be an utter mistake to regard our religious system merely as a certain method for the public worship of the Deity, which we have inherited, or from accident of situation have nominally adopted, and which it is left to us to mould after the prepossessions of the world. If we do not come here,—with whatever sense of unworthiness, and this cannot, in any one of us, be too deep or too strong,—yet if we do not come here as religious men, as men

who having assumed an active part in the promotion of objects just above enumerated, are seeking guidance, in the discharge of their duty, from above, we cannot properly be considered as qualified for taking part in these deliberations at all. The eye of God is upon us at this moment and penetrates our hearts. It behoves us to consider whether we are about to engage in the affairs of His Church in a temper and preparation of mind, which is fitted to endure that awful scrutiny. And, again, it would be a very unhappy misconception of our case, and yet one into which, whatever side we espouse, we might be liable in a manner inadvertently to slide, to suppose that our proceedings in Synod must be assimilated in all points, to the proceedings of public bodies who manage the secular affairs of mankind. In the Parliament, for example, of a free country, under a limited Monarchy, it is, whether wrongly or rightly, a kind of recognised maxim that an organised opposition must be a standing feature of the system and necessary element in the conduct of affairs. And there are certain Parliamentary tactics, certain stratagems of party, certain engines of policy adroitly wielded by practised hands, certain appeals also *ad captandum* to popular prejudice and passion, certain artifices in getting up an agitation, certain catch-words scattered abroad to produce an effect, the truth of which, if it serve the purpose in hand, it is not conceived very necessary to examine, all which are understood in many quarters to be part of the routine of business in the body or familiar instruments employed in preparation for it. In an assembly convened for carrying on the work of the Church, any approach to such manoeuvres as these, as well as any disposition to find matter for minute cavil and to produce embarrassment by ingenious niceties of law, are totally out of character and out of place. I do not mean, of course, and can hardly be understood to mean that we are not to desire the utmost freedom of discussion—that we are not to benefit, within the bounds imposed by pure religion and consistent orthodoxy, by the unrestrained expression of opinion,—and to work out by what may be called a friendly collision between mind and mind, the best digested and most practically useful plans which can be brought under our review. I do not mean that we are not to exercise the utmost wisdom and prudence vouchsafed to us; that we are not to call in the aids of valuable experience; that we are not to put carefully in train the most orderly and efficient system in the management of our proceedings, or not to avail ourselves of the facility for working them, afforded by forms received in the conduct of public business. But I do mean that the Synod is to be regarded not in the light of a Parliament, or a political organization, but in the light of a family assembled under their earthly father, to deliberate in love upon the interest of the house. These are the right mutual relations of the parties; and these, which, thank God, do extensively prevail among us,—are what I hope and pray that we may, in His good time, see every where established among ourselves. I hope it will, before long, be generally seen and felt that if any thing is done calculated to sow feelings of distrust and suspicion towards the episcopal office, (the proper and reasonable claims of which it will readily be seen that I must not be withheld by any false delicacy from maintaining,) if any thing is done to put men on their guard against a presumed desire of encroachment on the part of the person occupying that office, it can only be compared—looking, however, to things done upon an enlarged scale and with far extended consequences,—to an endeavour made in a family, who else would be harmoniously and

happily bound together, to set the children, in the same way, upon the watch against their father.

