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The
Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, DECEMBER 2, 1861.

No. 23.

TRINITY COLLEGE.

We are requested to inform our readers that the annual meeting of the Convocation of the University of Trinity College, for conferring Degrees, will be held in the College Hall, on Thursday, December 19th, at 1 o'clock, p. m.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

(CIRCULAR.)

TORONTO, November, 1861.

To the Churchwardens and Lay Delegates of the several Congregations in the Diocese of Toronto.

GENTLEMEN,—

I feel that I must no longer delay bringing again under your notice the Resolution of Synod passed in the month of June, 1860, recommending—

“That the entire sum collected at the Offertory on Christmas Day in each year, in all churches, chapels, and stations in the diocese, shall be given directly to the incumbent of the church as a free-will offering, and a token of love and respect for their pastor, irrespective of, and in addition to, his ordinary salary or stipend.”

I have been exceedingly gratified by the result of the appeal made at this period of the preceding year, in correspondence with the above resolution. The very considerable sum that was so freely given, and the seasonable relief afforded by it to a large body of deserving men, is very satisfactory; while the pleasure is even greater of seeing attested in this manner the kindly feeling of parishioners towards their clergymen. Where there is this mutual love and confidence, the church must prosper, and true religion be advanced.

I have, therefore, to express my earnest desire that you will bring this subject again before the congregations which you respectively represent, so that they may be prepared to contribute this appropriate gift on the approaching Christmas Day, and I trust the result will be fully as gratifying as it was at our last celebration of this holy festival.

I have the honour to remain,

Gentlemen,

Yours very faithfully,

JOHN TORONTO.

TESTIMONIAL FROM THE LADIES OF THE CONGREGATION OF ST. GEORGE'S CHURCH, TO REV. DR. LETT.

On Friday afternoon, a number of the ladies of the congregation of St. George's Church, assembled in the Parochial School-house attached to the church, for the purpose of offering to the Rev. Dr. Lett, their late minister, a testimonial of esteem and affection on his departure from

Toronto, to take up his residence in another part of Upper Canada.

Hon. J. H. Cameron, one of the churchwardens of the parish, on behalf of the ladies, presented Dr. Lett with a purse containing \$240, and read to him the following—

ADDRESS:

To the Reverend Stephen Lett, LL.D.

REV. AND DEAR SIR,—

The Ladies of the Congregation of St. George's Church, among whom your ministrations have been performed for a period of upwards of thirteen years, beg leave to offer to you a testimonial of esteem and affection from the congregation on your departure from Toronto.

During the period that has elapsed since you entered on your mission here, great changes have taken place. The churches of St. Stephen and St. John have sprung up within the old boundaries of St. George. The number of church people in the western portion of the City has greatly increased, and although our own congregation has been in some measure diminished, we have abundant cause for thankfulness, in the knowledge that those members have withdrawn from us because they have found church accommodation at their very doors, and that the united congregations of the three churches are now nearly three times as numerous as the congregation of St. George in the early days of your Incumbency.

The time that you have been among us counts almost as a generation in the rapid and varied changes of a new country; you have stood by the cradle of the infants to whom your assistance has been afterwards given in preparing for the rite of confirmation. You have seen the children of the first days of your ministration stand before you as man and wife at the altar. You have offered the consolations of religion to the dying. You have spoken the last beautiful prayers of the church over the dead, and the living among us, and the dead who have gone before have partaken in communion with you at the altar. The blessed sacrament of the body and blood of Christ, and in our remembrance of all these things, it is impossible to think of the past without emotion, or to part with you without regret.

Your connexion with us as Pastor and people is at an end, but we shall ever feel a deep interest in your well being wherever you are placed, and shall pray that God's blessing may rest upon you and yours through time and eternity.

MARY ANN GODSON,
MRS. W. H. JACKSON,
SOPHIA PERKINS,
MARY A. MURRAY,
SARAH A. HEATH,
MARGARET BUCHANAN.

Toronto, 22nd November. 1861.

To which the reverend gentlemen, in the most feeling manner and apparently much affected, replied as follows:—

To the Ladies of St. George's Church, Toronto.

My dearly beloved friends and sisters in the Lord. My heart would, indeed, be seared and callous

were I not deeply sensible of, and did I not duly appreciate the eloquent but too eulogistic address which my good friend Mr. Cameron has just read in your behalf.

Most warmly do I thank you for the expressions of kindly feeling conveyed therein—but I assure you that it required no such address to convince me that such were your sentiments, and of the congregation generally. During the period of my ministration amongst you I have had many unmistakable proofs of your sympathies; when the all-wise disposer of events deemed it well to send death and woe into the bosom of my family, then I found that trouble was alleviated when shared in by others; and, again, when through the clouds the sun burst upon me and mine, then my beloved people flocked around their pastor and made his joy doubly grateful by their participation therein.

When first, at the direction of my valuable diocesan I came amongst you, the affairs of the parish seemed almost beyond recovery, others to whom the cure was offered shrank from the task of encountering the vast difficulties which would render success hopeless, but, providentially, being a total stranger in the city, I was unacquainted with the state of affairs, and so undertook the cure.

By God's good hand upon us the mountains became as nothing—I received encouragement, support and assistance from all quarters. Christian friends, some of these long since gone to their reward in the church triumphant above—some of them removed to other localities, and some still remaining amongst us, seconded me in every good word and work; till at length the auspicious day arrived that saw our edifice consecrated by the venerable head of Christ's church in this part of the Lord's vineyard—and had it not an untoward and unforeseen circumstance, arising in a quarter extreme from the parish, interfered with the well planned and well digested arrangements of our financial officers, I believe that St. George's would now be held up as an example of “faithful perseverance overcoming difficulty.”

Beloved, I now take my leave of you formally, as my excellent wife and I have already done privately, in your respective homes—had we been aware how painful and bitter would have been the separation, I almost think that we would not have ventured to carry it into effect, however, the step has now been taken—but though removed from you by distance, I must ever continue to present in the army of faith to the throne of Grace the very many dear and kind friends, gentle and simple, old and young, in whose affection and prayers I know I obtain a lasting abiding place. My connexion with you will ever be a bright spot in memory's *vista*; and to hear of your success in matters temporal and spiritual, will ever give me unfeigned pleasure.

Thanking you for your valuable gift, the offering as I am sure of loving and willing hearts, and reciprocating your good wishes, committing you to the good shepherd's care I bid you the filial word—“farewell, be perfect, be of good comfort,

be of one mind, live in peace, and the God of love and peace shall be with you."

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all—Amen.

STEPHEN LETT.

The Rev. T. Bousfield having taken the charge of Emmanuel Parish, Arnprior, would be obliged if all communications, &c., were directed to him at Arnprior, C. W.

COLLECTIONS UP TO NOVEMBER 28TH, 1861.

WIDOW AND ORPHANS' 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 Widow and Orphans' Fund, in October, received between the 12th and 28th ult.

