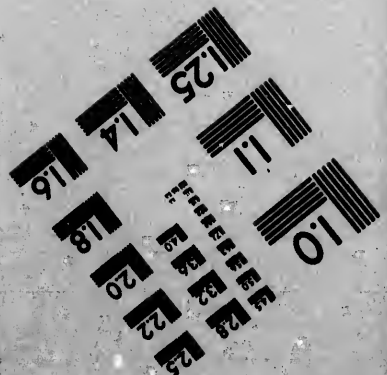
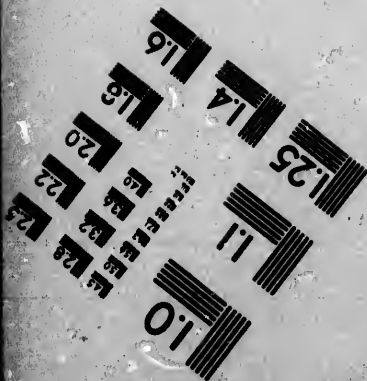
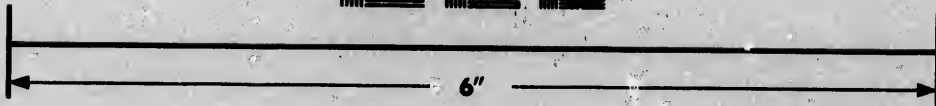
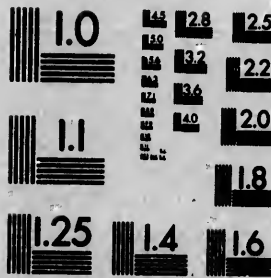


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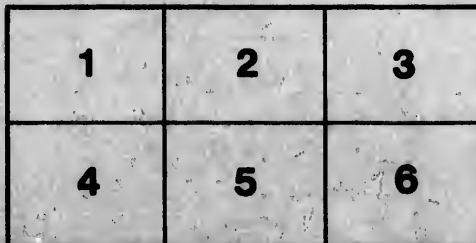
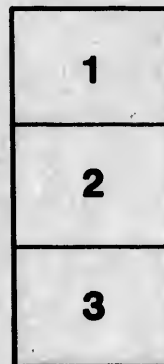
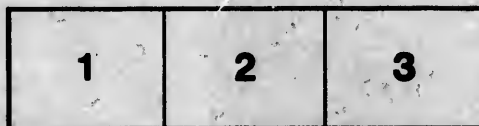
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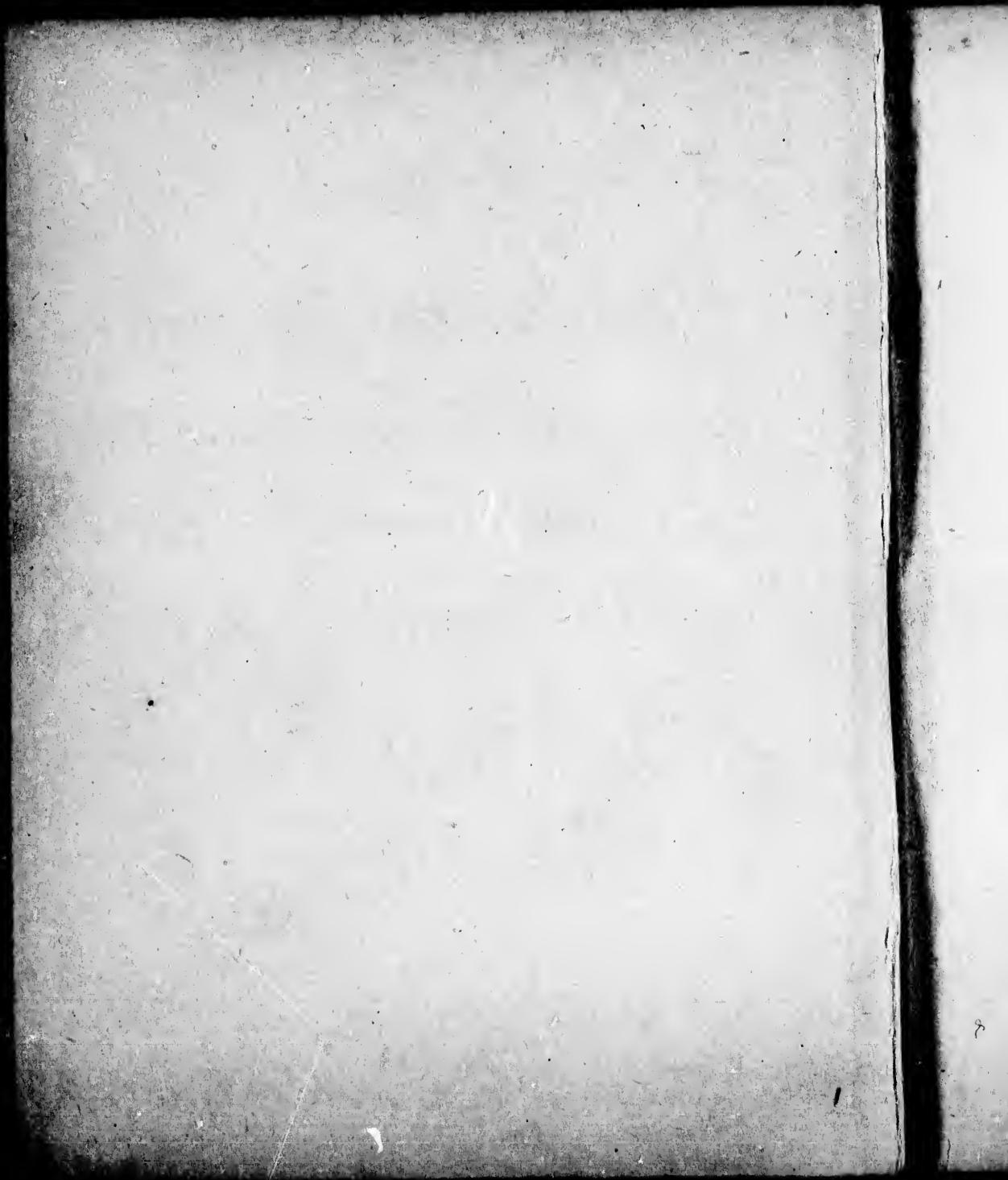
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SOUVENIR

— OF —

THE RIGHT REV.

MAURICE S. BALDWIN, D.D.,

BISHOP OF HURON

*Private Circulation*



Montreal:

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1884.



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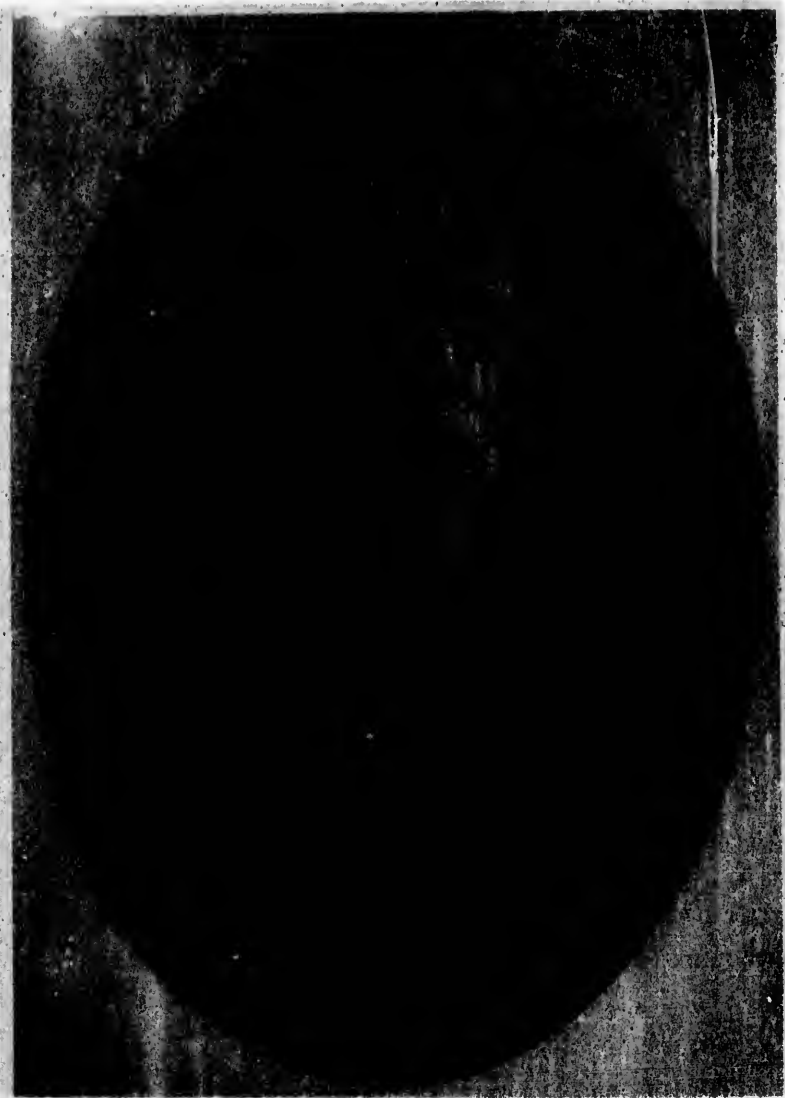


JUN 14 1921









SOUVENIR

OF

*The Right Rev. Maurice S. Baldwin, D.D.,*

BISHOP OF HURON.

