

MINUTES

OF

The Fourteenth Session

OF

THE SYNOD OF THE DIOCESE OF HURON,

HELD IN LONDON

ON WEDNESDAY, THURSDAY AND FRIDAY.

June 7th, 8th, and 9th, 1871.

LONDON, ONT.

Printed for the Synod of the Diocese of Huron, at the Herald and Prototype Steam Printing Establishment,  
Dundas and Carling Streets.

1871.

MINUTES

The Journal of the Synod of the Diocese of Hudson

THE SYNOD OF THE DIOCESE OF HUDSON

1870

IN WEDNESDAY, THE FIRST OF FEBRUARY

1870

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## A Prayer

**Appointed by the Bishop to be used in all the Churches in the Diocese of Huron, before the Meeting of the Diocesan Synod, and also during the Sessions of the Synod.**

ALMIGHTY and Everlasting God, who has promised, through thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be present with the Synod of this Diocese, *now (about to be) assembled in Thy name.* Vouchsafe of Thy great mercy so to direct, govern and sanctify them in *their (our) important work,* by Thy Holy Spirit, that, through Thy blessing on *their (our) deliberations,* the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained and handed down unimpaired to those who shall come after us. Grant this, we beseech Thee, through the merits and mediation of Jesus Christ our Saviour.—AMEN.

FOUR

REV. J. WALKER

V. REV. DEAN  
VEN. ARCHDEACON  
REV. CANON BEECHER  
REV. ST. G. CAULFIELD  
REV. J. WALKER  
REV. J. SMYTHE

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REV. CANON BEECHER  
REV. ST. G. CAULFIELD  
REV. J. GUNNE.

REV. J. WALKER  
REV. M. BOOMER  
REV. G. J. R. SALMON

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REV. CANON BEECHER  
REV. J. GUNNE,

VEN

VERY REV. I. HELLSBACH  
REV. CANON BEECHER  
REV. ST. G. CAULFIELD  
REV. F. D. FAUQUENOT  
REV. J. GUNNE.  
REV. J. WALKER  
P. ROE, ESQ.  
REV. T. I. HODGKINS

# FOURTEENTH SESSION.

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CLERICAL. REV. J. WALKER MARSH, M.A.	LAY. PETER ROE, ESQ.
---	-------------------------

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 REV. ST. G. CAULFEILD, L.L.D. | J. M. BURNS, ESQ.  
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 REV. J. P. HINCKS. | G. F. RYLAND, ESQ.  
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 REV. W. H. HALPIN.  
 REV. CANON USHER.  
 REV. CANON NELLES.

SUBSTITUTES.

LEONIDAS BURWELL, ESQ.  
 E. BUNNELL, ESQ.  
 W. R. DAVIS, ESQ.  
 DR. DEE.

LIST OF

THE RIGHT

REV. J. WALKER

CLERGYMEN

Armstrong, D., R

" .....

" .....

Appleby, T.H., M

Brough, C.C., A.M.

Bettridge, W.B.D, C

Barr, I, Curate.

Boomer, M., L.L.D.

McKenzie, G.C., A

Brookman, W.....

" .....

Bartlett, H.....

" .....

Brook, I., M.A., P.I

Caulfeild, St.G.L.L.D

Clotworthy, W.....

Curran, J. P.....

" .....

Cooper, R. S.....

" .....

Chase, H. P.....

" .....

Cordner, R.....

" .....

Cooper, H.....

" .....

" .....

Campbell, T. S.....

DesBarres, T.C, MA.,

Davis, W.....

" .....

Daunt, W.....

" .....

# LIST OF MEMBERS OF THE SYNOD.

THE LORD BISHOP,  
THE RIGHT REVEREND BENJAMIN CRONYN, D. D.

Secretaries.

CLERICAL.  
REV. J. WALKER MARSH, M.A.

LAY.  
PETER ROE, ESQ.

CLERGYMEN.	CONGREGATIONS.	LAY REPRESENTATIVES.
Armstrong, D., R. D.	Trinity Church, Moore	John Lewis .....
" .....	Christ Church, Corunna	J. W. Hughes .....
" .....	St. Mary's Froomfield.	Captain Warwick.....
Appleby, T.H., M.A.	St. George's, Clarksb'g	W Marsh.
Brough, C.C., A.M., ARCH	St. John's, London Tp	T. Farncomb; A. Ellis.
Bettridge, WBD, C.R. } Barr, I., Curate. .... }	St. Paul's, Woodstock	WGrey; JBeard; JBurns
Boomer, M..L.L.D., RD	Trinity Church, Galt..	Jas. Blain; R S Strong.
McKenzie, G.C., Assist	Trinity Church, Howard	Col. W. Patterson ....
Brookman, W. ....	Trinity Ch., Blenheim.	Mr. Coghlan.....
" .....	St. Paul's Ch., Princeton	D. H. Martin.....
Bartlett, H. ....	St. Peter's Ch., Drumbo	M. B. French.....
" .....	Christ Ch. Westminster	M. Jackson.....
Brook, I., M.A., P.H.C.	St. Thomas' Ch, St. Tho's	<small>D. J. Hughes; P. Roe; F. B. Going, M. D</small>
Caulfeild, St. G. L.L.D. RD	Christ Ch., Pt. Stanley	Richard Bray .....
Clotworthy, W. ....	St. Thomas, Walkerton	Richard Rivers.....
Curran, J. P. ....	Christ Ch., Hanover..	D. Stevenson.....
" .....	Kidd's School House..	A. Proudfoot .....
Cooper, R. S. ....	St Paul's Ch Southamp'n	Richard Fenton.....
" .....	Christ Ch., Invermay..	H C. Hogg.....
Chase, H. P. ....	St. Paul's Ch., Muncey	Wm. Duxtater.....
" .....	Zion Church, Oneida..	G. W. Mallock, B. A.
Cordner, R. ....	Ch. of the Asc'n, Paisley	D. McCaw.....
" .....	Town Line, Brant .....	Richard Robinson .....
Cooper, H. ....	St. John's, Eastwood..	Thomas Blatchford...
" .....	East Oxford, .....	John Cowing.....
" .....	St. Paul's, Innerkip ..	Thomas Paxton.....
Campbell, T. S. ....	(Warton) .....	Richard Blackwell .....
DesBarres, T.C, MA., R.	Christ Ch. Amherstb'g	James McGuire.....
Davis, W. ....	St. Mary's Ch McGilliv'y	Dr. Dawes .....
" .....	Christ Ch., McGillivray	Richard Mills.....
Daunt, W. ....	St. John's Ch Thamesf d	John Taylor.....
" .....	St. George's, Thorndale	
" .....	Grace Church, Nissouri	

CLERGYMEN.	CONGREGATIONS.	LAY REPRESENTATIVES.
"	Christ Ch., Lakeside..	Mr. Harris .....
Duane, D. W.....	Trinity Ch., Aylmer..	J. S. Hallowell .....
Deacon, D.....	Grace Ch., Bothwell..	W. H. Oliver, M. D..
"	Thamesville .....	Henry Buller .....
"	Moraviantown .....	Edward Whiteeye....
Downie, J.....	Christ Ch., Colchester.	William Duff .....
"	St. John's, Kingsville.	J. W. King .....
"	Trinity Ch., Gosfield..	William Foster .....
Davis, E.....	Trinity Ch., Bayfield..	W. Connor .....
"	St James', GoderichTp.	John Middleton .....
"	St. Luke's Ch., Goshen	
"	Varna .....	
Elwood, E.L., A.M., C.RD	St George's Ch Goderich	A.Lefroy ; R.Radcliffe ; J.Davidson
Elliott, F. G.....	St. John's Ch., Sandwich	G. McWhinney .....
Evans, W. B., B. A...	Trinity Ch., Durham..	T. Davis ; T. Jones ...
"	Christ Ch., Allan Park.	George Fenson .....
"	Egremont .....	
Ellerby, T. S.....	St. George's Ch., Sarnia	P.T.Poussett ; A.Clark
Fauquier, F. D.....	Christ Church, Zorra.	Christopher Karn....
"	Trinity do do..	Stephen Caistor.....
Falls, A. S.....	St. John's, Evan., Berlin	James Colquhoun....
Fletcher, R., Rector..	St. Mary's, Warwick..	John Tanner .....
"	St. Paul's, Wisbeach..	Mr. Williams.....
"	St. James', Brooke...	Alexander Cowan....
"	Watford. ....	Mr. Grey.....
Gunne, J.....	St Matthew's, Florence	John A. Young.....
"	St. John's Aughrim...	
Gibson, J. C., B. A...	St. John's, Strathroy..	J.B.Winlow; P.J.Alison
"	Katesville .....	Robert Bentley .....
Grasett, E., M.A., Rect'r	Trinity Church, Simcoe	J.dg.Wilson T.W.Walsh
"	St. John's, Woodhouse	James Covernton ...
Hellmuth, I., D.D.R. }	St. Paul's Cath'l, Lond'n	{ J.Hamilton; EBReed
Innes, G.M., M.A., Ass.C }	St. Paul's, Widder....	{ J. B. Strathy .....
Hutchinson, James...	Christ Church, Dresden	James Elliott.....
Hughes, T.....	St. James', Dawn Mills	H. S. Hughes.....
"	All Saints, Windsor...	
Hurst, J.....	Irish Settlement .....	Jacob Brown .....
"	St. James' Ingersoll..	George Vollons.....
Hincks, J. P.....	Trinity Ch., Beachville	H. Crotty ; W.H.Eakins
"	Waterford .....	H F. Martin.....
Harris, S.....	Fredericksburg .....	John Birdsall .....
"	Lynedoch .....	George Snider .....
Hodgkin, T. I., M. D.	Ch Messiah, Kincardine	John Marsland .....
"	St. John's, Bervie....	Robt Baird ; R. Wilson
"	St. John's, Kinloss...	Thomas Bradley, M.D.
Hill, J., M. A.....	Christ Church, Raleigh	Henry Holdenby....
"	St. George's, W. Tilbury	
Harding, F.....	Trinity, Mitchell.....	Andrew Wilson.....
"	St. Mary's, Carronbrook	Folj. Awty ; W.R.Davis
Jamieson, A.....	Walpole Island .....	Robert Donkin.....
		Cantwell Hill.....

CLERGYMEN
Johnstone, R. V.
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Jones, E. R.
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Jacobs, J.
Kennedy, J., M.
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Keys, G.
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Kellogg, S. B.
Logan, W.
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Marsh, J. W., M.
Mulholland, A.H.R.
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Mellish, H. F.
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Miller, A. E.
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Murphy, W.
"
Nelles, A., Canon, R.
Elliott, A.
Newman, E. E.
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Padfield, J.
"
Patterson, E., M. A.
Rally, W. B., M. A.
"
Roberts, R. J., A. B.
Rogers, R. V., M. A.
"
Sandys, VFW, D.D., Ar.
Salter, G. J. R., M.
Smythe, J., M.A., R.D.
Bayly, B., A.B., Asst.
Sanders, T. E.
"
Softly, E.
"
Schulte, J., D. D.
"
Smith, J. W. P.



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Johnstone, R. W.	St. George's, Hillsboro'	T. S. Shortt.
" "	Christ Church, Forest.	Robert Faithorn
" "	St. John's, Perche.	Louis Ernst
Jones, E. R.	Point Edward.	John Pollock
" "	St. Paul's, Dungannon	Thomas Johnson
Jacobs, J.	Christ Ch., St. Helens	Benjamin White
Kennedy, J., M. A.	Sarnia Indians	Giles Kerswell
" "	St. Anne's, Adelaide.	Richard Moyle
Keys, G.	St. Mary's, Metcalfe.	Thomas Trivett
" "	Christ Church, Exeter.	James Brownlee
Kellogg, S. B.	St. Patrick's Biddulph	R. Ransford; J. Ridout
Logan, W.	St. Paul's, Clinton.	R. Fox; W. Armitage.
" "	Trinity Church, Lucan	J. Hodgins; W. Carter.
Marsh, J. W., M. A.	St. James' Ch. Biddulph	Richard Notter
Mulholland, AHR, R. D.	Secretary Ch. Society.	Henry Puddicombe.
" "	St. George's, Owen Sd.	C. D. Brown
Mellish, H. F.	St. James', Derby	Edward Platt
" "	St. James', Wilmot.	W. Fennel
" "	Christ Ch, Haysville..	W. T. Waugh
" "	Plattsville.	C. M. Hemsworth
Miller, A. E.	St. George's, Hanfburg	Joseph Driver
" "	Listowel	Dr. Worthington; J. Roberts
" "	Shipley	T. H. Price
" "	Town Plot, Howich	J. W. Kerr
Murphy, W.	Leechville.	Isaac Barefoot
" "	St. Paul's, Wingham.	G. H. M. Johnson
Nelles, A., Canon, R. D.	Ainleyville	R. Price
Elliott, A.	St. Paul's, Kanyeagah	John Leathorn
Newman, E. E.	St. John's, Tuscarora.	Russel O. Gage.
" "	Christ Ch., Delaware.	A. S. Smith; J. W. James
Padfield, J.	Trinity Ch., Lambeth.	Andrew Bachus.
" "	Trinity Church, Burford	Joseph Leslie Pearce.
Patterson, E., M. A.	St. John's Ch., Burford	Walter Holmwood
Rally, W. B., M. A.	St. James', Stratford..	Philip Andrew
" "	St. Peter's, Tyrconnel	Thomas Racey
Roberts, R. J., A. B.	Wallacetown	{ Col. Taylor
Rogers, R. V., M. A.	Christ Church, Vittoria	{ J. Ferguson
" "	Memorial Ch. Pt. Ryerse	Dr. Tweedale; Mr. Luke
Sandys, VFW, DD, Arch	Christ Ch, Chatham.	Job James
Salter, G. J. R., M. A.	All Saints, Mt. Pleasant	Leonidas Burwell.
Smythe, J., M. A., R. D }	Christ Church, London.	D Wildren
Bayly, B., A. B., Asst. }	Tilsonburg.	Thomas Nugent.
Sanders, T. E.	St. Charles', Dereham.	
" "	St. Paul's, Chataworth	
Softly, E.	St. Mark's Ch. Holland	
" "	St. John's, Sullivan ..	
Schulte, J., D. D.	Trinity Ch., Pt. Burwell	
" "	St. Luke's, Vienna...	
Smith, J. W. P.	S t. George's Ch Belmont	

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" " "	Christ Ch Harrietsville	William Johnston....
" " "	St. Peter's, Dorchester	J. N. Hardy .....
Smith, S. L.....	St. Paul's Ch., Kirkton	Abraham Code.....
" .....	Trinity Ch., Prospect.	Thomas Shoebottom..
Starr, R.H., M.A.....	St. Thomas' Ch. Seaforth	F. Holmstead; F. Thompson.....
Townley, A., D.D.....	St. James' Ch., Paris.	W. Martin; J. Anderson
Tibbetts, W., M.D.....	St. Paul's, Port Dover	Lawrence Skey.....
Usher, J. C. Canon...	Grace Ch., Brantford..	W. I. Imlach.....
" .....	St. Jude's Ch. Brantford	
Wood, W.....	St. John's Ch. Pt Rowan	T. W. Appleby.....
" .....	Rowan Mills.....	
" .....	St. Williams.....	William Miller.....
Wright, J. T.....	St. James', St. Mary's.	J. Robinson; Lewis Day
Watson, T.....	Christ Church, Meaford	Mr. Montgomery .....
" .....	St James', Euphrasia.	
" .....	St. Thomas', St. Vincent	
Wilson, R.....	Trinity Ch., London Tp.	G. F. Ryland. ....
" .....	St. George's Ch, do. do.	George Robson.....
" .....	Carlisle.....	Lionel G. Shipley .....
Wye, G. W.....	St. James', Wardsville	Richard Neil.....
" .....	Christ Ch., Newbury..	H. Jell.....
" .....	St. John's Ch., Glencoe	W. J. Simpson.....
Wilson, E.F. ....		
Halpin, W.H. AM. PHC.		
Sweatman, A.M, A.H.C.		
Young, W.A., do.		
ON LEAVE.	Vacant Congregations.	
Bancroft, C. jr., M.A..		
Green, W.		
Jessop, H B., M.A.		
SUPERANNUATED.		
Mack, F.		
Checkley, F. L.....	St Stephen's, God'rich T	J. Cox.....
	St. John's, Holmesville	J. W Rolph, M.D.
	St. Peter's, Summerhill	Robert Baker.....
	St. Luke's, Pine River	Joseph Parr.....
	Trinity Ch., Norwich .	Joseph A. Tidey .....
	St. John's Ch. Otterville	Robert Watson.....
	St. Paul's Ch. Northfield	John Armour.....
	Wyoming .....	
	Petrolea .....	Capt. J. Tracey.....
	Christ Ch., Artemesia	
	Trinity Ch., Onondaga.	Richard Harris .....
	St. Paul's Ch., Tuscarora	R. H. Dee, M.D.....
	Sombra .....	
	St. Mary's Cainsville .	E. Bunnell.....
	Grace Church, Millbank	John McKee.....
	St. Mary's, Crosshill..	John Lee.....