Previously announced	\$589.20
Barrie	\$3.10
Orange Hall, Essa	2.16
St. Paul's, Innisfil	1.00
Per churchwardens	0.20
All Saint's, Collingwood, per Rev. J. Langtry	4.00
Georgetown	5.25
Stewardtown	3.00
Norval	2.90
Per Rev. Dr. O'Meara	11.15
St. James', Orillia	8.00
St. George's, Medonte	1.52
St. Luke's, C. W. R.	1.00
St. Mark's, Oro	1.08
Per Rev. T. B. Read	6.60
Streetville	4.50
Derry West	2.27
Per Rev. R. Arnold	0.77
St. John's, Cookstown	4.50
St. Peter's, Essa W.	2.00
Per Rev. A. J. Fidler	6.50
St. James', Sutton	8.83
St. George's, Lake Shore, Georgina ..	1.90
Parkes' School House	0.77
Per Rev. W. Ritchie	6.00
St. George's, Newcastle	12.75
Newton	1.25
Per Rev. H. Brent	14.00
Jarvis	5.20
Nanticoke	4.20
Hayersville	3.00
Sanduck	4.60
Per Rev. S. Briggs	17 00
St. Paul's, Mount Forest	3.00
Trinity Church, North Arthur	1.00
Grace Church, Arthur	1.00
Per Rev. S. Houston	5.00
Ascension Church, Hamilton, per Rev. J. Hebdtn	27 00
St. Peter's, Cobourg	40 00
Church at Stiles'	1 82
Bourns' School House	1 75
Per Ven. Archdeacon Bethune	43 57
St. Mary's, March	2.42
Donation from a member of do.	1.50
St. John's, March	1.08
Per Rev. J. Butler	5.00

Hazeldean	1.50
Hundley	2.50
Per Rev. J. Godfrey	4.00
Christ Church, Omceeo	2.20
St. James'	0.67
St. John's	0.28
Per Rev. N. Disbrol	3.00
St. Mary's, Newboro'	3.80
St. John's, Leeds	3.40
St. Peter's, Newboyno	1.50
Per Rev. J. Davidson	8.20
A member of the Holland Landing congregation, absent from Church when collection was made	1.00
Per Rev. W. E. Cooper	
121 Collections amounting to	\$758.34
MISSION FUND, JULY COLLECTION.	
Camden East, per Rev. G. W. White	4.00
St. Mary's, Newboro'	4.01
St. John's, Leeds	6.05
St. Peter's, Newboyno	2.86
Per Rev. J. Davidson	12.92
STEWARTTOWN AND GEORGETOWN.	
The amount remitted to Treasurer, £7 18s. 10d., credited to Norval, was received from Stewardtown.	
The January Mission Fund Collection at Georgetown was \$7.06, and not 7s. 6d., as appears in Report.	
GORE & WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY.	
The following programme of appointments for Parochial Meetings has been agreed upon for the "Grand River," and the "Halton Divisions." The appointments for Guelph and the "Northern" Division will appear in due time.	
GRAND RIVER DIVISION.	
Monday, 18th January, Cayuga	7 p.m.
Tuesday, 14th " York	2 p.m.
" " " Caledonia	7 p.m.
Wednesday, 15th " Stamford	11 a.m.
" " " Saltfleet	3 p.m.
" " " { Stoney Creek }	7 p.m.
" " " { or Ontario. }	7 p.m.
Thursday, 16th " Ancaster	3 p.m.
" " " Dundas	7 p.m.
HALTON DIVISION.	
Monday, 20th January Waterdown	7 p.m.
Tuesday, 21st " Nelson	3 p.m.
" " " Wellington Sq.	7 p.m.
Wednesday, 22nd " Lowville	11 a.m.
" " " Milton	7 p.m.
Thursday, 23rd " Palermo	3 p.m.
" " " Oakville	7 p.m.
Friday, 24th " Hornby	3 p.m.
" " " Georgetown	7 p.m.
The Clergy and Lay members of the Committee are requested to make arrangements accordingly	
J. GAMBLE GEDDES,	
Secretary.	
Hamilton, 26th Nov., 1861.	
DIocese of Toronto Church Society.	
Parochial Meetings will be held (D.V.) in the Home District according to the following plan.	

Clergymen wishing for alterations are requested to communicate with the secretary.

1862, Jan. 7, Tues. ... Etobicoke	7 p.m.
" 8, Wed. ... Zydendam	"
" 9, Thurs. ... Springfield	"
" 10, Fri. ... Streetsville	"
" 13, Mon. ... Brampton	"
" 14, Tues. ... St. James' Alb.	"
" 15, Wed. ... Bolton	"
" 16, Thurs. ... Lloydstown	"
" 17, Fri. ... Aurora	"
Feb. 3, Mon. ... Mimico	"
" 4, Tues. ... Vaughan	11 a.m.
" " ... Thornhill	7 p.m.
" 5, Wed. ... Oakridge	11 a.m.
" " ... King	7 p.m.
" 6, Thurs. ... Holland Landing	7 p.m.

The Rev. H. Osler and the Rev. J. Carry will act as a deputation to the above meetings; and the Rev. G. O. Williams, Chaplain to Her Majesty's forces, with the Rev. G. Viner, to the meetings on the East side of Yonge Street, a list of which is in preparation.

H. C. COOPER,
Secretary, H. D.

Etobicoke, Nov. 26, 1861

ST. JOHN'S CHURCH, STIRLING.

The Church of St. John the Evangelist, recently erected in the Village of Stirling, County of Hastings, was opened for Divine Service, on Wednesday, October 23rd, last. The Rev. J. T. Lewis, LL.D. Bishop Elect of the Diocese of Ontario, was present. Of the neighbouring clergy there were present the Rev. John Grier, A.M., Rector of Belleville and Rural Dean of the Victoria Deanery; W. B. Lauder, LL.D. Rector of Napanee; John Wilson, Incumbent of Grafton; William Blesdell, A.M., Rector of Trenton; G. A. Anderson of Tyendinaga; Septimus Jones, Assistant Minister of Belleville, and William Fleming, B.A. of Roslyn, who assisted the Incumbent Rev. J. A. Preston, M.A., in the services of the day.

The sermon was preached at morning service by the Bishop elect, from Acts iii. 1., and at evening service by the Rev. John Wilson, Incumbent of Grafton, from Psalm cxxii. 1. The discourses were eloquent and appropriate, and were listened to with the most profound attention. Collections in aid of the Building Fund were taken up at both services, and the amount realized exceeded fifty dollars.

Notwithstanding that the weather was very stormy and the rain poured in torrents, in the morning the church was well-filled at both services, with an attentive and orderly congregation.

The Church is of stone, and was erected at a cost of \$4,000. The Architects have endeavoured to produce a building of pleasing ecclesiastical appearance, without the slightest ornament or elaborate detail, but having all the features of a church built in the most simple manner possible. The building consists of a nave and chancel, having a vestry and porch on the south side, and an organ chamber on the north. The nave is 52 feet long and 26 feet wide. The chancel is 26 feet long and 18 feet wide. Both nave and chancel are covered with a steep timber roof. The principal rafters of which are seen, the diagonal plating being placed behind them. The vestry and organ chamber have also open timber roofs.

The principal entrance and porch are at the extreme western end of the south wall. There is also another entrance where the vestry join the nave, and an inside porch formed in the angle made by the two walls.

There are two windows on either sides of the

nave, and one in the west end, all divided by wooden mullions. The east window is a narrow triplot.

The church is capable of accommodating about 250 persons; although the exterior is strictly plain and devoid of any superfluous ornament, yet the harmonious arrangement of the parts is pleasing in the extreme, while the picturesque wooden belfry and the novel idea of the gable windows breaking into the roof, produce a finer effect than many a more elaborate design. The symmetry and beauty of the whole edifice reflects the highest credit on the architects, Messrs. Fuller & Jones, of Ottawa, and the superior workmanship entitles the builder, Mr. John Meath, of Trenton, to liberal public patronage.

ST. JAMES' CHURCH, PERTH.

This church was opened for Divine Service on Thursday, the 14th instant, by the Rev. Dr. Lewis, Bishop elect of the Diocese of Ontario, assisted by a number of the neighbouring clergy.

The foundation of this handsome edifice, we believe the most spacious in the Diocese of Ontario, was laid some years ago by the Rev. Alexander Pyne, late Rector of Perth; but the erection of the building to its present advanced stage of completion is mainly due, under heaven, to the untiring energy and perseverance of the present rector, the Rev. R. L. Stephenson, and we trust that his long and thankless labour for the good of the church in this place, may at last be crowned with the meet reward of finding the holy and beautiful house for which he has worked so well, filled from Sunday to Sunday with a congregation of not merely hearers but doers of the word.

The building Committee also deserve the thanks of the congregation for a great amount of personal exertion, in raising this costly edifice under very disadvantageous circumstances; and the women of the congregation, in their sphere, have done what they could, to assist in the good work.