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**T**HE subject of this brief memoir was born in Toronto on the 21st June 1836, and is the fourth son of the late JOHN SPREAD BALDWIN, and first cousin of the late Honorable ROBERT BALDWIN. He received his early education at the Upper Canada College, and graduated at Trinity College, Toronto. In 1860 he was ordained Deacon, by the late BISHOP CROMYX, and appointed to the Curacy of St. John's Church, St. Thomas. In 1862 he entered upon his first independent charge as Incumbent of St. Paul's Church, Port Dover, and in October 1865 accepted a call to the Incumbency of St. Luke's Church, Montreal. In January 1870, he received the appointment of Assistant Minister at Christ Church Cathedral, and in the month of June following was appointed one of its

**Canons.** On the death of the Very Revd. Dean **BETHUNE**, in 1872, Canon Baldwin was unanimously elected Rector of the Parish, and was subsequently made Dean of Montreal. In October 1883, he was elected **BISHOP** of **HURON**, filling the vacancy occasioned in that diocese by the resignation of the Right Revd. **ISAAC HELLMUTH, D.D., LL.D.**

The acceptance of this exalted and responsible position, necessitated the removal of Bishop Baldwin from Montreal, where he had for nearly twenty years exercised a powerful influence for good, being in harmony with surroundings which had largely grown up about him. The universal respect and esteem in which he was held by the community at large, was evidenced by a **FAREWELL COMPLIMENTARY BREAKFAST**, tendered to him by representative men from almost every Protestant denomination and religious institution in the city. A committee, composed of the Revd. Dr. **POTTS**, Revd. Dr. **STEVENSON**, the Revd. **G. H. WELLS**, and the Revd. **J. S. BLACK** (Secretary), was organized to carry out the undertaking.

In response to a circular issued by the Secretary, over two hundred and fifty guests occupied seats in the large dining room of the Windsor Hotel, on the morning of the 26th November, the Hon. **JAMES**

FERRIER presiding. On the chairman's right sat the Bishop elect and Mrs. Baldwin, the Bishop of Montreal, the Hon. Thomas White, M.P., the Rev. Dr. Stevenson and Mrs. Stevenson. On his left sat the Revd. Dr. Wilkes and Mrs. Wilkes, the Hon. Judge Torrance, the Rev. J. S. Black, Prof. R. P. Howard, M.D., and Mrs. Howard.

In due course, the Hon. Mr. FERRIER called the guests to order with a few preliminary remarks. He alluded to DEAN BALDWIN's work in connection with the various charitable and religious institutions of Montreal, and said that Providence had greatly honored the Dean by calling him to a wider sphere of usefulness; that they could now only acquiesce. The Diocese of Huron, he thought, had heretofore been honored with good Bishops, and they all knew what the result would be should the present Bishop's life be spared. As President of the Montreal Bible Society, the speaker said the removal of Dean Baldwin from this city would be keenly felt; but the Society, he was happy to say, had adopted the last suggestion of the Dean, and was extending its work over a greater area than it had hitherto done.

The Rev. J. S. BLACK, as Secretary of the Breakfast Committee, requested permission to read several letters

received that morning, which, in his opinion, would afford his friend the Dean almost as much pleasure as though the writers had been personally present to speak for themselves.—[Letters read.]—Continuing, the Revd. Secretary said that as far as his feeble voice could represent the Presbyterians of Montreal, he joined in expressing the deep sense of loss they were about to sustain by the removal of their friend Dean Baldwin from this city. He concluded by thanking those present for the manner in which they had responded to his circular.

The Rev. Dr. WILKES said that though sorry to lose their good friend, they heartily congratulated him on his elevation by the suffrages of his brethren, or rather he might say, by the call of the Lord. He spoke on behalf of the Montreal branch of the Evangelical Alliance, organized to show to all the unity of the people of God—a work in which Dean Baldwin and Bishop Bond always took great interest. They of other denominations had watched the Dean ever since he came amongst them, and had been delighted with his simplicity and purity of conduct, his character so unassuming and so unaffected, with his clear and noble utterances of truth, with all the work by which he served God by serving his fellow men. He had

shown a remarkably catholic spirit; he loved the Master so well that he could not help loving all who loved the Lord Jesus Christ. This was done with no condescension, but as a soldier with his comrades in the same army. His rectorate at St. Luke's and at the Cathedral, and his other efforts, had all been an education for the higher work to which he was now called. He concluded by reading the following minute of the Montreal branch of the Evangelical Alliance:—

“The members of this branch of the Dominion Evangelical Alliance cannot bid farewell to its Vice-President, the Very Rev. Dean Baldwin, on his elevation to the See of Huron, and consequent departure from the city, without placing on record their high sentiments of his personal and ministerial character, distinguished by purity, fidelity to principle, and faithfulness in preaching the Gospel of Christ, manifestly depending on the power of the Holy Spirit, and a broad, generous catholicity of spirit, embracing in its range of influence all who love and serve our Saviour, and further their fraternal appreciation of his ‘work of faith and labour of love’ in the community for so many years, including not only his enlightened and fervent ministry of the word of life, but also his untiring activity in promoting temperance and the progress of those societies and institutions whose object is the well-being of man and the glory of God. They honor their friend and brother for his work and service in the Kingdom of the Redeemer, and they



pray that in the important sphere of supervision and labour to which he has been called, he may ever breathe the same Catholic spirit, maintain the same grand verities of our holy religion, and receive abundant grace and blessing from the Divine Head of the Church."

(Signed) HENRY WILKES, D. D.

(Signed) J. S. BLACK, *Secretary*.

Mr. J. M. SMITH, on behalf of the Young Men's Christian Association, said that being intimately connected with all the Protestant churches, they felt their joys and their sorrows. Dean Baldwin had always done everything that lay in his power for the Association, and his faithful teaching and life had inspired others to work in the vineyard. The very differences between members of the Association led them to greater exercise of kindness and charity. They all deeply felt his removal from Montreal, but congratulated him on his entering a new door of usefulness.

Mr. J. R. DOUGALL, on behalf of the Dominion Alliance, said that though Dean Baldwin's nineteen years of service in Montreal would have an honorable place in the history of the Church of Christ, no memento of him would be so precious as the loving place he had in the hearts of all his fellow workers in the temperance cause. He had never



willingly refused any request for help, sympathy or counsel, in the temperance cause. Most of them would remember how a fresh impetus was given to that cause by the action taken by the Church of England ministers, led by Bishop Bond. Dean Baldwin had not been an abstainer on supposed grounds of health, but he saw his work before him, and cast himself into the breach whether he should live or die. The speaker trusted that the self-sacrifice had not had any ill results, and it had certainly been a priceless blessing to many households that had followed his example. He hoped he might have a successor who would take up and carry on the good work! Wherever the Dean went, they were assured that he would show the same devoted character.