The Synod  
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# PROCEEDINGS

OF

## The Synod of the Diocese of Huron.

### FOURTEENTH SESSION.

The Synod met in London on Wednesday, June 7th, 1871.  
Divine Service was held in St. Paul's Cathedral at 10 o'clock, a.m.,  
and the Holy Communion was administered.

The Synod met in Bishop Cronyn Hall at 3 o'clock, p.m.  
The Bishop in the Chair.

After prayer the Bishop delivered the following address:—

MY REVEREND BRETHREN AND BRETHREN OF THE LAITY :

By the good hand of our God upon us, we have been mercifully spared to meet again in Synod; and for the fourteenth time to take counsel together concerning the affairs of our Church, and the work of God in the Diocese.

We have sought the presence of the Lord amongst us, and we trust He will be with us by His Spirit to guide and direct us; that He will preside over our deliberations, and give us a right understanding in all things, so that all we do may redound to His glory, and the prosperity of His Church.

Since we last met in Synod, some changes have taken place amongst the Clergy of the Diocese, several have withdrawn to other spheres of labour, and one beloved brother has been gathered to his rest: the Rev. Henry Revell, a veteran in the Christian field, having been for many years disciplined in the school of bodily suffering, which he bore, by Divine grace, with true Christian patience, has at length been released from the body of sin and suffering, and has entered, as we trust, into the possession of that inheritance which Christ has purchased for all who believe in Him.

I am deeply thankful to be able to state that throughout the past year I have been enabled by God's blessing to discharge the active duties of my office. During the course of it I have confirmed 1,371

candidates; preached 65 sermons; delivered 43 addresses to candidates; ordained seven Priests and six Deacons; consecrated six churches; opened two churches for divine worship; visited 67 congregations in ten counties, and travelled 3,355 miles.

But I now desire, my dear brethren; to state that for the last few months I have suffered very much, as my medical advisers inform me, from over-exertion; and they forewarn me that, to continue the same laborious course, would be little short of suicide. I therefore feel it incumbent on me thus to make the Synod aware of the fact that I feel myself unable any longer to perform those duties of the Episcopate which require constant physical exertion, in order that such steps may be taken as shall seem best to you, my brethren, to provide for the discharge of the more arduous labours of the Episcopal office for the future. I have already mentioned this matter at the Standing Committee of the Church Society.

The state of the Diocese, as to Episcopal ministrations, for the present, is such as that there will be no call for some time for the performance of active Episcopal duties through the distant missions; therefore the Synod may, should they deem it advisable, take time to deliberate on the wisest course to be adopted. In the meantime, I shall feel it to be my duty to follow the directions of my medical advisers, and abstain from those labours, which have always afforded me so much spiritual enjoyment, and enabled me to have so much happy brotherly intercourse with you, my brethren.

I am thankful to find that the Funds of the Church Society are somewhat increased this year; still, many important places in the Diocese do not produce as much as might be reasonably expected from them. We feel convinced that if the clergy brought more forcibly before their congregations the wants of the Diocese, more especially the need of an increased number of clergy in the larger missions, greater efforts would be made to augment our missionary fund. We would beg to suggest to the Lay delegates that their influence in their several congregations may be most beneficially employed in aiding the clergy in their efforts in this most important work.

The reduction of the grant of the Society for the Propagation of the Gospel in Foreign Parts, of which I made mention in my last year's address to the Synod, still continues; and we have every reason to expect that a similar reduction will take place during coming years, so that our congregations will ere long be called upon for the entire support of the ministrations of the Church in the Diocese,

The Sustentation Fund has now, I am thankful to say, reached the sum of \$68,000. Of this amount a large sum has already been paid in, and the interest of it will be available for our missionary

fund. Contrary to their natural tendency, and without any special festival until the

The venerable old man still continues to be active, though the grand old age are a great enemy (many of them) to the necessary means for the same privilege in the native land.

The subjects of the serious and our hearts to Heaven, that Heaven us to bring the

The Rolls of the called, when 65 their names.

Judge Hughes in conjunction with the Lay Representatives

Moved by Rev. Dean Boomer, L.

That the Rev. be current year. Carried.

Moved by Mr. That Mr. Peter Carried.

READ

Moved by Dean That the reading been printed and Carried.

The minutes of last

READ

The Reports of Elgin were handed The following parative Committee:

fund. Contrary to the fears of many, most of the parties who had given their notes to this fund, have met their payments with punctuality, and we trust that the same spirit may continue to be manifested until the full amount subscribed has been received.

The venerable Society for the Promotion of Christian Knowledge still continues to aid in the erection of churches in the Diocese, and though the grants which they make are necessarily small, yet they are a great encouragement to poor and scattered congregations (many of them emigrants) to exert themselves to obtain the necessary means for the erection of churches in which they may enjoy the same privileges of Divine worship as they possessed in their native land.

The subjects now to be brought before the Synod will demand the serious and candid consideration of all. Let us, then, lift up our hearts to Him who has promised to be ever present with His people, that He may put into our minds good desires, and enable us to bring the same to good effect through Jesus Christ our Lord.

The Rolls of the Clergy and Lay Representatives were then called, when 65 Clergy and 72 Lay Representatives answered to their names.

Judge Hughes and John Beard were named by the Chair in conjunction with the Secretaries to examine the Certificates of the Lay Representatives.

#### ELECTION OF SECRETARIES.

Moved by Rev. Rural Dean Armstrong, seconded by Rev. Rural Dean Boomer, L.L.D.,

That the Rev. J.W. Marsh be Clerical Secretary of Synod for the current year. Carried.

Moved by Mr. Lefroy, seconded by Mr. Paxton,

That Mr. Peter Roe be Lay Secretary for the current year. Carried.

#### READING THE MINUTES OF LAST SESSION.

Moved by Dean Hellmuth, seconded by Rural Dean Armstrong,

That the reading of the minutes be dispensed with, as they have been printed and circulated among the members of the Synod. Carried.

The minutes of last session were signed by the Bishop.

#### REPORTS OF COMMITTEES.

The Reports of the Rural Deans of Grey, Kent and Essex and Elgin were handed in.

The following paper was brought before the Synod by the Executive Committee:

## UNFINISHED BUSINESS FROM LAST SESSION.

- 1.—Rev. T.H. Appleby, on paying the expenses of the Clergy and Lay Representatives. (*Min. 12, Sess. p. 344.*)
- 2.—L. G. Shipley, Esq.,—Each speaker to be restricted to twenty minutes. (*Min. 13, p. 343.*)
- 3.—P. Roe, Esq.,—That the election of delegates to the Provincial Synod, be for three years.

## NOTICE BY J. BEARD.—

That His Lordship the Bishop be requested to appoint a committee to take into consideration and report to the Synod, as to the best method to be adopted to increase the efficiency of Sunday Schools, and to induce, as far as is practicable, a more uniform mode of conducting them.

On Wednesday evening, June 7th, it is proposed that the Clergy and Lay Representatives of each Rural Deanery, shall form a committee, the Rural Dean being the Chairman, and meet and consider the time, when it will be most convenient for the Missionary Meetings to be held in their several Deaneries; the report to be sent to the Secretary of the Church Society, by the 1st day of July.

## NOTICES OF MOTION.

- 1.—By Archdeacon Brough: For a Committee to consider what allowances, if any, should be made to the family of deceased Rectors and Incumbents, for improvements made to parsonage houses and buildings.
- 2.—By Archdeacon Brough: On the revision of the rubrics.

## TAKING UP UNFINISHED BUSINESS.

No. 1 on the executive committee paper was allowed to lie over. Mr. Appleby, not being present, had written to ask that his motion might lie over till next Synod. This was allowed.

No. 2 on executive committee paper—Mr. Shipley being absent, it was moved by Wm. Grey, seconded by Rev. Mr. Gunn,

That each speaker addressing this Synod, be restricted to twenty minutes.

Moved in amendment by the Rev. Dr. Caulfield, seconded by Rev. E. Patterson,

That the time be restricted to ten minutes.

The amendment was put and lost; the original motion was put and carried.

## REPORT OF THE COMMITTEE ON CERTIFICATES.

The committee appointed to examine the certificates of Lay delegates, beg to report that sixty-two certificates appear to be correct.

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The Synod adj Half-past seven

chair.

J. Beard asked order that he m

announcement ma his health. Grant

That there are five certificates from Indian congregations, in which it is stated that there is no Synod assessment made.

That there is a certificate from St. John's, Ainleyville, in which it is also stated that no Synod assessment has been made.

That the Synod assessment is not certified as paid in the case of St. Mary's, Metcalfe.

That the name of delegate is not filled in the certificate from St. Stephen's, Goderich Township.

The certificates from St. George's, Clarksburg, and St. Mary's, Warwick, are not on the printed form, and do not show that assessment is paid.

In case of St. Jude's, Brantford, we find the certificates are not signed by the Rev. J. C. Usher, whose name appears on the Synod list as Incumbent, but by Mr. O. Robinson.

In case of St. Luke's, Pine River, we find that Mr. Joseph Parr was elected, and the Synod assessment paid, but the chairman has neglected to forward the certificate.

All of which is respectfully submitted,

D. J. HUGHES, *Chairman.*

*Committee Room, June 7th, 1871.*

It was moved by Judge Hughes, seconded by Peter Roe, Esq.,

RESOLVED,—That the Report now read, be received and discussed.

After explanations were made, it was moved by Dean Hellmuth, seconded by D. J. Hughes, Esq.,

RESOLVED,—That the Lay Representatives from the several congregations which are referred to in the report of the committee on certificates, (except those from St. Jude's, Brantford,) be permitted to take their seats in this Synod, as the several cases have been properly explained. Carried.

Moved by Rev. D. Armstrong, seconded by Mr. Grey,

RESOLVED,—That the question of the admission of the delegates of St. Jude's, Brantford, be referred to the Committee on Certificates, to report, as soon as possible, and that the following gentlemen be added to the committee: Rev. Dr. Boomer, Mr. Brock, and Mr. Grey.

The Synod adjourned at 6 o'clock, till half-past seven o'clock.

Half-past seven o'clock the Synod resumed, the Bishop in the chair.

J. Beard asked, that the rule requiring notice, be suspended, in order that he might move a resolution with reference to the announcement made by the Bishop in his address, on the state of his health. Granted unanimously by the Synod.

Moved by John Beard, seconded by Judge Hughes,

RESOLVED,—That this Synod learns, with very great sorrow, from the Bishop, that his medical advisers consider that his health is such as to render it absolutely necessary that he should abstain from performing the more arduous duties of his Episcopal office, and respectfully request His Lordship to call a special meeting of the Synod at the earliest convenient date, for the purpose of electing a coadjutor Bishop.

The Synod trusts that with God's blessing, prompt action in this direction, by relieving the Bishop from anxiety and labour, may have the effect of prolonging his life, and securing to the diocese, for many years to come, his counsel and supervision, so highly valued. Carried.

The Bishop laid the following telegram before the Synod :

*Telegraph from Detroit, June 7th, 1871.*

TO BISHOP OF HURON :

The Bishop and Convention of the Diocese of Michigan send their fraternal greeting to the Bishop and Synod of the Diocese of Huron, now in session in London, Canada.

RT. REV. S. A. McCROSKY, D. D.

Moved by the Ven. Archdeacon Brough, seconded by the Very Rev. Dean Hellmuth,

The Bishop and Synod of the Diocese of Huron, now assembled, send their Brotherly greetings to the Bishop and Convention of the Diocese of Michigan, now in session in the City of Detroit, and cordially reciprocate their good wishes. Carried.

The following Report was brought up :—

*To the Right Reverend the Lord Bishop and the Reverend the Synod of the Diocese of Huron :*

The Committee appointed to examine and report the facts with reference to the claim of J. T. Gilkison and O. Robinson, Esqs., to seats on the floor of the Synod, as Lay Delegates, representing the congregation of St. Jude's, Brantford, having heard the parties on their claim, and the facts submitted, find, and beg leave to report as follows, viz. :

1st.—Your Committee therefore find that those gentlemen might have been legally elected, and would therefore have been entitled to seats at the Synod, had the congregation proceeded with an election as a "vacant congregation" should have done, but that they claim their election from a notice given at a meeting where the services of the church were conducted by a clergyman inhibited by the Bishop of the Diocese,—the congregation having notice of that inhibition.

2nd.—Your  
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Articles of the  
All of which

*Dated Committee*

D. C. Hughes

RESOLVED,—

Moved by G.

RESOLVED,—

Notice No. 3

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Ven. C. C. B.

Moved by J.

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and signed by the



2nd.—Your Committee therefore find that those gentlemen were not duly elected at a meeting legally convened according to the 3rd and 4th Articles of the Constitution of the Synod.

All of which is respectfully submitted,

D. J. HUGHES, *Chairman.*

*Dated Committee Room, June 7th, 1871.*

D. C. Hughes moved, seconded by P. Roe,

RESOLVED,—That the Report be received and considered. Carried.

Moved by G. F. Ryland, seconded by Rev. Mr. Fauquier,

RESOLVED,—That the Report be adopted. Carried.

Notice No. 3 on executive paper, by P. Roe, was withdrawn.

The Bishop left, having appointed Ven. C. C. Brough his deputy.

Ven. C. C. Brough took the chair.

Moved by J. Beard, seconded by Rev. J. Smythe,

RESOLVED,—That the Bishop be requested to call a Diocesan Sunday School Convention, to meet in London some time next autumn, to consist of the clergy of the Diocese and such representatives as may be chosen by the teachers of the several Sunday schools; and that a committee be appointed to make the necessary arrangements. Carried.

Moved by Ven. C. C. Brough, seconded by Peter Roe, Esq. :

RESOLVED,—That the Committee on Canons be requested to consider whether any or what allowance should be made to the representatives of deceased Rectors or Incumbents of parishes and parsonage houses, for expenses incurred by them in the erection of buildings or other improvements requisite for due accommodation, or the preservation of such houses and premises. Carried.

No. 2 Notice by Archdeacon Brough, was withdrawn.

The Synod adjourned at 10 o'clock, p.m., to meet again after service to-morrow morning.

The Chairman pronounced the Benediction.

## SECOND DAY.

JUNE 8, 1871.

After Divine Service in the Cathedral,

The Synod assembled in the Synod Hall at 10 o'clock, a.m.

The Bishop in the Chair.

The usual prayers were read. The Rolls were called, when 64 Clergymen and 69 Lay Representatives answered to their names.

The Secretaries' notes of the business of the first day were read and signed by the Bishop.

## APPOINTING COMMITTEES.

The Bishop named the Executive Committee, as follows:

Very Rev. I. Hellmuth.	Peter Roe.
Ven. C. C. Brough.	M. Jackson.
Rev. Canon Bettridge.	J. Beard.
Rev. St. George Caulfeild.	J. Hamilton.
Rev. J. Walker Marsh.	W. Grey.
Rev. J. Smythe.	A. Ellis.