St. James' Church consists of chancel, nave, two aisles, and a tower in the north west corner of the building. The nave is 110 feet in length; the breadth of nave and aisles is 66 feet; the depth of the chancel is 26 feet. The chancel is divided from the nave by a chancel arch of fine effect, and is raised above the nave by three steps. The chancel proper, or Sacrament, is raised above the chancel, from which a low railing divides it, by one step. The Communion Table is covered by a handsome crimson cloth, with the sacred monogram worked on the front. The chancel carpet is warm and rich in colouring and ecclesiastical in design.

The church is not deformed by galleries. The roofs of the nave and aisles are open timber—pine, stained and varnished; that of the isles is lean-to; that of the nave is low pitch.

The church as originally designed by the late W. Thomas, Esq., Architect, of Toronto, was intended to be built with very high walls, and roofed in one span by a comparative y concealed roof, and a plastered ceiling.

On account of the great cost, when the walls were raised to the spring of the windows, these plans were abandoned, and Messrs. Fuller and Jones, Architects, Ottawa, were employed to modify and complete the building so that something more approaching a church might be obtained at a cost of two-thirds of the original contract.—Plans were accordingly prepared, which formed the church into nave and aisles, divided by arches supported on wooden pillars, and meeting with the approval of the Building Committee, were adopted.

The style adopted is the early English, which is peculiarly suited to church architecture in Canada. When we take into consideration the great difficulties with which Messrs. Fuller and Jones had to contend, we must give them credit for producing so creditable a church, at comparatively so small a cost. We say comparatively, for already about four thousand pounds have been expended on the building, and it would probably cost about a thousand more to complete it,—a large sum of money for the means of the congregation.

As to the interior of the building, the general effect is good. The mullioned windows are filled with lead lights, and have the ecclesiastical effect which only lead lights can give; and by the insertion of stained glass from time to time, the glare of light which at present prevails will be softened and subdued. In the mean time, the west window has been frosted at private expense, with a little colouring thrown in to relieve the eye, and by softening the light to a certain extent, improves the appearance of the church very much.

In the nave and aisles are open seats which afford kneeling room for 750 worshippers.

The pulpit, which is constructed of white pine, panelled with red pine, and reading desk made entirely of white pine, oiled and varnished, are beautiful specimens of what may be effected with this heretofore lightly esteemed wood, when treated in this style, now fast becoming so popular, and so much admired. Apropos of wood, we may remark on a very fine piece of ash, with the veining beautifully brought out, which forms the front pillar of the pulpit railing.

It is hardly fair to judge of the external appearance of the church in its present incomplete state; but the completion of the tower, and the addition of a spire, which is intended shall be 180 feet in height, will form the requisite finish to an imposing and appropriate structure.

We would make one remark before leaving the subject of the building, which is, that everything about the workmanship of this church is "real," and what it appears to be. There is no "sham" about it: the work is altogether true, as a church ought to be.

The members of the church are under much obligation to Mr. Samuel Bothwell, the contractor, for the workmanlike manner in which he has carried out the designs, and the energy he has exhibited in completing the interior of the church, in spite of difficulties which would have daunted most men. Mr. Bothwell richly deserves that the congregation should now give solid proof of their appreciation of his conduct, by making every exertion to pay off the debt due him on the building with all possible speed.

We give a slight sketch of the discourses delivered at morning and evening service, on the opening day. But first we would say, that rarely, we are sure, have our people experienced a more general emotion of joy and thankfulness, than ran through that large assembly on meeting together again after so many years, in the House of the Lord, and seeing the beautiful service of our beloved church conducted with impressive and befitting solemnity, by the train of white-robed ministers, in the sanctuary set apart for the worship and glory of God.

The first part of the morning prayer was said the Rev. J. Bogart, M. A., into curate of Prescott. The Lessons were read by the Rev. Rural Dean Worrell, of Smith's Falls. The Rev. E. Morris, Rector of Franktown, read the remaining portion of the Morning Service. The Ante-Communion Service, prayer for the church militant, and offertory sentences were read by the rector.

The morning discourse was delivered by the Bishop elect, in his usual clear and impressive

style, rather in the form of an address than of a sermon, from the words "My house shall be called of all nations the house of prayer."—*St. Mark*, ix., 10.

Dr. Lewis began by heartily congratulating the congregation on having at last achieved their great work, observing that this was the third church which he had opened, since being chosen to preside over this diocese. He particularly commended the spirit which would not offer to God that which cost nothing, observing that in all ages, from the earliest times until now, men had been sanctioned and encouraged by the Divine will, in making their houses of prayer as costly and as beautiful as the means at their command would permit. In the Tabernacle, in the Temple of Solomon, and in the second Temple, at Jerusalem, the Almighty had even deigned Himself to direct the work, and in all these instances no expense was spared, and no offerings thought too costly to be lavished on the House of the Lord. And to come to our Saviour's time, never did we find that he reproved the expenditure on the Temple, though it had just been decorated and beautified at vast expense by Herod the Great.

In the earliest times of Christianity when to be a Christian was to be an outcast—a persecuted wanderer—a candidate for martyrdom,—men were not able, of course, to raise to the honour of God such churches as were meet. In the upper chamber, in the silent depths of the groves, or amid the tombs of the martyrs, the Christians of the first three centuries met to celebrate the rites of their holy religion; but no sooner did times of persecution pass away than stately fanes arose to the praise and honour of God, and in all nations the houses of God were adorned with all of beauty that the genius of man could devise, or the art of man execute, until at last the material took the place of the spiritual, and men began to put a superstitious value on outward embellishment. Then the Church of England arose and reformed herself, and purged herself from all those abuses that had crept upon her, but though that church had cast off all that led to evil in embellishment, yet she had ever cherished the custom of sparing naught of costly expenditure upon the Temple of her God.

Years after the Reformation, a new movement took place, and numbers seceded from the Church of England, because they conceived that an unadorned simplicity was more becoming, and savored more of godly sincerity in their places of worship, than the beauty which they cast behind them in the Church of England. Well, now comes the test of time, and now, after the lapse of years, with improved intelligence, and education disseminated throughout the land, what do we find? These very dissenters vying with ourselves in the beauty of their places of worship instead of the four bare walls and low roof, the heaven directing spire now surmounts the church; the pealing organ, once cast aside, now lends its strains to bear devotion heavenwards; the church-calling bell has resumed its place; and, following the true, natural and heaven-imprinted instinct of man, they now lavish upon their places of worship all that adornment which they once despised.

The Bishop-elect then spoke of the high privilege of being permitted to attend the public services of God, and the great sin of those who absent themselves therefrom. Under the Jewish dispensation, God made it incumbent upon all the Israelites to attend the Temple service on three solemn occasions in every year, and to encourage their attendance wrought a standing miracle, that while the Israelites were absent from home on these stated services, no enemy of all the people who dwelt around them, should be permitted to

invade their lands. And if the Most High so stringently enforced the attendance of the Jews, from the most distant parts of the land on the Temple service, most certainly the obligation to meet together for the public worship of God is no less binding on christians; and, to enforce this, we will consider that men ought regularly to attend divine service, for three reasons: first, for their own sakes; secondly, for their neighbours; and, thirdly, for the honour and glory of God.

And first, for their own sakes. Am an may say I will read my Bible, and pray, and meditate at home, but that will not excuse him from attending the public worship of God; the Almighty has Himself directed that we should meet together to serve him, and has promised that "Where two or three are gathered together, there am I in the midst of them," and the Lord Himself is as truly present in this place, as when the Shechinah shone in the Temple of old; and God will bless the faithful worshipper who comes forward to his ordinances, in obedience to His commands, in a manner which he will not vouchsafe to those who refuse to submit themselves to his revealed will.