Hon. THOMAS WHITE, M.P., said that the peculiar significance of this gathering was the fact that it indicated that the Protestants of the city of Montreal had very much in common. He had not that namby-pamby spirit that thought one denomination as good as another, but in many things they could and should unite. Protestants here were a small minority in any case, and if so split up that they could not unite in any good works, they would become weaker still. As a clergyman, and latterly as a dignitary of the Church

of England, the Dean, while loyal to his own Church, had always taken a position in regard to religious and charitable matters from which they might all learn a lesson. The news of his elevation to the See of Huron was received throughout the city of Montreal with mingled feelings of regret and congratulation; they rejoiced that the Diocese of Huron was going to have at its head a man whom all the clergy under him would do well to take as their example, and they were sorry that Montreal was going to lose one that had conferred so great a benefit upon it. They only hoped that he would, in the wider sphere, win as much confidence as he had in Montreal, and their prayers would go with both him and Mrs. Baldwin for their future happiness and prosperity in their new sphere of labour.

The Rev. Dr. STEVENSON offered the congratulations of the Congregational body. They were losing a man who had put himself at the head of the great moral movements so characteristic of the age. The narrow line of separation which prevented different churches from uniting for outside work was being broken down. They did not now ask to what church a man belonged, but whether he believed in temperance, in doing good to the sick, the poor, the destitute—and Dean Baldwin was foremost in these. He was requested by a lady

connected with the Young Women's Christian Association to say how very earnestly they joined in the sad but hopeful farewell to the Dean, who had done so much for them. In Dean Baldwin the city was losing one of its best preachers, and the influence of living speech would always be great. The pulpit would not, as some said, give place to the press. Dean Baldwin was a man who spoke with ability, with thought, with a flow of classical English, and with that power which was at the root of the best oratory, putting his personality into every word; but the greatest sermon was that of his life. They had seen the Dean preaching as he went about the streets. He was always simple, earnest, faithful, large hearted, genial. While ready to work with all who loved his Lord, he was loyal to the Church of England; and that was not difficult. The speaker was proud of that grand old historic Church of England, though also proud of the grand old historic Puritanism in England. He prayed for the blessing of God on their friend, and if *he* were in the Church of England, he would like to be under just such a Bishop.

Mr. T. J. CLAXTON spoke of the great benefit they had derived from nearly twenty years' personal intercourse with Dean Baldwin, and of the latter's cheer-

ful response to appeals to help the Young Men's Christian Association, the House of Refuge, the Ladies' Benevolent Institution, the Hospitals, and other good works. As residents of Montreal, they hoped that the mantle of their Elijah would fall on some worthy Elisha.

The Rev. G. H. WELLS said he brought his personal tribute and also that of the American Presbyterian Church—of which every minister in the city was present. He was there to extend the hand of sympathy, which the Dean on his part had always given. The Dean had always led the onset against every evil. In his departure from Montreal he had made his grandest success, by uniting them in that meeting. He hoped that the spirit of unity might characterize them in the future in all good works.

The BISHOP of MONTREAL said that in the forty-three years of his Montreal life, they had united on occasions of epidemic diseases, of political agitations, of philanthropic toil, and on not one occasion was there ever any serious discord; this without any compromise of their principles. He had many times experienced the love of ministers and laymen. One not then present, (Dr. Potts), was always full of tender regard, not to speak of the chairman or of the Revd. Dr. Wilkes. One of

the most touching letters he had ever received was addressed "To the Christian Bishop of Montreal, from the Jewish Rabbi," (Dr. DeSola.) Their own church would greatly miss the Dean's outspoken advice. They would, he trusted, all follow him with their prayers in his arduous duties. His Lordship went on to speak of Mrs. Baldwin, who had once been a most successful teacher of the Bible Class and of the Young Women's Christian Association at St. George's Church, and who was now such a noble helper to the Dean, and she would continue to be a valuable helper to him.

The BISHOP ELECT, on rising to speak, was received with the greatest enthusiasm. He said,—Mr. Chairman and Christian friends,—In the well-known fable of the contest between the north wind and the sun, to see which could deprive the traveller of his coat, we have an instance of what is occurring just now. We are told that in that contest the sun gained an easy victory; and so in the contest between the shady scenes of life and what may be called its bright sunlight, it is not difficult to determine which most can undo a man. I would say that in moments when people are conspiring to your praise, you feel most undone—utterly unable to meet the crisis as it should be

met. I have felt undone many a time when I had to address thousands, but I never felt more embarrassed than I do now to say the right thing to the many kind friends for all the words of love, of sympathy and of tenderness they have heaped upon me. I think I would mistake the whole object of this gathering—I would utterly misconstrue its intrinsic worth—if I selfishly took to myself the praise that has been uttered to-day, and if I did not, on the contrary, understand that the expression of your good feeling, the real motive of bringing you together this morning, has not been the individual man, with his faults and failings, his caprices and his thousand deficiencies, but that it has been to honor the principle which is greater than the man, and to show your adhesion to the grand and blessed truth which surmounts everything human and rests absolutely on the divine. I feel that the language used to-day in reference to me has been more than tropical; it has been language which does not belong to me, and that all praise is really out of place when bestowed on man. Like a sunset glory when bestowed on a ruin, it gives an extraneous splendor to that which intrinsically is worthless; praise is meet for the King of Kings, and should be only laid at the feet of Him who is our risen Lord. But I would say a few

words upon the subject which is before us. There is one principle which we must ever announce and ever act upon, and I am here to say that Christian unity is indeed a fact; it has not to be created, it has been created already, and it is ours to bring it out in actual fact in the intercourse of our daily lives. The unity of the Christian faith has been already declared by our Supreme and Infinite Head, and we must place Him first. I deem myself not untrue to the grand old Church of England, but on the contrary most true, when I endeavour to show to every Christian brother the reality of my heartfelt sympathy and oneness with him in his Christian work. I would argue that if by the Holy Spirit I have been born a child of God, I must be a brother to every man and woman that has been similarly born of the Spirit; and the real and logical outcome of this spiritual relationship is that I should demonstrate in my life, my work and my conduct, its power and activity. There is often a confusion between the terms union, unanimity, and uniformity. As we see the Christian world to-day, it seems impossible that there should be absolute uniformity; when we come to unanimity, we have to bear this in mind, that as long as we "see through a glass darkly," it is impossible that there should



be absolute unanimity in all the thousand things connected with our Christian religion. We must wait till the clouds have rolled away; we must wait until we get into the pure blessed light of a world far brighter than this before there will be absolute unanimity. But there is that which remains, namely, true Christian unity, which it is false to our religion to deny, and it is our honor and our privilege to maintain. I look forward to a better and brighter time. The question has been, and now is, How are we to bring our Christian bodies nearer to each other? In the vast planetary system revolving round the sun, if it were asked how the planet Saturn could come nearer the planet Mars, the reply would naturally be that they should come nearer the sun, that they should lessen their circumferences, that as they came nearer the sun they came nearer themselves. So with regard to the great Church of Christ, the Protestant body of this community, that just in proportion as we come nearer to Christ, we come nearer to each other. I would say also that there is a unity among us which we cannot ignore—the unity of the spirit. This is evident in the psalmody of the church, whether in the Church of England or in the Methodist church; we find them singing the same hymns as expressive of their spiritual life and ex-

perience. Some of these were written by Roman Catholic monks, others by members of the Greek church, and others by different members of the church catholic; but we find that they express the deep and vehement love which has characterized the church in all ages. Yes, even the Church of Rome sings our hymns, in some instances, as we find ourselves singing theirs, and is it not the demonstration of a unity that is not fictitious, but absolutely blessed and real? With regard to the true old home where I have been for so many years, I here desire to say that no praise belongs to me; I have only just tried to work with the brethren, and whether it has been in one department or in another, I have invariably met with that kindly sympathy and generous emotion which has cheered me and made me feel that just in proportion as I gave I have received. It is a great underlying principle, that the more selfish we are, the more cold we become, and just as we come out of ourselves, and live beyond our own narrow spheres, we enjoy a brighter light and feel the impulses of a more genuine life. In conclusion let me say, that I do from the bottom of my heart thank you for your kindness on the present occasion; and in speaking a word for her who cannot speak for herself, I would say to the kind friends

around me, that you may have praised *me*, but I am proud to declare here that I would not be half the man I am if it were not for my good wife. There have been moments in my life when I have been greatly discouraged, and she has been God's mouth-piece to cheer me and to encourage me; she has stood by me in every movement, and I can assure you that whatever honor you give to me she feels it most keenly and most earnestly herself. Let me say also that I regret the absence this morning of the Rev. Dr. Potts. I wish to add my tribute of respect to the nobleness of his character, the brilliancy of his genius, and the firm stand he has always taken in the defence of right and truth. In regard to my leaving Montreal, I feel sure that the work I have been engaged in will be taken up by other hands, and with God's blessing will mightily succeed. I wish all the churches of this great and noble city, the sunlight and music of the Saviour's presence, and if I am in the future allowed to re-visit you, I will come as an old friend, as to those who have done me most good, and with whom my sympathies will ever be, and with recollections the happiest of my life.

