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ADVERTISING SHEET OF The Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, SEPTEMBER 1, 1861.

No. 17.

TO CRICKETERS.

A VERY SUPERIOR COLLECTION OF M. DARK & SON'S [Lord's ground] XXX Match Bats and Cano Handled Bats, Treble Seamed Balls, Batters and Wicket Keepers' Gloves, Leggings, &c.

Just received by
HENRY ROWSELL,
King Street, Toronto.

Toronto, July 15, 1861.

F. W. KINGSTONE,

BARRISTER AND ATTORNEY-AT-LAW,
SOLICITOR IN CHANCERY.

OFFICE, Toronto Street, (3rd door south of Post Office,) Toronto.

JUST PUBLISHED.

A CHURCH HYMN BOOK for the use of Congregations of the United Church of England and Ireland.

Published under the sanction of the Lord Bishop of Toronto.

Price 25cts, stiff cloth, 30cts bound in cloth.

HENRY ROWSELL,
Publisher, King Street, Toronto

July 1st, 1861.

JUST PUBLISHED.

CHURCH HYMN TUNES, CHANTS & RESPONSES, for the several Ecclesiastical Seasons, as sung at the CHURCH OF THE HOLY TRINITY, TORONTO, selected and edited under the sanction of the Clergy, by H. R. Fripp, Organist of Christ Church, Ottawa, and formerly of the Holy Trinity Toronto.

Price 16cts paper; 20cts stiff cloth.

For sale by
HENRY ROWSELL,
King St., Toronto.

July 1st, 1861.

J. W. ELLIOT,



DENTIST,

84. KING STREET WEST. 84.

(A few Doors East of Rossin House.)

TORONTO.

Toronto, February, 1858. 2-1y

LEVEY BROTHERS,

IMPORTER OF
**WATCHES JEWELLERY,
PLATED WARE, AND
FANCY GOODS,**

84, KING STREET WEST.

Toronto, March, 1859

ART-UNION OF LONDON, 1861.
INSTITUTED 1837. INCORPORATED 1846.

PRESIDENT.

THE RIGHT HON. THE LORD MONTEAGLE

VICE-PRESIDENTS.

**HIS GRACE DUKE OF NORFOLK.
HIS GRACE DUKE OF NORTHUMBERLAND
THE HON. MARQUIS OF NORTHAMPTON.
THE RIGHT REV. THE LORD BISHOP OF ELY.**

Subscribers of one guinea are Members of the Society for the year. The subscriptions are devoted to the purchase of Pictures, Drawings, Enamels, Sculpture, Medals, Engravings, and other works of Art.

Every member for the current year, ending the 31st of March, 1861, will receive for each Guinea, an impression of a large and important line engraving by J. T. Willmore, A.R.A., from the well-known original picture in the National Collection, by the late J. M. W. Turner, R.A., Italy, "Child Harold's Pilgrimage," besides a chance of one of the Prizes at the annual distribution, which will include the right to select for himself a valuable work of art from one of the public exhibitions; Bronze Statuettes of Caratacus from the original by J. H. Foley, R.A.; Porcelain Busts from the renowned antique Appollo Belvedere; Medals in Silver commemorative of Sir David Wilkie, and other works to be hereafter announced. *All produced expressly, and solely for the Society.*

A very small number of proofs of the engraving are taken, and may be had on the following term, viz.:-

Five guineas entitle to five chances in the distribution, and an artist's proof of the plate. Two guineas entitle to two chances, and an India paper impression of the plate.

THE ART-UNION OF LONDON

was established to promote the knowledge and love of the Fine Arts, and their general advancement in the British Empire, by a wide diffusion of the works of native artists; and to elevate Art and encourage its professors, by creating an increased demand for their works, and an improved taste on the part of the public. It is under the direction of a Council of the Members, whose services are honorary, and four of whom retire from office every year.

Every Member for each Guinea subscribed, is entitled to—

I. An impression of one or more plates engraved and printed exclusively for the Society; admission for himself and friends to the General Meeting and to the exhibition of prizes; and the annual report and almanac.

II. One chance in the distribution of prizes.

EXTRA CHANCES.—Any Member having paid his subscription for the current year, and wishing to have one or more extra chances in the next distribution of prizes—but without another print—may have one such extra chance for every HALF-GUINEA subscribed for that purpose, for which a separate Receipt will be given.

PAYMENT IN ADVANCE.—A subscription for ten

years in advance, entitles to one of the medals executed for the Society in silver, or one of the Tazzas in iron, or a porcelain bust, in addition to the annual advantages attached to the subscription.

TEN GUINEA PRIZE.—Every Member who shall have subscribed TEN GUINEAS IN SUCCESSIVE YEARS, ending with the current year, without gaining a prize of any kind in that period, shall be entitled to one of the porcelain busts of CLYDE.

The prizes consist of the right to select, by the prizetaker himself, a work of art of the value of TEN POUNDS TO TWO HUNDRED POUNDS or more, from the public exhibitions of the year, also of statuettes and other works in bronze, iron, and porcelain, and two chromolithographs, produced expressly for the Society. The prizes are distributed by lot, at a general meeting of the members, on the last Tuesday in April, by two ladies then chosen. Each prizetaker receives notice by post, and tickets of admission to the Exhibition of Prizes are sent to every member in July.

Local Honorary Secretaries and Agents are appointed in the principal towns in the Kingdom, and in most parts of the world, through whom subscriptions may be paid, and the prints received free of charge under certain regulations; but the cost of packing and forwarding all works given as prizes, must be born by the prizetakers.

Members have the option of taking, instead of the print, any of the following, viz.:-

RAFFAELLE AND FERNARINA; OR THE SURRENDER OF CALAIS; OR A WATER PARTY; with any one of the following *Extra Works*, viz.: woodcuts from Milton's *L'Allegro*; do. from *Goldsmith's Traveller*; do. from Byron's *Child Harold*; illustrations in outline from *Pilgrim's Progress*; do. *The Castle of Indolence*, do. *Gertrude of Wyoming*; do. *Events in English History*; do. *The Seven Ages of Man*, a ruled bas-relief of *The Entry into Jerusalem*, or do. *Christ led to Crucifixion*.

Or two of the following prints, or one with one *Extra Work*, viz.: *THE VILLA OF LUCULLUS*; *THE PRISONER OF GIBSON*; *THE BURIAL OF HAROLD*; *THE CALLENCY OF COEUR-DE-LION*; *THE PIPER*; or, *COME ALONG*.

Or *THE SMILE AND THE FROWN*, with any *Extra Work*, except the first three in the list.

Or *AN ENGLISH MERRYMAKING IN THE OLDEN TIME*; *TILBURY FORT*; *HARVEST IN THE HIGHLANDS*; *VENICE*; *LIFE AT THE SEA-SIDE*; or a Medal in Bronze; each without an *Extra Work*.

There are still to be had a very few proofs before letters, on India paper, of each of the plates produced for the Society.

Particular attention is requested to the regulations for procuring the prints, as detailed on the print-orders, which are intended to promote the convenience of Members.

HENRY ROWSELL,
Agent for Toronto.

The currency amount for one guinea sterling is \$5.25.

As the list for the year is closed in London, on the 31st March, it is necessary that the subscription should be paid to the Agent in Toronto, not later than March 1.

THE ECCLESIASTICAL GAZETTE.

BOOKS FOR THE HOLIDAYS,

FOR SALE BY
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- MONTGOMERY'S POETICAL WORKS**. Do. do. do.
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- THE MINSTREL**, by Beattie. Do. do. do. do.
- COMUS**, by Milton. Do. do. do. do.
- COURTSHIP OF MILES STANDISH**, by Longfellow; do.
- COVIES OF THE NIGHT**. Do. do. do.
- EVANGELINE**. Do. do. do.
- GERTRUDE OF WYOMING**, by Campbell. do.

- PEN AND PENCIL**, by Mrs. Balmanno. 4to., cloth, \$5.00.
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The
Canadian Ecclesiastical Gazette

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

VOLUME VIII.

TORONTO, SEPTEMBER 1, 1861.

No. 17

PROVINCIAL SYNOD
 NOTICE.

The Bishop of Montreal, as Metropolitan of the Church of England in Canada, having appointed the first Provincial Synod of that Church to assemble in Montreal, on Tuesday, the 10th of September next, wishes to give notice to the different members of that Synod and others interested, that there will be Divine Service celebrated in Christ Church Cathedral, with the Holy Communion, to commence at 11 o'clock, a.m., on that day. The Bishops and Clergy are requested to meet at half-past 10, in the School-room in the adjoining building, where they will be able to robe themselves, and the Clergy put on their surplices, and proceed with any of the Lay Delegates who may wish to join them, to the Cathedral. The Synod will meet in the same School-room in the afternoon, at 2 o'clock, where the Clergy are requested to appear with their gowns and bands.

Montreal, 17th August, 1861.

Quebec, 20th August, 1861.

Sir,—

In conformity with a resolution passed at a meeting of the Delegates to the Provincial Synod for the Diocese of Quebec, held on the 18th instant, I have the honour to communicate to you a copy of a resolution which it is intended should be proposed at the ensuing meeting of the Provincial Synod, and to request your concurrence in the same.

I have the honour to be,
 Your obedient servant,
 GEO. IRVINE,
Acting Secretary.

RESOLUTION.

Resolved—That, inasmuch as the powers and duties of the Metropolitan of this Province ought properly to be defined by the Provincial Synod, an humble petition be addressed to Her Majesty the Queen, praying that she will be pleased to revoke and annul the Patent creating a Metropolitan in Canada, and to issue another conferring upon the Metropolitan such powers only as were petitioned for by the Synods of Toronto, Montreal and Quebec, namely, "the necessary powers for holding and presiding over the General Assembly of the Church in this Province."