The Bishops of the Colonial Empire have some claim, if they had it upon no other grounds, to the confidence and good-will of their people, because the whole movement made to introduce Synodical action, has been, from first to last, purely and simply a movement of their own—an unconstrained and spontaneous movement to divide with the Clergy and Laity, because they trusted that it would be for the advantage of the Church to do so, the powers which were lodged exclusively in their own hands. There has been nothing and there is nothing to oblige them to do it, or to make it difficult to them to avoid it. There are Dioceses now, here in British North America, situated in all respects like our own, in which the system has not been put in operation. And the Bishops in making this effort had, in the first instance, to encounter great opposition and misconception, proceeding from what is considered (without meaning to use the word in an opprobrious or offensive sense) the party leaning to democracy in the Church, as persons here, holding similar sentiments have since declared themselves opposed to the principle of representation, the only principle which can afford any voice to the rural districts. Of the interruptions of Christian peace and the ill omened appearance of any separation of the interests of the Laity from those of their pastors, I wish to say but little. It is impossible, however, to refrain from saying that we might have indulged the hope of doing our work without disturbance. We might have imagined our way to be sufficiently smooth. We have precedents and patterns all ready before our eyes and all uniform, in their essential characteristics, throughout the empire. We are now following in the wake of sixteen Colonial Dioceses, being the whole number in which Synodical action has taken place, and in every one of them, without a single exception, that particular principle has been embodied and recognized as an indispensable feature of Church of England Episcopacy, which is conceived in some quarters here, to be a special grievance, and which constitutes a main object of active and organised assault. But this opposition, we may well hope will do away. We may well hope that the opponents will become reconciled, in the actual working of the experiment, to that from which, in theory, they have been prompted to anticipate ill consequences to the Church. And it cannot be doubted that gentlemen who have been found hand to hand opposed to each other, in the conflict of opinion upon points of the constitution, will afterwards cordially co-operate in all which they shall be alike persuaded to tend to the common good. In the meantime, we may challenge all parties to shew what special and local grounds have existed for attempting to make a difference in this point between the Diocese of Quebec and all the other Dioceses of the Empire. Yes—the day will come when the excitement of the occasion having passed off and the clouds of some prevailing prejudice having cleared away, the objects upon which we fix our regards will be seen as they really are,—leaving it only a subject for wonder that any such agitations should have existed at all, and a ground for true thankfulness of heart that all differences upon the subject may be forgotten. Upon this point I venture to say that we are strong: and as in the example of certain stories set afloat before the elections, about particular clergymen, it will be found by those who possess themselves of correct information, that they are pointedly opposed to the truth of the case, so with respect to our whole case at large,

I feel safe in declaring, as I feel called upon to declare that no plea has been afforded either in the administration of the Diocese, or the teaching, the proceedings or the practices of its Clergy, for any alarm to be sounded, for any agitation to be put in train, for any organised opposition—still less, of course, for any movement liable to be regarded as having any revolutionary aspect.

Most deeply is it, under these circumstances, to be deplored that any difficulties should have arisen from within, upon the invitation given to the Laity to co-operate in the management of matters ecclesiastical, with those who are set over them in the Lord, and that the invitation should in any instance have been so misapprehended as to cause their being met in a spirit of unkindness. We have difficulties enough with which to struggle, in planting and rearing up, in extending, directing and upholding the provisions of the Church for the scattered and widely severed population who belong to her within the Diocese; and a statistical exhibition of our progress which, together with a slight historical outline of the formation of our Church institutions within the Diocese, I had intended, if I had not judged that I should trespass too far upon your time, to put before this meeting, would serve to shew that, with miserably meagre resources and in the face of many disheartening obstacles, we have, by the good hand of our God upon us and his blessing upon the help of our friends at home, and upon the efforts of our labourers upon the spot, some thing more than kept our ground and laid some good foundation for those who will come after us. I had thought that a survey of such a nature (which I may possibly propose at some future opportunity) might encourage and interest us farther, in the work which we have now in hand, and aid us in appreciating as well as,—if any where it be imperfectly or incorrectly understood,—in understanding our task. The whole subject is practically new among us—but we shall remember that we have not *champ libre*, we have not a clear stage for creating a new system or trying experiments in the way of re-modelling the old one which we have received. We have to deal,—and we are thus brought to the second part of our subject according to the distribution of it which I proposed in the outset of these remarks,—we have to deal, under the two Provincial Statutes which provide for the case, with the system of the Church of England.