BISHOP BOND then led the assembly in the Lord's Prayer, and finally pronounced the Benediction.

### ADDRESSES AND PRESENTATIONS.

The congregation of Christ Church Cathedral, together with his co-workers in the Diocese of Montreal, assembled in the Library of Synod Hall, to present the Bishop elect with their farewell address. Every parish in the city, as well as many parishes throughout the Diocese, were represented.

BISHOP BOND having taken the chair, proceeded to read the first address, which was signed by nearly every clergyman in the Diocese. Accompanying the address was a massive silver tea and coffee set, comprising salver and seven other articles.

After the presentation, BISHOP BOND said—Mr. Dean, I would ask to be allowed to add a few words to those contained in this address. I have been working with you for many years most harmoniously, and have always found you a conscientious worker for the glory of Christ and Christ's Kingdom. You have always seconded my efforts in the Diocese, it having been only necessary for me to point out whatever was deemed advantageous to the Diocese or its work, to have your earnest support and aid. As the

head of the Diocese I am glad to say that despite many natural differences, we have ever been an unbroken circle, almost a family, and I am sure every member of the Diocese will feel the break caused by your departure from amongst us. May God's blessing rest on you in your larger sphere.

In reply, the DEAN said—My Lord, and Reverend Brethren,—It is with mingled feelings of embarrassment and thankfulness that I rise to reply to the extremely kind and brotherly address you have just presented to me. I say embarrassment, because love for the truth demands that I should enter my humble protest against language which, however kind, estimates far too highly my individual worth—my services in the past, or my ability for usefulness in the future. Perchance my individual experience may not be wholly isolated, but such as it is, it leads me to affirm that on all occasions when loving friends are praising us for the discharge of what was only the half of our duties, our troubled conscience is blaming us for the neglect of the other half. Indeed man is not born with any prominence on which to hang a shred of perfect praise, though from no feature of his character and conduct may we not suspend some well-merited blame. I am extremely thankful for this

touching expression of your good will, showing as it does that during the eighteen years or more in which I have been going out and coming in among you, preaching the Gospel of Jesus Christ, I have gained your confidence, and what is more, your love. This love, I know, is not based on mere personal feelings toward myself, for some of you might hesitate to approve, while others might actually condemn some of my opinions and my conduct, but it is based on the blessed fact that you recognize in me a humble member of that glorious body which is the fulness of Him that filleth all in all. With regard to my elevation to the Episcopate, my best speech will be silence; for with every desire to fulfill all the duties of my office, and with every confidence in the love and good will of the Diocese over which I am called upon to preside, I yet know the varieties of opinion existing in others and the weakness and failings in myself. I therefore go forth knowing that trials await me, but believing that He who is infinite in wisdom as well as omnipotent in power will supply all my need according to His riches in glory in Christ Jesus. Permit me to thank you very sincerely for your kind allusions to Mrs. Baldwin. She too, with myself, will feel the greatness of the wrench by which we are separated

from our friends and work in Montreal, but we desire unitedly to express our deep gratitude for all the love and personal service we have witnessed and experienced. In our prayers none will be more fervent than those which we shall offer up for this beloved city and Diocese, treasuring up as we ever shall the fond recollection of your great kindness. That God in His infinite mercy may bless this Diocese and the honored Bishop who now by the appointment of God presides over it, is my earnest prayer; and for this end I will bow my knees unto the Father of our Lord Jesus Christ, and pray that He will grant unto you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man—that Christ may dwell in all your hearts and be exalted in all your lives.

COLONEL DYDE, C.M.G. and A.D.C. to Her Majesty, then presented the farewell address from the congregation of the Cathedral. He said he had been chosen to read this address as being the veteran of the congregation both by reason of his age and his seniority in the congregation. The address expressed the regret of the members at their pastor's departure, their appreciation of his zeal and good qualities, and their assurance that every member of the Cathedral wished him



perfect health and happiness in his elevated sphere of life. It was signed on behalf of the congregation by Messrs. J. Ogilvy and C. Garth, wardens; and by Messrs. G. Macrae and J. C. Baker, delegates to Synod, and by members of the Select Vestry. The address was accompanied by a complete set of Bishop's robes, a present from the congregation.

The DEAN, who appeared to feel deeply the heartiness of the demonstration, and the parting, said:—My dear Christian friends,—There are moments in our lives which are nothing less than tremendous crises, so fraught with great results, so full of deep emotion, that to endeavour to register them in words is an utter failure; in doing so, we do not describe, we only depreciate them. Such a crisis is experienced when a pastor—so interwoven with the spiritual history of his people that he has become one with them and they with him, their companion in moments of rejoicing, their ministerial consoler when hearts are bowed down with grief—feels himself compelled to break the associations of years and depart to labor in new and untried fields. Indeed so great and momentous is the change, that no conscientious Minister of Christ would for one moment entertain the idea unless the circumstances were such as in-

disputably proved the special intervention of the will of God. In my case, dear friends, I feel I am not following my own caprice, or even the clearly expressed wish of my loving friends, but the noiseless steps and guiding hand of the great Shepherd and Bishop of our souls. I of my own account am not leaving you, but He has beckoned me away, and I must go whither He Himself leads. Were I now to disobey His call and remain among you, my ministry would become barren, my voice inoperative, my life a failure, and this because I would not then be, as throughout the past I have been, in the sacred pathway of His own appointment. During the years now forever gone, my sacred, my joyous work has been by day and night to declare unto you the rich Gospel of the grace of God, but now my duty is to ask you to remember not me, but Him whom I endeavoured to preach—not me, the faulty, stumbling man, but Christ, the wisdom of God and the power of God. May He by faith dwell in your hearts, and be illustrated and set forward in your lives. Our lives in comparison with eternity are but the vapour that passes away, but He remaineth the same, "for ever changeless and the same for ever." My hope, my fervent prayer, is that you may abide in Him and He

in you, and then the congregation will live in mighty power—a praise to God, an example to man. I thank you with all my heart for your loving words of sympathy and cheer. My ministry among you has forever ceased. I must now leave it, with all its faults and failings, its manifest imperfections and deficiencies, to the mercy of God and the approval of man, thankful if I have been the humble means of leading any to Christ from the paths of death into the rest of God. Permit me also to thank you for the kind way in which you have mentioned Mrs. Baldwin. I am unable to say all she has been to me in my ministerial labours among you, and without apportioning the degree of praise that justly is her due, I may affirm that without her cheerful, kindly help, I could never have done the humble work it has been my privilege to perform. Our prayers always—our presence, if spared, sometimes you shall have, and I can only add that we will always regard it as one of our chiefest joys again to come among you, and to feel once more the grasp of your firm hands and the sympathy of your loving hearts.

[Both addresses were handsomely engraved and framed, forming a beautiful memento of the occasion.]

**ST. LUKE'S.**—The Bishop of Huron preached a farewell sermon to his old and first Montreal congregation on the evening of the 23rd November, 1893. At the conclusion of the service, the congregation adjourned to the lecture hall in the basement of the church, where the Bishop was presented with an affectionate address, read by the Incumbent, Revd. P. Cross. It was signed on behalf of the congregation by the wardens, Messrs. J. C. Sinton and P. Finch, and by Messrs W. R. Salter and T. Lamb as Delegates to Synod, and was accompanied by a large photograph souvenir of St. Luke's church.

The Rev. Canon HENDERSON, Principal of the Montreal Diocesan Theological College, followed the presentation with some very touching remarks.

The Bishop in replying seemed to be somewhat embarrassed, his heart being too full to say more than to offer his heartfelt gratitude for the affectionate expressions contained in the address. Although they had to part now, he said he trusted they would all meet again where there was no more parting, and where there were no Bishops except that perfect Bishop of our souls.

A parting prayer was then offered, and the benediction pronounced.