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

NOTICE.

The managing committee of the Homo District Branch of the Church Society of the Diocese of Toronto, will meet on Wednesday, 25th September, at 11 a.m., for the purpose of nominating a

candidate to the Homo District Divinity Exhibition at Trinity College, and of transacting other business.

H. C. COOPER, *Secretary, H. D.*
 August 21, 1861.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral Church of St. James, Toronto, on Sunday, the 18th Oct.

Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate, without delay, to the Venerable the Archdeacon of York, Cobourg, (the Rev. H. J. Grasett being absent from the country,) their intention to offer themselves; and they are required to be present for Examination in the Library of St. James' Parochial School House, Toronto, on Wednesday, October 9th, at nine o'clock, A.M., with the usual Testimonials and *St Ques* attested in the ordinary manner.

TRINITY COLLEGE.

We are requested to call the attention of our readers, and more especially of the Clergy, to the circumstance that in addition to the Scholarships announced in the advertisement, as open for competition toatriculants at Trinity College, in October next, the Cameron Scholarship, lately held by Mr. Givins, now Allan Scholar, will also be vacant. The value of the Scholarship is £25 per annum, it is tenable for three years, and is restricted to the sons of Clergymen.

ST. GEORGE'S CHURCH BAZAAR.

This attractive affair closes this evening, and, so far as we can learn, it has been entirely successful, even much more so than was anticipated. The display of plain and fancy needlework, embroidery, and the usual *et cetera* that go to make up the leading features of a Bazaar, was remarkably good and unusually attractive, reflecting very creditably upon the painstaking industry of the ladies, who devoted their means and energies to get the affair up; while the little devices in the way of "curiosities," "ice cream," "meals at all hours," were paying novelties, and drew out the cash at a rapid rate. Upon the whole, the promises held out were more than fulfilled, and the *tout ensemble* gave general satisfaction to the throng of visitors that constantly streamed in and out. The Hall was very tastefully decorated with evergreens and flags, and the general arrangements were much admired. The proceeds we believe, will net between \$500 and \$600, which shows that on occasions of this kind the people of St. Catharines respond nobly to any effort intended for the benefit of religious objects.—*St. Catharines Constitutional.*

PRESENTATION AT HOMER.

On Wednesday afternoon last, the Rev. T. D. Phillippis, of this town, who has at different times since his ordination officiated at Homer, was invited by those who have attended his ministrations in that place, to receive from them a token of their regard. The present consisted of a surplice of the best material, and a small purse of money. Such an evidence of the esteem of those for whose spiritual interests he has laboured is no doubt extremely acceptable, evincing a determined inclination, on the part of the donors, to show that they appreciate his voluntary services and offices of love. The gifts were accompanied by an address, which, with the reply elicited, we give entire.

ADDRESS.

Homer, August 14, 1861.

To THE REV. T. D. PHILLIPPS, M.A. :
 REV. AND DEAR SIR,—In behalf of the ladies of Homer and vicinity, I beg leave to present you with the accompanying surplice and small sum of money. You will please accept them as a slight token of gratitude for your kind and valuable services at this place, and of the esteem and affection in which you are held by your congregation. May your life be prolonged to serve in your holy calling, and may you long enjoy the blessings of health and strength to perform its sacred duties.

Signed by

JAMES HENRY BALL,
 In behalf of the ladies of Homer and vicinity.

REPLY :

Grantham, C. W., August 14, 1861.

MY DEAR FRIENDS,—Be pleased to accept my sincere thanks for your kind presents. Such disinterested proofs of a happy agreement between a clergyman and those to whom he ministers are always pleasing, but to me the testimonial is, on the present occasion, peculiarly significant, and is welcomed with a feeling of gratification which mere words cannot adequately express. In view of our uncertain connection, your kindness is most unexpected, and inasmuch as our relation could not from circumstances be of so intimate a nature as if I had resided among you, I may add that I deem your kindly consideration in a measure undeserved. I must receive it, then, as an earnest of your appreciation of my willingness to do, if opportunity offered, rather than as a recognition of services actually performed.

Whether more extended facilities will ever be presented for my labouring in your midst, the wisdom of Providence can alone determine. I feel bound to say to you that, humanly speaking, the probabilities are against the supposition that it will be so. But present or absent, the kindness of this day will never be forgotten. Heartily reciprocating your good wishes for the future, I pray our Heavenly Father to give us the grace of His Holy Spirit, that we may so act our several parts in this world that while we "run with patience the race set before us" we may continually be "looking unto Jesus, the author and finisher of our faith," and may thus be permitted through His atoning merits, to enter into the enjoyment of the bliss in store for those who win the incorruptible crown. Believe me to be

Yours in the Lord and His Church,

THOS. D. PHILLIPPS.

COLLECTIONS UP TO 28th AUGUST, 1861.

MISSION FUND, FOR 20th YEAR.

Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Mission Fund, for 20th year, received between the 12th and 28th inst.

Previously announced	\$469.77
Jarris Mission, per Rev. S. Briggs.....	10.00
St. John's, Port Hope, per churchwarden	8.00
St. John's, Elora, per Rev. C. E. Thomson.	3.10
Cornwall.....	\$13.60
Moulinctte	3.32
Per Rev. H. W. Davies.....	10.92
St. James', Port Dalhousie	3.00
St. John's, Jordan.....	1.00
Per Rev. A. Dixon.....	4.00
St. John's, Cookstown	2.75
St. Luke's, Creemore	2.25
Per Rev. A. J. Fidler	5.00
St. Phillip's, Markham	4.10
Grace Church, "	4.60
Per Rev. Geo. Hill.....	9.00
Cartwright, per churchwardens	4.00
Brampton, per Rev. R. G. Cox	1.30
St. John's, Peterboro'	11.38
Monaghan	1.98
Per Churchwarden	13.31
St. John's, March	1.42
St. Mary's "	5.58
Per Rev. J. Butler.....	7.00
Christ Church, Hamilton, per churchwardens	17.05
Matilda	3.33
Edwardsburg	1.31
Per Rev. E. W. Beaven	4.64
Georgetown.....	8.80
Norval	1.45
Stewardtown	1.43
Per Rev. F. A. O'Meara	6.68
Peperangishong, per churchwardens.....	4.00
Aurora	5.82
Oak Ridges.....	8.33
King.....	8.85
Per Rev. J. H. McCollum	13.00
All Saints' Collingwood, per Rev. J. Langtry	2.60
Dannville	4.00
St. John's, South Cayuga.....	4.00
Port Maitland	2.00
Per Rev. J. Flood	10.00
Barrie	2.51
St. James', Vespra	1.36
St. Peter's, Innisfil.....	1.02
St. Paul's, "	1.07
Orange Hall, Essa.....	2.07
Thornton Church, Essa.....	1.12
Ramsbottom Mill, Vespra.....	0.95
Per Churchwarden.....	10.10
120 collections amounting to	\$918.87

DONATIONS.

Mrs. Best, Peterboro'	1.00
Mr. Wood, Monaghan	0.25

PAROCHIAL BRANCHES.

The \$20.52 acknowledged from Perth, per Rev. R. L. Stephenson, was only $\frac{1}{4}$ of the collection.

QUARTERLY MEETING CHURCH SOCIETY D. T.

CHURCH SOCIETY'S OFFICE, Meeting, Wednesday 14th, 1861.

Rev. A. Palmer in Chair. Rev. Dr. Beaven, J. Givins, Dr. F. B. Read, E. H. Dewar, W. S. Darling, R. S. Birch, G. Geddes, Hon. G. Boulton, R. B. Denison, Esq., Rev. T. S. Kennedy, H. C. Cooper.

An application for a grant for a church at Alma, was presented from the Rev. J. McNeilly. Ordered to be placed on the list, and paid in its turn.

An application for books for Sunday School and distribution, from Rev. J. Fletcher, of West Gwillimbury. Grant of \$10 worth ordered, provided that the mission has never had a previous grant.

A like application from Rev. J. S. Groves, of Seymour. Same amount granted.

On application of Rev. A. J. Fidler, for service books for church at Essa, it was resolved to grant a plain set, so soon as the Society receive any.

The Secretary read a letter from H. Beecher, Esq., of London, inclosing a deed of conveyance from the executors and co-heirs of the late Colonel Burwell of Lot 6, 2nd concession, township of Wainfleet, in trust for that mission.

The SECRETARY stated that T. C. Street, Esq., had written to say, that 2½ acres of the lot had lately been sold for taxes. This portion was ordered to be redeemed, and the following resolution was carried:—

That the thanks of the Society be conveyed to the heirs of the late Col. Burwell for a grant of land made to the Society according to his instruction, and to Mr. Beecher for his courtesy in writing to the Society on the subject, and for his announcement that he made the conveyance free of charge.

The SECRETARY stated, that he had received, through the Ven. Archdeacon of York, instructions to make out a conveyance of a lot in the township of Tay, which James Calcutt, jun., Esq., desired to give for the benefit of missions in the Diocese. Whereupon it was resolved—That the thanks of the Society be given to Mr. Calcutt for his grant of land to the Church Society for the use of the Mission Fund.

The following resolutions were passed:

Moved by Rev. E. H. DEWAR, seconded by Rev. W. S. DARLING.—That a sum of \$50.00 be placed at the disposal of the Book and Tract Committee, and that they be requested to procure some plain sets of service books, suitable for country churches and stations.