Now here there are two postulates to be assumed. First, that if the Legislature of a Country or Province concedes powers, of whatever kind, to a religious body, it must be understood, as a matter of course, that those powers are to be called into exercise according to the constitution, laws and usages of the body itself. And secondly, that if the body proceed to frame, under those powers, a representative constitution for certain deliberative, executive, and legislative purposes of its own, the enquiry presents itself, *in limine*, what that body is which is to be represented and how its original, essential and distinctive character is to be preserved.

The body to be represented in the present case in the Episcopal Church of England.

What, then, is Episcopacy?

We need not go to the schools of theology for an answer to this question, nor ransack the labours of learned divines. We have only to consult the most familiar repository of definitions in our own language.\* We have only to look there for the word *Episcopacy* and we see it thus defined: *The government of the Church by Bishops, established by the Apostles.*

If we have to frame a Synodical constitution within the Episcopal Church of England, it is plain that we must frame it according to the

principles of *Episcopacy*. We are at liberty to repudiate Episcopacy if, in our consciences, we cannot be persuaded of its primitive and Apostolic origin, but can we, in that case be qualified to bear our part in acting for the Church of England?—And if we have never fathomed the subject,—perhaps never looked into it at all,—ought we not to endeavour to master it before we refuse to acquiesce in the received principle of the Church here considered, or conceive ourselves prepared to deal with a practical question which involves the recognition or the rejection of episcopacy as above defined? For if the order of Bishops, in their distinctive character, could be ignored in the Synod and they could merge simply in the General Order of the Clergy, though with a complimentary precedence allowed to them, and the place of *chairman* reserved for their occupancy, *this is not episcopacy*. The system would cease to be properly an episcopal system.

That the maintenance, as an inviolable principle of such a transmitted Episcopacy, is part and parcel of the Church of England, is what it is most abundantly easy to shew, but it is what I shall not take up your time by proving here—nor shall I labour to exhibit the law of the case—that latter question has been recently treated amongst us, by more competent hands. And with reference, in particular, to the construction, upon this point, of the permissive statute, (19, 20, Vic., ch. 141,) I have had the benefit of an opinion rendered to me by an authority entirely unaffected by our immediate local influences and agitations,—an authority which would be acknowledged by all parties whatever, to be as high as the Province of Canada can afford. The Act, according to this opinion, expressly recognizes the three distinct orders of Bishops, Clergy and Laity as three branches, the concurrence of each of which by itself, is necessary to give effect to legislation within the body. Each of the three branches alike therefore, has what, according to the popular rather than the correct phraseology of the day, is called in the case of the Bishops, a *veto* upon the other two.

There is, however, one point of enquiry upon which I shall in conclusion of this whole subject, enter a little more at large, because it is one upon which great misapprehensions are seen to prevail, and such as have great influence upon the judgments of men in the matters here considered. The remarks I have to offer upon it are, as well as a small portion of those already made, not altogether new to some few members of the Synod who are here present.

The enquiry is this—

What and where are the precedents to which we would have recourse if we could possibly establish a Synod which, in making laws for the Church, could dispense with the episcopal concurrence?

I answer, my brethren, that we should be doing what has not yet, under the same circumstances, been seen in the christian world. We should be inscribing a name upon this Diocese of Quebec which would be new in the history of our religion upon earth. We should be seeking our pattern—not from the precedents of the pure primitive Church in her unchallenged and invariable practice in this behalf—not from the declared principles and settled system of the Church of England or other reformed episcopal Churches—not from the proceedings of any one among all the Colonial Churches of our own Communion in different and far-divided quarters of the globe, who have thus far, whether upon a formally legalized basis or otherwise adopted a Synodical Constitution—not from the action of public authority or the