**LADIES' BIBLE CLASS.**—An elaborate and affectionate address, bearing the signatures of over a hundred ladies, members of the Dean's Ladies' Bible Class, was presented to the Bishop and Mrs. Baldwin, by a deputation of ladies, on Christmas Eve. The address was accompanied by a very handsome cabinet parlor organ. The Bishop replied in his accustomed eloquent style, tendering to the ladies the united and affectionate gratitude of Mrs. Baldwin and himself for their kind remembrances, and for their very beautiful Christmas present.

**THE YOUNG MEN'S CATHEDRAL BIBLE CLASS** presented the Bishop of Huron with an exquisitely engrossed address, signed on behalf of the members by A. M. Crombie, A. B. Chaffee, jr., and H. L. Lyman. The address was couched in the most affectionate terms, and was accompanied by a very handsome and useful travelling case. This ceremony took place in the Chapter House of the Cathedral. The Bishop's reply was one of a most touching nature.

**PRESENTATION TO MRS. BALDWIN.**—The members of the Select Vestry of Christ Church Cathedral waited upon Mrs. Baldwin on New Year's Eve and presented her, on behalf of the congregation of the Cathedral, with a handsome silver epergne, as a mark of their

high respect and esteem. Mrs. Baldwin, to whom the handsome gift was quite a surprise, expressed herself as extremely grateful for this further mark of affection on the part of the congregation.

**CATHEDRAL SUNDAY SCHOOL.**—The anniversary festival of the children of this school, (to which those of St. Luke's were invited), was held in Queen's Hall, on the 22nd Dec. Parents of the children, and others in large numbers, were also present. The children entered in procession, singing "Brightly gleams our Banner." The Bishop of Huron being of course present, was the recipient of a beautiful bouquet of flowers from the Cathedral scholars, while the children of St. Luke's presented him with a very handsome and useful pair of farewell slippers. The Bishop having expressed his sincere thanks to the children for their kind and thoughtful remembrances of him, continued by addressing the large assemblage in the hall on the subject of Sunday school work. The Revd. Messrs. Newnham and Cross also addressed the children, who were then amused for some time by a magic lantern. After some more singing by the children, they were dismissed with the benediction.

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### THE CONSECRATION SERVICE.

On the 30th November, 1883, the Very Rev. Dean Baldwin was consecrated Bishop of the Diocese of Huron, the ceremony taking place in Christ Church Cathedral. The interest which the occasion excited among both clergy and laity of all denominations in the city, was evidenced by the crowded state of the body of the church and chancel. At eleven o'clock the procession entered from the vestry, in the following order:—

Students Montreal Diocesan Theological College.

Clergy of Montreal Diocese and visiting Clergy.

Venerable Archdeacons Leach, Lonsdell and Lindsay.

Clerical Deputation Diocese of Huron:—Very Revd.

Dean Boomer, Canon Innes, J. B. Richardson (Sec.)

Lay Representation Christ Church Cathedral:—Messrs.

Geo. Macrae, Q.C., and J. C. Baker.

Chancellor Diocese of Montreal, Mr. S. Bethune, Q.C.

Church Advocate, Montreal, Mr. L. H. Davidson, Q.C.

Chancellor Diocese of Huron, Mr. V. Cronyn, LL.B.

Registrar Diocese of Huron, Mr. E. B. Reed.

Revd. Canon DuMoulin, M.A., Rector St. James Cathedral, Toronto,—*Preacher*.

The Bishop Elect, attended by Revd. J. A. Newnham, M.A., Chaplain.

The Bishop of Toronto, attended by Revd. Arthur H. Baldwin, M.A., Chaplain.

The Bishop of Montreal, attended by Ven. Archdeacon Evans, M.A., and Revd. Canon Carmichael, M.A., Chaplains.

The Bishop of Quebec, attended by Revd. C. Hamilton, M.A., Chaplain.

The Bishop of Ontario (consecrator), preceded by Ven. Archdeacon Jones, D.D., Chaplain, bearing the Pastoral Staff.

As the procession entered the church, the choir sang the hundredth psalm, new version :—

“With one consent let all the earth ”

The Ante-Communion office was then read by the Bishop of Ontario, the Epistle by the Bishop of Quebec, the Gospel by the Bishop of Montreal. The Nicene Creed having been said by the Bishop of Ontario, hymn 471 was sung :—

“Jesus, my Saviour, look on me.”

Rev. Canon DuMOULIN, Rector of St. James Cathedral, Toronto, then preached the following eloquent

## S E R M O N :

"And he had in his right hand, seven stars. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks : The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches."—*Rev. 1., 16 and 20.*

Among the "divers manners by which God revealed Himself to men, in both the Old and New Testaments, none is more frequent, none more impressive than the vision. Through this medium revelations were made to the receiver when in a state of trance or ecstasy. When his faculties were abstracted from the natural world and all alive and awake to the spiritual, ideas were presented to his imagination, or the future was exhibited to him as it were in distant prospect.

The visions of God, preserved for us in Holy Scripture, are sublime and elevating. The natural tendency of things round about us is to depress and draw us downwards. All things gravitate towards the earth. This is a law in other matters than physics. The design of God's revelation, in great part, is to counteract this tendency of our nature and surroundings, and to help us in soaring above the earth and

mere earthliness. A voice clear and divine comes to us from the sacred page, saying, "If ye then be risen with Christ, seek those things which are above." From the visions of Holy Scripture this voice speaks more frequently, more audibly perhaps than from any other part of the sacred volume. The visions of God introduce us to heavenly persons and places and things, drawing aside the veil and helping our mortal eyes to behold the world of the unseen and unknown. "As it is written, eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." And that Sovereign Spirit has chosen to reveal such high and heavenly things chiefly in visions. Thus Ezekiel and Daniel in captivity were uplifted and comforted by glorious visions of the coming Prince and deliverer of His people; of the Ancient of Days; of the Son of Man who stood before Him; of the dominion and glory and kingdom given to the Son that all peoples, nations and languages should serve Him." Of the New Testament times, and as a result of the great pentecostal gifts, it was predicted "Your young men shall see visions." In fulfilment of this prediction the visions of the New Testament for

celestial light and transparency exceed all others ; and according to a divine law by which revelation is made clearer and clearer as it approaches its close, those of the Apocalypse are the clearest of the clear, and the brightest of the bright. Taught by them we see a "door opened in Heaven" and its Throne and the elders' seats. We look upon the great multitude, white-robed, blood-washed, unnumbered—redeemed from all the earth. We hear the voice of harpers harping with their harps. We listen to the mighty roll of the everlasting song ; to the prayers of the martyrs, and to the anthem of those who have come out of great tribulation. Onward, ever onward, we press, led by these great teachers, till we come in full sight of the end of all things. The great White Throne ; the last judgment ; the Holy City ; the new heaven and earth ; and all these ineffable realities of the eternal world are unfolded to us in language most sublime ; in speech coming across the gulf of time, from that land which is very far off, and deep with the echoes of eternity.

Of all the Apocalyptic visions here written, this one now before us is doubtless in order of time and in greatness of subject the very first and foremost. As Jesus Christ is the Sun, the Light, the Glory, the one



all absorbing object of Heaven, so the vision of Him must of necessity be greater than all others. As it had been given to the first martyr to see "heaven opened to the Son of Man standing on the right hand of God," so here it is granted to the last of the Apostles—to "the disciple whom Jesus loved," to the man who leaned on his breast and asked Him questions—to see before everything else the Son of Man glorified and exalted, "a Prince and a Saviour," clothed with High Priestly robes, girt with a golden girdle, with hair like snow and eyes like flaming fire, with feet like fine brass and voice as many waters; "and He had in His right hand seven stars, and out of His mouth went a sharp two-edged sword, and His countenance was as when the sun shineth in his strength."

Before attempting to seek the meaning of that part of this scene comprehended in my text, let us pause reverently to observe how applicable the entire vision is to the occasion that has to-day called us together. The figure of the glorified Lord, when observed with special reference to its accompaniments, fitly and forcibly expounds the position of the Christian ministry in its entire subordination to Christ. It stands to Him in the same relation as the ring or bracelet upon a man's hand stands to his life and person. It is an or-



namement with which it has pleased him to decorate himself. It is not necessary to him. Between it and his being and existence there is literally no comparison whatever. He may wear it or he may cast it aside, as he pleases. If it glitters and sparkles, it serves to attract attention to the wearer, to draw men's eyes towards him and fasten their look and their attention upon him ; so far it pleases its proprietor, so far it does its work, so he keeps and wears, he uses and values it. If, on the contrary, there is no scintillation, and the bracelet of stars is nought but a dull, rusty, leaden appendage, catching no eye, setting no attention upon its master and owner, it has evidently failed of its use and he lays it aside and continues to live as though it had never been. Such is the attitude of the Ministry towards Him who founded and commissioned it. It is in all things and in every way subordinate to Him. His is the gigantic, the overshadowing figure ; and the highest officer in His Church, but as the ring upon His hand, to be kept there so long as it magnifies, adorns and beautifies Him, His person and offices, in the eyes of men, and to be put away as a worthless thing when it fails to rivet the hearts and longing looks of the lost and sinful upon "the Lamb of God who taketh away the sin of the world."