Moved by Rev. Dr. BEAVEN, seconded by Rev. Mr. GIVINS.—That the advance of \$25.99 made to the Book and Tract Committee, in order to provide cheap prayer books, for which there is a constant and large demand be confirmed.

Moved by Rev. F. G. GROVES, seconded by Rev. Dr. READ.—That in future all applications to the Church Society for grants of Books for Sunday-Schools be accompanied with statistics giving the number of teachers, children attending the schools, and such other particulars as may recommend the appeal, inasmuch as such information would be useful to the Society.

J. W. Roberts, Esq., of Toronto, and the Rev. C. J. S. Bethune, of Cobourg, were unanimously elected incorporate members.

The SECRETARY nominated the Rev. S. Houston, of Arthur, for election at the next meeting.

JOURNAL OF THE SYNOD OF THE DIOCESE OF QUEBEC.

THIRD SESSION, (Continued.)

Moved by Rev. H. ROX, seconded by Mr. GEORGE IRVING.—That Article IX. of the Constitution be amended as follows; by inserting in the first sentence after the word "vacant" the following words "the Assistant Minister of the Cathedral, or, if that office be vacant or the Assistant Minister be absent from the Diocese;" also by striking out in the same sentence the words "who by office or seniority would take precedence of others," and inserting in their stead the following "of longest standing in Priest's Orders."—Carried.

Moved by Rev. H. ROX, seconded by Mr. GEO. IRVING.—That Article IX. of the Constitution be amended by omitting in the same sentence the words "thirty" and "forty," and substituting for them respectively the words "forty" and "sixty."—Carried.

Moved by Rev. H. ROX, seconded by Mr. GEO. IRVING.—That Article IX. of the Constitution be amended as follows, by omitting in the second sentence the words "shall preside at the same," and inserting in their place the following "if present or in his absence the senior Clergyman present shall call the Synod to order and act as President pro-tempore until the Synod shall be organised and shall have elected a President."

Moved in amendment by Rev. A. W. MOUNTAIN, seconded by Mr. W. DOAK.—That for the words "the Clergyman summoning the meeting shall preside at the same," be substituted the following, "the Metropolitan shall preside, or in the event of his absence the meeting may elect a chairman."—Lost on a division.

Yeas.—Revs. Chapman; Fothergill; Jenkins; Kemp; King; Mountain; Nicolls; Pearse; Pless; Petry; Richmond, W.; Richmond, J. P.; Roo; Wood; Ward.—15.

Nays.—Revs. Allen, Balfour; Parkin; Reid; Smith, Woolrycho.—6. Majority of Clergy in favour, 9.

Yeas.—Lay Delegates, Messrs. Jos. B. Forsyth; Giles; Irvine; Morris; Petry; Rhodes; Sheppard, Hon. W.; Wood; Doak; Pratten.—10.

Nays.—Lay Delegates, Messrs. Allen; Dunscorn; James B. Forsyth; Hanning; Jones; Ker, Montizambert; W. C. Scott; Maxfield Sheppard; H. S. Scott; Isaac Thompson; A. Workman Wurtele, W. G.; Wurtele, C.; Wright; McManus.—16. Majority of Lay Delegates against, 6.

Main motion carried.

Moved by Rev. H. ROX, seconded by Mr. GEO. IRVING.—That Article IX. of the Constitution be amended by substituting in the same sentence "one-half" for "three-fourths."—Carried on a division.

Yeas.—Revs. Chapman, Fothergill, Horsman, Hamilton, Jenkins, Kemp, King, Mountain, Nicolls, Pearse, Pless, Petry, W. Richmond, J. P. Richmond, Roo, Reid, Wood, Ward, Woolrycho.—19.

Nays.—Revs. Allen, Parkin, Smith.—3. Majority for, 16.

Yeas.—Messrs. Davidson, James B. Forsyth, Jos. B. Forsyth, Giles, Irvine, Ker, Morris, Petry, Rockingham, Rhodes, Thompson, Wood, Doak, Pratten, McManus.—15.

Nays.—Messrs. Dunscorn, Hanning, Jones, Montizambert, W. C. Scott, Maxfield, Sheppard, H. S. Scott, Workman, W. G. Wurtele, C. Wurtele, Hon. W. Sheppard, Wright.—12.

Majority for, 8.

Moved by Rev. H. ROX, seconded by Mr. GEORGE IRVING.—That Article IX. of the Con-

stitution be amended by inserting the following proviso at the end of the second sentence after the words "being necessary to a choice," namely, "provided also that if three-fourths of the whole number of Clergy and Lay Delegates be present, a bare majority in each order shall be sufficient to determine the choice."

Moved in amendment by Mr. W. G. WURTELE, seconded by Rev. A. BALFOUR,—That a majority of the whole Synod by orders shall elect in all cases.—*Lost*—Main motion carried.

Moved by Mr. W. G. WURTELE, seconded by COL. RHODES,—That Article III. of the Constitution be amended by leaving out the word "annually" and inserting in its stead "Triennially."—*Carried*.

Mr. W. G. WURTELE in consideration of the late hour moved, seconded by Rev. C. HAMILTON,—That the Synod do adjourn till 9.45 a.m., tomorrow.—*Carried*.

The Bishop then pronounced the Benediction, and the Synod adjourned at 10.15 p.m.

THIRD DAY'S SESSION.

Friday 7th of June, 1861.

The Synod met at 10 o'clock a.m.; Morning Prayer having been previously said in All Saints Chapel.

The Lord Bishop opened the proceedings with prayer.

The names of the Clergy being called, eighteen answered.

The names of the Lay Delegates being called, sixteen answered.

Moved by Rev. E. C. PARKIN, seconded by W. G. WURTELE,—That Rev. George Heaton from England, be invited to take a seat in Synod.—*Carried*.

Moved by Rev. H. ROE, seconded by Mr. W. G. WURTELE,—That the hour of twelve o'clock be fixed for the election of Delegates to the Provincial Synod, and that the election be by ballot.—*Carried*.

Moved by Mr. W. G. WURTELE, seconded by Rev. A. J. WOOLRYCHE,—That Article IV. of the Constitution be amended by substituting the following, "every separate cure served by a licensed Minister shall be entitled to send two Delegates if there be in such cure more than one legally organised congregation, provided however that every congregation having a Church edifice of its own and a separate Clergyman licensed thereunto shall be entitled to one Delegate each; save and except the congregation of the Cathedral Church of the Diocese, used as a parish Church in the city of Quebec, which shall be entitled to three representatives. Any cure or congregation entitled to a representative, neglecting or refusing to elect or send a Delegate to a Synod for more than one session, it shall be the duty of the Executive Committee, after giving due notice, to elect from among the members of such cure or congregation a person to represent them in the Synod."

Moved in amendment by COL. RHODES, seconded by Hon. Wm. SHEPPARD,—That Mr. Wurtele's resolution be referred to a committee.—*Carried*.

Main motion referred.

Moved by COL. RHODES, seconded by Mr. MORRIS,—That the committee now to be appointed do consist of five members to prepare forms of report for the Clergy and the Church or Chapel Wardens; these forms to be subject to the approval of the Bishop; the committee to consist of Mr. W. G. Wurtele, Chairman, Rev. H. ROE, Rev. A. J. Woolryche, Mr. H. S. Scott and the mover; and to report to the Synod at its next annual meeting on the subjects now referred or to be referred to it.—*Carried*.

Moved by Rev. H. ROE, seconded by Mr. MORRIS,—That Rev. Dr. Nicolls and Mr. O. N. Montzambert, be the scrutineers in the election of Delegates to the Provincial Synod.—*Carried*.

Moved by Mr. W. G. WURTELE, seconded by Mr. H. S. SCOTT,—That the petition presented by Mr. C. Wurtele be referred to a committee and that the committee be composed of three clergymen and three laymen, to be named by the Lord Bishop.

Moved in amendment by Rev. G. V. HOUSMAN, seconded by Mr. DOAK,—That a petition having been presented to the Synod, and it having been ascertained that the said petition is signed by only one member of the congregation, from which it is said to have emanated it be not received.—*Carried*.

Main motion lost.

Moved by Rev. HENRY ROE, seconded by COL. RHODES,—That a committee consisting of Mr. George Irvine, the mover and seconder, be appointed to collect the various standing resolutions scattered through the printed journals of this Synod, arrange them in order, number them, and digest them into form of canons.—*Carried*.

Moved by Mr. MORRIS, seconded by Rev. H. ROE,—That the "Church Temporalities Act" be printed along with the proceedings of the present Synod.—*Carried*.

Moved by Rev. H. ROE, seconded by COL. RHODES,—That the Parochial Reports of the Clergy be sent in to the Bishop before the 10th May in each year.—*Carried*.

The scrutineers then reported the names of twelve Clergymen and twelve Laymen elected Delegates to the Provincial Synod.

Moved by Rev. H. ROE, seconded by Rev. A. W. MOUNTAIN,—That the clergy concur in the list of delegates elected by the laity.—*Carried*.

Moved by Mr. H. S. SCOTT, seconded by COL. RHODES,—That the laity concur in the election of clerical delegates just declared.—*Carried*.

Moved by COL. RHODES, seconded by Mr. MORRIS,—That the Church or Chapel Wardens of each cure in the Diocese be requested to report annually to the Bishop for the information of the Synod, as soon after Easter as possible, a statement of all moneys passing through their hands, showing from what sources they have been raised, and how applied; also, the ways and means by which the salary of the clergyman is provided; also the method in practice for keeping the church or chapel in repair; and such other financial information relating to their church or chapel as may be of interest to the Synod.—*Carried*.