Secondly, for the sake of his neighbour. No man can say when he absents himself from church that he is hurting no one but himself, for even the meanest and humblest individual in the congregation, consciously or unconsciously, exerts an influence for good or evil on those around him; and if he absent himself from the public worship of God, he will inevitably lead others to do the same. And if this be the case with the poor and lowly, (who are the more without excuse in this matter as the Gospel is especially sent to be preached unto them,) how much more extensive is the evil in the case of the man of wealth, of rank, or of supposed intellect. What ever-increasing injury to the church may arise from his continued absence from the House of God. What incalculable mischief may his example work upon others, until the extent of the evil can scarcely be estimated. For we must consider the effect of example, when we think of absenting ourselves from the house of God, and remember how our Saviour saith, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." At the same time we must not be led to imagine that we should attend public worship simply for example's sake, God forbid, for that would be opening the avenue to that most appalling of all sins, that direst engine of the destroyer spiritual pride. No, but we must seriously reflect if disposed to absent ourselves from divine service, on the evil which may arise to our neighbour from our example, evil which we may never be able to reach or to undo.

Our Saviour Himself, for our example, was constantly to be found in the synagogue, or in the Temple, Sabbath after Sabbath, joining in the public services of the sanctuary; and the only ray of light which shines on all the childhood of Jesus, is where he was found by his sorrowing kinsfolk in the Temple hearing the Doctors and asking them questions.

Thirdly, we must attend Divine worship for the honour and glory of God, because it has pleased him to declare that here he will receive honour from men.

The Bishop elect then concluded by again expressing his great gratification on the occasion of opening this church, and hoping the congregation would go on as they commenced, and he as their chief Pastor, would with all his heart wish them prosperity.

In the evening, the church, which was well lighted, was again well filled, and the Rev. Dr.

Patton, of Cornwall, Rural Dean, delivered the sermon from the text, "The House that is to be builded for the Lord must be exceedingly magnificent." 1 Chron. xxii. 5.

Dr. Patton began by showing that from the most remote antiquity, the sentiment expressed in the text by the royal David, had reigned in the hearts of men; and with much descriptive eloquence and beauty of language, cited the examples already adduced in the morning's address for the support of his declaration, adding that even heathen nations had in all ages been imbued with the same sense of what was fitting and proper in the temples they erected to the Deity whom they ignorantly worshipped.

The reverend gentlemen remarked that in christian times, the Cathedrals of England might be brought forward to show the good effect which might be produced by a lavish and judicious expenditure upon our places of worship. Surely none could worship in those grand old piles sanctified by the devotional offerings of ages,

"Where through the long-drawn aisle and fretted vault,

The pealing anthem swells the note of praise;" with dim religious light shed through the storied window, haunted by memories of the martyrs who knelt there of yore, without feeling his spirit subdued and chastened by the hallowed associations of the spot, and confessing in his inmost heart that the treasures expended there had not been lavished in vain.

In this country the log church had done good service in its day, and the Spirit of God had blessed the worshippers within its humble walls as fully as in the most magnificent cathedral of the old world. But those times had now passed away; wealth and comfort were now to be found on every side, and the log church of the wilderness must now give place to structures more befitting the improved means of the people.

The people of this place had done well in raising a structure like this to the honour of God in their midst, and he would say to them, "you have done well, go on." He supposed there was probably a debt on the building, "pay that debt, and offer to your God that which is your own to give." The people who had raised such a church as this were quite able to pay for it, and he trusted they would give themselves no rest until they could call the church their own.

The Rev. gentleman hoped that this church might be a blessing in our midst. Here shall the child be brought to the sacred waters of baptism by loving parents and sponsors, in obedience to the command, "Suffer little children to come unto me, and forbid them not." Here amidst the prayers of the congregation, should the minister sign the sign of the cross upon the infant brow, in token that that child shall not be ashamed to confess the faith of Christ crucified. Here, when the child had grown to be a youth, should he solemnly take upon himself those vows made for him in his helpless infancy. Here should he come to that most solemn rite instituted by our Lord in remembrance of Him, to receive strength to contend against the world, the flesh, and the devil. Here should wedded love come to receive the blessing of the minister of God; and here, after all the troubles and trials of this mortal life, should weeping mourners bear the corpse of the beloved, to rest a brief space for words of comfort and consolation, on their passage to the tomb.

The above is but a very brief and imperfect sketch of the beautiful sermon delivered by the Rev. Dr. Patton, on the evening of the opening.

The Evening Prayers were said by the rector, The Lessons were read by the Rev. J. B. Worrell, The offerings of the people amounted to \$150.

In concluding our report, we would correct a mistaken impression which has gone abroad, that the rent of the pews is inordinately high. The rents are arranged to suit the circumstances of all, pews for families ranging from £7 10s. per annum to £2 per annum; single sittings at \$3 per annum; and besides these, 125 free seats are provided for strangers, and the poor of the congregation.

"BURDER v. HEATH."

In the Arches Court on Saturday, Dr. Lushington delivered judgment in the case of "Burder (for the Bishop of Winchester) v. the Rev. D. I. Heath, vicar of Brading, Isle of Wight." Dr. Twiss, Q.C., and Dr. Swabey appeared for the prosecutor; and Dr. Phillimore, Q.C., and Mr. Bullar for the defendant, the Rev. Dunbar Isadore Heath, vicar of Brading, Isle of Wight. Dr. Lushington having stated that early in the year 1800 a suit was instituted to prefer certain charges against Mr. Heath for having printed and published several sermons, called "Sermons on Important Subjects," parts of which were alleged to contain doctrines repugnant to the Articles of Religion, in violation of the statute of Elizabeth and in derogation of the Book of Common Prayer, proceeded to make some general observations as to the principles which ought to guide the court in the consideration and decision of cases of this description.

The Court, he said, is fully aware of the deep responsibility which attaches to it in the exercise of its jurisdiction. Questions may arise most important to the Established Church. The abstruse nature of the subject-matter itself, the doctrines of the Church of England, may necessarily introduce considerations of great difficulty. A miscarriage by this court, even if corrected by the court above, would be a serious evil. Again, in weighing the importance of such cases, the court must never forget that the character and interests of the party proceeded against, are most deeply involved. It may be met, in the first instance, briefly to recapitulate the obligations which the clergy of the United Church are by law to undertake. They are twofold—they must declare their assent and consent to the Book of Common Prayer, and they must subscribe the thirty-nine Articles of Religion. In the course of the argument addressed to the court on the part of Mr. Heath, much was said as to the animus with which a subscription to the Articles might be made, and the authority of Dr. Paley was cited upon this subject. I disclaim entering into any examination of this argument, for I think that it does not belong to the Court to discuss it. I have nothing to do with the internal convictions of any persons subscribing the Articles; neither I nor any other Court can know what are the opinions of individuals when they affix their subscription—that is a matter to be governed by their own consciences. It may be quite right and fitting that learned divines should discuss the limits, within which a person can conscientiously subscribe, but these are not questions for a court of justice. Disquisitions on this subject afford no assistance to the Court, and I cannot consent to import into this case or any other similar case the words of learned divines so far as they relate to the *quo animo* with which the subscription may be affixed. The province of a court of justice, when compelled to perform the duty, is to examine the doctrines impeached, and to see that they do not violate the plain intent and meaning of the Book of Common Prayer, or the Articles of Religion. I cannot disguise from myself that in discharging the duty now imposed on me, there are difficulties which are not to be found in

the ordinary course of justice. Such cases as the present are of very rare occurrence, and though the general principles which ought to guide the Court may to a certain extent be extracted from the few preceding cases, yet there are not, and there cannot be, any institutional writers to whose authority, as in ordinary legal questions, the Court could with confidence appeal; nor are there any decided cases as to the actual construction which ought to be put upon the Articles. True it is that there are a multitude of the most learned works by the most eminent divines as to the meaning of those Articles. But the Court cannot venture to make much use of such assistance, and for this reason, that such works naturally and properly constantly refer to the Holy Scriptures. The Court, however, ought not to venture into so wide a field of investigation, except so far as may be absolutely necessary to the discharge of its proper duty—viz., the ascertainment of the plain grammatical meaning of the Book of Common Prayer and the Articles. The construction which the Court must put upon the Book of Common Prayer and the Articles is a judicial construction. I should not presume to adopt any authority, however high, even though in my own most fallible opinion supported by scriptural quotations, unless such authority concurred with the plain grammatical meaning.