The seven stars and seven candlesticks of this vision are a declared mystery, and are on that very account in harmony with this whole book. It is the Apocalypse of Christ. Yet its deep mysterious character, so far from driving us from its perusal procures a special blessing upon any one honestly undertaking that study. "Blessed is he that readeth and they that hear the words of this prophecy." The very word "mystery" carries with it a certain degree of comfort, meaning as it does things revealed of God, which man by his own searching never could have discovered. "This is a great mystery, but I speak concerning Christ and the Church." Here we have both the mystery and its explanation. So likewise in the place before us; it is written, "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches." As seven is the number of mystical completeness, and as there were at this time a far greater number of flourishing churches in Asia, it has been held with good reason, that those seven churches were selected as combining qualities and conditions representative of the whole church militant here in earth, and that too in its several and

successive stages to the end of the age. In other words, that the seven churches of Asia supply an historico-prophetic picture of the universal church down to the close of her earthly mission. If this be so, the seven angels of these churches would have a like representative, perpetual, and successive character attached to them. Our present and more particular business is to enquire who those angels were; and what in a ministerial sense they represent to us.

The ground in front of this enquiry may be cleared by noticing two answers that have been given to it.

1. They have been regarded as the guardian angels of those churches; that like as every one of Christ's little ones is said to have a guardian angel, so every church has such an angel to watch its affairs and be interested in its concerns. One remark is sufficient to dispose of this view. We cannot regard them as holy angels, because no angel of God could be chargeable with the sins of omission and commission alleged against some of the angels of the Asian churches.
2. It has been written of them that they were messengers sent of the churches to St. John, and that the seven Epistles are his answers to those churches by their hands. The very statement of this opinion contains its own refutation, for in such a case the an-

swers had surely been sent by the messengers and not addressed to those messengers themselves.

It is plain that another and more satisfactory answer must be found. Such an answer may be approached by examining the symbols under which the angels are presented, namely, so many stars. In the symbolical language of Holy Scripture, and of this particular book, stars represent rulers. The great coming ruler of all nations and of all churches was thus foretold by Balaam:—"A star shall rise out of Jacob, and a sceptre out of Israel." His actual birth was signified by a star; and He assumes this same symbolic title himself saying, "I am the root and offspring of David, and the bright morning star." It is nothing but a close and fair following out of this symbolism to say that the stars of the churches are the rulers, overseers, chief shepherds, and bishops of the churches. With such a view, their duties, powers and responsibilities, as in these very epistles implied and acknowledged, do clearly and certainly agree. Each angel is addressed as the representative head of his particular church. Their duties are to rule their churches, and to give accounts thereof to the Great Shepherd who walketh in the midst of them. For the condition of their churches they are held responsible; they are to redress

error and abuses in doctrine and discipline ; to try pretending apostles ; to watch over the churches. One angel is praised for hating "the deeds of the Nicolatanes"; another is reproved for allowing in his church "them that hold the doctrine of the Nicolatanes." The angel of Smyrna is commended for holding forth the faith and not denying the great Name, not even in the face of martyrdom ; at the same time he is blamed for having there them that hold the doctrine of Balaam. The angel of Thyatira has this charge brought against him : "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants." The angel of Sardis is warned against mere nominal Christianity in His Church ; and the angel of Laodicea against lukewarmness in his. Praise or blame, admonition or encouragement, is meted out to each angel according to the condition of his charge before Him who has eyes like flaming fire, and walketh in the midst of the golden candlesticks. Now, such duties and responsibilities do undeniably imply corresponding authority and power. Responsibility can only be commensurate with ability and opportunity. Therefore the disclosures of the seven epistles clearly show that the presiding angels of the Churches were responsible to Christ

for the state of those Churches ; that their duties as rulers were to rule, to allow or to prevent, to admit or exclude, as the case required ; and that in the very nature of the case they must have been invested with authority and power to do these things, else the head of the church could not have called them to strict account for neglecting to employ powers which they did not possess.

When by fair Scriptural deduction we have arrived at the result just stated : that each angel is the head and ruler of his church, having elders under him, having power to rule and govern, to send out and recall, and generally to administer affairs, and being responsible for the condition of his charge, that result we call "Episcopacy." In the pastoral epistles the same overseers, clothed with the same duties, powers and responsibilities, are even more fully brought before us. Timothy at Ephesus and Titus at Crete are to ordain elders and deacons in every city according to a fixed standard and qualification. To charge some that they teach no other doctrine, to put the brethren in remembrance of important verities ; to entreat rather than rebuke an elder ; to see that elders ruling well be counted worthy of double honor ; not to receive an accusation against any elder save before a set number

of witnesses, publicly to rebuke them that had sinned ; to transmit the truth to faithful men who should be able to teach others also ; to reprove, rebuke, exhort ; to admonish heretics and reject them. In all of which we see the same personal government, with provisions for its perpetuation and transmission.

All this has been duly and faithfully imported into the several parts of the Book of Common Prayer bearing upon this subject. *The Rubrics* refer difficulties and difference to the decision of the ordinary, and after all such references of particular matters *the Preface* contains this general settlement : " Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same, to appease all such diversity, if any arise, and for the resolution of all doubts concerning the manner how to understand, do and execute the things contained in this book, the parties that so doubt or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to anything contained in this book." The self-same spirit pervades the solemn *Ordinal* in which to-day we engage, as you will recognize for yourselves when bye-and-bye you hear the ques-



tions that will be demanded of the Bishop elect. In close and consistent keeping with these questions are those in the Ordering of Deacons and Priests: "Will you honestly obey your ordinary and other chief ministers unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?" The presence in the Church of this lawful Scriptural authority on the one side, and of this glad and willing recognition of it on the other, are finally secured, in each individual case, by the *oath of Canonical obedience* taken by every man upon his institution into any benefice or ecclesiastical office.

The rank and amazing growth of difficulties during the last quarter of a century, together with the spirit of insubordination that everywhere has formed a part, more or less, of that growth, have not unnaturally called attention to the existence and exercise within the Church of an influence and authority entering into the very essence of her life and being. All recent legislation in England and elsewhere has proceeded upon the old theory of the Church as embodied in her several standards just referred to. These weighty words, expressive of the idea for which I now contend, are among the last writings of the late Arch-

bishop of Canterbury:—"It is to be noted that, as  
"might be expected, the hundred Bishops assembled  
"at Lambeth, representing a great variety of opinions  
"and with various prepossessions, agreed that such  
"deference to the constituted authority of each  
"Diocese was essential to an Episcopal Church, and  
"subsequently both Houses of Convocation adopted  
"a like resolution." According to this acknowledged  
and most reasonable view of Episcopacy, every  
ground of variance and quarrel between any  
clergyman and any man, or set of men, or  
any standard of the Church, must first become a  
matter between him and his Bishop ere he can be  
summoned before any court, before the matter can be  
submitted to the arbitrament of any other tribunal.  
It is only by the honest maintenance of this Episcopacy  
that our Church can successfully work upon the  
lines of her own constitution. By this ancient  
Scriptural and wise system of Church government  
the clergy have constantly and lovingly pressed upon  
them the duty of a loyal obedience to the acts of  
uniformity and all other laws regulating Church  
affairs, while at the same time they may claim and  
have such liberty in the letter of obedience as the  
peculiar circumstances of their parishes seem to re-

quire. No better system has ever been devised, as we believe, for securing the necessary control and the necessary liberty, which are the essentials of government, and which must be found in the life and working of every homogeneous and influential body of free and intelligent and Christian people.