Moved by COL. RHODES, seconded by Rev. G. V. HOUSMAN,—That Mr. Roe's motion relative to the reports of the clergy, and Col. Rhodes' motion relative to the reports of the wardens, be referred to the committee of which Mr. W. G. Wurtele is chairman.—*Carried*.

Moved by Rev. A. W. MOUNTAIN, seconded by Mr. H. S. SCOTT,—That in the event of any Delegate or Delegates declining or being unable to act, the gentleman or gentlemen having the next highest number of votes be considered as elected, and that the clerical and lay secretaries do notify the clerical and lay delegates respectively of their election.—*Carried*.

Moved by Rev. A. J. WOOLRYCHE, seconded by Mr. H. S. SCOTT,—That the executive committee consists of—

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| REVDS. HAMILTON, | COL. RHODES, |
| " GAY, | MESSES. W. G. WURTELE, |
| " HOUSMAN, | " G. O. STUART, |
| " PARKIN, | " GEO. IRVINE, |
| " ROE, | " H. S. SCOTT, |
| " WOOLRYCHE, | " J. S. FORBETH. |

—*Carried*.

Moved by Mr. DOAK, seconded by Rev. C. P. REID,—That the thanks of this Synod be given to the good citizens of Quebec who have so generously extended their hospitality to the clergy and lay delegates from the country.—*Carried*.

Moved by Mr. W. G. WURTELE, seconded by Rev. A. J. WOOLRYCHE,—That Mr. R. Herbert Smith, be Treasurer of the Synod.—*Carried*.

Moved by Mr. H. S. SCOTT, seconded by Rev. H. ROE,—That it be an instruction to the delegates to the provincial synod to endeavour to procure such modification of the authority conferred upon the metropolitan by the "letters patent," as may be necessary to protect the rights and privileges of the diocesan synode.—*Carried*.

The Treasurer then submitted his accounts duly audited and showing a balance on hand.

Moved by Rev. H. ROE, seconded by Mr. H. S. SCOTT,—That the printed Journal shall contain all the votes and proceedings of the synod; all reports of committees of synod except it shall be in any particular instance otherwise ordered, the list of clergy entitled to sit in synod and of congregations entitled to be represented in the same as furnished to the synod by the bishop; a digest of the returns made by the clergy of the state and progress of their several cures; a list of the committees to sit during the recess of synod, the constitution and canons of the diocese with the rules of order; and the Treasurer's accounts and such other matter as may be specially ordered to be printed by the synod. The secretaries shall transmit annually to each bishop of the Canadian church, and to the secretary of the two houses of provincial synod, and to the secretary of each diocesan synod of this province a copy of the journal, requesting copies of their several journals in exchange.

They also shall transmit a copy to each clergyman of the diocese, and to each lay delegate, and to each churchwarden.

The Treasurer and auditors shall be chosen at each annual synod. The Treasurer shall receive and disburse the synod fund. His accounts shall be rendered annually to the synod, having been previously examined by the auditors, and with their report upon the same annexed.

There shall be a synod fund to provide for the necessary expenses of the synod. This fund shall be raised as follows:—

It shall be the duty of every clergyman in the diocese, to cause a collection for defraying the expenses of the synod to be made in each congregation within his charge, which is entitled to elect a lay-delegate. This collection he shall bring with him, or send if he does not come himself to the Annual Meeting, and pay it into the hands of the treasurer.

This fund so raised may be disbursed where not otherwise ordered by the synod, under the directions of the committee.

Moved by Rev. A. W. MOUNTAIN, seconded by Mr. MONTZAMBERT,—That the clergy be requested to give immediate notice to the Secretaries of the election of delegates, informing them at the same time whether such delegates require accommodation in Quebec, and that it be an instruction to the "Executive Committee" to make arrangements for their accommodation, and to communicate with the delegates as may be necessary on the subject.—*Carried*.

Moved by Rev. Dr. FALLOON, seconded by Rev. G. V. HOUSMAN,—That the thanks of this Synod be given to the Clerical Secretary for the efficient and courteous manner in which he has discharged his duties.—*Carried*.

Moved by Rev. W. RICHMOND, seconded by Rev. Dr. HELLMUTH,—That the thanks of this Synod are due to the Rev. E. C. Parkin, for his

faithful discharge during two years of the troublesome office of Clerical Secretary.—*Carried.*

Moved by Rev. B. C. PARKIN, seconded by Mr. W. G. WURTZLE.—That the thanks of the Synod be given to his Lordship the Bishop of the Diocese for his kind, noble and impartial conduct in the chair.—*Carried.*

Moved by Rev. H. ROE, seconded by Mr. W. G. WURTZLE.—That the Auditors be re-appointed.—*Carried.*

The Hundredth Psalm was then sung by the members of the Synod, and the third session was closed with the benediction from the Lord Bishop.

CHARLES HAMILTON, M.A.,

Clerical Secretary.

J. BELL FORSYTH,

Lay Secretary.

Foreign Ecclesiastical Intelligence.

PROGRESS OF THE PONGAS MISSION IN WESTERN AFRICA IN 1860.

The following extracts are taken from the "Sixth Occasional Paper" of the Mission, edited by the Rev. Dr. Caswall, and published by Messrs. Bell and Dally:—

"At this time information had been received that Jelloram Fernandez, King of Bramia, intended to come with an army to Fallangia, to burn, kill, and destroy, and that consequently the Mission was in danger. Chief Wilkinson had accordingly fortified his town by strengthening his stockades, and setting up new gates. The Governor of Sierra Leone had also presented Mr. Neville with fifteen barrels of gunpowder and a quantity of arms as a means of defence in the event of the worst extremities. On considering the position of affairs, Mr. Neville now resolved on visiting King Jelloram in his own town, in the hope of making such explanations as would render him a friend instead of an enemy. On Monday, December 6, he embarked in the Mission-boat with a crew of four native Christians, and a heathen named *Pala*. Anchoring at the mouth of the Ponga, they slept in the boat, and suffered much from great heat, combined with heavy dew. The next morning they sailed southward on the Atlantic Ocean until they sighted the Isles de Los, soon after which they saw on their left the high volcanic mountain upon which Bramia, Jelloram's capital, is situated. Then steering to the eastward they entered the river Dembia between five and six in the evening, and after continuing their voyage during nearly the whole night, arrived at the landing place for Bramia about sunrise. They had suffered much from thirst, and found it necessary to drink the muddy and fetid water of the river, in consequence of which they all suffered from headache. After breakfast in the boat, Mr. Neville began to walk up the steep and rugged mountain, and reaching the town a little before eight, at length obtained an interview with his majesty. The king was sitting with about thirty men in a spacious yard adjoining his own house, and containing a temple erected for the worship of the stone.

A long and unsatisfactory conversation ensued. Mr. Neville told the king, that as a Priest of the Most High God, he had come to speak peaceable words, and to establish friendly relations. But the king was far too dexterous for the missionary, and it was impossible to bring him to the point of a frank disavowal of hostile intentions. He, however, permitted Mr. Neville to preach a short sermon, after which he loudly shouted.—"When the world is turned upside down, I will behave as you have said, but not before."

At one o'clock, when Mr. Neville left the town, the boat was most intense. Entering his ham-

mock, in order to be carried down the hill by bearers, one of the poles broke, and he was thrown to the ground and much bruised. On arriving at the water's side it was found that the tide had receded, and the boat was aground. On account of the mud it was impossible to reach the barrel which was on board, and Mr. Neville endured the torments of thirst: not a drop of water having been offered him by the savage king. Bruised and weary as he was, he would gladly have rested on the ground, but multitudes of large red ants prevented him. A new source of anxiety was added. The king, considering that the same men who had brought up the Mission-boat might hereafter pilot a English vessel of war to the same place, arrested three of the crew, and it was only by the wise interference of the king's brother that they were allowed to escape. The tide having now risen, the whole party took to the boat and rowed for their lives, apprehending an ambush. They toiled till midnight, and after a short rest arrived on the welcome bosom of the Atlantic at sunrise, and in the course of another twenty-four hours landed at Fallangia on the night of the 10th. Three days afterwards the foundations of the new Mission-house were laid, and before the end of the year the walls were seven feet above the ground. But Mr. Neville was now prostrated by a dangerous illness, the effect of the unwholesome water which he had been obliged to drink on his voyage to Bramia. Christmas was a gloomy time. The entire burden of the Mission had again devolved on Mr. Dupont, who was distressed with the apprehension that Mr. Neville was about to be taken away, like Mr. Leacock before him.

Relief, however, was at hand. On 22nd Jan., 1860, the Rev. Abel Phillips, of Cadrington College, and Mr. Joseph Dean, a literate, were ordained respectively priest and deacon in London for the Pongas Mission, by the Bishop of Barbados, under commission from the Bishop of London. On the 24th they sailed from Liverpool in the steamer *Ethiopia*, landed at Sierra Leone on the 12th of February, and arrived at Fallangia on the 17th. They found Mr. Neville still very ill, and confined to his bed. On the 22nd they saw him placed in a boat on his way to Sierra Leone, to be under medical care. The invalid was eventually obliged to go to Teneriffe for change of air, and was unable to return to Africa for several months. . . .