course taken in our own voluntary movement in Church matters, within our own Province, (for look at the original constitution of our Church Society subsequently incorporated by Provincial Statute which makes the Bishop's consent necessary to all changes,—or look at the Charter of Bishop's College, in all which instances men have not been afraid to put large authority, within an episcopal institution, into episcopal hands)—no—it would not be to any of these examples that we must have recourse, but to the semblance (as I shall shew) rather than the reality of a precedent in the introduction of the episcopate into the United States of America. And under what circumstances?—With the wounds yet raw and bleeding caused by the violent dismemberment of the territory from the Monarchy of England—with prejudice raging all round in exasperated minds, against those institutions of England in which the established Church is conspicuously prominent—with heightening effect added to this prejudice as well by the notorious fact that the people of the Church had been characteristically loyal in the great struggle which had been just brought to its close, as by the circumstance that the constitution of the Church itself is of a monarchical aspect—and, finally, with utter local inexperience of any episcopal supervision whatever, and habits of mind remaining altogether to be formed with respect to the relations between this new order of men brought into the country under all these circumstances of difficulty, and the flocks who were to receive them. † In this conjuncture of affairs the original Dioceses adopted a constitution in which the consent of the Bishop is not made essential in their ecclesiastical legislation, and the system once introduced into the republic, it has (with the exception of Vermont, the well known defence of whose particular constitution by the present Bishop of the Diocese, I do think to be a victorious performance, and one recent exception in a more qualified form) naturally been continued in the Dioceses which have been since created. Is this feature, then, of the American Church Convention, the special precedent which any of us can desire to single out for our own guidance?

But here it is not unimportant to observe that this supposed American precedent does not after all (as I have intimated) go the length of divesting the Church of the episcopal control in legislation. For the Church in the United States provides not only for the Annual Convention of each Diocese—but for the supreme authority of a triennial Convention of the whole Church throughout the Union. And in this *General Convention* NOTHING CAN PASS WITHOUT THE CONSENT OF THE HOUSE OF THE BISHOPS. It was not so originally: but it was made so even in that land of democratic predominance by subsequent legislation within the body, because, in the working of the system its necessity was seen and felt. The case, therefore of individual Dioceses there, even if they could, under any circumstances, be made a warrantable pattern for ourselves in the point at issue, is not parallel to our own case here. We are proceeding to act in Synod not as one out of many Dioceses which are all subject alike to the paramount authority of a General Convention (or according to older ecclesiastical language, of a

† So little in many quarters was the Church then understood by her own people in America, that when the body at large was in the process of organization in the country, the people professing to belong to her in one of the States, applied to be received into Convention, with the condition proposed that they should not have any Bishop.

‡ In the learned work of Judge Hoffman, of New York, on the Law of the Church, it will be seen that it was by the surrender from the force of circumstances, of an inherent right, that the Bishops became divested of what is called the Veto.

Provincial Synod) in which the ratification of the Bishops is required, but we are proceeding to act as a Diocese singly and independently; and we have no right to assume as a prospective certainty, the formation of a Provincial Synod in which we shall be comprehended. And therefore it may safely be averred that, if the supposition of such a case could possibly be admitted as that of the disallowance of the episcopal privileges here in question, we should be doing what is unsustained by any single fair and full precedent in the whole world.

It is further to be observed,—although at first sight we may receive exactly the opposite impression,—that in point of fact, any innovating surrender or diminution of the standing authority of the Church within our Communion, may with much less apprehension of dangerous consequences, be ventured upon in the American republic, than in our own Colonies. For as there is in that country, no Church-Establishment or national Religion, and nothing therefore in the way of prestige or association with the love of Country or acquiescence in the transmitted system of privileged institutions, to bias or prepossess the minds of men in their adoption of one system of religion rather than another,—the attachment of episcopals to their own Church may generally be presumed to be founded upon their distinct and intelligent preference for the system of Episcopacy and the usages connected with that system. It is well known that the class of mind in that country which has a love for order, reverence, and stability, and which encounters a shock in the religious fluctuations and distractions and the many unwholesome excitements prevailing on this side and on that, is seen continually to fall in, as with something satisfactory and congenial, with the Episcopal Church, to which there are very large and frequent accessions both of Ministers and people from this very cause. And the self-evident consequence of all this, is a powerful infusion of what is called the *Conservative element* into the system. Whereas, among ourselves, it is a thing familiarly observable, that a vast portion of our people throughout the Empire, are Churchmen, not properly from holding Episcopal principles, but simply from an inherited and too often an unexamined conformity to the received institutions of their Country; and having so many loose adherents, we are as a body, less prepared than our neighbours to admit with safety any sudden removal of checks of standing authority in the Church, and to open the door for the agitation of questions, without any such balancing weight, in which the distinctive principles of the Church may be compromised.