The several names, symbols and documents that we have thus reviewed, present in themselves a most impressive delineation of the Episcopate, its natural duties, consequent powers and awful responsibilities. "Stars" they are called, because for all that is pure, unearthly, celestial, there is nothing in all the universe so excellent and exalted as those heavenly bodies. "One star differeth from another star in glory." "Stars" are they called, because of their Divine creation and appointment: "He made the stars also, and set them in the firmament of Heaven." "Stars" they be, yet once more that they may "give light upon the earth," helping, like those fixed and shining orbs above us, the mariner to steer amid dark and tempest, guiding the wayworn, the benighted traveller, "alluring the brighter worlds and leading the way," and at last winning for themselves the great reward. "They that be wise shall shine as the brightness of the firmament, and they that turn many

unto righteousness as the stars for ever and ever." And "angels," here at least, are they called, that they may know and remember themselves to be the messengers of the churches and the glory of Christ, and that they may ever strive to imitate those high and holy ones who excel in strength, doing his commandments, harkening unto the voice of His word, "ministers of His that do His pleasure." Behold, ye men and brethren, this is the ideal Bishop of the Seven Epistles, of the pastoral letters, of the Ordinal, of the Preface and Rubrics, of the very spirit of our Prayer Book; an ideal, too, that has been realized in the Church by noble men, whose names and deeds adorn her history in many an age from Apostolic times down to this present generation. I firmly believe and I venture here humbly to express the belief that for lack of a fair and due recognition of such an abiding, lawful and reasonable authority in the Church, the troubles of the last twenty-five years have greatly increased year by year, and the powers of the legislature, and of civil and ecclesiastical law have been too frequently and unnecessarily invoked. When in such a sacred place and upon so sacred an occasion, while all hearts here present are beating in unison, and are swayed by love and peace, we recall the provisions of the inspired

epistles and of the formularies that we have so readily assented unto—when we remember that throughout the length and breadth of this great Anglican Church there has been in every diocese, among every people and beside every clergyman, one man sent, as we believe of God, raised as far as human arrangements could affect it, above narrow prejudices, whose counsels might have been asked, whose godly judgments in all disputes might have been obeyed with a glad will by those who in every way had pledged themselves to such a submission—how are we to account for the perplexities that have so greatly multiplied themselves as to create scandals and demand fresh law-making and endless law-enforcing? Alas! all the world over some men in the practical working of the Church have laid aside the theory upon which the Anglican Church government is based, and upon which therefore it can only be consistently worked. Instead of acknowledging the holy office with which to-day we are mainly concerned, as an energetic and influential office in the Church, and its incumbents as invested with authority and control, men of all orders have, wittingly or unwittingly, striven to empty Episcopacy of its inherent and requisite qualities. They would have it distinguished for entire passivity, for a per-

petual policy of non-interference. The Episcopate is to be colorless, to have no positive opinion, no well defined views ; is neither to admonish nor reject heretics ; nor to guard sound doctrine or Apostolic order ; nor to interfere when things go wrong in this direction or in that, but is to school itself to absolute quiescence, suffering all kinds of men to say and to do all kinds of things without remonstrance or reproof. To make any attempt at ruling well, at conserving soundness in the faith and moderation in ceremonial ; to restrain clergy and laity with the wholesome restraints of Bible and Prayer Book, is, in most instances, to incur the imputation of tyranny, oppression and persecution. Thus the widespread opinion of this century would disrobe its Bishops of their natural and necessary powers, clothing them only with the functions of confirming, ordaining and consecrating. The mind of the century, so far as it is tinctured with such thoughts, cannot lean upon the great pillars of all sound churchmanship—Holy Scripture, the Prayer Book and the History of the Church. The Bishops that so many desire would not be like the chief pastors of the Apostolic age, of the Reformation days, or of the most thrilling periods of the Church's conflicts with the world. It was not thus that Ambrose did the work of

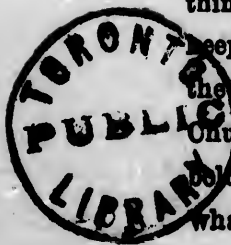
a Bishop, when he flung himself with all his energy and power against the growing Arianism and the reviving Paganism of his day. He was no passive agent when in the administration of discipline, he confronted a blood-stained Emperor at the door of the church, telling him that he could pass the threshold only as a public penitent, or over the dead body of its Bishop and guardian. Nor was it by a quiet observation of the Pelagianism and Manicheism of his day that Augustine rolled back their advancing flood; but by the vigor of his controversy, by the fire of his pen, and by all the weight and authority of his office. Furthermore, men, brethren and fathers, I dare to believe and hope that the consolidation of our Church, in this age, into one body both peaceful and powerful, will mainly be aided by a full and hearty recognition on the part of her clergy and laity of the primitive and historical standard of her episcopate. More than by all the acts that parliaments may make, all the canons that synods may pass, all the courts that may enforce them, will her throbbing sores be healed and mollified through the faithful remembrance, by the supreme order in her body, that it is to be "so merciful as not to be remiss, and so to minister discipline that it forget not mercy," and by all other



estates of men, that order is Heaven's first law; that if law is Divine obedience is next to it; that "though He were a Son yet learned He obedience;" that angels obey; that men are required by the Christian religion "to obey them that have the rule over them and who watch for their souls."

What so far has been advanced is enough to show that this high and holy office in the Church must of necessity be beset with trials and difficulties, even with dangers and persecutions, whenever it is boldly and faithfully administered. Therefore the vision of my text, as it unfolds the perils and potentialities of the office, does, side by side with these, afford ground for courage, comfort and confidence, in all those called upon to assume and exercise the same. If the chief pastors are for duty and responsibility likened unto stars and angels, all glory be to God for it, they are in the right hand of Him who walks among the churches. The descriptions of this their position present a marked and instructive variety. In the vision "*he had* in his right hand seven stars." This is their proper place. In his keeping and defence who makes and calls them, in His right hand, His own right hand and holy arm wherewith in all ages He had gotten Himself the victory. In the Epistle to

Ephesus "these things saith he that *holdeth* the seven stars in his right hand," reminding us of the strong assurance from Jehovah to the Messiah, "Behold my servant whom I uphold," "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," and reminding us again of His own words, "My sheep shall never perish, neither shall any pluck them out of my hand." While in the Epistle to Sardis the words are changed again, "He *that hath* the seven spirits of God and the seven stars," referring most plainly to Christ, not only as the keeper of His servants, but as the giver of the Holy Spirit. So that by the most certain warranty of Holy Scripture, he who is called to this office may feel, as he enters upon its duties, trials and accountabilities (and who can tell them?—who is sufficient for them?) that he will not be left alone. "Lo! I am with you always." In his right hand "that hath dashed in pieces the enemy, that bringeth mighty things to pass," he has the stars; there he holds and keeps them safe and secure; and to them He will give the Holy Ghost for the office and work of a Bishop in the Church of God committed unto them, so that they may boldly say, "The Lord is my helper; I will not fear what man can do unto me," and again, "God hath



not given to us the spirit of fear, but of power and of love, and of a sound mind."

Such exceeding great and precious promises belong of right to him who will now be consecrated to the highest order in the ministry. After a quarter of a century of life and work in the ranks of that ministry, he goes back to assume the oversight of the diocese where he received Holy Orders and first preached the Word of Life; and there are hearts here to-day that, "with recollections and deep affection," go back to the same time and place, praying fervently as they do so that the blessing of the Most High may fall without measure upon the third Bishop of Huron. To speak of him here, where he is so well known and loved, would indeed be superfluous and most contrary to the rule of his life and ministry to preach not of himself but Christ Jesus the Lord. His first sermon as Rector of the Cathedral was preached many years ago from the text, "Neither count I my life dear unto myself—that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." There are those here to-day who heard that sermon, who have ever since observed and enjoyed that ministry, and their consciences will gladly testify that it has been

an earnest, honest struggle to follow out the sacred text. An unflagging zeal, often outstripping his strength, a whole-hearted devotion to duty, a heart as wide and as loving as the Catholic Church, gifts and powers that God has bestowed on few, a diligent improvement of them, and a spirit of believing prayer and supplication ; a life-long searching and study of the Holy Scriptures in the original tongues ; a perfect absence of all care for filthy lucre ; an affectionate simplicity ; a gentle humility ; a long life and ministry in this city, and before you all so pure, earnest and holy, that it has won the esteem and love of all sorts of churchmen, of all kinds of Christians. —All these things have, by Divine grace, been wrought in him whom Christ this day calls from amongst you to a higher work. To his sorrowing congregation (and well may they deplore their loss) would I say in words great and strong, first wrung from a heavy laden soul, words that we lean upon in every grief and loss, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." And to the dearly loved and valued friend of many years, may not a brother's heart, in this sweetly solemn moment, from the depth of its affections, speak out and say, For all your life and example have been

to me, "I thank my God upon every remembrance of you," and now, on this St. Andrew's Day, go forth in obedience to Christ's own "Follow me," go forth with his presence and blessing to do the work of St. Andrew, whose great glory and happiness it was that he brought his brother to Jesus. This has been the work nearest and dearest to your heart in the first and second orders of the Ministry, and now in its third order, God, the Three in One, mercifully grant that henceforth it may be to you three-fold dear, till you shall "finish your course with joy, and the Ministry which you have thrice received of the Lord Jesus to testify the Gospel of the Grace of God."