On Monday, the 6th, Mr. Phillips and Mr. Dean went to Brackin, where old Mrs. Gomez, Mrs. Lightburn's mother, (now above 100 years of age,) is the great supporter of a temple of the Jovis. They spoke strongly to her of her great sin, which was aggravated by the fact of her having been baptised in early life by a Portuguese priest. Mr. Phillips also visited Lamina Bah, the Mahomedan chief of Lagbe, who still refuses to admit the Gospel into his town, though within a very short distance of Fallangia. A Mahomedan said to the Missionary, 'If Mahomed is in hell, I shall be quite satisfied to bear him company.'

On the 6th, Messrs. Phillips and Dean walked over to Tama, where they were heartily welcomed by the female chief Joanna, who is a convert, and a warm friend of the Mission.

On the 8th, Mr. Phillips, with Mr. Dupont and Lewis Wilkinson, visited for the first time Kungia, four miles and a half from Fallangia. The people readily came together, and Mr. Phillips preached a very attentive congregation of sixty persons. Soon afterwards he had a most encouraging conversation with a convert (old Young) who came to give notice of his wish to receive the Communion at Easter. Being asked whether he prayed to God when he was unable

to come to church on week-days, he answered, 'Sometimes I cannot come to church, but still I offer up my prayers to God, and I pray for the Missionaries too. Even when I am in the field at work, I pray to God.'

On the 13th, they visited Tofia, on the other side of the river, where they were well received by the chief, who assembled a congregation of nearly forty persons.

On the 14th, they called at Tintima, where they saw the poor hut in which Mr. Leacock once lived, and where the chief and people are more favourably disposed to Christianity than they were in the days of Kanabao Ali. 'I cannot tell you,' writes Mr. Phillips, 'how much Mr. Leacock's memory is respected and venerated wherever he went even for the shortest time. He is always spoken of with the utmost reverence and respect.' . . .

By the common consent of the chiefs, the way was now laid open for the commencement of a regular Mission at Domingia. Mr. Charles Wilkinson offered two beautiful sites for the Church and Mission-house; and in the course of a year the Society for Promoting Christian Knowledge granted £50 towards the former, Mr. Phillips undertaking the latter at his own expense.

The Mission-house erecting at Fallangia was then by no means completed, nor is it at the present time, owing chiefly to the difficulty of obtaining the materials from Sierra Leone. The expense has proved very considerable, and has been a severe burden on the small resources of the Mission. Even in its unfinished state the building is regarded as something wonderful, and is talked of in Western Africa, says Mr. Phillips, as the Crystal Palace of 1851 was in the civilised world. Mr. Dean wrote:—'The new house is spoken of as far up, in the interior as Timbo, and the rest of the Fullah country. The Fullahs make pilgrimages to Fallangia, for the express purpose of seeing 'the white men and the great bookman's house' which they are building. Mahomedans visit us every day in crowds, and when I take them up to see the great house, they lift up their hands with surprise, and exclaim in Söso, "Forta hepl!"—"Oh, white man!"

Although the Mission-house was incomplete and uninhabitable, Mr. Phillips found so large a field of usefulness opening to him that he determined on remaining in the Pongas country during his first rainy season; a decision supposed to involve considerable risk. Mr. Dean, with the approbation of the Committee, proceeded to Sierra Leone in order to have the advantage of medical advice during the fevers which must be expected by those who are not yet acclimated. Here he found useful occupation in assisting at the cathedral and in the hospital, and in giving instruction to some hundreds of young people in sacred music. As the season advanced he suffered from the effects of the climate; but was much refreshed by a sojourn of five weeks among the mountains.

The week-day services at Fallangia continued to be well attended, notwithstanding the heavy rains which usually continue from May till October. The attendance was reported by Mr. Phillips as follows.—males, fifty-seven, females, twenty six; total, eighty-three. The Sunday services were also attended by the usual large number of worshippers, viz., between 300 and 400. The school was kept up in Mr. Dean's absence by Mr. Dupont, who on the 3rd of September reported that the work continued to prosper. During Mr. Neville's absence there had been thirty-five baptisms. On Mondays the catechumens for baptism assembled, thirty-two in number. On Wednesdays there was a class of fifty-six baptised persons desirous of further instruction in religion. The communicants' class

assembled on Friday. Chief Tom, of Yengisa, continued to visit the Mission, and Lewis Wilkinson was looking forward to the year 1861, in which he hoped to commence his studies in England, with the object of becoming a Missionary to his native land. In reference to the last subject Mr. Phillips wrote:—"The Mission can never flourish as it should, until Sösös are trained up as clergymen and schoolmasters for their own countrymen. Until this is done the Christian religion must be an exotic here." . . .

On the 6th of November, Mr. Dean sailed from Sierra Leone on his return to the Pongas; but suffered so much on the voyage that he was obliged to land at the Isles de Los, and did not reach Fallangia until the 18th. About the same time, Mr. Phillips was taken ill with a low intermittent fever, and went to Fallangia to be under the care of Mr. Dupont. Mr. Dean took his place at Domingia, in the hope of being able to carry on the work of the Mission until Mr. Phillips's recovery.

Mr. Neville had returned from Teneriffe some time before this, having recovered his usual health. He had been engaged for many weeks in Sierra Leone, endeavouring to hasten the completion of the wood-work for the new Mission-house. But on hearing of Mr. Phillips's illness he sailed for the Pongas in a small boat on the 19th of December, hoping to take part in the solemn services of Christmas-Day. He landed at Fallangia on the 24th, after a dangerous and disagreeable voyage, and was joyfully received. He found that Mr. Phillips was better and had returned to Domingia, but that Mr. Dean was lying ill at Fallangia under a severe attack of fever. The Christmas services were held on the following day, when fifteen adults were baptized, making 296 in all, since the commencement of the Mission in 1855.

On the 4th of January, Mr. Neville saw that the hand of death was upon Mr. Dean. He said with him Bishop Andrewes' 'Litany of the Bying,' and commended his departing brother to God, in the forms of Bishops Cosin and Taylor. After enduring great agony, the sufferer gradually closed his eyes, and died about eleven o'clock at night. 'We mourn his loss,' says Mr. Neville, 'but in the place of one, may God send us three—gracious men, with wise, loving, and courageous hearts.' Mr. Phillips writes;—"Mr. Dean was very active, very zealous, very kind, but very imprudent in taking long walks at mid-day, at this season of the year. May we not hope that our dear friend is now far, far happier than when on earth? If it is a blessed privilege to be a fellow-worker with God here, in so noble a cause as that in which he was engaged, how much better to see God face to face, and to awake up after the image of his spotless holiness and beauty!"

The entire annual resources of the Mission consist at present of about £520, raised in the West Indies, between £200 and £300 collected by the English Committee, and £800 granted by the Society for Propagating the Gospel. It is needless to say that this amount is far from adequate to the efficient maintenance of the Mission even on its present footing; much less will the present subscriptions supply the means of entering on the openings which appear from time to time. It is highly important that two or three hundred pounds should be at once supplied to complete the Mission-house at Fallangia, that the maintenance and education of Lewis Wilkinson and others who may follow him should be provided for, and that new missionary stations and schools should be established at Lifso, Yengisa, Sameia, and if possible at Farringia, and generally in all the more important places. It is most desirable also that industrial missionaries should be sent to the Pongas, in order that the natives may be instructed

to develop the rich resources of their country by opening quarries and mines, by erecting buildings, by tilling the ground, and particularly by the cultivation and export of cotton, to which the climate and soil are well adapted.

In the hope that the year 1861 may witness a great expansion of this most interesting Mission, and with fervent thanks to the Almighty for the amount of success which has attended it hitherto, we now close our annual statement, and commend it to the attention of the Christian reader."

We earnestly hope that this Mission will meet with adequate support. The Rev. Dr. Caswall, Figheldean, Amesbury, will receive contributions, and give information concerning the Mission.—*Colonial Church Chronicle.*

THE CAPETOWN SYNOD.

I. *The Visitation Charge of the Lord Bishop of Capetown, January 16, 1861.*

II. *Debates in the Second Synod of the Diocese of Capetown, reprinted at full from the "Cape Argus."*

III. *The Constitutions and Acts of the Second Synod, &c., &c.*

IV. *Sentence on the Rev. Mr. Long, of Mowbray, near Capetown, and Opinions of the Bishop's Assessors, as reported in the Supplement to the "Cape Argus," February 9, 1861.*

These documents are convincing symptoms, if any body wants convincing, that the Colonial Churches are now at length fairly at work, that they have had a hard and critical struggle before them, and that they are girding themselves to the encounter with ability, courage, and moderation. And if the Church in the western or Dutch portion of our South African possessions is beset with some difficulties peculiarly her own, yet, judging of her internal condition by her representatives in Synod, there is, to say the least, good ground to hope that, under the guidance of her Divine Head, she will continue to mount up to the growing demands of her position.