Rev. D. Armstrong moved, seconded by Rev. Canon Elwood,

**RESOLVED**,—That the Committee on Canons be re-appointed, with Rev. T. C. DesBarres in place of Rev. H. Caulfeild, and D. J. Hughes in place of S. Price. Carried.

Rev. D. Armstrong moved, seconded by Dean Hellmuth,

**RESOLVED**,—That the Committee on the assessment of congregations be re-appointed, with D. J. Hughes in place of S. Price. Carried.

Moved by Rev. E. Softley, seconded by Rev. R. S. Cooper,

**RESOLVED**,—That the following be the members of the Foreign Missionary Committee, viz.: The Very Rev. Dean Hellmuth, Rev. J. W. Marsh, Mr. Fauquier, Dr. Boomer, Rev. J. Smythe, Ven. C. C. Brough, Rev. E. Softley, W. Grey, Esq., J. Beard, Esq., and P. Roe, Esq. Carried.

Moved by Ven. C. C. Brough seconded by W. Grey,

That the Committee on the effects of the excessive use of intoxicating liquors, be re-appointed, with the addition of Rev. G. Keys, D. J. Hughes, and E. B. Reed. Carried.

The Committee on Assessment of Congregations presented the following report:—

Moved by Rev. Dr. Boomer, seconded by Peter Roe,

## REPORT.

The Committee on Assessment of congregations beg to report that the following congregations have been admitted into connexion with this Synod, and to recommend that they be each assessed at \$1 a year:—Ainleyville, Wallacetown, Port Ryerse, St. Stephen's, Goderich Township, Point Edward.

M. BOOMER, *Chairman.*

*Committee Room, June 8, 1871.*

Rev. Dr. Boomer gave notice that he would move the adoption of the above report.

Rev. R. V. Rogers read the report of the Committee on the excessive use of Intoxicating Liquors, and gave notice that he would move that the same be printed.

Reports from  
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Rev. W.

Reports from the Rural Deans of Middlesex, Lambton, Waterloo and Perth, were handed in ; and report from Rural Dean of Lambton read.

NOTICES OF MOTION.

1.—By J. Beard : For a committee to arrange manner of proceedings in connection with the election of a Coadjutor Bishop.

2.—By Rev. I. Brock : To petition the Provincial Synod to authorize the shortening of our "Services."

ELECTION OF DELEGATES TO THE PROVINCIAL SYNOD.

The Bishop named the Revs. Dr. Caulfeild and J. P. Curran, and Messrs. A. Ellis and R. Bray, to act with the Secretaries as Scrutineers.

The Synod then adjourned for fifteen minutes.

The Synod reassembled, when the rolls were called by the respective Secretaries, and each member of the Synod deposited his ticket in the ballot box when his name was called.

The Synod then adjourned till 3 o'clock, p.m.

The Synod reassembled at 3 o'clock, p.m.

The Bishop in the chair.

REPORTS OF THE SCRUTINEERS.

REPORT OF CLERICAL BALLOT.

The Scrutineers of the Clerical Ballot for Delegates to the Provincial Synod, beg leave to report that the following sixteen Clergymen have received the highest number of votes, as follows :—

Very Rev. I. Hellmuth .....	52
Rev. E. L. Elwood.....	51
Rev. G. M. Innes.....	46
Rev. M. Boomer .....	44
Rev. J. W. Marsh.....	44
Ven. C. C. Brough.....	43
Rev. I. Brock.....	40
Ven. F. W. Sandys.....	39
Rev. Dr. Caulfeild .....	33
Rev. J. Smythe .....	32
Rev. J. Hincks.....	31
Rev. F. D. Fauquier.....	26

SUBSTITUTES.

Rev. A. Jamieson.....	26
Rev. W. H. Halpin.....	24

Rev. J. C. Usher. ....22  
 Rev. A. Nelles .....21  
*Committee Room. June 8th, 1871.*

JOHN P. CURRAN.  
 ANDREW ELLIS.  
 J. WALKER MARSH.

The Report was put to the Synod by the Bishop and confirmed.

REPORT OF LAY BALLOT.

The Committee appointed to examine the Ballot for the Lay delegates to the Provincial Synod, beg to report that sixty-nine Lay members voted, and that the following gentlemen were elected in the order in which their names are placed :

John Beard .....67  
 W. Grey .....62  
 Judge Hughes .....61  
 P. Roe .....60  
 A. Lefroy .....60  
 W. I. Imlach.....54  
 M. Jackson.....51  
 H. Crotty .....44  
 J. M. Burns .....41  
 Judge Wilson .....38  
 G. F. Ryland.....38  
 J. Hamilton .....34

SUBSTITUTES.

L. Burwell.....32  
 E. Bunnell .....31  
 W. R. Davis.....27  
 Doctor Dee.....21

*Committee Room of Synod, June 8th, 1871.* ST. GEORGE CAULFIELD.  
 PETER ROE.  
 RICHARD GREY.

The Report was put to the Synod by the Bishop and confirmed.

The Synod then adjourned, in order to allow a meeting of the Church Society, to meet again at the call of the Bishop.

THIRD DAY.

JUNE 9, 1871.

After service in the Cathedral the Synod reassembled at 10 o'clock, a.m.

The Bishop in the Chair.

The usual prayers were read. The calling of the rolls was dispensed with.

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 The Synod final

CONSIDERATION OF MOTIONS.

Moved by J. Beard, seconded by Rev. D. Armstrong,

RESOLVED,—That a Committee be appointed to make arrangements for the manner of proceeding at the Synod for the election of Coadjutor Bishop, and that said Committee do consist of Rev. Dr. Caulfeild, Rev. G. M. Innes, D. J. Hughes, Esq., J. Hamilton, Esq., the mover and seconder and the Secretaries; the arrangements made by such Committee to be final. Carried.

Moved by Rev. Isaac Brock, seconded by G. F. Ryland,

RESOLVED,—That the Synod of the Diocese of Huron considers it desirable that the Provincial Synod should authorize some shortening of our Services, such as may easily be effected by the avoiding of all repetition as in the case of the Prayer Book of the Protestant Episcopal Church of the United States, and by giving liberty to divide our Services.

IN AMENDMENT.

Moved by Mr. W. Grey, seconded by Rev. Mr. Rogers,

RESOLVED,—That this Synod considers it desirable that the Provincial Synod should authorize the Bishops to permit, where actually necessary, the Clergy to divide and shorten the Services of the Church.

IN AMENDMENT TO THE AMENDMENT.

Moved by J. Beard, seconded by A. Lefroy,

RESOLVED,—That the discussion on the subject of Church Services be postponed till the next annual session of Synod, and that it shall appear on the notice paper.

The amendment to the amendment was put and carried.

Moved by Rev. Dr. Boomer, seconded by Peter Roe, Esq.,

RESOLVED,—That the Report of the Committee on the Assessment of Congregations be adopted. Carried.

Moved by Rev. R. V. Rogers, seconded by Rev. W. Davis,

RESOLVED,—That the Report of the Committee on the Effects of the Excessive Use of Intoxicating Liquors, be printed. Carried.

Moved by Rev. J. W. Marsh, seconded by Rev. F. D. Fauquier,

RESOLVED,—That the thanks of the Synod are due and are hereby given to the Managers of the various Railway Companies for the reduction made in the usual fare to the members of the Synod. Carried.

The Synod finally adjourned at 12.15 o'clock.

## BUSINESS FOR NEXT SESSION.

Motion by Rev. T. H. Appleby, on paying the expenses of the Clergy and Lay Representatives. (Min. 12, Sess., p. 344.)

Notice is hereby given that at the next meeting of the Synod the undersigned will move that authority be obtained from the Provincial Synod to allow one Bishop to permit, when necessary, the Clergy to shorten or divide the Services of the Church.

WILLIAM GREY.

## Synod

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APPENDIX.  
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CONSTITUTION  
OF THE  
Synod of the Diocese of Huron.

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I—CONSTITUTION OF SYNOD.

1. The Synod shall consist of the Bishop of the Diocese, of the Clergy duly licensed therein, or holding any Diocesan office, and not under ecclesiastical censure, and Lay Representatives elected as hereinafter provided.
2. Clergymen who have been members of the Synod, but who have become superannuated, or invalided, with the Bishop's consent, shall retain all their privileges as members of the Synod.
3. The Lay Representatives shall be communicants of at least one year's standing, and shall be elected annually, during Easter week, by each duly organized congregation, from among their own number, at a meeting legally convened; and it shall be the duty of the wardens of each congregation to provide a book in which each member of the congregation, of the full age of twenty-one years, shall subscribe his name as being a member of the United Church of England and Ireland, and as belonging to no other religious denomination; and such, and no others, shall be entitled to vote at the election of Lay Representatives.
4. The Incumbent, or his assistant, shall preside at the election; and in their absence a chairman, elected by a majority of those present.
5. The number of Representatives shall be as follows: For every congregation, *one*; when the registered voters exceed fifty, *two*; and when they exceed one hundred and fifty, *three*; and at each meeting it shall be the duty of the chairman to have the list read over, and the names of all those who have died, or who have become disqualified, shall be erased previous to the election.
6. Each Representative shall receive from the clergyman, or chairman of the meeting, the following certificate:

## DIOCESE OF HURON.

Town (or Township) of \_\_\_\_\_ Congregation of \_\_\_\_\_  
 number of registered voters, \_\_\_\_\_ I hereby certify that, at a  
 meeting of this congregation, held on \_\_\_\_\_ day of \_\_\_\_\_  
 18 \_\_\_\_\_ Mr. \_\_\_\_\_ was duly elected a Representative to  
 the Synod for the current year.

I also certify that \$ \_\_\_\_\_ the Synod Assessment to Easter, has  
 been paid by the above congregation.

..... Chairman.

And each representative shall continue in office until his successor  
 is appointed.

7. If a vacancy occur by the death, removal or resignation of any  
 representative, the clergyman shall proceed to hold a new election  
 within one month, due notice being given by him during divine  
 service, on some Sunday preceding the meeting. Provided that no  
 such election shall take place between the time that the See becomes  
 vacant and the election of Bishop, saving and except when a vacancy  
 occurs by death, removal or resignation during the above interval,  
 or within one month previous to the vacancy of the See.

8. It shall be the duty of the chairman, within six days after the  
 election of Representatives, to send to the Secretaries of the Synod  
 the name or names of the person or persons elected, and when more  
 than one, the number of registered voters; and it shall be the duty  
 of the Secretaries, on the receipt of such names, to send to the  
 said Chairman a printed form of the Certificate in Article 6 for each  
 Representative, and such printed forms only shall be presented by  
 the Representatives on taking their seats in the Synod.

9. That the Synod shall meet annually, or oftener, at the option  
 of the Bishop.

10. Each Clergyman within the Diocese shall send to the Bishop,  
 through the Secretary, a list of his present congregations, entitled  
 to send representatives to Synod, distinguishing each by a certain  
 name, and describing its locality, in order that they may be recorded  
 in a book to be kept for that purpose. Any congregation hereafter  
 established must furnish similar information, and make application  
 to the Bishop to be admitted to the privilege of sending represen-  
 tatives to Synod.

11. When the Bishop is not present, he shall appoint his deputy  
 to preside in his place. A quorum of the Synod shall consist of  
 the Bishop, or his deputy, and not less than one-fourth of the whole  
 number of both Clergy and Lay Representatives respectively, ex-  
 cept in case of the Synod assembling for the election of its Bishop,  
 when the quorum shall consist of at least one-half of the Clergy and  
 Lay Representatives respectively.

12. A Clergyman shall remain in  
 the Synod from \_\_\_\_\_  
 office until the \_\_\_\_\_  
 be to take min \_\_\_\_\_  
 journals and re \_\_\_\_\_  
 fully to deliver \_\_\_\_\_  
 papers relative \_\_\_\_\_  
 possession; and \_\_\_\_\_  
 Synod for the \_\_\_\_\_

13. The expenses of the \_\_\_\_\_  
 Treasurer of the \_\_\_\_\_  
 by the Church \_\_\_\_\_  
 fore the Synod, \_\_\_\_\_  
 and Secretaries.

14. No act or \_\_\_\_\_  
 rence of the Bis \_\_\_\_\_  
 provided, that, o \_\_\_\_\_  
 taken collectively \_\_\_\_\_  
 request of five cl \_\_\_\_\_  
 above-named ord \_\_\_\_\_

15. In case of \_\_\_\_\_  
 Secretaries of the \_\_\_\_\_  
 such vacancy, to \_\_\_\_\_  
 Representative; a \_\_\_\_\_  
 Clergymen and L \_\_\_\_\_  
 six weeks, for the \_\_\_\_\_  
 month's notice th \_\_\_\_\_  
 Bishop, the Senio \_\_\_\_\_  
 vote whether ther \_\_\_\_\_  
 Lay Representativ \_\_\_\_\_  
 of the votes of \_\_\_\_\_  
 Provided, always, \_\_\_\_\_  
 postpone the electi \_\_\_\_\_  
 expedient.

16. Every propo \_\_\_\_\_  
 rules of the Synod \_\_\_\_\_  
 forwarded to the m \_\_\_\_\_  
 take place unless a \_\_\_\_\_  
 and laity respectiv \_\_\_\_\_

17. Each congre \_\_\_\_\_  
 shall make an annu \_\_\_\_\_  
 a form to be supplie \_\_\_\_\_  
 tion; which report \_\_\_\_\_  
 month after Easter.



12. A Clerical and Lay Secretary shall be chosen annually by the Synod from among the members thereof, who shall remain in office until the next annual meeting of the Synod. Their duty shall be to take minutes of the proceedings of the Synod, to preserve its journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of their successors all books and papers relative to the concerns of the Synod, which may be in their possession; and in case of a vacancy in the See, to summon the Synod for the election of a Bishop.

13. The expenses incurred by the Synod shall be paid by the Treasurer of the Church Society, out of a special fund to be raised by the Church Society for that purpose; all accounts to be laid before the Synod, and when passed, to be signed by the President and Secretaries.

14. No act or resolution shall become law without the concurrence of the Bishop, and a majority of the clergy and laity present, provided, that, ordinarily, the votes of the whole Synod shall be taken collectively, but that at the desire of the Bishop, or at the request of five clergymen, or of five laymen, the votes of each of the above-named orders shall be taken separately.

15. In case of a vacancy in the See, it shall be the duty of the Secretaries of the Synod, within ten days from their knowledge of such vacancy, to give notice thereof to every Clergyman and Lay Representative; and at the same time to summon a meeting of such Clergymen and Lay Representatives, to be held at London, within six weeks, for the election of a Bishop, and to give at least one month's notice thereof. At such meeting for the election of a Bishop, the Senior Dignitary present shall take the chair, and shall vote whether there be an equality of votes or not. The Clergy and Lay Representatives shall vote separately by ballot, and a majority of the votes of each order present shall determine the choice. Provided, always, that it shall be competent for such meeting to postpone the election to such further period as to them shall seem expedient.

16. Every proposition for an alteration in the Constitution or rules of the Synod must be sent to the Executive Committee, to be forwarded to the members of the Synod, and no alteration shall take place unless agreed to by majorities of two-thirds of the clergy and laity respectively.

17. Each congregation, through their clergymen and wardens, shall make an annual statistical report to the Bishop, according to a form to be supplied by the Secretary, under the Bishop's direction; which report shall be forwarded to the Bishop within one month after Easter.

## II.—ORDER OF PROCEEDINGS.

1. Each meeting of the Synod shall be preceded by public morning prayer; and on the first day the Holy Communion shall be administered.

2. The business of every day shall be commenced by special prayer for the Divine guidance and blessing, according to a form authorized by the Bishop.