The principles governing this case were distinctly laid down in his judgment delivered by Lord Langdale in the celebrated Gorham case, Lords Campbell, Wensleydale, Kingsdown, the two Archbishops; and Dr. Lushington assenting. It was then laid down—

“This question must be decided by the Article and the Liturgy, and we must apply to the construction of those books the same rules which have been long established, and are by law applicable to the construction of all written instruments. We must endeavour to attain for ourselves the true meaning of the language employed, assisted only by the consideration of such external or historical facts as we may find necessary to enable us to understand the subject-matter to which the instruments relate, and the meaning of the words employed. In our endeavour to ascertain the true meaning and effect of the Articles, Formularies, and Rubrics, we must by no means intentionally swerve from the old-established rules of construction, or depart from the principles which have received the sanction and approbation of the most learned persons in times past, as being, on the whole, the best calculated to determine the true meaning of the documents to be examined. If these principles were not adhered to, all the rights, both spiritual and temporal, of her Majesty’s subjects would be endangered.”

These principles must guide the present case, always bearing in mind that it was a criminal case, and the defendant entitled to any doubt. The case was of that importance that he had taken the long vacation to consider his judgment.

In considering how the principles laid down by the Privy Council were applicable to this case, he apprehended that the course to be followed was, first, to endeavour to ascertain the plain grammatical sense of the Article of Religion said to be contravened, and if that article admitted of several meanings without any violation of the ordinary rules of construction or the plain grammatical sense, then the Court ought to hold that any such opinion might be lawfully avowed and maintained. If, indeed, any controversy arose whether any given meaning was within the plain grammatical construction, the Court must form the best judgment it could, with this assistance—that, if the doctrine in question had been held without offence by eminent divines of the Church,

then, though perhaps difficult to be reconciled with the plain meaning of the Articles of Religion, still a Judge in his position ought not to impute blame to those who held it. That which had been allowed or tolerated in the church ought not to be questioned by that Court. In construing Mr. Heath’s sermons, however, the Court was not absolutely bound down by the same strict rules which applied to the construction of the Articles or the Book of Common Prayer, and therefore it might be that a greater latitude of interpretation should be allowed, and the fullest possible means should be permitted for showing that Mr. Heath did not intend to contravene the statute of Elizabeth, or promulgate doctrines inconsistent with the Book of Common Prayer.

This was the course he was bound to follow, but there were also things to be avoided—

The Court must never assume for the purposes of this case that any thing was done, or intended to be done, by the authority of the Legislature, or of the Church of England, which it did not find within the four corners of the Articles of Religion and the Book of Common Prayer; and, on the other hand, it must never assume that any thing therein said was not intended to have its full effect and operation. It was contrary to all probability, as well as irreconcilable with the ordinary rules of construction in so solemn a proceeding as the establishment of the Articles of Religion or Book of Common Prayer, to presume that any thing was inserted to be inoperative or rejected. For caution’s sake, he would say that he fully recognised the position of the Judicial Committee, that there were many matters of doctrine *dehors* both the Articles of Religion and the Book of Common Prayer, and as to which entire freedom of opinion was allowed. It must, however, be assumed, as a matter admitting of no doubt, and respecting which the Court could hear no discussion, that the Thirty-nine Articles and the Book of Common Prayer, being established by the highest authority in this realm, must be taken by all who subscribed thereto to contain the doctrines of the Church of England, and, so far as therein set forth, to be accordant to Scripture; these were nearly the words which were used in the “Bath case,” and to which he adhered.

His Lordship then read the terms of the 13th Elizabeth, and the construction which he had put on the word “advisedly” in that statute in giving judgment in the “Bath case.”

One meaning of the word was “deliberately,” as contrasted with inadvertently. Another meaning was “intentionally,” with an express and avowed purpose. But there was a great difficulty in putting the second construction on the word, for it was hardly possible that a clergyman who had signed the Articles would preach or publish any thing with the avowed intention of contradicting them. The question of intention was of the last importance, but this Court could only arrive at the conclusion upon that question by an examination of the acts complained of; for in all the transactions of life a man must be judged by the consequences of his acts, and he must be taken to intend that which was the effect of what he had deliberately done. He must apply these same principles to the present case, and hold that the printing and publishing a set of sermons was an act done “advisedly.”

With these observations the learned Judge proceeded to examine each of the four accusing Articles—

The sixth Article alleged that certain passages in Mr. Heath’s sermons contained doctrines contrary and repugnant to the Eleventh Article of Religion. He must compare the passages with that Article. He felt this to be an arduous duty,

and he should take especial care not to travel beyond the necessity which the law imposed upon him; but he must in some part of this judgment, to a certain and limited extent, express a judicial construction of the Eleventh Article; for how could he compare the passages in the sermons without so doing? The judicial construction was the plain grammatical sense of the Article. It was no part of his province, and he distinctly disclaimed any attempt to affix any meaning to this Article by any reference of his own to the Holy Scriptures; but he apprehended that, in case of doubt and absolute necessity, he should be justified in having recourse to the opinions of learned divines of the Church. The first difficulty he had to encounter was that, in ascertaining the plain grammatical meaning of the Article, he had to affix a meaning to words which had not by any commanding authority had any precise meaning affixed to them, and which words might, if Bishop Burnet were right, have been used in the New Testament in different senses. He was then, by the necessity of the case, coerced to give his own construction of the 11th Article of Religion. First, he held, with Bishop Burnet, that by justification “was meant being received into the favour of God; secondly, that the merit of our Saviour was the great cause of that reception; thirdly—and what on the present occasion was perhaps most important—that the person so to be received must have faith in the redemption of mankind through Jesus Christ. He did not enter into the consideration how far a very extended meaning might be given to the expression “by faith;” it sufficed for the present purpose to say, “faith in the redemption through Jesus Christ,” and that it must be faith in the person to be justified. As to the latter part of the interpretation, he thought he was confirmed by the grammatical construction; the words which followed were, “and not for our own works or deserving,” the necessary inference was that “our own faith” was contemplated as well as “our own works.” The 13th Article supported this construction, for there faith in Jesus Christ appeared to him clearly to denote faith in Jesus Christ in the person to be justified. If it were necessary to construe the remaining part he should say that the words “we are justified by faith only” might mean that faith was indispensable, and without it there could be no justification. The essence of this Article was merits in the Redeemer, faith in the person to be justified.

His Lordship then referred to the voluminous extracts from Mr. Heath’s sermons set out in the Articles, and said that the charges against them, compressed, were that Mr. Heath affirmed that justification meant the doing strict justice to all, both good and bad, and that justification by faith meant justification by the faith of our Saviour in his own Gospel, or our Saviour’s trust in the future:—

He had duly considered these extracts, and he was of opinion that the doctrines maintained by Mr. Heath in the extract from pages 22 and 23, did not contain the legal and correct explanation of the meaning of the word “justification.” He thought there was a misuse of words, and that an erroneous meaning, not permitted by law, had been attached to the word “justification,” as used in the 11th Article. He thought that every clergyman of the Established Church was bound to bear in mind the Articles of Religion in every sermon which he preached and published. He thought that if in such sermons he maintained a doctrine contrariant and repugnant to the Articles it was no excuse for him to allege that he did not bear in mind the Articles, and had no intention of contravening them. But, although he deemed this position undoubtedly true, he was also of

opinion that it ought not to be pressed with extreme rigidity. But in the passage to which he had referred, it was possible that Mr. Heath might have meant, there being no reference to redemption by our Saviour, that the justification of which he was then speaking was simply that the Supreme Being would put all things to rights according to his wisdom. Much as he reprobated the passage as mischievous in every point of view, he should be very reluctant to concede, if it were isolated, that such single passage was adequate proof of the charge laid in the 6th Article. But there were other passages which he could not reconcile with any possible construction to be put on the 11th Article. That Article expressly declared that justification sprang from the merit of our Saviour, and in no respect whatsoever represented justification to mean the doing strict justice to all, though it might be, and he believed it to be, true that in the scheme of redemption, mercy and justice might be so combined that no violation of justice would take place. In either passages Mr. Heath introduced a new ingredient—namely, the personal faith of our Saviour, of which no mention was made in the Article, and which placed justification on a different ground. The article declared justification to be by the merit of our Saviour, and by the faith of the person to be justified. To place justification upon the personal belief of the Saviour was, he thought, in opposition to the Article itself; for any essential addition to the Article could not be consistent with the Article, which purported to describe all that constituted justification. He could not consider it a harmless innovation, for it discarded the conditions of the 11th Article, and substituted another instead; and this erroneous doctrine was again repeated in stronger terms. Mr. Heath said, "When I talk of justification by faith, I mean justification by our Saviour's trust in the future. The Saviour still trusts in our Father as he always did; He still has faith, and His faith still works by love; He still believes He can put the world right, and I believe so too." He was under the painful necessity of saying that he could not reconcile these doctrines with the plain grammatical sense of the 11th Article. He thought that they were contrariant and repugnant thereto, and he must pronounce accordingly.