We have space only for a very cursory notice of details. The prominent topics discussed in this Synod are—

1. The Declaration of Church-membership.
2. The financial condition, past, present, and prospective, of the Diocese.

3. The subject of patronage
1. The Declaration of Church-membership is a matter of more importance than at first sight might appear. As settled by the first Synod of the Diocese, it stood thus:—"I do declare that I am a member of the Church of the Diocese of Capetown, in union and full communion with the United Church of England and Ireland, and that I belong to no other religious body,"—and has hitherto been exacted of all male adults in the Diocese (not being communicants) who have claimed to vote for the election of lay-delegates. All communicants (being adult males) have been esteemed *ipso facto* entitled to vote or to be eligible as delegates. But exception appears to have been taken by some persons at the terms of this declaration, as being supposed to imply, on the part of all who should accept it, an abnegation of their standing and rights as members of the Church of England; and the example of New Zealand was quoted by one gentleman as preferable:—"I, —, residing in the district of —, do declare, that I am a member of the Church of England in New Zealand." It was finally resolved to consult Convocation.—1st, whether there should be any declaration at all; 2nd, if any, as to the form in which it should be expressed; 3rd, if none, as to the substitute. It was well pointed out by one of the lay-delegates, that one and the same declaration should cover the cases of the

native colonist and the sojourner or immigrant; and that the grievance, if there must needs be any, ought to fall on the stranger, rather than on the colonist-born. The bishop, too, reminded the Synod of the very likely case of Scotch Episcopalians settling in the colony; and we would add that, not many years hence, there may be Synods in Basuta-land, Zulu-land, and in the heart of South-Central Africa. Is Bishop Mackenzie to instruct his native converts to subscribe themselves "members of the United Church of England and Ireland?" That there is a difficulty few will deny; but, to our apprehension, the Capetown Declaration, although possibly susceptible of amendment, witnesses, as it now stands, to a grave truth which the New Zealand declaration in effect ignores. Surely, the churches of South Africa, within and beyond British territory, are not to be halved under two descriptions! Surely, the European element is not about to encourage Christianity among the native tribes, by establishing invidious distinctions in its own favour between the several positions of the blacks and the whites within the same church, the same province, or even the same diocese!* It would seem to be a direct corollary from the very first principle of Catholicity, that churches should be designated by the lands where they are planted, and not by the countries whence they have proceeded, or by sections of the races which they may happen to include. *The Church of Jerusalem at Rome* would not have been a greater anomaly in the first and second centuries, than is the *Church of Rome in England* at the present day. And, cordially acknowledging that Englishmen do not cease to be either subjects of the Queen, or members of the church established at home, by settling in a foreign land or in a colony, it is nevertheless true that new situations entail upon us new obligations both as citizens and church-members, the recognition of which thenceforth also becomes part of our duty. Moreover, the change of situation may also involve a temporary suspension of the power of exercising a right; and when this ensues, it seems to argue a certain want of manliness to refuse to see facts as they are. Thus it may be quite true, on the one hand, that every baptised Englishman living at the Cape is legally a member of the Established Church of this country. But, on the other hand, it is equally true that his legal rights as a member of an established church are in abeyance. So that the confusion of Dissenter and Churchman in the same individual, which it is our misfortune to be so used to in this country, is simply impossible in the colonies, if only the Church, by means of her declarations, will take proper measures to prevent it. But merely to require any Englishman living in Capetown to declare that he is a member of the Church of England, meaning that he is legally a member of the Established Church of this country, is to perpetuate the confusion, and to reduce what ought to be a *bona fide* test to an unfair and troublesome equivocal † We hope convocation will go well

* It must not be forgotten that more than half of the population within the Cape colony is non-European, consisting mainly of Hottentots, with some Fingoes and Kaffirs.

† The subject under review has not escaped the notice and animadversions of Dissenters. A Mr. Hailer, apparently a strong Dissenter, in the course of a controversial correspondence with the Bishop of Melbourne, published in the *Church of England Record for the Diocese of Melbourne*, June, 1860, writes thus:—"A church, according to the New Testament, is a number of real believers in Christ meeting in one place (a congregation); and I distinguish one such church from another, the name of the place or locality in which it is met is given to it. Thus, we have the Church at Corinth, at Jerusalem, at Rome, at Cenchæ, &c., but we never read of the Church of Corinth at Ephesus, or the Church of Jerusalem at Rome, because a congregation cannot be in two places at the same time. Yet we constantly hear of the Church of England in China, in Mel-

into the matter. Its counsel, we observe, is all that is asked for, but that counsel, we trust, will be readily afforded, and will be so far sighted and comprehensive as to tend to harmonize, if possible, the practice of all the Colonial Churches in this really important particular.

2. The finances of the diocese occupied much of the time and care of the Synod. All papers relating to them were laid before the Synod by the Bishop, with the following words:—"In presenting these papers, I am happy to be able to state that the finances of the diocese, once a source of great anxiety to me, are no longer so. At present they are in a healthy and satisfactory state. The income more than meets the expenditure, and a considerable portion of it is derived from investments. It will justify, I think, the gradual filling up of the hitherto unoccupied mission posts. The one weak point is the narrowness of the incomes of the clergy." These papers seem to have undergone a most thorough sifting, under the direction of one of the ablest and most stirring lay members of the Synod, and the result was a series of resolutions, of which the four following are the chief:—

"That a commission, with a secretary, be appointed by the Synod, to assist the Bishop during the recess of the synod, in the administration of diocesan funds."

"That the Synod, in receiving from the Lord Bishop the statement of the financial affairs of the Diocese, desires to record its marked approbation of the clear and admirable manner in which the accounts have been kept; and regrets that the charge of the finances, during a period of nearly fourteen years, should have imposed on his Lordship so much labour and anxiety."

"That the Society for the Propagation of the Gospel be respectfully invited by the Lord Bishop of Capetown to place the grants of the Society, which are assigned to this Diocese, at the disposal of the Finance Commission."

"That this Synod regards the existing stipends of the clergy throughout the diocese as generally insufficient. That the Synod requests the Bishop and commission to give effect, as far as practicable, to the increased scale of stipends recommended by the report presented to the Committee on Finance" (—viz, £800 a year, with a house)

3. On the vital subject of patronage we say the less now, because we hope in due course to return to it. We will only record the resolution of the Synod: "That no clergyman resident

within the diocese should be appointed to the charge of a parish against the expressed wishes of a majority of the communicants resident in that parish."

Finally, and with much regret, we call attention to a case of discipline that has grown immediately out of this Synod, and of which more will no doubt be heard hereafter.

The case is briefly this. A certain Mr. Long, a clergyman in charge of a parish in the neighbourhood of Capetown, not only declined to attend the Synod, an occurrence which would have been allowed to pass unchallenged, but also refused to publish to his congregation the Bishop's formal notice, inviting them to proceed to elect delegates. The publication was ordered to take place on October 1st. November 20th Mr. Long wrote to the Bishop expressing his refusal, which was grounded on the allegation that the Bishop, in ordering such a notice to be read was requiring an unlawful act; and that the terms of the declaration as above given constituted the Bishop and all who participated in it virtual seceders from the national church. Moreover, at the same time that Mr. Long wrote this letter to the Bishop, he sent a copy of it, and subsequently, even private letters of the Bishop, to the newspapers. After several less formal efforts to bring Mr. Long to reason, he was summoned by the Bishop to a private interview, the object of which was simply to employ a last resort for saving him from the ulterior consequences which he has since incurred.† All remonstrance having failed Mr. Long was at length cited before the Consistorial Court, for contumacious disobedience to the lawful requirements of his Bishop, accompanied with efforts to stir up general strife. In his defence he left the legality of the Synod alone, and pleaded,—1st, conscientious scruples; and 2nd, that the Bishop had no proper jurisdiction of any sort or degree over him. The Bishop rejecting both pleas, sentenced him to three months' suspension, or longer, until he should have revoked his error; but allowed him to continue to draw full pay, as usual, and gave him formal intimation of his right of appeal to the Archbishop of Canterbury. Mr. Long declining to appeal, had twice officiated, in spite of the sentence of suspension, and had just been cited to a second trial, when the last mail left.—*Colonial Church Chronicle.*

THE NATIVE CHRISTIAN COLONY OF MARTINDELL, WESTERN DHOON, INDIA.

India is full of problems. The following narrative describes one that is being worked out to apparently very satisfactory results by an English gentleman, a retired officer of the Indian army, a problem that cannot fail to be interesting, and may prove suggestive to those who have any thing to do with the conversion of the natives, and their advancement in christian civilization.—

Major Kind, having retired from active service, had settled with his family at Mussoorie, when, in April 1857, a deputation of natives from the

† Mr. Long was permitted to take with him to this private interview any two friends he liked. He chose his two churchwardens. The Bishop was attended by three of the city clergy. The use Mr. Long's two friends made of the occasion was to publish in the Capetown papers a version of what took place at that meeting, which has since been totally denied—rebutted by an overwhelming weight of testimony,—as the *Cape Argus* observes (Feb. 9th 1861.) with reference to one most material point in dispute—by the Bishop and the three clergy who were with him. But no public contradiction we understand, was offered to these mis-statements before Mr. Long's trial, because those who could alone have afforded it were to be engaged, as judges or as assessors, on the trial itself. But the mis-statements have gone the round of various penny papers in this country, and were the ground of an elaborate attack on the Bishop of Capetown in the *Record*, of Feb. 4th, 1861.

villago of Mirzapore, on the Ganges, waited on him. They represented the difficulties with which they had to contend from the fact of their being christians, and intreated him to find them a home in the Dhoon. He promised to use his best endeavours after the rains, but the insurrection then broke out, and for some months no steps could be taken. In November a tract of land, consisting of 3,930 acres, was offered for sale in the Western Dhoon, which, from the healthiness of its situation, being open to the mountain breeze, and possessing a soil favourable for the cultivation of tea, cotton, and grain, was considered a desirable locality; and having been purchased on favourable terms, 1,200 were at once set apart for the christian villago, which is beautifully situated in the centre of the valley, two miles from the Jurna, and twenty from Doyrah, the Himalayehs stretching from east to west, and the Sewallie range on the south. Major Kind then sent to Mirzapore, and told the native christians that he was now ready to provide them with what they had so long desired, "a home where they would be free from persecution." Thirty-four men, women, and children, expressed their anxiety to take advantage of this offer, but the mutineers had left them penniless; they had scarcely clothing, so great was the rage against them on account of their religion. Provision for clothing, food, and means of transport for themselves and families were immediately sent, and in February, 1858, they arrived in the Dhoon, were comfortably huted, and at once set to clear and break up the ground; necessary farming implements and bullocks were provided, and water courses cut, two canals passing through the estate. Hearing from these first settlers that there were many christians about Mirzapore ready and anxious to follow them, Major Kind solicited assistance from his friends to aid in the good work. The committee of the "Lahore Relief Fund" acknowledged the claim of these poor sufferers to relief, and for some time granted liberal aid, thus another party could be received. As each party solicited admission, they were warned that after the first year they must depend upon their own labour and energy for a livelihood. Such was the origin of the colony. Though at first entirely agricultural, yet it is not the founder's intention to restrict its inhabitants to agricultural pursuits; it is hoped that trades of all kinds will be introduced, so that, should it prosper, it may be, as far as possible, independent of all requisites from without. For the first year, the colony was in a measure under the superintendence of the school-master, but with a prospect that early in 1859 "Tulso Paul" would take the charge of it, a native, who had been the late Rev. M. Lamb's head catechist, and was well known to the native christians, who regarded him with love and respect. This hope was realized, and in February, 1859, Paul was ordained by the Bishop of Calcutta and appointed pastor of "Martindell."