3. After prayer, the Clerical Secretary shall call over the roll of the Clergy, as furnished by the Bishop, and mark the names of those in attendance: and the Lay Secretary shall then call over the names of the Representatives, and those present shall answer to their names, and hand to the Secretary the certificate of their appointment; which certificates shall then be examined by a committee of two, in conjunction with the Secretaries.

4. The Secretaries shall then be elected by the Synod, and they shall continue in office until their successors are appointed.

5. The Order of Business on each day shall be as follows:—

(1) Calling the Rolls.  
 (2) Reading, correcting and approving the minutes of the previous meeting.

(3) Appointing Committees.

(4) Presenting, reading and referring memorials and petitions.

(5) Presenting Reports of Committees.

(6) Giving notice of motions.

(7) Taking up unfinished business.

(8) Consideration of motions.

6. An address from the Bishop shall be in order at any time.

7. The Synod shall meet each day immediately after divine service, and adjourn at one o'clock, p.m.; meet again at three o'clock, p.m., and adjourn at six o'clock, p.m.; meet again at half-past seven o'clock, p.m., and adjourn at ten o'clock, p.m., unless otherwise ordered by the Bishop, and every member attending the Synod shall be in his place, and remain during each session of the Synod, and shall not leave until the final adjournment, except by permission of the Bishop or Chairman.

## III.—RULES FOR THE PRESERVATION OF ORDER.

1. When the Bishop or other person presiding has taken the chair, no member shall continue standing.

2. When any member is about to speak for the information of the Synod, he shall rise and address the chair.

3. No motion or amendment shall be considered as before the Synod (excepting such as may be proposed by the Bishop or Com-

mittees), unless except in case of meeting.

4. (A) No member shall rise to speak on the same subject as a mover of a resolution, unless he has been ruled by the Synod. (C) The privilege of the Synod who determine. This shall

5. When a question is received, unless it is to a certain time, it, or to divide the time, shall have precedence.

6. Motions to amend shall be without debate.

7. When a motion cannot be withdrawn, it shall be put.

8. Each member shall be allowed to debate, that is to say, to speak for or against the motion.

9. A member shall not be allowed to speak unless permitted by the Synod.

10. All questions shall be put by the Synod.

11. When a proposition is put to amend the same, such second amendment shall have precedence.

12. All amendments shall be put on before the question is decided.

13. Whilst any question is being put, no member shall continue in the chair, and when a motion is disposed of, the member shall be allowed to speak.

14. In voting, the members shall be called by name, and then those who vote Aye and Nays shall be counted.

mittees), unless seconded and reduced to writing : and no motion except in course, shall be considered till the succeeding day of meeting.

4. (A) No member shall be allowed to speak more than once on the same subject except by permission of the chair, save the mover of a resolution or amendment. (B) If two or more gentlemen rise to speak on a motion, the second gentleman rising, or so ruled by the Chair, shall be the next speaker on the floor of the Synod. (C) The mover of a resolution or amendment shall have the privilege of speaking a second time, after every member of the Synod who desires to speak has spoken on such motion or amendment. This shall close the debate.

5. When a question is under consideration, no other motion shall be received, unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide on it; and motions for any of these purposes shall have precedence in the order here named.

6. Motions to adjourn, or to lay on the table, shall be decided without debate.

7. When a motion has been read to the Synod by the Secretary, it cannot be withdrawn by the mover without the consent of the chair.

8. Each member shall have the right to require, at any period of the debate, that a question in discussion be read for his information.

9. A member called to order, while speaking, shall sit down, unless permitted to explain.

10. All questions of order shall be decided by the Chair.

11. When a proposed amendment is under consideration, a motion to amend the same may be made; but no further amendment to such second amendment shall be in order, until such second amendment shall have been disposed of.

12. All amendments to any question or amendment shall be decided on before the question or motion on which they rise is proposed for decision.

13. Whilst any question is being put from the Chair, the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.

14. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative, and if required, the Yeas and Nays shall be recorded.

15. A question being once determined, shall not again be drawn into discussion in the same session, without the special sanction of the Chair.

16. When the Synod is about to adjourn, every member shall keep his seat until the Bishop, or other person presiding, has left the Chair.

#### IV.—RULES REGARDING COMMITTEES.

1. All Committees shall be appointed by the Chair, unless named by the Synod, and the names shall be publicly announced while the Synod is in Session.

2. The Reports of Committees shall be in writing, signed by their Chairman, and shall be received in course, unless a motion be made for their recommittal.

3. The Chairman of the Committee, or some member deputed by him, shall explain to the Synod the bearing of any portion of the report, if requested by any member of the Synod.

4. All Reports of Committees, recommending any action or expression of opinion, shall be accompanied by a resolution for the action of the Synod thereon.

5. To facilitate the dispatch of business, and to insure a more effectual consideration of all matters to be discussed at the meeting of the Synod, there shall be an Executive Committee, nominated and presided over by the Bishop, consisting of twelve members, six chosen from among the Clergy, and six from among the Lay Representatives.

6. It shall be the duty of the Executive Committee to prepare in due form all such matters as the Bishop may desire to have brought before the Synod, and also such other matters as may be forwarded to them, through the Secretary, by any member of the Synod, previous to the first day of May in each year, and to have such portions printed as may appear to them expedient; and a circular containing a statement of such business to be submitted to the Synod shall be forwarded to each Clergyman and Representative, two weeks before the meeting of the Synod; which business shall stand first in the order of the day.

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## REPORT

OF THE COMMITTEE ON THE

### Excessive Use of Intoxicating Liquors.

The Committee appointed by the Synod on the subject of "the sad and ruinous effects of the excessive use of intoxicating liquors; and to suggest some consistent efforts to stay the evil," beg to report:—

Previously, however, they would respectfully remind the Synod, that the subject is most important, and most unpopular—interfering, as it does, with the tastes and habits of some, the pecuniary interests of others, whilst many decline to entertain it—because *subversive* of customs and usages, sacred to memory; and coming down to them with associations *venerable* from age.

Notwithstanding, your Committee is persuaded of the Synod agreeing with them in this: That neither age, nor custom, nor taste, nor private interests are pleas sufficiently powerful to *stay investigation*, when suspicion is awakened that the thing in question is injurious to the *well-being* of man, considered in his relation to this world, and that which is to come.

Whether the *beverage* use of alcohol in *any* of its forms is *beneficial*, is more than suspected by hundreds of medical men, second to none in professional attainments; whilst jurists of large experience on the bench and at the bar, pronounce it to be *the prolific source* of that crime which swells the criminal docket, and feeds our jails, alms-houses, and penitentiaries; whilst in the eyes of the *philanthropist* it is seen as one of the chief agents in the prevailing ills of society; and the minister of religion writes it down in his daily journal as *a chief hindrance* in his way of making sons of men, sons of God.

To whatever causes it may be ascribed, no question is receiving—and that from all orders of society—more attention than this; and it would indeed be strange, if this venerable Church-court should fail to give it its most serious and prayerful consideration.

In this confidence your Committee would place the subject before you, by asking the attention,

First, to the *Preamble*; second, to the *Resolution*:

The Preamble *admits* the effects of the *excessive* use of intoxicating liquors to be sad and ruinous. Here your Committee would join issue, and say: "Because ruinous,—therefore sad; breaking down the spirits of individuals, and families, and communities; making many a sun to go down at noon; eclipsing many a bright intellect; blighting and blasting many a tree of no every-day promise."

It is the "excessive use" whose effects are said to be "sad and ruinous." But what is *the common proportion*, beyond which these ill effects are found? What is the *measure of use*, further than which dangers lie? Where is Use? Where is Abuse? What are their limits? How reduce to practice, regulations so vague, and undefinable? These are questions to which your Committee feel themselves unable to give any *satisfactory* answers,—depending, as they do, on circumstances, which would make what is the Rule at one time, or one place, or with one man, *the violation* of the rule at another time, or in another place, or with other men. It is the same difficulty as meets us in defining *moderation*, and, so, allowable in the use; and what is *immoderate*, and, so, forbidden by considerations of the highest interests.

This difficulty, not to say, *impossibility*, would incline your Committee to *proscribe* it as a line of demarcation, too narrow to be safe, for any practical purposes. They fear that the *measure* of to-day, would be the *excess* of to-morrow: that the permitted use of intoxicating drinks as beverage, would of necessity become abuse with many, if not with most men; whilst the few who seem to observe the rule without violation, owe it to circumstances, rather than to the evenness of the rule itself.

Your Committee would draw the attention of the Synod to the past history of the efforts to *meet and overcome* the moral and physical evil of Intemperance, to prove that their *conclusion* is the *result* of experience.

At first, the Organized Effort allowed of moderation in the use of intoxicating liquors; and it was the *failure* of permission to accomplish the design which compelled them to come to *restraint*. It was soon discovered, that the *appetite* for strong drink was kept alive by the *permissive use*; and that, whenever opportunity offered, the inebriate accepted it for *self-gratification*; and now, your Committee is prepared to prove, from the most unexceptionable evidence of medical men and practical moralists, that allowance in the use, to the inebriate, is *invitation* to the abuse of the appetite; and that *physical* reasons exist, to render Total Abstinence the *only ground of hope* for the complete mastery of the habit, and removal of the taste, *when once formed*.

Your Committee would remind the Synod that, in their appointments, this Branch of the Church has followed whither the mother Church has

led the way; to the Convocation has confirmed a vast mass of evil State—concluding the beverage use evil, second to

The last Report "Your Committee more forced he needed to grapple in our land."

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Your Committee that which the most results; and that adopt self-preservation to arise in all his man eating liquors as a relation in which m

led the way; and that to the full and comprehensive Report presented to the Convocation, they have had access, and the study of its pages has confirmed the convictions already mentioned. That report—a digested mass of evidence, drawn from every department of Church and State—concludes, with one mind and with one mouth declaring, that *the beverage use* of intoxicating stimulants is a moral, social, and religious evil, second to none of the many prevailing in the mother country.

The last Report of the Bristol and Clifton Ladies' Auxiliary, states: "Your Committee feel, that every day, the conviction is being more and more forced home upon the minds of all, that some organization is needed to grapple with the deadly evil of the prevailing intemperance in our land."

That eminent philanthropist, the Rev. W. C. Fox, of Durham, on taking the chair at a meeting in Mitcheldean, gave as his reason for doing so, "*the alarming extent of Intemperance*, not only there, but throughout the country at large; and by the crime attendant thereon."

Last year, the Mayor of Bristol presided at the anniversary of the B. & C. L. Auxiliary; besides a number of pulpits being occupied with the subject.

Mrs. Wightman, the authoress of "*Haste to the Rescue*," and other books of the same kind, celebrated the 12th year of her most successful labours in the Workmen's Hall.

English fellow-labourers draw attention to that, of which your Committee is fully apprised, of *the debasing influence* of intoxicating drinks on those who are *in the traffic*, and *in the use* of them. Say, they—and experience proves the truth of the saying—"It must destroy all the kind feelings of humanity, to get your living by the *sin and misery* of your fellow creatures."

In speaking of Total Abstinence Societies, they say: "Unity is Strength; and good example, and firm friends, help us to keep what, perhaps, alone, we should often feel tempted to break."

Of their advantage, say they: "*Total Abstainers* can tell of happy homes, cheerful wives, well fed, warmly clothed children; and they will tell you too of *higher motives and nobler aims*. To be under the power of drink is *downright slavery*. They remind all, of what the good at excuses are apt to forget when their help is asked for, that, '*any talent* God has given us, may be used for His service!'"

Your Committee is persuaded, that in this Dominion, like inquiry to that which the mother Church has set on foot, would be followed by *like results*; and that every consideration which could move *social man* to adopt *self-preservation as the soundest policy*, will move him here, as there, to arise *in all his manhood*, and cut loose this millstone—the use of intoxicating liquors *as a beverage*—to our happiness and prosperity, in every relation in which man stands to man. To a great degree, *ignorance*

fastened it on us as a State and a Church: let *information* loosen the bond.

Specially,—let the Church, as *the purifying power*, at once act as *God's Agency*, and bring to bear on society that machinery which her *Divine Head* has given. Your Committee would suggest no *new* organization. Our baptismal vows and obligations pledge every member of our Church to *total abstinence* from all that can render the baptized *less* a good soldier, *less* a faithful servant! Those vows, once ratified, often renewed, will bind without *any added* bonds, when our members discover the true character of that against which already they are pledged—*making that an article of diet, which is itself a chief provocative of the evils.*

Let the Christian be only *persuaded*, that in his use of stimulants he has been keeping within the *citadel* an enemy to his peace of mind and growth in grace, and then he will discontinue the practice, at once, and for ever, as he would expel a traitor, soon as detected.

The greater efficiency of *organized* effort over that which is *isolated* and *im-methodical*, can be no question at this day of *combination* for the better, and more successful accomplishment of all but every desired object. Therefore,—

Your Committee would respectfully suggest, That this Diocese of Huron do form itself into a *Temperance Organization*, and that each baptized member do pledge himself, in the light of his baptismal vows; each confirmed, and each communicant do pledge himself, in the clearer light of his oft-renewed vows, and vastly *increased obligations*, to *cease the Dietary Use* of all Intoxicating Beverages, Stimulants and Drugs, of like tendency; believing them to be a *most prolific source* of much that is evil and injurious to man, as he is, morally, socially, politically, and above all, religiously!

REPORT TO THE SYNOD FROM THE RURAL DEAN OF THE COUNTY OF GREY, JUNE, 1871.  
A. H. R. MULHOLLAND, RURAL DEAN.

PARISH.	CHURCHES, PARSONAGES, AND OFFICES.	MATERIAL AND QUANTITY OF LAND.	VALUE.	INSURANCE	STATE OF	Ch. or Pars. in



REPORT TO THE SYNOD FROM THE RURAL DEAN OF THE COUNTY OF GREY, JUNE, 1871.  
A. H. R. MULHOLLAND, RURAL DEAN.

PARISH.	CHURCHES, PARSONAGES, AND OFFICES.	MATERIAL AND QUANTITY OF LAND.	VALUE.	INSURANCE.	STATE OF REPAIR.	Ch. or Pars. in course of build'g.
Durham	Trinity Church	Wood. Nine acres.	Ch.\$2000; Land\$1000	\$1,200	Good	
do	Christ Ch., Allan Park	Wood. 1.4 acre	Ch.\$600; Land\$20	\$400	Good	
Meaford	Christ Church	Wood. 1.4 acre	Ch.\$900; Land\$400	\$600	Finished but not painted.	
do	St. Thomas' Church	Wood. Three acres	Ch.\$700; Land\$100	\$400	Good	
do	St. James' Church	Wood. One acre	Ch.\$750; Land\$50	\$600	Good	
Holland	Parsonage	Wood. 1.4 acre	\$1000	\$600	Good	
and	St. Paul's Church	Wood. Ten acres	Ch.\$700; Land\$300	Insured	Good	
Sullivan	St. Mark's Church	Wood. One acre	Ch.\$600; Land\$30		Good	
Owen Sound	St. John's Church	Wood. One acre	Ch.\$600; Land\$30		Good	
do	St. George's Church	Wood. Seven acres	C.\$2500; L&H.\$2800		Good	
Clarksburg	St. James' Church	Wood. 3 4 acre	Ch.\$250; Land\$25	Ch.\$2000; Houses \$400	Good	
Thornbury	St. George's Church	Wood. Two acres	Ch.\$1200; Land\$200	No Insurance	Good	
do	Holy Trinity	Wood. Two acres	Ch.\$600; Land\$80	\$500	Finished but not painted.	
do	St. Augustine's Church	Wood. 1.2 acre	Ch.\$200; Land\$30	No Insurance	Finished but not painted.	
Proton	Parsonage	Brick	\$2000	No Insurance	Not Good	
Artemesia	St. Mary's Church	Wood. 1.2 acre	Ch.\$600; Land\$100	No Insurance	Good	
	Christ Church	Wood. One acre	Ch.\$500; Land\$100	\$400	Good	
				\$300	Good	

\*This Church was in a bad state of repair when the present Incumbent was appointed to the Mission. He is making an effort to renovate it.—A. H. M. R.