I might say a vast deal more upon many points which have been agitated among us. But I have said already more than I originally intended, and have felt it thrown upon me by circumstances to touch upon points,—those especially connected with my own office,—which it would have been far more agreeable to me to pass in silence. I do not want to bar the way, in any point, against freedom of argument here, but it never can be improper that in presiding over an assembly met to frame a constitution for its future proceedings, I should indicate the necessity of our not violating the constitution of the very Church itself, of which that assembly avows that it is a part. It must be my duty to do what in melies—I believe I have done too little,—surmounting all reserve on account of considerations personally affecting myself, to make the real principles of the Church understood upon points to which the attention of her members is apt to be only called by some extraordinary occasion, such as the present, and which in a multitude of instances are new to the habit of their thoughts. All which I have said then, I

commend to the candid acceptance and the serious consideration of minds—and I hope they are not few among us—which are accessible to arguments happening to jar against their own pre-conceived and perhaps very favourite impressions. Let it be seen that in entering upon the grave and important functions which are now before us, we “do nothing against the truth but for the truth.” And let us be content if among the principles to be now adopted for our guidance, we find one place reserved for the maxim of the wise King, REMOVE NOT THE ANCIENT LAND-MARK WHICH THY FATHERS HAVE SET.—*Quebec Mercury.*

### Foreign Ecclesiastical Intelligence.

#### MONTHLY REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, LINCOLN'S INN FIELDS.

Tuesday, July 5th, 1859.

The Lord Bishop of Montreal, in a letter dated See House, Montreal, June 11th, 1859, wrote as follows:—

“Our Cathedral is now very nearly completed; and we confidently expect to have it ready for use in October. I have also to report to the Society that the books granted us for Parochial Lending Libraries have been distributed as follows:—

“For Rougement, Granby, Sutton, Gore, Pottton, Edwardstown, Russeltown.

“The gift, not unfrequently, has been the cause of the establishment of a library, to which, when once established, contributions are willingly made by the people.

“Service Books also have been given to the following places where churches have been recently completed:—

“North Shefford, Cowansville, Pottton, Hinchinbrooke, Brome.

“But the most important event that has occurred here lately has been the organization of our Diocesan Synod; the meeting of the Clergy and Lay Delegates took place this week, and every thing passed off with great good feeling, and very satisfactorily. There were forty-eight clergymen present, and upwards of ninety delegates. On the other side I send you an abridged statement of what took place, with ‘The Constitution’ of the Synod as finally agreed upon; and I feel a very great hope that having begun in good temper, it will be productive of much benefit to the Church.

“I leave home on Monday, 13th, to complete the translation.” Mr. Wolters concluded my Confirmations, and hope to return to Montreal by the end of the month, after the Convocation at Bishop's College, Lennoxville, which is fixed for the 29th.”