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After the sermon, the Bishop of Ontario took his seat in the centre of the chancel, and the Bishop-elect was presented to him by the Bishops of Montreal and Quebec; the Litany was then sung, after which the record of election was read, and the oath of canonical obedience to the Metropolitan administered by the Chancellor of the Diocese of Huron. The prescribed questions having been solemnly answered, the Bishop elect retired (conducted by the Bishops of Montreal and Quebec), and returned clad in his Episcopal robes, kneeling in front of the consecrating Bishop. The

choir having sung Atwood's *Veni Creator Spiritus*, the Bishops came forward, and each placing a hand on the head of the Bishop-elect, the Bishop of Ontario said:—

“Receive the Holy Ghost, for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the Grace of God, which is given thee by the imposition of our hands; for God has not given us the spirit of fear, but of power and love and soberness.”

The Bishop of Ontario then presented him with a copy of the Bible, saying:—

“Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them that the increase coming thereby may be manifest unto all men. Take heed unto thyself and to doctrine, and be diligent in doing them, for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the remiss; so minister discipline that you forget not mercy; that when the Chief Shepherd shall appear you may receive the never-failing crown of glory, through Jesus Christ our Lord.”

During the offertory, which was devoted to the Algoma and Northwest missions, the choir rendered

Wesley's anthem, after which the Holy Communion was administered, the Bishop of Ontario being the celebrant, the Bishops of Ontario, Quebec, Montreal and Toronto taking part in the administration. In addition to the clergy, a large number of the laity partook of the Sacrament, after which the Hallelujah Chorus was sung by the choir, and the Benediction pronounced by the Bishop of Ontario.

Thus was brought to a close one of the most interesting, important and impressive religious ceremonies that has ever taken place in the Church of England in Canada, and one that will live long in the memories of every one present, and more especially of the members of Christ Church Cathedral, whose affection towards the Bishop of Huron, for so many years their honored rector, was almost unbounded.

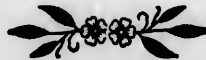
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#### THE LUNCHEON.

At three o'clock in the afternoon the Bishop of Huron gave a private luncheon in the Synod Hall, at which were present the Bishops of Montreal, Toronto and Quebec and their chaplains, the Montreal clergy, the Huron delegation, the members of the Central Board of Missions, the select vestry, church wardens and former wardens of the Cathedral, delegates and



former delegates of Synod, the Chancellor, Treasurer, Church Advocate and Secretary of the Diocese of Montreal. Among the ladies present were, Mrs. Baldwin, Mrs. Williams, Mrs. Boomer, and the wives of the Archdeacons, Canons and Rural Deans of the diocese. During luncheon, a number of musical selections were given. The Bishop of Montreal spoke kindly and feelingly of the event of the day, and asked the people of the Diocese of Huron to be careful and considerate of their new Bishop. The Very Rev. Dean Boomer replied in a fitting manner, and after a few remarks from Mr. A. H. Campbell, of Toronto, the Bishop of Huron addressed a touching farewell to his friends, his feelings preventing him from saying more. The gathering then dispersed with many hand-shakings and good wishes.



## FAREWELL TO THE DEAN.

—  
*(From Montreal Herald.)*  
 —

“Harp of the North that mould’ring long hast hung  
 On the witch-elm that shades St. Fillian’s spring,  
 And down the fitful breeze thy numbers flung,  
 Till envious joy did around thee cling,  
 Muffling with verdant ringlet ev’ry string.”

\* \* \* \* \*

“O, wake once more ! How rude so e’er the hand,  
 That ventures o’er thy magic maze to stray ;”

\* \* \* \* \*

“Yet if one heart throb higher at its sway  
 The wizard note has not been touched in vain.  
 Then silent be no more ! Enchantress, wake again.”

Thus deftly sang the Wizard of the North,  
 Yet doubtful, tremulous touched the tender lay,  
 Till fitting theme drew bolder metre forth ;  
 Anon of hunting field, or battle fray,  
 Where sword and claymore bright contest the day ;  
 Anon of Highland chief, or gath’ring clan ;  
 Of James FitzJames, by love oft led astray ;  
 Fair Ellen ; Groeme ; and Douglas neath the ban,  
 Whose prowess thrills the heart of Scotia’s man.

Enchantress! touch again thy welcome note,  
 Pour forth sweet melodies, as zephyrs float,  
 That all may join the swelling meed of praise,  
 To modest worth, whose thoughts, whose nights and days  
 To fellow-man are given. Whose kindling soul  
 Sounds in dull ears the Gospel's trumpet call ;  
 And stems the tide of sin that erst may roll  
 Far from the shores that bound fair Montreal.

Who is this man? Whence springs his origin?  
 A myth? A gnome? A spirit or a gin?  
 A phantasy? that follows fever's train,  
 And lingers only in distemper'd brain?  
 Not such is he, but man of human mould  
 Whose fluent tongue turns commonplace to gold  
 Whose fervid speech illustrates his vast store  
 Of Bible truth and philosophic lore.

Born in the West, of pure Canadian birth,  
 His Alma Mater pressed Toronto's soil ;  
 There grew in knowledge as he grew in worth ;  
 Enlarg'd his pliant mind by dint of toil ;  
 In youth, in age, still lov'd the lambent flame.  
 Was labour hard? Here Baldwin might be found.

He sought not ease, nor yet the bubble, fame—  
 For all who mourn, his sympathies abound—  
 Yet strange the doom of contrariety.  
 Like Cincinnatus at the peaceful plough,  
 Unsought his honors fell, fast, full and free,  
 So bears with modest grace what friends endow.

Long years have passed since first these lines were  
penn'd ;

The likeness strikes ; the portrait we append.

" He was a man to all the country dear,  
And passing rich, on forty pounds a year."  
Not dearer he to simple Christian folk,  
Nor more attentive to their soul's first want—  
The pleading eye, his ready help bespoke—  
The love of Christ, of Charity the font.

On Sabbath e'en in deep Cathedral gloom,  
How swell'd the tones that told of Christ arisen !  
Of mercy pure ! The full abundant room  
In ev'ry chamber of the welcome Heav'n !  
How sprang the arm to point the ærial way !  
And emphasize faith hope and charity ;  
The short dark night ; the bright ethereal day ;  
The three in one, most Holy Trinity.  
Nor thunder'd loud to scare the doubting soul ;  
But gently led to contemplate, where peace ;  
Harmonious joy while endless ages roll ;  
And sin and sorrow, lost in Christ, shall cease.  
So in the world, where giants meet to fight  
The social vices of the agnostic age,  
His voice rang eloquent, for good and right,  
And champion'd manfully his battle gage.  
All men were dear to him, who lov'd the Lord ;  
Nor reck'd he what their creed, their name, their  
style,  
'Gainst such he sheath'd his trenchant sword,  
Nor deemed in wrath the Saviour to defile.

All honor to the Minister, whose plan  
 Spreads love and peace. All honor to the man.  
 May God prolong his life and usefulness,  
 And give the crown of human hope, Success.

Faint fall the echoes of the waning strain  
 As memory dwells with oft recurring pain,  
 "His like on earth we ne'er may see again."  
 Ah, faint and fainter dies the sad refrain.

Enchantress! Rouse! And trumpet forth the hope  
 Beyond the grave, where sin, nor scoff, nor Hell,  
 May drown our deepest diaphason's scope  
 In Hymns of constant praise. Dear friend, farewell.

*Nov. 30th, 1883.*

P.