Ch. or Pars. in course of repair	STATE OF REPAIR	INSURANCE	VALUE.	QUANTITY AND MATERIAL	QUANTITY OF MATERIAL	CHURCHES, PARSONAGES AND OFFICES.	PARISH
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REPORT TO THE SYNOD FROM THE RURAL DEAN OF ESSEX AND KENT, JUNE 1ST, 1871.

F. W. SANDYS, RURAL DEAN.

PARISH.	CHURCHES, PARSONAGES AND OFFICES.	MATERIAL AND QUANTITY OF LAND.	VALUE.	INSURANCE.	STATE OF REPAIR.	Ch. or Pars. in course of building.
Chatham	One Church.	Brick. One acre	Ch \$3000; L. ab' \$2000	Well ins., viz: \$4000	In good repair.	
Windsor	All Saints' Church.	Brick. 3-4 acre.	\$15,000(?)	\$4000	Good: mostly new	
Sandwich	{ St. John's Ch., { Pars, Stable, &c } Two Ch's. A Pars.	Ch. brick; P. & Stable wood	Par. & Ld. about \$4000	No In. on C. or P	Ch. & P. both bad	
Tilbury, Romney, Raleigh	Christ Church	Wood. Three acres	All worth \$2000.	No Insurance.	Ch's in good rp's	
Amherstburgh	{ Two Chs, Dresden and Dawn Mills. 3 Ch's & Parsonage	Ch. brick; No Pars.		Neither Ins'd.	{ Good; both Chs recently built	
Dresden	One Church	Wood.	Parsonage \$550.	Insured.	Pretty Good.	
Colchester	One Church	Ch. brick		Not Insured.	Good	1 Ch.
Bothwell	2 Chs wood; 1 P brick					
Morpeth, Blenheim, &c.						

REPORT TO THE SYNOD FROM THE RURAL DEAN OF ELGIN, JUNE 5TH, 1871.

ST. GEORGE CAULFIELD, L.L.D., RURAL DEAN.

PARISH.	CHURCHES, PARSONAGES AND OFFICES.	MATERIAL AND QUANTITY OF LAND.	VALUE.	INSURANCE.	STATE OF REPAIR.	Ch. or Pars. in course of building
St Thomas	A Church	Brick. Two acres.	\$3,200	\$2,400	Pretty Good	
Tyrconnel	A Ch. A Parsonage	Frame. Ten acres.	\$1,000; \$600		Pretty Good.	A Ch.
Port Stanley	A Church	Frame. 5 ac. & 2 ac.	\$2,000	\$1,400	Wants painting.	
Vienna	A Church	Brick. One acre.	\$2,300	\$1,200	Good	
Port Burwell	A Church	Frame. 205 acres.	\$1,400	Not Insured.	Good	
"	Parsonage	Frame	\$1,000	\$600	Requires repairs	
Aylmer	A Church	Frame. One acre.	\$1,500	Uninsured.	Rep's requisite	

REPORT TO THE SYNOD FROM THE RURAL DEAN OF MIDDLESEX, JUNE, 1871.  
 J. SMYTHE, M. A., RURAL DEAN.

REPORT TO THE SYNOD FROM THE RURAL DEAN OF ESSEX AND KENT, JUNE 1ST, 1871.  
 F. W. SANDYS, RURAL DEAN.

PARISH.	CHURCHES, PARSONAGES AND OFFICES.	QUANTITY OF LAND	VALUE.	INSURANCE.	STATE OF REPAIR.	Ch. or Pars. in course of building.
Christ Church, London	Christ Church.	Brick. One-fifth acre.	\$7,000	\$3,000	Good	
St. John's, London Tp.	Parsonage	Brick. One-half acre.	\$3,000	\$2,000	Good	
St. George's, London Tp.	Parsonage	Frame	\$5,000	\$800	Bad	
Trinity Ch., London Tp.	St. George's.	Brick. Twenty acres.	\$1,200	Yes	Good	
Delaware and Lambeth	Trinity Church	Brick	\$3,000	\$1,500	Good	
"	Christ Church D.	Frame	\$2,500	\$1,000	Bad	
"	Trinity Church L.	Brick	\$1,000	\$700	Good	
Thorndale	Parsonage	Brick. Two acres	\$1,200	\$900	Good	
Lakeside	St. George's.	Brick. One acre	\$1,400	Yes	Good	
Adelaide	Christ Church	Brick. One acre	\$2,000		Good	
Metcalfe	St. Ann's.	Brick. Two acres	\$1,300		Good	
Strathroy	St. Mary's.	Frame. Two acres	\$1,700	Yes	Good	
Katesville	St. John the Evangelist	Brick. Two acres	\$600		Good	
Belmont	St. Catharine's.	Brick. Two & a-half acres	\$1,500	Yes	Bad	
Harristeville	St. George's.	Frame			Good	
Dorchester	St. John's.	Frame. One fifth acre	\$1,200	None	Bad	
Belmont	St. Peter's.	Frame. One acre	\$800	\$600	Good	
Wardville	Parsonage	Frame. One acre	\$900	None	Good ext roof	
Newbury	St. James'	Frame. Two-fifths acre.	\$1,000	None	Good	
Glencoe	Christ Church	Brick. Half an acre.		None	Good	
Westminster	St. John's.	Brick. Quarter acre			Bad	
Muncytown	Christ Church	Brick. Half an acre			Not very good	
Onetda.	St. Paul's.	Frame. Twelve acres	\$1,500	\$700	Good	
Lecan	Zion Church	Brick. Ten acres.	\$1,000	None	Good	
Biddulph	Holy Trinity Church.	Frame. Half an acre	\$1,600	None	Bad	
"	St. James'	Brick. Half an acre	\$2,500	None	Good	
"	Parsonage	Frame. Twelve acres	\$480	None	Good	
McGillivray	St. Marys.	Frame	\$400		Bad	
Ailsa Craig	Trinity Church	Frame. Quarter acre.	\$1,000	\$800	Good	
Niel's.	Christ Church	Frame. Quarter acre.	\$1,600	\$1,000	Good	
"		Frame. Quarter acre.	\$900	None	Good	

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PARISH.	CHURCHES, PARSONAGES, AND OFFICES.	MATERIAL AND QUANTITY OF LAND.	VALUE.	INSURANCE.	STATE OF REPAIR.	Ch. or Pars. in course of build'g.
Moore.....	{ 5 Chs., 1 Station, no P., 1 Chapel. Sc. House	1 Ch. Brick, 4 Frame	{ Aggregate Ch'ch Prop. about \$8700 Ch. and Par. \$2,000	{ 3 Churches well Insur'd	Good.....	No...
Walpole Island.....	One each.....	Frame. One acre.		No.....	Bad.....	No...
Sarnia.....	One Ch., a Parsonage	{ Ch. Brick & Frame, Par. Frame, 1 1/2 acre	\$4,500.....	Yes.....	{ Ch. Fair, Par. Bad.	No...
Sombra.....	One Church.....	Frame. 1.5th acre.	\$1,100.....	Yes.....	Good.....	No...
Widder.....	One Ch., no Parson'ge	Brick. 1.4th acre..	\$1,600.....	Yes.....	Good.....	No...
Indian Reserve, Sarnia & Kettle Point }	two Parsonages....	Frame. Two acres.	\$2,500.....	1 Pars. Ins'd	Good.....	No...
Florence.....	Two.....	1 Frame, 1 Brick..	\$4,200.....	None.....	Fair.....	No...
Sarnia Tp. & Plympton Wyoming & Oil Springs	One Church.....	Frame.....	\$4,800.....	No.....	Good.....	No...
Warwick.....	4 Chs., 1 Pars'ge*....					

To the Synod of the Diocese of Huron. - In compliance with the Canon of the Diocese which requires Rural Deans to make an Annual Report to the Synod of the state of repair of all churches, parsonages, &c., within their respective Deaneries, I beg to report: -  
 That there are in the Deanery of Lambton 22 Churches, 1 Chapel-School-House and 5 Parsonages. Five Churches and one Parsonage are built of brick, the remaining Churches (17) and Parsonages (4) are Frame.  
 All the Churches are in a fair state of repair. In some instances an application of paint inside and outside would not be amiss.  
 Three of the Parsonages require to be repaired (and in one instance rebuilt) as soon as possible. The Parsonage of Sarnia is an old building, and the roof leaks in several places. The Rectory at Warwick, as I reported last year, will soon have to be replaced by a new one, as in my opinion, it would not be at all advisable to spend any more money upon the old building. The Parsonage on Walpole Island requires immediate attention; and it gives me pleasure to be able to state that there are good prospects for having it put in a thorough state of repair this year.  
 Preparations are being made for the erection of a Parsonage at Point Edward; and it is confidently hoped that it will be ready for occupation this fall. Also two Churches are about to be erected on the frontier, for the Indians - one on Walpole Island, the other on the Indian Reserve, near Sarnia; all the above are expected to be free from debt when finished. All of which is respectfully submitted,  
 DAVID ARMSTRONG, RURAL DEAN, CO. LAMBTON.

\*Could not get further details.

REPORT TO THE SYNOD FROM THE RURAL DEAN OF THE COUNTY OF LAMBERTON, JUNE, 1871.  
 DAVID ARMSTRONG, RURAL DEAN.

REPORT TO THE SYNOD FROM THE RURAL DEAN OF WATERLOO AND PERTH, APRIL 30TH, 1871.  
 M. BOOMER, RURAL DEAN.

PARISH.	CHURCHES, PARSONAGES AND OFFICES.	MATERIAL AND QUANTITY OF LAND.	VALUE.	INSURANCE.	STATE OF REPAIR.	Ch. or Pars. in course of building.
<b>WATERLOO.</b>						
Galt	{ Ch., Sc'l-house & \$6000 for a Pa'ge St. James' Ch. Hu. ron Road, Christ Ch, Haysville & P.	Stone. 1 1/2 acre	\$10,000	\$5,000	Good	
Willmot and parts adjacent	{ St George's, N. Hamburg 1 Ch. & Parsonage	1 brick, and 1 frame 1 frame. 4 acres	\$1,350, \$1,300 \$200	\$800 and \$800 Not any \$2,600	Good Good Good Good	
Berlin	1 Ch. & Parsonage	Brick. 1 1/2 acre	\$4,500			
<b>PERTH.</b>						
St. Mary's	Ch. and Parsonage	Stone and Frame	\$2,500, and \$1,000.	\$1,500 & \$500	{ Ch. good, Par. b'g renovated	
Listowel	{ 1 Ch. Listowel, 1 Shipley, 1 Macdermot	All frame. 1/2 acre, 2 acres, 1/2 acre.	\$900, \$900, \$600	\$600, \$600, \$400	All Good	
Millbank	2 Chs., 1 Parsonage	2 1/2 acres	Millbank \$1,700. Cross Hill \$1,500.	None	Good	1 Ch. in Elma.
Kirkton & Prospect Hill	2 Chs., 1 Parsonage	All frame. Each 1 ac.	{ Kirkton \$2,000, P. Hill \$1,500, Pa. \$450	Kirkton Ch. \$1400, P \$300 Mitchell \$1500	All Good	Shed P. Hill
Mitchell & Carronbrook Stratford	2 Churches One Church	Frame. Each 1/2 ac. Brick	\$3,000, \$1,800 \$15,000	\$5,000	Good	

# ASSESSMENT OF CONGREGATIONS,

ADOPTED BY THE SYNOD.

CONGREGATIONS.	Annual Rate.	Paid to East'r '71	CONGREGATIONS.	Annual Rate.	Paid to East'r '71
<i>Co. of Middlesex.</i>			<i>Elgin.</i>		
St. Paul's Cathedral . . .	\$20 00	\$20 00	St. Thomas, St. Thomas	\$6 00	\$6 00
Christ Ch., London . . .	5 00	5 00	Christ Ch., Pt. Stanley	1 00	1 00
St. John's, London Tp.	5 00	5 00	St. Peter's, Tyrconnell	2 00	2 00
St. George's, do	5 00	5 00	Trinity, Port Burwell..	1 00	1 00
Trinity, do.....	3 00	3 00	St. Luke's, Vienna....	2 00	2 00
Carlisle .....	1 00	1 00	Trinity, Aylmer.....	1 00	1 00
Christ Church, Delaware	2 00	2 00	<i>Essex.</i>		
Trinity, Lambeth . . . .	1 00	1 00	St. John's, Sandwich..	3 00	3 00
St. Ann's, Adelaide . . .	1 00	1 00	Christ Ch., Amherstburg	2 00	2 00
St. Mary's, Metcalfe . . .	1 00	1 00	All Saints, Windsor . . .	3 00	3 00
St. John's, Strathroy, . .	2 00	2 00	Irish Settlement . . . .	1 00	1 00
St. Catherine's, Katesvill	1 00	1 00	Christ Ch., Colchester.	1 00	1 00
St. John's, Thamesford	1 00	1 00	St. John's, Kingsville . .	1 00	1 00
St. George's, Thorndale	1 00	1 00	Trinity Church, Gosfield	1 00	1 00
Grace Ch., Nissouri . . .	1 00	1 00	<i>Grey.</i>		
Christ Ch., Lakeside . . .	1 00	1 00	St Georges, Owen Sound	2 00	2 00
St. James', Wardsville	2 00	2 00	St. Paul's, Holland . . . .	1 00	1 00
Christ Ch., Newbury . . .	1 00	1 00	St James', Derby . . . .	1 00	1 00
St. John's, Glencoe . . . .	1 00	1 00	Trinity Ch., Durham . . .	2 00	2 00
St. George's, Belmont.	1 00	1 00	Christ Ch., Allan Park . .	1 00	1 00
St. Peter's, Dorchester.	1 00	1 00	Egremont . . . . .	1 00	1 00
St. John's, Harrietsville	1 00	1 00	Christ Church, Meaford	1 00	1 00
Christ Ch., Westminster	1 00	1 00	Euphrasia . . . . .	1 00	1 00
<i>Brant.</i>			St. Thomas', Vincent..	1 00	1 00
Grace Ch., Brantford . . .	10 00	10 00	St. George's, Clarksburg	1 00	1 00
St. James', Paris . . . . .	5 00	5 00	Williamstown . . . . .	1 00	1 00
Trinity, Burford . . . . .	2 00	2 00	Trinity, Collingwood..	1 00	1 00
St. John's, do . . . . .	1 00	1 00	St. John's, Sullivan . . .	1 00	1 00
All Saints, Mt. Pleasant	1 00	1 00	Grace Ch., Sullivan . . .	1 00	1 00
St. Mary's, Cainsville . .	1 00	1 00	St. Mark's, Holland . . .	1 00	1 00
Trinity, Onondaga . . . .	2 00	2 00	Christ Ch., Artemesia..	1 00	1 00
St. Paul's, Tuscarora . . .	1 00	1 00	<i>Huron.</i>		
St. Jude's, Brantford . . .	2 00	2 00	St. George's, Goderich.	8 00	8 00
<i>Bruce.</i>			St. Paul's, Clinton . . . .	5 00	5 00
St. Thomas', Walkerton	1 00	1 00	St Thomas', Seaforth..	5 00	5 00
Christ Ch. Hanover . . . .	1 00	1 00	Trinity Church, Bayfield	1 00	1 00
Kidd's . . . . .	1 00	1 00	St. James', Goderich Tp	1 00	1 00
Ch. Messiah, Kincardine	1 00	1 00	Christ Church, Exeter . .	2 00	2 00
St. John's, Bervie . . . . .	1 00	1 00	St. Patrick's, Biddulph .	1 00	1 00
St. Luke's, Pine River	1 00	1 00	Trinity Church, Lucan . .	3 00	3 00
St. Paul's, Southampton	1 00	1 00	St. James', Biddulph . .	2 00	2 00
Christ Ch., Invermay . . .	1 00	1 00	St. Paul's, Dungannon	1 00	1 00
Ch. Ascension, Paisley	1 00	1 00	Christ Ch., St. Helen's.	1 00	1 00
Town Line Brant and	1 00	1 00	St. Mary's, McGillivray	1 00	1 00
Eldersley . . . . .	1 00	1 00			
St. John's, Kinloss . . . .	1 00	1 00			

\*Since paid.