His Lordship next examined the 7th Article, wherein it was alleged that the passages extracted were repugnant to the 2nd and 31st Articles of Religion—

The plain meaning of the conclusion of the 2nd Article was that through the suffering and death of our Saviour, his Father was reconciled to us. He was well aware that very much discussion had arisen as to the meaning of the word "reconciled." The ordinary meaning of the word "reconciled," when speaking of two persons, he took to be the removal of some hostile or angry feeling which subsisted between them. When speaking of the Deity we must be careful not to attribute to Him the feeling which belonged to man. The best construction that he felt himself at liberty to put upon this word "reconciled," was the removal of that obstacle which, from the sin of man, existed to his reception into the favour of God, and that, being reconciled, he would be so received into that favour. Upon a consideration of the 2nd and of the 31st Articles, he could not but think that whoever alleged that the death of our Saviour was not the means to reconcile His Father to us, or who denied that the death of Christ was a perfect propitiation for the sins of the world, must necessarily contravene those two Articles. The question, therefore, was whether Mr. Heath had avowed such denial. He need not say that he considered this question—namely,

how it was effected, to be one of the mysteries which it had pleased Providence to leave incapable of being explained by man, and he was relieved by thinking that it was his duty merely to ascertain whether the doctrine therein contained had been denied or not. He was in no respect called upon to offer any explanation.

His Lordship referred to passages in the sermons which, he said, appeared to him to deny that God was propitiated by the sufferings and death of our Saviour, and not only to deny that doctrine, but to allege that his blood was shed for another purpose. His Lordship next referred to the 8th Article, charging Mr. Heath with having advisedly maintained doctrines repugnant to the Apostles' Creed, which declared our belief in the forgiveness of sins, and to that part of the Nicene Creed which declared our belief in one baptism for the remission of sins. It was also charged that these doctrines were repugnant to the 8th, 27th, and 16th Articles of Religion. After reading those portions of the Creeds, and the Articles which referred to these points, his Lordship said that the result of them was that forgiveness of sins was avowed and acknowledged as a part of the doctrines of the church,—forgiveness of sins through the merits of the Saviour, by faith and repentance; and the question was, whether this doctrine had been denied by Mr. Heath. The first passage bearing upon the question was at page 161:—

"For myself, I feel beaten to the very ground at the enormity of the task of persuading all England to reject totally the forgiveness of sins as having any thing at all to do with the Gospel." If this passage stood alone, if it were not altogether qualified, and a construction put upon it, by other parts of the sermon adverse to its *prima facie* meaning, he did not see how it was possible that any interpretation of its meaning should not convey the doctrine that Mr. Heath denied the forgiveness of sins, nor could he entertain any doubt that a denial of the forgiveness of sins was contrariant and repugnant to the Creeds and Articles. His task, therefore, was narrowed to this,—whether he could find in this sermon any satisfactory explanation of the passage he had read. He could find none. The remaining charge was that contained in the 10th Article, which charged that certain passages were repugnant to the 2nd Article of Religion, that other passages were repugnant to the Creed of St. Athanasius, to the Apostles' Creed, and to the Nicene Creed, and also complained of a violation of the 31st, the 6th, and the 11th Articles. In considering the question whether Mr. Heath had contravened a meaning, so far as he knew, disputed by none, he confessed that he had had great difficulty in believing that Mr. Heath did really mean to express the opinions which his words conveyed, such opinions appearing to him to be entirely contrary to those which any clergyman ought to declare; but he was not able to discover any clue whereby he could venture to say that those opinions were qualified, and to be understood in a different sense from that which *prima facie* belonged to the words used. At page 117 of the sermons was the following passage:—"The more I study my Bible for myself, the more astounding I find it,—how many of the most fundamental ideas and phrases of modern theology have been foisted in without sanction from that all-sufficing record of our religion. One after another, no less than about twenty ideas or phrases, such as guilty of sin, paying a penalty, going to heaven, going to hell, immortality of the soul, satisfaction, imputed righteousness, appropriating the work of Christ necessary to salvation, and many others, have vanished from my system, because as a minister of Christ, studying these matters pro-

fessionally, I see them to be phrases and ideas not only absent from Scripture, but darkening and confusing the clearest of the otherwise most intelligible and comforting statements of Holy Writ." The effect of this passage was—first, that guilt of sin had vanished from Mr. Heath's system, because such a phrase and idea were absent from Scripture and darkened the most intelligible and comfortable statements of Holy Writ. Now, what said the 2nd Article? That our Saviour died to reconcile us to the Father, and to be a sacrifice not only for original guilt, but also for the actual sins of men. He really could not comprehend how any intelligible meaning could be affixed to this Article, if guilt of sin was to be removed from all christian doctrine. He could not conceive the idea of actual sin without there being guilt of sin. He should not dwell upon the other expressions which were alleged to be repugnant to the Creeds. He viewed the whole of the passage with astonishment and regret. He thought the words used contained a doctrine, if it was to be so called, utterly irreconcilable with the Creeds. The 31st Article was next to be considered. Mr. Heath dismissed from his system the immortality of the soul, satisfaction, imputed righteousness, as darkening and confusing the clearest and the most intelligible and comforting statements of Holy Writ. The 31st Article said that the offering of Christ was a perfect satisfaction for the sins of the world. To deny satisfaction altogether, whatever might be its meaning, as Mr. Heath had done, could not be taken in any other sense than a denial of the truth of the Article itself. The next charge was that Mr. Heath had maintained that the phrase "necessary to salvation," &c., was not only not a scriptural phrase, but a phrase which darkened and confused Holy Writ. Passing by the Creed of St. Athanasius, he would refer to the very words with which the 6th Article commenced—"Holy Scripture containeth all things necessary to salvation." What did Mr. Heath mean by the omission of words as contrary to Scripture, which words contained the very essence of the Article itself?

It is with great regret, the learned Judge continued, that he felt himself compelled by a sense of duty to declare that he had no other alternative but to pronounce a judgement condemning Mr. Heath as guilty of the charges preferred against him—namely, preaching doctrine contrariant and repugnant to the Articles of Religion cited in these proceedings:—