The following extracts from private letters will show the progress of the colony from that time to March, 1861:—

"You will be pleased to hear that Paul has arrived (March), and at the end of the month he baptized fifteen families. You must remember that the adults had been under instruction for some time at Mirzapore before the insurrection. Paul is most energetic, his heart thoroughly in his work, and he will, we hope, in good time gain great influence over the people..... They have now 180 acres under cultivation; 38 of wheat, the rest in rice, cotton, and other crops..... The school house and the house for Paul are commenced, and will both be finished ere long..... In November I found Paul very happy and fully

bourne, &c. How can a congregation be in England and Melbourne at the same time? Dissenters are not always wrong, and we think a Dissenter is mainly right here; although he would not like our solution of the difficulty.

As to foreign chaplaincies nobody is at a loss to understand the meaning or propriety of such a term as the English Church at Paris, or Vienna. At the same time it must be remembered that it is the micrably and sinfully divided condition of christianity, that gives to our continental chaplaincies the chief part of the little significance that may belong to them. If christians every where were christians, an Englishman permanently residing in Spain would recognize and be recognized by the Church of Spain. It is our common shame and loss that it is so far otherwise.

The colonies, however, it will be recollectcd, are not so many nations, or even parts of one nation, but being each one a composite of races, constitute collectively one empire. The question is how much weight is due to the one consideration of imperial unity, against the facts, that only a fraction of our colonial population (take India into account, and we must add an insignificant fraction, numerically speaking) is English, or even British, or even European; that the Church of England, strictly speaking—and what we want now are strict definitions—does not exist out of the provinces of Canterbury and York, as is sufficiently denoted by the familiar term United Church of England and Ireland; that admitting, for argument's sake, the most Elysian theory of national churches, yet nations and empires are by no means necessarily coincident; that native churches, as such, are entitled to special honour; and that, as Mr. Beller implies, the Church of England in Melbourne is at best a contradiction in terms, quite as truly as would be the Church of England in Ireland.

occupied; the Inspector of Schools had paid him a visit, and expressed himself as greatly pleased with all he saw as well as with the progress made. Mr Medland had also been as a matter of duty. You are aware that the Church Missionary Society allows Paul £25 towards his stipend. I was very pleased with the boys; at the service they responded well, and read the Psalms in Oorloo in a way I did not expect..... The rice crop was just housed; both it and the cotton answered capitally. A large extent of ground has been cleared and ploughed by the christians, and we consider they are doing well. In December ten adults and two children were baptized; the adults all very promising steady young people. The same day, alas! four men with their wives were obliged to be dismissed; every effort had been made by Paul to reclaim them, and great patience and forbearance had been shown; but they still manifested such an insubordinate spirit that, for the sake of example, and to prevent further mischief, there was no alternative but expulsion from the village."

Other extracts give the history of this matter, which arose from the difficult marriage question. In consequence of much misrepresentation, Paul's own character was called in question, though all who really knew him never for one moment doubted his innocence. The Bishop of Calcutta was appealed to, and granted a formal investigation, which resulted in the entire acquittal of Paul from every charge, as appears from a letter from the Bishop to Major Rind, in August last:—

"The people generally worked well through the year, and at its close the first party joined were able to provide for themselves. About 100 had been added to the colony, and as each party arrived huts had to be built, bullocks and farming implements, as well as blankets, &c., for their comfort provided. We had received much kind assistance both from friends in India and at home... January, 1860.—We found all going on well at Martindell: our school-house quite full at both the services on the Sunday. Morning and evening prayers are held in it daily, and every effort is being made to instruct the children. The education of their children is a point upon which all the parents seem very anxious..... May.—Paul was with us yesterday. He, with four of his flock, came up to receive the Holy Communion at Laudour Church—(he is only in deacon's orders). His report is very satisfactory. In October the Bishop held a confirmation at Deyrah for native christians, and seventy were confirmed. A fair proportion from Martindell. The bishop addressed them very impressively in Hindustani: and in November, at the Bishop's desire, Mr. Walters, a chaplain of Landour, came to Martindell to administer the holy communion. Last week sixty-nine made application, and were admitted; rather a small number at once. I had just funds enough to establish those who were here, but I have no doubt we shall have help; hitherto it has never failed. The old settlers are behaving extremely well. Our numbers might have been doubled, nay, more; but through this year we have thought it better to proceed carefully, and not admit more than there was prospect of our managing well; and from the first we have wished it to be thoroughly understood that all who come must work for their own support, and that there should be no bribery to induce them to become Christians. More land, of course, had been brought under cultivation, and the crops had been (owing to the facilities for watering them) far more productive than in many of the districts around, where famine is, for the want of rain, imminent... 1861.—This year has opened gloomily, in consequence of this sad and grievous famine. Every effort is being made to supply the

people with food. . . . February—I have ascertained from Paul that the new arrivals now number 116. Yesterday I went into many of their huts; into one to see a little child who was brought in all but starving. The inhabitants I found all happy, but I grieved to see them with nothing but wild spinach and a small wild fruit to eat. I made no remark, for we can give them each but a small portion of good food, for grain or flour is most difficult to be got at any price. Paul is indefatigable in their behalf. Forty men just come in with grain from the interior of the hills, sent by my husband's old friend "Chernoo"—a most acceptable arrival. Famine is now closing in around us like a wall of fire! Far down the country at Fattyglur, Cawnpore, and in parts of Oude, they are fearing, nay, feeling famine. The Punjab is almost as bad as these provinces. The little rain we had on the 25th and 26th January, may, and we hope will, save the crops along the banks of the canals; but how little will this avail! May God help us!

Of course with so many (above 600) for whom to provide—the christians and our own people—it is a matter of great and serious anxiety.... March 1st.—The weather still continues dry, and is becoming hot. The christians are all behaving well. Three deaths have occurred among the arrivals, in consequence of the sufferings they endured before they reached us. I had a kind letter from the Bishop yesterday, saying he had applied for a portion of the money collected to be made over to us for the benefit of those who are in want. I have so often forgotten to tell you that Paul always reads the whole of our church service on the Sunday, and with much reverence and care, and his congregation are extremely attentive."

The question may well arise, what is to be the future of this interesting community? The success of every new experiment necessarily depends so much upon the character of the originator, that it is never without apprehension that we see a change of management take place in any concern of a really important character. The friends of Major Rind and his christian colony are at this present time in considerable anxiety as regards its future well-being. Major Rind had a son, a promising lad of sixteen, to whom he fondly looked to conduct the colony in future years on the same principles upon which it had been founded. A melancholy accident caused the youth's death last Christmas, and the father, heart-broken, with his hopes crushed, seeks to heal his wounds by a return to his family and friends in England. But to do this he must sell this estate; and what, if it change hands, will be the fortunes of the colony? It cannot be detached from the estate. Will any christian capitalist, with enlarged and enlightened views for the improvement of the native character, and the establishment upon a sure basis of this native church, yet in its infancy, purchase Martindell? The Rev. E. W. Relton, Vicar of Ealing, Middlesex, will gladly give every information.—*Col. J. Chronicle.*

Extracted from the report of the Board of Missions in the U. S., for June, 1861.

CHINA.

REPORT OF REV. H. M. PARKER

SHANGHAI, January 1st, 1861.

MY DEAR BROTHER,—Since my last report, I set out on an excursion into the interior, hoping to see something more of the country than I had yet seen. I left Shanghai on the 15th of November, and on the first day I accomplished only some 16 miles. I landed first at the Loon Hwe

pagoda and village, and taking some Bibles and other books for distribution, I went up to take a look at the religious buildings, of which there are a great number. Having seen them several times before, my object was only to see the effect of the rebel visit. I found some of the temples burnt down, others only torn down in part, and defaced. In the interior I saw what struck me most. The images and idols were some thrown down and broken to pieces, some decapitated and with the hands and feet cut off, others were only disfigured, having the noses cut off, the eyes bored out, or mouths cut from ear to ear. Others again were turned upside down, or placed in the most ridiculous positions. In every conceivable way it was evidently their desire to shew their own contempt for these objects of worship, and to excite that of their countrymen. I was surprised to see with what persistency they had followed up this object. In my trip I visited great numbers of temples, large and small, and in all, and frequently with the evident expenditure of some labour and trouble, I saw, without exception, the same work carried out. Their hands spare not the idols. And will any one say, that such a work persistently carried out, will produce no effect upon the religious faith of a people? I must mention a fact related by one of the missionaries lately returned from the interior, not that I believe it descriptive of a state of things already existing, but rather illustrative of what I believe must be the effects of this revolutionary movement, if it be not crushed by foreign interference. These missionaries stopped at a small village and inquired what gods they worshipped. They replied that the rebels had destroyed their gods, and forbidden them to worship them, and now they had no gods, and would be glad to be taught the worship of some other. What must be the consequence of such a state of things? The rebels themselves have no well developed system of religion to offer. Some seem to apprehend that the Heavenly King, as he is called, will prove a second Mahomed. I do not and cannot believe, from all that I have heard of him, that he has any of the great constructive genius of Mahomed, and if he had, I do not believe that he could resist the overwhelming pressure of civilization and the times, all lending their aid to the power of that word of truth which the rebels at least profess to hold up as a standard of truth. But I must return to my narrative.