CONGREGATIONS

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St. Luke's, Gos  
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St. Stephen's, Go

*Kent.*

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Christ Church, I  
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Trinity Ch., Ho  
Trinity Ch., Ble  
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St. George's, W.  
Grace Church, B  
Thamesville . . . .

*Lambton.*

St. George's, Sar  
St. Mary's, Warw  
St. Paul's, Wisbe  
St. James', Brool  
St. Matthew's, Fl  
St. John's, Augh  
Trinity Church, M  
Christ Church, Co  
St. Mary's, Froom  
Wyoming . . . . .  
Petrolea . . . . .  
Oil Springs . . . . .  
Wallaceburg . . . .  
St. George's, Hillst  
Christ Church, For  
Widder . . . . .  
St. John's, Perche  
Point Edward . . . .

*Norfolk.*

Trinity Church, Sir  
St. John's, Woodh  
St. Paul's, Port Do  
Christ Church, Vitt  
S. Williams . . . . .  
Rowan Mills . . . . .

Annual Rate.	Paid to East'r '71
\$6 00	\$6 00
1 00	1 00
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CONGREGATIONS.	Annual Rate.	Paid to East'r '71
<i>Huron.</i>		
Christ Ch., McGillivray.	\$1 00	\$1 00
St. Paul's, Wingham..	1 00	1 00
St. Peter's, Summerhill	1 00	
St. John's, Holmes Hill.	1 00	*
St. Luke's, Goshen....	1 00	
Varna .....	1 00	
St. Stephen's, Goderich T	1 00	1 00
<i>Kent.</i>		
Christ Ch., Chatham...	5 00	5 00
Christ Church, Dresden	1 00	1 00
St. James', Dawn Mills	1 00	1 00
Trinity Ch., Howard ..	1 00	1 00
Trinity Ch., Blenheim.	1 00	*
Christ Church, Raleigh.	1 00	1 00
St. George's, W. Tilbury	1 00	1 00
Grace Church, Bothwell	1 00	1 00
Thamesville .....	1 00	1 00
<i>Lambton.</i>		
St. George's, Sarnia...	5 00	5 00
St. Mary's, Warwick...	1 00	1 00
St. Paul's, Wisbeach...	1 00	
St. James', Brooke...	1 00	1 00
St. Matthew's, Florence	3 00	3 00
St. John's, Aughrim...	1 00	
Trinity Church, Moore...	1 00	1 00
Christ Church, Corunna	1 00	1 00
St. Mary's, Froomfield.	1 00	1 00
Wyoming .....	1 00	
Petrolia .....	1 00	*
Oil Springs .....	1 00	
Wallaceburg .....	1 00	
St. George's, Hillsboro'	1 00	1 00
Christ Church, Forest...	1 00	1 00
Widder.....	1 00	
St. John's, Perche .....	1 00	1 00
Point Edward .....	1 00	1 00
<i>Norfolk.</i>		
Trinity Church, Simcoe	5 00	5 00
St. John's, Woodhouse	1 00	1 00
St. Paul's, Port Dover.	2 00	2 00
Christ Church, Vittoria	1 00	1 00
S. Williams .....	1 00	1 00
Rowan Mills.....	1 00	1 00

CONGREGATIONS.	Annual Rate.	Paid to East'r '71
<i>Norfolk.</i>		
St. John's, Port Rowan.	\$1 00	\$1 00
Emmanuel, Houghton.	1 00	
Epiphany, Waterford..	1 00	1 00
Fredericksburg .....	1 00	1 00
Lyndoch .....	1 00	1 00
<i>Oxford.</i>		
St. Paul's, Woodstock.	8 00	8 00
St. James', Ingersoll..	5 00	5 00
Trinity Ch., Beachville.	1 00	1 00
Christ Church, Zorra..	2 00	2 00
Trinity Church, do ..	2 00	2 00
St. John's, Eastwood..	2 00	2 00
St. Paul's, Innerkip...	1 00	*
East Oxford.....	1 00	1 00
St. Paul's, Princeton..	1 00	1 00
Trinity Church, Norwich	1 00	*
St. John's, Otterville ..	1 00	1 00
St. Paul's, Northfield..	1 00	1 00
St. Charles', Dereham.	1 00	1 00
St. John's, Tilsonburg.	1 00	1 00
Drumbo .....	1 00	1 00
<i>Porth.</i>		
St. James', Stratford..	5 00	*
St. James', St. Mary's.	5 00	*
Trinity Ch., Mitchell ..	3 00	3 00
St. Mary's, Carronbrook	1 00	*
St. Paul's, Kirkton ...	1 00	1 00
Trinity, Prospect Hill..	1 00	1 00
Listowell .....	1 00	
Shipley .....	1 00	1 00
Town Plot .....	1 00	
Leechville .....	1 00	1 00
McDermitt's .....	1 00	
Grace Church, Millbank	2 00	2 00
St. Mary's, Crosshill...	2 00	2 00
<i>Waterloo.</i>		
Trinity Church, Galt....	8 00	8 00
St. John's Ch., Berlin	2 00	2 00
St. James', Wilmot....	1 00	1 00
Christ Ch., Haysville..	1 00	1 00
Plattsville .....	1 00	1 00
St. George's, N. Hamburg	1 00	1 00
Shakespere .....	1 00	

\*Since Paid.

# Synod Assessments Due and Unpaid,

JULY 19th, 1871.

County of Middlesex, Christ Church, Lakeside,	1871.....	\$1 00
" Bruce, Kidd's, ... ..	...'67 to '71.....	5 00
" " Town Line Brant,.....	... 1871.....	1 00
" Grey, Egremont, ... ..	...'66 to '71.....	6 00
" " St. James', Derby,.....	...'67 to '71.....	5 00
" " St. Mark's, Holland,...	...'68 to '71.....	4 00
" " St. Paul's, Holland, ...	...'67 to '71.....	5 00
" " St. John's, Sullivan, ...	...'68 to '71.....	4 00
" " Grace Church, Sullivan,	...'68 to '71.....	4 00
" " St. James', Euphrasia,	...'69 to '71.....	3 00
" " St. Thomas', Vincent,	...'69 to '71.....	3 00
" " Trinity Ch., Collingwood Tp....	'67 to '71.....	5 00
" " Christ Church, Artemesia,	...'69 to '71.....	3 00
" Huron, St. Peter's, Summerhill,	...'70 & '71 .....	2 00
" " St. Luke's, Goshen,	...'68 to '71.....	4 00
" " Varna, .....	... 1871.....	1 00
" Lambton, St. Paul's, Wisbeach,	... 1871.....	1 00
" " St. John's, Aughrim,	...'68 to '71.....	4 00
" " St. Paul's, Widder,	...'68 to '71.....	4 00
" " Sombra, .....	...'67 to '71.....	5 00
" " Oil Springs, .....	...'66 to '71.....	6 00
" " Wyoming, .....	... 1871.....	1 00
" Norfolk, Emmanuel Ch., Houghton, ..	'66 to '71.....	6 00
" Perth, Listowell, .....	...'70 & '71.....	2 00
" " McDermitt's, .....	.. 1871.....	1 00
" " Town Plot, Howich,	.. 1871.....	1 00
" Waterloo, Shakespeare, .....	.. 1871.....	1 00

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HELD ON

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PROCEEDINGS

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OF THE

SPECIAL SESSION

—OF—

The Diocese of Huron,

HELD ON WEDNESDAY, JULY 19, 1871,

FOR THE PURPOSE OF

ELECTING A COADJUTOR BISHOP.

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## Synod

The following

SIR,  
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a Special Session  
Wednesday, July 1

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# SPECIAL SESSION

OF THE

## Synod of the Diocese of Huron.

The following circular was sent to the members of the Synod:—

CHURCH SOCIETY'S OFFICE,  
BISHOP CRONYN HALL,  
London, June 13th, 1871.

SIR,

We are directed by the Bishop of Huron to notify you, that a Special Session of the Synod of the Diocese will be held on Wednesday, July 19th, for the purpose of electing a Coadjutor Bishop.

We remain,

Your obt. Servants,

J. WALKER MARSH, } *Secretaries.*  
PETER ROE, }

WEDNESDAY, July 19th,—Divine service, with Holy Communion, in the Cathedral, at 9 o'clock, a.m.

Immediately after service, the Synod will assemble in the Synod Hall, when the Rolls will be called, and the necessary steps taken to proceed to the business for which the Synod is called together.

Special attention is called to the following extracts from the Constitution:—

Part of ART. VI.—“ Each Representative shall continue in office until his successor is appointed.”

ART. VII.—“ If a vacancy occur by the death, removal or resignation of any representative, the Clergyman shall proceed to hold a new election within one month, due notice being given by him during divine service on some Sunday preceding the meeting; provided that no such election shall take place between the time that the See becomes vacant and the election of Bishop; saving and except when a vacancy occurs by death, removal or resignation during the above interval, or within one month previous to the vacancy of the See.

WEDNESDAY, JUNE 19, 1871.

Divine service was held in St. Paul's Cathedral, at 9 o'clock, a.m. ;

the sermon was preached by Ven. C.C. Brough, A.M., Archdeacon of London, after which the Lord's Supper was administered to the clergy and lay representatives.

The Synod assembled in the Synod Hall immediately after Service.

The Bishop of Huron being absent on account of the state of his health, the Clerical Secretary read the following letter, which he had received from the Bishop:—

TORONTO, July 13th, 1871.

MY DEAR MARSH,

I have put off writing to you, in the hope that I should be able to go to London for the 19th, but I now give up all hope of being present with you on that day.

I therefore appoint Archdeacon Brough Chairman of the Synod, convened for the election of a Coadjutor Bishop for the Diocese of Huron. I have earnestly prayed, and shall continue to pray, that the Holy Spirit may be present with you on that solemn occasion, and that a man of God, loving the Saviour, and prepared to spend and be spent in his service, may be chosen.

Ever Yours, My Dear Marsh, in the bonds of the Gospel,

B. HURON.

Archdeacon Brough then took the chair.

After prayer, the rolls of the Clergy and Laity were called by the respective Secretaries, and more than a quorum of each was present.

The Lay Representatives who were not present at the meeting in June, handed in their certificates of election.

The Chairman named T.W. Walsh and A. Lefroy, Esqs., in conjunction with the Secretaries, to examine the certificates of the Lay Representatives.

The Committee having examined the certificates given in, made the following report:

"The Committee appointed to examine the certificates of the Lay Representatives, beg to report that 53 certificates were laid before them, and that they found them correct; and also, a telegraph notice from Rev. W. Wood, stating that Mr. Appleby, of Port Rowan, was appointed Representative last Easter.

PETER ROE, Lay Sec.,

T. W. WALSH,

A. LEFROY,

J. WALKER MARSH, Cl. Sec.

July 19th, 1871.

The Chairman then named the Scrutineers for the ballot for Coadjutor Bishop, as follows:—

For the Clerical ballot,—Revs. F.D. Fauquier and Dr. Caulfeild, and A. Ellis, Esq.

For the I  
G. M. Innes

The Cleric  
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Rules adopted

July 19th,

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to take the places

For the Lay ballot,—J. Beard and R. S. Strong, Esqs., and Rev. G. M. Innes.

The Clerical Secretary then read the following paper, and explained the arrangements which had been made for the meeting in the Cathedral :

*Rules adopted by the Committee of arrangements for the Meeting of Synod, July 19th, 1871 :—*

1st. The list of the Clergy shall be that furnished by the Bishop for the last meeting of Synod.

2. The list of the Laity shall be certified in the usual way.

Those members who were present at the Synod in June, and whose certificates have been passed, are entitled to sit without question.

3. After the lists have been finally arranged, Scrutineers shall be named by the chair, viz.:—Two Clergymen and one Layman for the Clerical ballot, and two Laymen and one Clergyman for the Lay ballot.

The Synod will then adjourn to the Cathedral at such hour as may be agreed upon.

4. When the Synod assembles in the Cathedral for the ballot, no nomination shall be allowed; nor shall discussion on any subject be permitted.

5. The Clerical Secretary shall call over the names of the Clergy, and each clergyman, when his name is called, shall rise and proceed to the table and deposit his card in the ballot-box, and then return to his seat. When the Clergy have all voted, the Lay Secretary shall call over the names of the Laity, who shall vote in the same way, and before each ballot is closed, the Secretary shall ask if any clergyman or layman, as the case may be, has not voted, and if any such is present, he shall then be permitted to vote.

6. An interval of not less than half an hour shall elapse between each ballot, if more than one ballot be necessary; the precise time to be named by the chair.

ST. GEO. CAULFEILD, CHAIRMAN.  
*Committee Room, London, June, 27th, 1871.*

The Synod then adjourned to meet in the Synod Hall at 3 o'clock p.m., previous to proceeding to the Cathedral.

3 o'clock, p.m.

The Synod met in the Synod Hall, and after several Lay Representatives, who were not present when the roll was called, had given in their certificates, and the Committee had reported that they were correct, the Synod adjourned to the Cathedral.

When all had assembled in the Cathedral,—

Archdeacon Brough took the chair, and directed the Scrutineers to take the places assigned to them.

The Clerical Secretary called over the names of the Clergy, and 84 answered to their names and voted.

The Lay Secretary called over the names of the Laity, and 132 answered to their names and voted.

The Scrutineers handed the following reports to the chairman, which he read to the Synod:—

CLERICAL BALLOT.

	Votes
Very Rev. Dean Hellmuth .....	53
Rev. J. W. Marsh.....	27
Rev. Dr. Boomer .....	3
Rev. E. Sullivan. ....	1
	2)84
	42

F. D. FAUQUIER,  
ST. G. CAULFEILD, } *Scrutineers.*  
ANDREW ELLIS, }

*Report of the Scrutineers for the Lay Ballot for Election of Coadjutor Bishop:—*

Dean Hellmuth.....	78
Rev. J. W. Marsh.....	45
Rev. Dr. Boomer.....	5
Rev. F.D. Fauquier.....	4

GEO. M. INNES,  
JOHN BEARD, } *Scrutineers.*  
R. J. STRONG, }

July 19th, 1871.

The following paper was then read to the Synod and afterwards signed by the Chairman and Secretaries:—

"This is to certify, that in St. Paul's Cathedral, London, on the 19th day of June, in the year of our Lord 1871, the Clergy and Lay Representatives of the Diocese of Huron entitled to vote, did meet together in accordance with the terms of the Constitution of the Synod and the Canons of the Diocese, for the purpose of electing a Coadjutor Bishop, and did make choice of, and elect to that sacred office, the Very Rev. I. Hellmuth, D. D., Dean of Huron, whom they now humbly and respectfully present to the Metropolitan and his Right Reverend Colleagues for Consecration.

In testimony whereof, these presents are at the place and on the day above mentioned, and in the presence of the Synod, signed by us."

(Signed,) C. C. BROUGH, CHAIRMAN.  
J. W. MARSH, CLERICAL SECRETARY.  
PETER ROE, LAY SECRETARY.

The Chairman then pronounced the benediction, and the Synod adjourned.

Chase, H. P.  
Cordner, R.  
Cooper, H.  
Campbell, T. S.  
DesBarres, T. C., M.A., R.  
Gibson, J. C., B. A.  
Graessett, E., M. A., Rectr  
Hellmuth, I., D. D. R.  
Innes, G. M., M. A., Ass. C  
Hutchinson, James.  
Gunne, J.  
Kays, G.  
Kellogg, S. B.  
Logan, W.  
Marsh, J. W., M. A.  
Mulholland, A. H. R. R. D.  
Mullish, H. F.  
Miller, A. E.  
Bayly, B., A. B., Asst.  
Sanders, T. E.  
Sofly, E.  
Schulte, J. D. D.  
Smith, J. W. P.  
Smith, S. I.  
Starr, R. H., M. A.  
Young, W. A., do.  
ON LEAVE.  
\*Banoroff, C. Jr., M. A.  
\*Green, W.  
\*Jessop, H. B., M. A.  
\*Mack, F.  
\*SUPPLANT.  
\*Checkley, F. L. ....