The Foreign Translation Committee reported last year that they had requested the Rev. Dr. O'Meara to complete the revision, on which he had been long employed, of his translation of the New Testament into the language of the Ojibwa Indians, so that it might be ready for press whenever a new edition of it was required. They have since heard from Dr. O'Meara, that he has been for some time engaged, in conjunction with the Rev. Peter Jacobs, Missionary to the Indians in Manitoulin Island, on a translation of the Pentateuch into the Ojibwa language. “The only want,” he wrote, “with reference to the completeness of the Indian Services, in the different dioceses where this and kindred dialects are understood, is that of the Old Testament, in consequence of no translation of which, being in

existence, the first lessons at morning and evening services can never be used, and the converts are therefore shut out, in a great degree, from acquiring the knowledge which that important portion of the Divine word communicates.” It was in order to remedy this defect, that Dr. O'Meara had been labouring, with the assistance of Mr. Jacobs; and it appeared that they had nearly completed the Pentateuch. Dr. O'Meara added that he had, at various times, himself translated large portions of Isaiah; so that it would now be a comparatively easy task to complete the book, and both these important portions of the Old Testament would be ready for printing, as he said in writing last February, “early in the coming summer.” “I am desirous,” he added, “that the honour of giving the Old, as well as the New Testament, to the Indian tribes of this continent, shall belong exclusively to our beloved Church.” The Foreign Translation Committee gladly encouraged Dr. O'Meara to complete these translations and have them printed, on account of the Society, under his own superintendance, at Toronto.

The Rev. William Mason, Missionary of the Church Missionary Society at York Factory in Rupert's Land, and reported by the Bishop of Rupert's Land as one of the most competent Cree scholars in his Diocese, having come to England last winter, applied to the Foreign Translation Committee, with a strong recommendation from the Rev. Henry Venn, Secretary to the Church Missionary Society, to print a second edition of the Cree Prayer Book in the syllabic character. The first edition, which he had formerly prepared for press, was all but exhausted, and he was then employed in revising it. He also begged the Committee to print a Cree Hymn Book containing, in the Cree language, the hymns which Dr. O'Meara had formerly been allowed to append, in the Ojibwa language, to his Ojibwa Prayer Book, printed at Toronto. The Committee readily assented to Mr. Mason's request, and a supply of 3000 copies each of those books, of which specimens are now presented to the Board, were shipped for Rupert's Land a month ago.

In March last, the Committee of the Church Missionary Society applied to the Foreign Translation Committee to assist them carrying through the press, in the same syllabic character, a version of the Prayer Book in another dialect of the Cree language, prepared by their Missionary, the Rev. James Horden of Moose Fort, for the use of the Red Indians of that locality, and of the tribes that skirt the shores of James's Bay, the southeastern arm of Hudson's Bay.

The dialect, called the East Main spoken over the circuit of those shores, more than 500 miles in extent, from point to point of the bay, differs it seems, so materially from the Cree of the Red River, 1500 miles to the west, as to necessitate a distinct translation; and as three sounds occur in it not found in the western branch of the language, viz., *h*, *r*, and *sh*, some additional syllabic symbols were required to print it. The Bishop of Rupert's Land, it appeared, had visited Mr. Horden, and very highly approved of his work. The extent and success of his labours may be inferred, from the fact of his requiring an edition of 3000 copies of his version of the Liturgy, “to supply these wandering tribes with what must be, for some time to come, their only book,” and which, it was added, “would need a strong and durable binding, to stand the wear and tear to which it would be exposed.” Mr. Mason, who originally introduced the syllabic character into the schools for the Indians, and suggested its adoption in printing for their use, being quite competent to carry this version also through the press, the Committee readily agreed to undertake the work.



under his superintendence, conjointly with the Church Missionary Society, and to bear half the expense of the edition.