The defence has been maintained with great zeal and learning, and many ingenious arguments have been urged upon the Court; but I must say that that which the Court wanted from the beginning has never been supplied—namely, some kind of exposition of the doctrines preached by Mr. Heath which could by any possibility, however remote, be reconciled with the plain grammatical meaning of the Articles charged to be contravened. I would with pleasure have accepted in excuse of Mr. Heath any explanation of his doctrines, which by any reasonable effort of the understanding could be reconciled with the doctrines of the church. There has been a complete failure in that respect, not from any want of learning, diligence, or ability of counsel, but because it was not possible rationally to affix any innocent meaning to those doctrines which Mr. Heath has so unfortunately promulgated. I trust I may confidently affirm that I have come to the consideration of this painful case with no disposition to press the clergy of this realm to any narrow construction of the doctrines of the Articles of Religion, but to allow every possible interpretation which would not violate their essence and spirit; to go further, would be to

abandon the duty of the office I hold, and to do that which the Legislature alone could do—to release the clergy of the Church of England from the obligations contained in the Articles, and to repeal by judge-made law, the provisions which Parliament has thought fit to enact by its authority. Before concluding, I think it right to explain why I do not advert to the many authorities which the zeal and learning of counsel have produced. My reason is this, that in my judgment not one of these authorities does that which was required in this case—namely, show that some divine of eminence has held without reproach from ecclesiastical authority doctrines in substance the same as those Mr. Heath has promulgated. Whatever opinions may have been held in the vast field of polemical divinity, I find none which can support Mr. Heath, or justify him. In the Gorham case, the Judicial Committee had the advantage of being able to quote in support of their judgment, and in justification of Mr. Gorham, passages from the writings of divines of the highest authority. I cannot conclude this judgment without observing that I am well aware of the fallibility of my own opinion, and especially in so peculiar a case as the present; but I have endeavoured, first, to make clear the principles which I intended should govern me, and secondly, to show plainly how I applied those principles to the case before me. If I have erred in either particular, the judgment of a superior court will correct me. It may be, however, that many will think that, though legally right, this judgment recognises too severe restrictions on the clergy, and shuts the door against inquiry and disquisition, which might tend to elucidate the truth. Now, even if this were so, it is not for a court of justice to open a door which the Legislature has shut. It is contrary to all sound principles for a court to seek, as has been formerly done by some judges, ingenious subterfuges to evade or weaken the law, and that upon a notion of its own power, to discover what is best and most convenient. Such a course is, I think, not only contrary to principle, but would be most injurious in its effect, for all such attempts to wrest the law according to supposed consequences invariably tend to postpone a remedy if there be a real evil. If there be bonds which press heavily on the clergy—as to which I give no opinion—I repeat that the Legislature imposed them, and the Legislature alone can loose them. I pronounce against Mr. Heath.

Mr. Bullar, in the absence of Dr. Phillimore, asked his Lordship to allow the defendant time to consider what course he should take after the judgment that had been pronounced. Under the statute retraction was open to Mr. Heath.

Dr. Lushington said he would allow ample time for consideration, and the cause was accordingly postponed for that purpose.

NOVA SCOTIA.

(Extracts from the Annual Report of the Society P. G. F. P. for the year 1861.)

Allusion was made in the last Annual Report to a great and noble design, which had been set on foot, and zealously promoted by the Bishop, to secure a permanent provision for the church in this province by means of endowment in land. The minimum required before any grant can be made, is £20,000, and vigorous efforts are making, spite of the failing fisheries for the last three or four years, to complete this amount. Meanwhile it will be seen, by reference to the subjoined returns, that much more than hitherto is being done by the several congregations for the support of the clergy, and the erection and furnishing of

their churches. Nova Scotia was the first colony formed into a Bishopric, and all will rejoice at the success of its efforts to place its church on a firm and secure foundation.

MILTON AND RUSTICO.—The Rev. J. S. Smith's report contains a vivid account of the difficulties which await the missionary in the northern regions.—

“The last winter (1860) I felt to be unusually severe, and the difficulties of travelling during the whole season unusually great. New Year's Day, which happened upon a Sunday, is not likely soon to be forgotten by me. I left home in my sleigh, accompanied by Mrs. Smith, to meet my usual engagements at Rustico. We had not proceeded far on our journey when the drifting of the snow, the raging of the storm, and the intensity of the cold, became almost intolerable. In addition to this the road, which was unbroken, was becoming more and more impassable. Several times we resolved to turn back, but again we thought it a pity not to persevere a little longer. In a little time the horse refused to exert himself, and he lay embedded in the snow, and unwilling to stir. With the assistance of some persons who saw our distress from a neighbouring house, I got the horse clear of the sleigh. We then laboured onward on foot, some leading the horse by the path they made, and some drawing the sleigh, until we thought we found the snow less deep, when we tackled up and started again. We did not go far, and the same was repeated, and then we turned back to the nearest house, which we reached perfectly exhausted, and not a little apprehensive that our feet or hands were badly frozen. After some rest, we were on our way back in time, as we hoped, for the afternoon service, but before I reached the Milton Church, three times more was I obliged (twice with only such assistance as my wife could afford) to take my horse out of the sleigh, and to proceed as in the first instance. It was much after the appointed hour when we arrived at the church, and the congregation, which consisted of but three or four persons had dispersed, so that, notwithstanding all my toil and suffering, I failed of both my appointments, and accomplished absolutely nothing that day.”

SHELBURNE.—The Rev. T. H. White thus sums up the history of this Mission, from his appointment to it in 1835:—

“The last year brought me to the close of the twenty-fifth of my residence in this mission, and the thirty-first of my ministry. I look back upon this long period of my life with fear and trembling, and in deep abasement of soul for my many negligences and ignorances, not unmingled, I trust, with heartfelt thanksgiving to the Author and Giver of all good for His manifold mercies vouchsafed unto me, and for the measure of success with which, I humbly hope, he has blessed the ministrations of his servant in this place. The late Bishop Ingles appointed me to this mission, December, 1835, Dr. Rowland, who had been rector for forty-one years, still retaining his title, and continuing to ‘render such assistance as he was able’ until the year 1849, when he finally retired, and left the province. Since that period, the entire work of the mission has devolved upon me, and I have found it increasing upon my hands year by year, until it is quite impossible for one man to perform it in a manner commensurate with the necessities of the mission or satisfactory to himself. I feel thankful that there has been a gradual enlargement of the number of communicants; so that, from less than sixty when I came to the mission, they have increased to 123: very few of those whom I found on the ‘list’ being now alive. There was but one church in the mission—now there are four. One of these

(at Barrington) being now the nucleus of another mission, which promises to be a successful one. There are also two other places of worship in which I have a right to officiate, which right I exercise from time to time. 1,553 children and adults have been baptized by the present incumbent, 403 couples married, 348 persons buried, and upwards of 62,000 miles travelled by him in the discharge of his various duties. I have mentioned these details to show in part what has been done through the instrumentality of the venerable Society for the Propagation of the Gospel in this place. I say in part, for all the blessings she has been the means of disseminating in this mission will only be known at the last great day. If it had not been for the aid of the venerable society, sad, indeed, would oftentimes have been the condition of this mission. Frequently for months, yea, years, has the Society's Missionary been the only minister of any kind in this place, so that all, of every name in this community, have cause to thank God for the Society for the Propagation of the Gospel, and to ‘rise up and call her blessed.’”

NEWFOUNDLAND.

No diocese has a more just claim on the sympathy and help of the mother church than Newfoundland. The isolation of many of the missions, the separation of one station from another by coves and arms of the sea, the severity of the climate and poverty of the fishermen, combine to render the position of a missionary in that island one of unusual trial. Yet it is gratifying to hear how cheerfully the clergy bear their daily burden, and how thankfully, upon the whole, their ministrations are received. The following extracts from the reports of the missionaries will serve to show that their labours have not been in vain. They will shew, also, how liberally the poorest are prepared to give, both of their scanty means, as well as of the labour of their hands, for building their own churches. But while those immediately benefitted are ready to help to the utmost of their power, it is most encouraging to hear that those whose means are greater, are mindful of their high privilege, in contributing of their substance to promote the highest spiritual interests of their brethren.

A noble instance of liberality, and not the first by many, on the part of a lady, is reported by the Bishop. He says (June 18):—

“I am just returned from the consecration of a new churchyard at Topsail, on the South shore of Conception Bay, twelve miles from St. John's. The church has been built, and partly endowed by the liberality of our most kind and excellent friend, Mrs. Johnson, who has given a very nice parsonage, and £1,000 for the support of the clergyman; and these gifts are besides, and in addition to £300 towards the erection of the church, which has been brought to completion by the Rev. Charles Palairet, who has taken charge of the church and district attached.”