# Members of the Synod of the Diocese of Huron.

\*THE RIGHT REVEREND BENJAMIN CRONYN, D. D., BISHOP.

Clerical.—REV. J. WALKER MARSH, M. A. Secretaries:

LAY.—PETER ROE, Esquire.

- |                                 |                             |                             |                            |                               |
|---------------------------------|-----------------------------|-----------------------------|----------------------------|-------------------------------|
| ARMSTRONG, D., R. D.            | DAVIS, W.                   | HUGHES, T.                  | MURPHY, W.                 | TOWNLEY, A., D. D.            |
| APPLEBY, T. H., M. A.           | DAUNT, W.                   | HURST, J.                   | NELLES, A., Canon, R. D.   | TIBBETTS, W., M. D.           |
| BROUGH, C. C., A. M. ARCH       | DUANE, D. W.                | HINCKS, J. P.               | ELLIOT, A.                 | USHER, J. C., Canon.          |
| *BETRIDGE, W. B. D., C. R.      | DEACON, D.                  | HARRIS, S.                  | NEWMAN, E. E.              | WOOD, W.                      |
| BARR, I., Curate                | DOWNIE, J.                  | HODGKIN, T. I., M. D.       | PADFIELD, J.               | WRIGHT, J. T.                 |
| BOOMER, M. L. L. D., RD         | DAVIS, E.                   | HILL, J., M. A.             | PATTERSON, E., M. A.       | WILSON, R.                    |
| McKENZIE, G. C., Assist.        | ELWOOD, E. I., A. M., C. RD | HARDING, F.                 | RALLY, W. B., M. A.        | WYLLIE, G. W.                 |
| BROOKMAN, W.                    | ELLIOTT, F. G.              | JAMIESON, A.                | ROBERTS, R. J., A. B.      | WILSON, E. F.                 |
| BARTLETT, H.                    | EVANS, W. B., B. A.         | *JOHNSONE, R. W.            | ROGERS, R. V., M. A.       | HALPIN, W. H., A. M. P. H. C. |
| BROCK, I., M. A., P. H. C.      | ELLERBY, T. S.              | JACOBS, J.                  | SANDYS, F. W., D. D., Arch | *SWEATMAN, A. M., A. H. C.    |
| CAULFIELD, St. G., LL. D., R. B | FANQUIER, F. D.             | KENNEDY, J., M. A.          | SALTER, G. J. R., M. A.    | YOUNG, W. A., do.             |
| CLOTWORTHY, W.                  | FALLS, A. S., A. B.         | KAYS, G.                    | SMITH, J. W., P.           | *BANCROFT, C. Jr., M. A.      |
| CURRAN, J. P.                   | *FLETCHER, R., Rector.      | KELLOGG, S. B.              | SMITH, S. I.               | ON LEAVE.                     |
| COOPER, R. S.                   | GUNNE, J.                   | LOGAN, W.                   | SEARR, R. H., M. A.        |                               |
| CHASE, H. P.                    | GIBSON, J. C., B. A.        | MARSH, J. W., M. A.         |                            |                               |
| CORDER, R.                      | GRASSETT, E., M. A., Rector | MULHOLLAND, A. H. R., R. D. |                            |                               |
| COOPER, H.                      | HELLMUTH, I., D. D. R.      | MELLISH, H. F.              |                            |                               |
| CAMPBELL, T. S.                 | INNES, G. M., M. A., Ass. C | MILLER, A. E.               |                            |                               |
| DesBarres, T. C., M. A., R.     | HUTCHINSON, James.          |                             |                            |                               |

Those members marked thus \* were not present.

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MEMBERS OF THE SYNOD, — (Continued.)

CONGREGATIONS.

Trinity Church, Moore  
 Christ Church, Corunna  
 St. Mary's, Froomfield.  
 St. George's, Clarksb'g  
 St. John's, London Tp  
 St. Paul's, Woodstock  
 Trinity Church, Galt..  
 Trinity Church, Howard  
 Trinity Ch., Blenheim.  
 St Paul's Ch., Princeton  
 St. Peter's Ch., Drumbo  
 Christ Ch., Westminster  
 St. Thomas' Ch, St. Tho's  
 Christ Ch., Pt. Stanley  
 St. Thomas', Walkerton  
 Christ Ch., Hanover..  
 Kidd's School House ..  
 St Paul's Ch, Southamp'n  
 Christ Ch., Invermay ..  
 St. Paul's Ch., Muncey  
 Zion Church, Oneida..  
 Ch. of the Asc'n, Paisley  
 Town Line, Brant...  
 St. John's, Eastwood..  
 East Oxford, ..  
 St. Paul's, Innerkip ..

LAY REPRESENTATIVES.

John Lewis .....  
 \*J. W. Hughes .....  
 \*Captain Warwick .....  
 W Marsh.  
 T. Farncomb; A. Ellis.  
 W Grey; J Beard; J Burns  
 } John Davidson .....  
 R. S. Strong .....  
 Col. W. Patterson .....  
 \*Mr. Coghlan .....  
 D. H. Martin .....  
 \*M. B. French .....  
 M. Jackson .....  
D. Hughes; P. Bee; \*F. B. Going, MD  
 Richard Bray .....  
 \*Richard Rivers .....  
 \*D. Stevenson .....  
 \*A. Proudfoot .....  
 Richard Fenton .....  
 H. C. Hogg .....  
 \*Wm. Doxtater .....  
 \*G. W. Mallock, B. A.  
 \*D. McCaw .....  
 Richard Robinson .....  
 Thomas Blatchford ..  
 John Cowing.....

CONGREGATIONS.

Christ Ch. Amherstb'g  
 St. Mary's Ch McGillivray  
 Christ Ch., McGillivray  
 St. John's Ch Thamesf d  
 St. George's, Thorndale  
 Grace Church, Nissouri  
 Christ Ch., Lakeside ..  
 Trinity Ch., Aylmer..  
 Grace Ch., Bothwell..  
 Thamesville .....  
 Moraviantown .....  
 Christ Ch., Colchester.  
 St. John's, Kingsville.  
 Trinity Ch., Gosfield ..  
 Trinity Ch., Rayfield ..  
 St James', Goderich Tp.  
 St. Luke's Ch., Goshen  
 Varna .....  
 St George's Ch Goderich  
 St. John's Ch., Sandwich  
 Trinity Ch., Durham ..  
 Christ Ch., Allan Park.  
 Egremont .....  
 St. George's Ch., Sarnia  
 Christ Church, Zorra..  
 Trinity do do ..  
 St. John's, Evan., Berlin  
 St. Mary's, Warwick ..

LAY REPRESENTATIVES.

Thomas Paxton.....  
 Richard Blackwell ..  
 James McGuire.....  
 Dr. Dawes .....  
 Richard Mills.....  
 John Taylor.....  
 Mr. Harris .....  
 J. S. Hallowell .....  
 \*W. H. Oliver, M. D  
 Henry Buller .....  
 Edward Whiteeye ..  
 William Duff .....  
 Jasper Golden .....  
 William Foster .....  
 W. Connor .....  
 \*John Middleton .....

A. Lefroy; R. Radcliffe; J. Davidson  
 G. McWhinney .....  
 \*T. Davis; \*T. Jones ..  
 George Fenson .....  
 P. T. Poussett; A Clark  
 Christopher Karn ..  
 Stephen Caistor.....  
 James Colquhoun.....  
 John Tanner.....

Those members marked thus \* were not present.

J. Ellison .....  
 Dr. Worthington; J Roberts  
 T. H. Price .....  
 J. W. Kerr .....  
 Isaac Barefoot .....  
 G. H. M. Johnson ..  
 H. Price.....

Town Plot, Howich ..  
 Leechville.....  
 St. Paul's, Wingham.  
 Ainleyville .....  
 St. Paul's, Kanysagah  
 St. John's, Tuscarora.  
 Christ Ch., Delaware ..

Henry Holdenby.....  
 Andrew Wilson.....  
 W. R. Davis.....  
 \*Robert Donkin .....

Those members marked thus \* were not present.

Christ Church, Kaleigh  
 St. George's, W. Tilbury  
 Trinity, Mitchell.....  
 St. Mary's, Carronbrook  
 Walpole Island .....



CONGREGATIONS.

- St. Paul's, Wisbeach.
- St. James', Brooke.
- Watford.
- St. Matthew's, Florence
- St. John's Aughrim.
- St. John's, Strathroy.
- Katesville
- Trinity Church, Simcoe
- St. John's, Woodhouse
- St. Paul's Cath'l, Lond'n
- St. Paul's, Widder.
- Christ Church, Dresden
- St. James', Dawn Mills
- All Saints, Windsor.
- Irish Settlement
- St. James' Ingersoll.
- Trinity Ch., Beachville
- Waterford
- Federicksburg
- Lynedoch
- Ch. Messiah, Kincairdine
- St. John's, Bervie
- St. John's, Kinloss.
- Christ Church, Kaleigh
- St. George's, W. Tilbury
- Trinity, Mitchell.
- St. Mary's, Carronbrook
- Walpole Island

LAY REPRESENTATIVES.

- \*Mr. Williams
- Alexander Cowan.
- \*Mr. Grey.
- John A. Young.
- \*J. B. Winlow; P. J. Alison
- Robert Bentley
- Idg. Wilson T. W. Walsh
- James Coventon
- { J. Hamilton: E. B. Reed
- } R. Bayly
- \*James Elliott.
- H. S. Hughes.
- Jacob Brown
- George Vollons.
- H. Crofty; W. H. Eakins
- \*H. F. Martin
- John Birdsell
- \*George Snider
- \*John Marsland
- \*Robt. Baird; R. Wilson
- Thomas Bradley, M. D.
- Henry Holdanby.
- Andrew Wilson.
- W. R. Davis
- \*Robert Donkin

MEMBERS OF THE SYNOD.—(Continued.)

CONGREGATIONS.

- St. George's, Hillsboro'
- Christ Church, Forest.
- St. John's, Perche.
- Point Edward.
- St. Paul's, Dungannon
- Christ Ch., St. Helens.
- Sarnia Indians.
- St. Anne's, Adelaide.
- St. Mary's, Metcalfe.
- Christ Church, Exeter.
- St. Patrick's Biddulph
- St. Paul's, Clinton.
- Trinity Church, Lucan
- St. James' Ch. Biddulph
- St. George's, Owen St.
- St. James', Derby.
- St. James', Wilmot.
- Christ Ch., Haysville.
- Plattsville.
- St. George's, Hamburg
- Listowel
- Shipley
- Town Plot, Howich
- Leechville.
- St. Paul's, Wingham.
- Ainleyville
- St. Paul's, Kanyeagah
- St. John's, Tuscarora.
- Christ Ch., Delaware.

LAY REPRESENTATIVES.

- Cantwell Hill.
- T. S. Short.
- \*Robert Faithorn
- Louis Ernst
- \*John Pollock.
- \*Thomas Johnson
- Benjamin White
- \*Giles Kerwell
- Richard Moyle.
- Thomas Trivett.
- James Brownlee
- R. Ramsford; J. Ridout
- R. Fox; W. Armistage.
- J. Hodgins; W. Carter.
- Richard Notter
- Henry Puddicombe.
- C. D. Brown.
- \*Edward Platt.
- \*W. Fennel
- \*W. T. Waugh.
- C. M. Hensworth.
- J. Ellison
- Dr. Worthington; J. Roberts
- T. H. Price
- J. W. Kerr
- Isaac Barefoot
- G. H. M. Johnson
- R. Price.

Those members marked thus \* were not present.

Those members marked thus \* were not present.

F. I. Poussett, A. Clark  
 Christopher Karn.  
 Stephen Caistor  
 James Colquhoun.  
 John Tanner.

St. George's Ch., Sarnia  
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 Trinity do do  
 Christ Church, Zorra.  
 St. John's, Evan, Berlin  
 St. Mary's, Warwick

John Cowling  
 Thomas Blatchford  
 D. McCaw  
 Richard Robinson  
 W. Mallock, B. A.

di. m. n. r. k. i. g. s. t. s.  
 Paul's, Eastwood  
 Brant, Eastwood  
 Town Line, Eastwood  
 of the Ascension, Paisley

## MEMBERS OF THE SYNOD, — (Continued.)

## CONGREGATIONS.

Trinity Ch., Lambeth.  
 Trinity Church, Burford  
 St. John's Ch., Burford  
 St. James', Stratford.  
 St. Peter's, Tyrconnel  
 Wallacetown .....

Christ Church, Vittoria  
 Memorial Ch. Pt. Ryerse  
 Christ Ch., Chatham.  
 All Saints, Mt. Pleasant  
 Christ Church, London.  
 Tilsonburg .....

St. Charles', Dereham.  
 St. Paul's, Chatsworth  
 St. Mark's Ch. Holland  
 St. John's, Sullivan  
 Trinity Ch., Pt. Burwell  
 St. Luke's, Vienna.  
 St. George's Ch. Belmont  
 Christ Ch. Harrietsville  
 St. Peter's, Dorchester  
 St. Paul's Ch. Kirkton  
 Trinity Ch., Prospect.  
 St. Thomas' Ch. Seaforth  
 St. James' Ch., Paris ..  
 St. Paul's, Port Dover  
 Grace Ch., Brantford..

## LAY REPRESENTATIVES.

A. G. Deadman .....

\*Russel O. Gage .....

A. S. Smith; J. W. James  
 Andrew Bachus .....

\*Joseph Leslie Pearce

Walter Holmwood ..

Philip Andrew .....

Thomas Racey .....

{ Col. Taylor .....

{ J. Ferguson .....

\*Dr. Tweedale; Mr. Luke  
 Job James .....

## CONGREGATIONS.

St. Jude's Ch. Brantford  
 St. John's Ch. Pt. Rowan  
 Rowan Mills .....

St. Williams .....

St. James', St. Mary's.  
 Christ Church, Meaford  
 St. James', Euphrasia.  
 St. Thomas', St. Vincent  
 Trinity Ch., London Tp.  
 St. George's Ch., do. do.  
 Carlisle .....

St. James', Wardsville  
 Christ Ch., Newbury ..  
 St. John's Ch., Glencoe

## LAY REPRESENTATIVES.

T. W. Appleby .....

\*William Miller .....

J. Robinson; Dr. Phillips  
 \*Mr. Montgomery .....

G. F. Ryland. ....

George Robson .....

Lionel G. Shiple .....

Richard Neil .....

H. Jell .....

W. J. Simpson .....

St. Stephen's, Goderich Tp..  
 St. John's, Holmesville ..  
 St. Peter's, Summerhill ..  
 St. Luke's, Pine River .....

Trinity Church, Norwich.  
 St. John's Church, Otterville  
 St. Paul's Church, Northfield  
 Wyoming .....

Petrolia .....

Christ Church, Artemesia..  
 Trinity Church, Onocaga ..  
 St. Paul's Church, Tuscarora  
 Sombra .....

St. Mary's, Cathlamet .....

Grace Church, Millbank ..  
 St. Mary's, Crosshill .....

J. Cox .....

J. W. Rolph, M. D. ....

Robert Baker .....

\*Joseph Parr .....

\*Joseph A. Tidey .....

\*Robert Watson .....

\*John Armour .....

Capt. J. Tracey .....

Richard Harris .....

R. H. Dee, M. D. ....

E. Bunnell .....

John McKee .....

John Lee .....

Leonidas Burwell .....

D. Wildren .....

Thomas Nugent .....

William Johnston .....

J. N. Hardy .....

Abraham Code .....

Thomas Shoebottom .....