The extension of Christianity, and of Christian education, among the natives of New Zealand, continues to be evinced, by large demands for supplies of the Maori version of the Prayer Book. The people are eager to purchase them, and considerable remittances have been received, within the last year, in payment for them. The Rev. R. Burrows, of the Church Missionary Society, writing from Auckland, informed the Society that, among others, the Wesleyan Missionaries made large demands for them; and he said that he had been requested to suggest the desirability of printing an edition of 5000 copies in smaller type, as a pocket Prayer Book. Great inconvenience had, for some time, been felt from the demand far exceeding the supply, in consequence of a consignment of 5000 copies being lost, in a ship that was burned at sea. But immediately on the discovery of this calamity, 1500 copies which happened to be in stock were despatched, and since then another edition of 5000 more has been printed, and the whole impression forwarded to Auckland. The proposed edition of a smaller size has also been put in hand.

Of works not falling within the Foreign Translation Committee's prescribed sphere of labour, but which have been prepared or published under their direction and superintendence during the past year, at the request of the Standing Committee, may be enumerated, French translations of the Bishops of Lincoln's Tract on Confirmation, and of the "Order of Confirmation with Scripture proofs and references," for use especially in the Mauritius; and a Turkish translation of the "Chief Truths of the Christian Religion," prepared by the Rev. J. T. Wolters of the Church Missionary Society, and printed under his superintendence at Smyrna. Three specimens of this tract were received from Smyrna by the last mail, along with a letter from Mr. Wolters, who said that some copies of it had already been circulated among the Turks, not without hope that it might be the means, under the blessing of God, of awakening a spirit of inquiry in the minds of many of the followers of the false prophet." Mr. Wolters further stated that he was proceeding with his translation of "The Life of Christ in the Words of the Four Evangelists," following as his basis the Turkish version of the New Testament, last published by the British and Foreign Bible Society, which is the best that has yet been accomplished, but "carefully correcting, whenever the Greek original points out the imperfection of his letter by asking for a further grant of the Society's small Turkish tracts for distribution, the supply voted to him some time ago being all but exhausted.

The Foreign Translation Committee cannot close their report without mentioning to the Board some interesting circumstances, which have come to their knowledge recently, in connexion with the beautiful edition of the Coptic and Arabic New Testament, which they prepared for the use of the Coptic Church some years ago, with the aid, and under the superintendence of Archdeacon Tattam, who had brought some valuable manuscripts with him from Egypt to assist him in that work. The greater part of the impression of the first volume, containing the Gospels, was sent to Egypt shortly after it came from the press: but when the second volume, containing the Acts, the Epistles, and the Apocalypse, was completed, only a small portion of the edition was forwarded to the Patriarch who then presided over the Coptic Church, as the Committee had heard that he had become somewhat supine in his old age, and took but little interest in the distribution of

the volumes he already possessed. But a few copies of both the volumes had also been consigned to the care of the Rev. Mr. Leider, of the Church Missionary Society at Cairo. During the late spring Archdeacon Tattam paid another visit to the East, and kindly undertook to take a few more copies of the second volume of the New Testament, together with some Arabic Tracts, to Cairo, and to obtain authentic information, on the spot, as to the present state of the Christian Church in Egypt, and the use that was made of the books which had been supplied to them by this Society; for he had heard that a happy change had taken place under the superintendence of a new Patriarch. It was a long before the Committee were gratified by receiving the following letter from Archdeacon Tattam, dated Cairo, March 16th, 1859:—

"I have not written to you before to-day, because I wished to see the Coptic Patriarch, and to verify with my own eyes the pleasing statements I had received, of the movement that has for some time been taking place among the Coptic Christians; but, truly, what I have witnessed has exceeded my utmost expectations.

"The present Coptic Patriarch is a man of great energy and decision of character. He has raised a very large and splendid building at the Patriarchate, as a college, for the education of the Copts in general, and for the priesthood in particular; where they are taught Arabic, English, French, Turkish, and, I think, Greek and Italian. The English language is made of the second importance, on account of the literature and divinity it contains; and it was very gratifying to witness the progress the pupils have made in the English language.

"The Patriarch is desirous to have a well-taught and right-minded priesthood, and he himself is setting them the example, and meets those now in the priesthood twice a week, to instruct them in their duties.