The next day I walked on to Tsih Pau, a village of some 30,000 inhabitants, and was invited to spend the day with a Chinese gentleman with whom I had some little previous acquaintance. I consulted, although with some fear and trembling at the thought of a Chinese dinner. I will not trouble you with an account of Chinese cooking, suffice it to say that I was awfully sick after dinner, and suffered great mortification of the flesh in taking it down.

In the afternoon I went on to Sz Kiang, a village of some 40,000, distant some 8 or 10 miles. When near this village, I was waked and found my boatman flying with the ignoble crowd, at the cry: "The long haired men are coming." I conjectured it was only a panic, and walked on to the village, where all were flying, although none could tell me where the enemy was.

To cut a long story short, on the next morning I saw the rebel camps and flags scattered over the different hills some ten miles off. I could persuade my boatmen to go no further, and walked on towards the hills, expecting to meet some of the bands scattered over the country plundering and burning, and to get permission to get through their lines. I made several attempts, but not having a guide to lead me to the bridges, and failing to reach them, or finally

to attract their attention, I gave it up. I returned to Tsih Pau and there had an opportunity of seeing a small Chinese force preparing for battle, which, from its novelty and many strange features, was deeply interesting. From the tops of the hills around Tsih Pau I had an opportunity of seeing the dense population of China turned out of their houses and lying like flocks far and near, for miles, over the country; and towards evening the dense volumes of smoke uniting and settling down, and the red glare of the setting sun, all united, presented a picture not soon to be forgotten.

With sincere esteem and affection, your brother in Christ.

CONVOCAION.

PROVINCE OF CANTERBURY, July 9.

THE UPPER HOUSE.—THE ESSAYS AND REVIEWS.

The Bishop of CINCHESTER moved that the report of the Lower House on the subject of the volume entitled "Essays and Reviews" be read.

Mr. F. H. DYKE, the Registrar, read the resolution which had been proposed by Archdeacon Denison and seconded by the Rev. Dr. M'Cauley, Proctor for the clergy of the Archdeaconry of London, to the effect that, in the opinion of the Lower House there were sufficient grounds for proceeding to a synodical judgment upon the book.

The Bishop of CINCHESTER said that upon that resolution a question would arise whether the Upper House would enter upon the subject of adopting this or any similar resolution with regard to the "Essays and Reviews." Their lordships were in a different position from the members of the Lower House, inasmuch as they were under the presidency of his Grace the Archbishop, who, with the Bishop of London, might, under certain circumstances, be called upon to act in a judicial capacity, arising out of a suit which the Bishop of Salisbury had thought it right to institute against the Rev. Dr. Rowland Williams, Vicar of Broad Chalk, in the diocese of Salisbury, one of the authors of "Essays and Reviews." It was possible that that case might go on to be heard hereafter before the Judicial Committee of Privy Council, and that the Archbishop of Canterbury and the Bishop of London might be called upon to sit as judges on that Committee. Assuming that possibility, the Archbishop of Canterbury and the Bishop of London might feel some difficulty in discussing and pronouncing a judgment in Convocation upon a volume which they might have hereafter judicially to consider. If that should be the feeling of the Archbishop and the Bishop of London, the other bishops would have to discuss the volume in their absence, and thus much of the weight which would otherwise attach to their decision would be lost. He should therefore propose the following resolution:—

"That his Grace the President be requested to communicate to the Lower House that this House having taken into consideration the communication of the Lower House, touching a book entitled 'Essays and Reviews,' have resolved, that whereas since this House formerly considered this question a suit has been commenced against one of the writers for his contribution thereto, and whereas his Grace the President, and the other bishops of this synod, who are Privy Counsellors, may, in the course of the appeal upon it, have to decide in the said suit judicially; and whereas it appears to this House inexpedient either to proceed with the consideration and discussion in the absence of his Grace the President, and such other bishops as may be members of the Privy Council, or to embarrass them hereafter sitting as judges by their having joined in a synodical judgment of the book it is expedient to adjourn the further con-

sideration of the subject pending the course of the suit."

The Bishop of St. Asaph said he was fully aware that this question was surrounded with difficulties on both sides, but he could not help think that the scheme proposed by the Bishop of CINCHESTER was more free from difficulties than any other; and, feeling this, he gladly seconded the motion.

The Archbishop of Canterbury put the resolution and it was carried *nem. dis.*

Their Lordships then adjourned.

THE LOWER HOUSE.

The members of the Lower House assembled in the Jerusalem Chamber, under the presidency of the Ven. Edward Bickersteth, M.A., Archdeacon of Buckingham.

CHURCH AND STATE.

The Ven. Archdeacon HALE gave the following notice of motion:—

"That this House, at the first possible opportunity in the ensuing year, petition the Upper House to appoint a committee of both Houses to consider whether the open and avowed designs for the secularizing of the revenues of the church, the separation of the church from the state, and the consequent alterations in the constitution, as settled in 1688, as well as the endeavours publicly declared to procure the return to Parliament of various persons pledged to forward these designs, do not render it necessary to present a humble address to Her Majesty declaratory of the designs with which the Church is threatened, and Praying Her Majesty to take the premises into Her Majesty's most gracious consideration."

The House then adjourned.

CHURCH OF IRELAND.

The following is a copy of the memorial from the Irish Prelates, the presentation of which has been announced by the Home Secretary:—

"May it please your Majesty:—

"We, the Archbishops and Bishops of the Irish provinces of the United Church, approach your Majesty with the deepest sentiments of dutiful attachment and respect. We beg leave humbly to set before your Majesty that the statutes relating to the union of Great Britain and Ireland provide 'that the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called 'the United Church of England and Ireland,' and that the doctrine, worship, discipline, and government of the said United Church shall be, and shall remain in full force for ever, as the same are now by the law established for the Church of England.

"To preserve in all its completeness the union thus effected, and carefully to guard against anything tending towards disunion or schism, is, we humbly submit, our bounden duty as chief pastors and overseers of the church. We therefore feel constrained humbly to represent to your Majesty our anxieties in reference to this important subject, under the circumstances which we proceed to state.

"The 29th English Canon of 1603 is the same as the 16th Irish Canon of 1634, and enforces an ancient practice respecting sponsors at baptism common to the church in both countries for many centuries. The convocation of the Province of Canterbury, having applied for and obtained your Majesty's license for the purpose, has repealed the 29th Canon, and in place thereof has enacted a new Canon, which now awaits your Majesty's sanction; and we have been advised that, in order to give validity to the change intended to be thereby effected, the sanction of the Legislature also would be required.

"The Convocation of the Province of York has likewise asked for and received from your Majesty a license for a similar purpose.

"Steps have, moreover, been taken by the Convocation of Canterbury (as we have been informed) towards the preparation of new forms of divine service to be used after harvest and on other occasions, thereby adding to the services prescribed by the Acts of Uniformity; and the heads of a measure for regulating the discipline of the clergy have also been the subject of deliberation in that assembly.

"A new rule of sponsorship, new forms of prayer, and a new law of discipline, if introduced in the Province of Canterbury alone, or in the Provinces of Canterbury and York, to the exclusion of the Irish Provinces, would disturb the uniformity of the church, and violate the spirit of the Act of Union.

"In such grave matters, we conceive that the whole of the United Church is concerned; and relying with confidence on your Majesty's Royal and benevolent care for the preservation of the church, we would humbly ask that the advice, not of one or of two Provincial Synods only, but of a General Synod of the United Church of England and Ireland may be obtained, before any change is made in the doctrine, worship, discipline, or government of the church.

"We would pray your Majesty to adopt this course, rather than to refer questions in which all the provinces of the church are equally interested, to the consideration of separate and independent convocations, which have no sufficient opportunities for mutual conference and explanation, such as ought to take place among the prelates and clergy belonging to the one and the same church, in reference to matters affecting the whole body. For if real freedom of action be conceded to each convocation, there would be a risk of the unity of the church being impaired, and schism generated. Or if, on the other hand, equal freedom of action be not conceded to each convocation, but all the provinces are expected to acquiesce in the decisions of one, this would be an assumption of authority for which there is no foundation in law or justice.

"We, therefore, humbly pray that your Majesty will be graciously pleased to refer all matters involving any alteration in the doctrine, worship, discipline, or government of the church, to the consideration of a General Synod of the United Church of England and Ireland, in order that such measures may be framed as, if approved by your Majesty, may receive your Majesty's Royal assent, or (if the sanction of the Legislature be likewise needed) may be suitably recommended to Parliament.

"And we devoutly pray that, in all the affairs of the church and kingdom committed by Almighty God to your Majesty's care and government, your Majesty may be guided by 'the wisdom that is from above.'

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