PORTUGAL COVE.—The Rev. Algernon Gifford has sent copious reports of his new mission, in which he records with gratitude the hearty welcome given him by the people on his coming among them. Of the difficulties and failures connected with the task of improving the religious and social condition of the poor in this wild region, he writes thus:—

“It must be remembered that the great bulk of the population has arisen by very slow degrees under the auspices of a small knot of merchants, living in the capital, who have increased in number and wealth at their own centre, by successfully negotiating the common product of the people's labour in their country's only staple;

while the toiling fishermen themselves, scattered along the wild shores of their rock-bound coast, reap but a mean subsistence, without the prospect of having their lot sensibly affected by the prosperity of their employers. Though at the present day of this colony's long and tedious history, a few larger groupings of fishermen have resulted in communities of something like numerical importance, yet the original character of the colony as a fishing station, with St. John's as its head-quarters, is unchanged by those marks of advancement and civilization which are obvious in the progress of other countries. With the multiplication of fishermen, and the extension of the line of coast occupied by them, and even the increase of little settlements, there has been no introduction of that powerful element in human society, so beneficial in many of its workings—the admixture of class. If we have aristocracy in the merchants, they are local; and their influence rarely reaches even the nearest of the dwellings of their poor operatives; while the want of any variety of resource in the country calls no middle class into existence; and the prevailing poverty of the fishermen seems to forbid the hope of seeing more than one in a hundred rise from their ranks to supply the want. Tradesmen there are but few out of the capital, and of shopkeepers, in the English sense of the word, still fewer; the population getting not only 'provisions' in food, but most of the necessary manufactured articles, from the stores of the mercantiles against their account in fish. Shopkeepers, as a respectable class, are only now gaining ground in St. John's; while almost the only attempt elsewhere takes the form of a petty barter trade, carried on between the more successful fishermen and his poorer neighbours, in which the illicit sale of ardent spirits forms the strong characteristic. Farmers and gardeners are at still greater premium—perhaps I should not exaggerate if I were to say—not more than five-and-twenty families in a circuit of ten miles round St. John's and not more than fifty or sixty in the whole island, being supported solely by agriculture. Add to these features of Newfoundland society a few more of the peculiarities of the trade of catching and curing fish, and of the winter life of the fishermen, and a type of British colonists, at once solitary in its kind, and alone in its isolation from the surrounding progress, is the result.

"Of such are the people of the settlement of this mission, numbering over eight hundred church members, not so many Roman Catholics, and a few Wesleyans.

"They and their children are engaged in an unceasing struggle with poverty, living in the most miserable and uncomfortable of homes—too often most uncleanly, also—in the severest of climates, and following the trade of fishing, not as upon the English coast and elsewhere, where the occupation is more or less permanent through a long season, but where the fish is migratory, and very unequal in its abundance in different years, and always varying in its locality of chief abundance: the period of its visit being at best but a short season. This leads to most irregular and desolatory habits throughout the settlements.

"When, added to such unfavourable circumstances the extent of the mission, with its island appendage, is considered, the divided labours of one man can aspire but to humble success. And an expedient, which seems here to have every thing in its justification, and, under God, would prove a blessing to the people, and a great help and comfort to the minister—I mean the appointment of lay readers—is at present, on several accounts, out of our reach.

"In the meantime, it shall be my constant endeavour to supply, in some measure, the lack

of these usual and useful appliances, by diligent intercourse from house to house, by public catechising, by as full and uninterrupted a course of ministrations as the separated state of my flock will allow; by doing what I can, under the circumstances, to improve the day-schools, and by persevering in the case of an adult evening-school in the chief settlement, which, with moderate success, has been proceeding since November."

TRINITY.—Extracts from the reports of the Rev. B. Smith have already appeared in the *Mission Field*, October, 1860, Vol. V. p. 238. In a later report, Mr. Smith gives an account of the progress of his church:—

"On the 22nd of November, exactly three months from the commencement of the church, the rough covering in was finished.

"The hired labourers had completed their term of engagement on the 22nd of the previous month, and still some 2,000 more of pine board remained to be planed and nailed on the roof. For this I determined to trust to the people themselves. The weather of November was wet and rough, but I requested two or three of them to be on the look out for a fine day, now and then, and call volunteers together, which they did, without my taking any further trouble about it. All this time many were absent, or had but just returned, before the finish, from their Labrador voyage; and it was not before the middle of December that all were at home again, after completing their cruises for firewood up the bay.

"Then I sent round notice for all the heads of families to meet me at the Board schoolroom at the north side, to hear the statement of each man's contribution in cash and labour, in order that mistakes might be rectified if any had occurred. Accordingly on the appointed day, the room was filled, and the accounts were read over seriatim, or 'overhauled,' a few mistakes rectified, and finally all was pronounced correct. There were some 120 accounts, including those of single men, which will be preserved for future reference, in a book provided for the purpose. Next I read over my own account of monies received and expended, after which the further operations during the winter were decided on. Each man agreed to furnish one stick of clapboard for the walls, and one ditto of three-quarter inch board for additional covering of the roof—the clapboard to be ready planed for putting on, and the whole to be brought to the church, and delivered over to me on the 16th February next.

"It will give an idea of the people's zeal hitherto, when I state that since last October twelvemonth, they have paid in cash nearly £100, and that the number of days of labour given besides, amounts to two years and five months' continuous work for one man, exclusive of Sundays."

LA POELE.—The Rev. G. H. Hooper says:—"Reporting the state of the mission, I think some improvement may be seen, in various ways, which is an encouragement to proceed. Still there are so many harbours to visit, that my attendance there is very unsatisfactory to myself, and must be equally so to the people. It is with a feeling of regret that I leave some of them, but the often-repeated question, and evidently an earnest one, 'When shall we see you again, please God?' is pleasing to hear, and proves, I hope, that my services, however imperfect they may be, are thankfully received. Dangers and hardships are necessarily part of a missionary's life, but they are of small account if we can but gain the end we desire. The fishermen are exposed to equal or greater danger in seeking earthly things, and why should we complain who seek for spiritual?"

"I have had a variety of adventures in my own boat, from sunken rocks and strong winds, but God has mercifully carried me through all dangers."

CHANNEL.—The Rev. W. W. Lo Gallais says:—"I have been occupied much as usual in visiting each harbour in the mission at regular intervals, and am thankful to say that the love and attachment of the people to the church seems to increase with their knowledge of her services, and experience of her care for her scattered children.

"Ascension Day has not been very well observed in Channel in years gone by, so on the Sunday previous, I took occasion to speak to the people on the subject of the neglect of Ascension Day, and had the satisfaction, when the day came round, to see the church well filled, both morning and evening, with an attentive and apparently devout congregation. The Holy Communion was administered to a comparatively large number of communicants. I think the obedience shown by the people to the commands of the church, and their constant and ready performance of all outward duties, is one of the best proofs that can be desired, that the inward progress is not neglected, though of this evidence is also cheerfully conveyed by the changed lives of many in the mission."

The church has now been completed, and Mr. Lo Gallais records the zeal displayed by the people:—

"Their services have been cheerfully rendered about the work, and many a time have they left their own work unfinished to labour about the house of God. One among many other gratifying circumstances is the deep interest manifested by all in the work—a result which it appears to me was brought about, in a great measure, by so much of the labour having been wrought by themselves. They have thus learned to regard it as their own labour, and to have that personal interest in and love for it which men commonly have for their own works.

"At the same time, it must be confessed that, much as the church's services are valued, verse as the people are even to contemplate their withdrawal, and eager as they are to exert themselves to the utmost to erect buildings for the more decent celebration of divine service—as in the case of the church in Channel, the chapel-school at Cud Key, a similar building at Burnt Islands, and again another in course of erection at Seal Cove—they yet do not seem able to understand the duty and necessity of providing for the clergy themselves. Their minds—at least, those of the people in this mission—have, at length, been disabused of the notion that possessed them for so long, that the clergy were the paid agents of the Government, but only to give place to another, that the Government, if it does not, ought to pay the clergy of so heavily taxed a people as they are. I lose no opportunity of pressing upon them the duty of supporting their own clergymen, and so relieve the venerable society that has so long and so generously ministered to their spiritual wants; but the failure of the fishery on this hitherto prosperous part of the western shore renders the prospect of the mission becoming self-supporting more distant than ever."

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