"He is likely to live and die a poor man, for he is expending all he receives on education, on the rebuilding of the Patriarchate, and church, and other churches in the city.

"I look upon this movement to have originated, under Providence, with Mr. Leider.

"The Patriarch is very grateful for the present of the New Testaments, and I find every copy that Mr. Leider has bestowed has been very judiciously given. The people and the churches are most thankful for them, and most anxious to possess them. Mr. Leider has not given one copy away without a certificate, and I found he had not one left.

"I recommend that the remaining copies of the second volume should be consigned to him, and he can then supply the Patriarch and others with them judiciously, and properly distribute them."

It need hardly be added that Archdeacon Tattam's suggestion was immediately acted upon, and 500 copies of the second volume of the Coptic and Arabic Testament, which had long ago been granted by the Board, were shipped for Alexandria. The Archdeacon has called at the Society's Office lately, since his return from the East, and has confirmed the statements which he made in writing from Cairo.

BISHOP MALBY—who resigned the see of Durham in 1856—is dead, at a very advanced age.—*Church Journal.*

The first General Synod of New Zealand has been held. The Three orders, — Bishops, Clergy, and Laity—sit in one body; but any one of the three can call for a vote by orders, in which case the consent of a majority of each is necessary.—*Church Journal.*

St. Augustine's, Canterbury, is so full and flourishing, that they are talking of enlarging the buildings soon.—*Church Journal.*

MEXICO.—The constitutional government has issued a decree confiscating the Church property, estimated to be worth \$300,000,000. This decree—

1. Cuts asunder Church and State by prohibiting the clergy from holding any civil offices, and throws them upon the voluntary contributions of the laity for support.

2. It nationalizes all the Church property of Mexico, except the houses of worship, the nunneries, cemeteries, &c., actually occupied for religious worship and teaching.

3. It orders the sale of all the secular property of the Church, within a given time, and gives a liberal time to pay it in.

Mr. Maclane has concluded a treaty which provides for something very like a Protectorate on the part of the United States.—*Church Journal.*

CONSECRATION OF BISHOPS.—The four Bishops elect—of Texas, New Jersey, Assistant of Ohio, and Minnesota—have all now signified their acceptance, and the Church is looking forward with joy to their consecration in October. We see it suggested that each should be consecrated in or near his future Diocese. This would gratify local feeling, perhaps; but still we hope it will not be done. It will be far better to have the testimonials of the four passed early through the Lower House, then let the four be consecrated together in Richmond—a sight such as Virginia never saw before, and would certainly rejoice to behold,—and the four can immediately take their seats in the Upper House, and speak and vote during the greater, and the more important, part of the Session.—*Church Journal.*

THE REV. HENRY B. WHIFFLE, Bishop-elect of Minnesota, is thus spoken of by the *Gospel Messenger*. All who know him, know him to be a thorough, zealous, and high toned Churchman.—We congratulate our friends in Minnesota on the choice. That Diocese needs for her spiritual head, a man of eminent piety, humble, devoted, earnest and indefatigable. She needs a man of thorough business habits, and well acquainted with human nature. She needs a sound and firm Churchman, who can be conciliatory and forbearing towards those whose views do not in all points accord with his own. All these qualities are combined in the Bishop-elect of Minnesota, who further unites the love and gentleness of a John with the zeal and fearlessness of a Peter. He has pursued the humble career of a parish minister, and by God's blessing upon his faithfulness, every enterprise under his hands has prospered.—*Church Journal.*

SUBSCRIPTIONS RECEIVED TO AUG. 15.

TO END VOL. VI.—Rev. J. C. Stanbridge; Rev. A. J., Baby's Point.

THE  
Egnadlau Ecclesiastical Gazette

IS PUBLISHED TWICE A MONTH,  
BY HENRY ROWSELL, TORONTO.

TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume, after which time no discount can be allowed.

ROWSSELL & ELLIS, PRINTERS, TORONTO.