\*F. Holmstead; F. Thompson .....

W. Martin; J. Anderson  
 Lawrence Skey .....

W. L. Imlach .....

Those members marked thus \* were not present.

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# SERMON,

PREACHED IN ST. PAUL'S CATHEDRAL, LONDON, ON

WEDNESDAY JULY 19, 1871,

BEFORE THE SYNOD, ASSEMBLED FOR THE PURPOSE OF ELECTING A  
COADJUTOR BISHOP,

—BY—

**VEN. C. C. BROUGH, A.M.,**

ARCHDEACON OF LONDON,

AND RECTOR OF ST. JOHN'S, TOWNSHIP OF LONDON.

*Printed by desire of the Bishop.*

TITUS, CH. i, VERSE 5.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city as I appointed thee.”

MY DEAR BRETHREN,

In occupying the pulpit on this occasion, I cannot resist the apprehension that it may be felt, and that I may myself be led to feel, that I have assumed a position from which, owing to years, and other deficiencies, I might naturally have shrunk. But I must hope for your indulgence, and trust to sympathy and compassions deeper and more enlarged than those which pertain to man.

I need scarcely say, we are convened this day for purposes truly grave and solemn. We are assembled within these sacred walls for more than the ordinary privilege of praise and prayer; we approach a throne of grace with supplications having special reference to the exercise of functions, and the discharge of a duty, which in the all-wise, overruling providence of God has devolved upon us. We are met, or shall presently meet, to elect from the order of Presbyters, some one, whom (under God) we may deem qualified for the higher office of the Episcopate, as an assistant Bishop in this Diocese. Need I express the impressions under which we should give ourselves to this proceeding; or say how deep our sense of responsibility should be in entering upon it.

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Richard Harris .....  
R. H. Dee, M.D. ....  
E. Rummell .....  
John McKee .....  
John Lee .....  
Christ Church, Ardenensis .....  
Trinity Church, Onondaga .....  
St. Paul's Church, Tuscarora .....  
Sombra .....  
St. Mary's, Calnsville .....  
Grace Church, Millbank .....  
St. Mary's, Crosshill .....  
Thomas Shoebottom .....  
F. Holmsted; F. Thompson .....  
W. Martin; J. Anderson .....  
Lawrence Skey .....  
W. L. Imlach .....  
Trinity Ch., Prospect .....  
St. Thomas' Ch. Seaforth .....  
St. James' Ch., Paris ..  
St. Paul's, Port Dover .....  
Grace Ch., Brantford ..

Those members marked thus \* were not present.

To be guided aright—have we been mindful of the essential preliminary, *Prayer*? Reference to the apostolic observance and the example of our adorable Saviour may, under His blessing, now profit us.

We read that "Jesus went into a mountain to pray, and continued all night in prayer, and when it was day he called his disciples unto him, and of them he chose twelve, whom he named Apostles." This forms a striking precedent, a fitting example for our guidance.

I need not refer to the many instances in which, when men were called to sacred offices, or had special duties assigned them, prayer was wont to be made, and supplications for all therewith concerned. I trust you, my brethren, have not been unmindful of these things, and of the obligations thereby implied. Yea, further, and that from the present, up to the moment of your definite act this day, prayer shall be in exercise, that so, every vote cast may be in accordance with the testimony of a good and approving conscience.

The call to the duty we have to discharge has been somewhat unexpected, but we now regard it as expedient; and more especially, as coming from our esteemed and valued Bishop in person. I shall not trust myself to give expression to the feelings which, no doubt, impress us all in common; nor shall I give utterance to our concern that such a necessity should have arisen, and more especially from the circumstances that have occasioned it. Of this we may be assured, that our Diocesan, in recommending the course which our Synod has so confidently adopted, was not actuated by any selfish consideration, but that he was led to the decision at which he arrived, by a constraining desire for the interests of the Church, and a due and efficient discharge of the duties of the Episcopate.

We indulge, however the fond expectation, and the fervent hope that we shall still enjoy the benefit of his matured judgment, and valuable counsel,—advantages to be prized alike by whoever may be the Assistant, as by the diocese at large.

The text before us reads thus:—"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I appointed thee." These words contain the instructions of the Apostle Paul to Titus, ordained first Bishop of the Cretians. I cannot pretend on this occasion to enter into a detailed exposition of all that may have been comprehended in the apostle's instructions to Titus, with respect to setting in order the things that were wanting, but I shall endeavour to offer some remarks on the latter clause of the text as having manifest bearing on the proceeding in which we are engaged this day. I do not, however, mean to slight, or think disparagingly of the question of order in any of its particulars: the very principle of

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order is embraced in the subject which I specially desire to consider. May I not say, without being profane, that God is a God of Order? All that His hands hath made affirm it; the spheres in their courses proceed in order; the mighty deep, controlled by prescribed laws of order, has the sands for its bounds by a perpetual decree, which it cannot pass; the moon is appointed for seasons; the sun knoweth his going down; the earth, which, as saith Job, "hath upon nothing," is true in its rotations, its annual and diurnal motions: in short, from the most stupendous of the works of God, down to the "hills for the goats, and the rocks for the conies," all proclaim *Order* as the purpose and the pleasure of God. Order reigns in heaven,—and can we suppose that He, whose will is to be done on earth as it is in heaven; that He who is to be glorified in the Church throughout all ages, has left it, as to its rule and governance, to the conceptions and contrivances, the corruption and caprice of ever erring man?

My text, as well as the Word of God throughout, forbid the idea: evidence, scriptural and presumptive, are both at variance with the thought. Hence we say that the institution of a ministry, and organization of divers orders in the ministry is clearly implied by the language of the text. Titus on being left in Crete, was instructed to ordain Elders in every city. I may here mention that Crete is an extensive island in the Mediterranean, about 280 miles in length, less in breadth, it was populous, and contained 100 cities. Under apostolic ministrations the Gospel spread largely; but it is not to be supposed that at that early day it prevailed throughout the island; but in every place where converts associated for Christian worship, Titus was commanded to ordain Elders, or Presbyters.

We are not to suppose from the text that when he had ordained those officers of the Churches in one or more of the cities, that it was then competent for them to assume the ordaining functions. Had it been so, assuredly instructions to that effect, we must conclude, would have been given. Accordingly, it is obvious that Titus occupied a position and held office higher in Order than that of the Presbyters or Elders, that is the Episcopal office, the occupant of which is usually designated Bishop. That he was invested with this office, this Episcopate or oversight, is plain from the authority he was enjoined to exercise with respect to *teachers*. The Apostle informed him, that in some of the churches of Crete there were "unruly and vain talkers and deceivers, specially they of the circumcision;" Judaising teachers, "whose mouths must be stopped," wherefore he was commanded to "rebuke them sharply, that they might be sound in the faith:" hence we again say, this indicates office and authority, superior to the Presbyters, over whom he was placed, and whom he was to rebuke.

Episcopacy, though after the order of the Greek Church, exists in Crete at present, and comprises seven dioceses; thus furnishing presumptive proof that such has been the order of Church government there from the beginning.

I would desire to add further Scripture testimony to what I have here advanced. St. Paul in his Epistle to Timothy, refers to his own marvellous call to the Apostleship, and to the ministry of the glorious Gospel of the blessed God, which was committed to his trust; "this charge," he says, "I have committed to thee, Son Timothy, according to the prophecies which went before on thee, that by them thou mightest war a good warfare," correcting the errors, and combating the teachings of some who "having swerved, turned aside to vain jangling, desiring to be teachers of the law, knowing not what they said nor, whereof they affirmed."

You will observe from this that the trust confided to Timothy, the office he had to fulfil, had special reference to *teachers*, whether by instituting them to office, or correcting them when they erred; yet he was to "lay hands suddenly on no man," nor was he to "receive an accusation against an Elder (in other words, Presbyter) except before two or three witnesses." It is plain from these instructions to Timothy that his ministrations embraced judicial authority, and that offenders against the doctrines or Order of the Church were amenable to him. It may be objected—this authority pertained to the Apostolic office. True; but the Apostle says to Timothy: "The things which thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others." Was not Timothy to be the judge of the faithfulness and fitness of those to whom he was to commit that which to him had been committed?

It will be borne in mind that there were Elders in the Church of Ephesus, previous to the appointment of Timothy to the Episcopate. St. Paul laboured there for a period of three years: Apollos laboured there also. The former, on his journey to Jerusalem, sent directions to the Elders of Ephesus to come to him at Miletus, to whom he gave sundry instructions, and apprized them that even from amongst themselves should grievous wolves arise, &c. He enjoins it upon them to take heed to themselves, and to all the flock, over which the Holy Ghost had made them overseers. It might, perhaps, be supposed that this was to be the closing act of the Apostle with respect to the Elders, and Church at Ephesus. But, no; he sends Timothy there, and subsequently writes to him, saying: "I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." In short, that he might take up the position which the Apostle previously occupied. It may be said St. Paul

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addressed the Elders of Ephesus as Overseers,—yes, and every Presbyter in charge of a congregation is an Overseer,—but not in the capacity of an oversight such as that to which Timothy was appointed in Ephesus, or Titus in Crete.

I must not omit to notice words that were also addressed to Timothy: "Neglect not the gift that is in thee, which was given thee by prophesy, with laying on of the hands of the Presbytery." Is this passage to be regarded as in contravention to the words of the Apostle, once and again repeated, in which he says, in relation to the office conferred on Timothy, "which was given thee by *my hands*." And again,—“which I have committed to thee.” The superior office was clearly conferred by the Apostle, though he may have associated Presbyters with him in invoking a blessing; and these Presbyters may all have been of the higher order,—for every Bishop is a Presbyter, though every Presbyter is not a Bishop.

As regards the laying on of hands, I shall refer to another passage, which may require a moment's explanation, as it involves differences of opinion with respect to its application to the subject before us. We read in the 13th of Acts that "there were in the Church at Antioch, certain prophets and teachers. As they ministered to the Lord and fasted, the Holy Ghost said, 'separate me Barnabas and Saul for the work whereunto I have appointed them,' and when they had fasted and prayed and laid hands on them, they sent them away."

Was this an Ordination or the conferring of the office of the ministry? No. St. Paul tells us "he was an Apostle, not of men, neither by man." Surely, Paul and Barnabas possessed their Ministry and Apostleship before this; yet there was laying on of hands, with prayer in their behalf, on their proceeding to the particular mission to which the Holy Ghost had called them:—"So they being sent forth, departed unto Selucia." Thus it may have been on the laying on of the hands of the Presbytery in the case of Timothy: it may have been on the occasion of his appointment to some special mission.

The laying on of hands was of frequent use, and a pious usage; but it does not imply that all who participated in the proceeding possessed the prerogative of conferring Orders. This, we hold, attached to the higher Order of a three-fold Ministry.

To repeat, then, what has been already expressed,—we conclude, that the Ministry of the Gospel was committed by the Apostle Paul to Timothy, and that he, in his own person, was to "commit the same to faithful men, who should be able to *teach others also*." Were it necessary to add to the testimony of the Scriptures to which I have referred, I might adduce the analogy of institutions

under the old and new testament—Circumcision and the Passover Feast under the one, corresponding with Baptism and the Lord's Supper under the other. The Order of High Priest, Priest, and Levite under the former, analogous to that of Bishop, Priest, (or Presbyter) and Deacon under the latter.

History supplies proof presumptive: ecclesiastical records, in many instances, furnish the designation of Bishops' Sees, and the Incumbents of those Sees. Ignatius, a disciple of St. John, became Bishop of Antioch: seven of his epistles (we say not inspired epistles) were republished by the eminent and learned Usher, in 1645, and remain to this day. Polycarp, contemporary with Ignatius, was Bishop of Smyrna; Iræneus was Bishop of Lyons; Augustine of Hippo: and so I might proceed and shew that at the celebrated Councils of Arles, and Nice, English Bishops, whose names are on record, were present.

Shall we, then, be incredulous to Ecclesiastical history, and receive as authentic, history politic? We may as consistently disbelieve what is recorded concerning Thrones and Empires, as be sceptical with regard to matters Ecclesiastical.

On the whole, we concur in the aptly expressed language of the Prayer Book, as set forth in the preface to the Ordination Services: "It is evident to all men reading the Holy Scriptures, and ancient authors, that from the Apostles' time, there have been these three orders of ministers in the Church,—Bishops, Priests, and Deacons."

But, my dear brethren, is order in rank, ritual, and externals, that for which we are alone solicitous, or that which I would now urge upon your attention? No, assuredly. Were Order as complete as organization could make it; were system as perfect as exactness could effect; were all that is attractive to the eye, or stimulating to the senses, set forth, or practised amongst us, without the spirit of *The Word*,—"the word of the truth of the Gospel,"—we should regard the fest as mere superstition; as meretricious imposture.

Without doctrine sound, religion Scriptural, godliness vital, order, utterances, gestures, tones and intonations are to be accounted as no more than the sounding brass, or a tinkling cymbal.

Truths searching—not things visual; the gospel not in word only, but in power, and in the Holy Ghost, and with much assurance, is the regenerating influence, the converting agency, the instituted means, under the grace and mercy of God, to the salvation of men.

Hence Paul's admonition to Titus: "In doctrine shewing incorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of a contrary part, may be ashamed, having no evil thing to say of you." And to Timothy: "Take heed to thyself, and to the doctrine, continue in them, for in so doing thou shalt both save thyself and them that hear thee." Mark, my brethren, the

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Apostle's words, "*them that hear thee.*" "Faith cometh by hearing," not by seeing; not by things attractive to sight, but by the *expressed, uttered testimony of God heard*,—heard under a faithful, heartfelt exposition of truth, "the truth as it is in Jesus." It is thus by hearing that faith is wrought in the soul, the faith that justifies, and in the enjoyment of which we have peace with God, through our Lord and Saviour Jesus Christ.

It will not be supposed, I hope, that as regards *doctrine*, I mean any other than that which is "according to godliness," and which with sanctifying influence and hallowing effect "drops as the rain, distils as the dew, as the small rain on the tender herb, and as the showers upon the grass." Doctrine without devotion, faith without works, the Episcopal office without qualifications for the Episcopate, is the very revolution of Order and of ordinances divine, an offence to God. Let the mere professor tremble; let the man, offered the acceptance of the Episcopate, shudder, unless in his conscience he believes, or at least, with good conscience, humbly hopes, that his attainments, moral, intellectual and physical, fit him for the position, and that he is thereunto religiously and rightly called.

Under the responsibilities that rest upon me on this occasion, it is incumbent on me to say something of the position, and the characteristics requisite to the Episcopal office. But this I shall not express in language of my own, but in that which is given us in the dictation of the Spirit of God. I shall therefore cite the portion of Scripture appointed as the Epistle to be read at the consecration of Bishops:—

"This is a true saying, 'If a man desire the office of a Bishop, he desireth a good work.' A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth his own house well, having his children in subjection with all gravity—for if a man know not how to rule his own house, how shall he take care of the Church of God?—not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them that are without, lest he fall into reproach, and the snare of the devil."

Were I to use words of my own on this subject, or to add anything to what is thus set forth, I would humbly say, A Bishop should be firm, yet not arbitrary or unbending; dignified, but not repulsive; high-minded, yet condescending; reflecting, yet decisive; easy of access, but of bearing that forbids over-familiarity of approach; observant, but not prying; a discernor of character, of administrative ability, generous in disposition, a rewarder of good men, without partiality, and without hypocrisy.

Thus far as regards Bishops ; but, my brethren, there are duties which belong to others also, which pertain both to the clergy and laity of a diocese, and to each respectively ; and these duties are, a due and becoming acknowledgment of the office and authority of the Bishop, following with glad mind and will his godly admonition : such demeanour is truly essential, imperatively requisite, in order to the peace, progress, good order and happiness of our Church. Before I conclude, it may not be out of place, or uninteresting to some before me, to refer for a little to the present position of the affairs of the Diocese as compared with the past.

When this western section of country was formed into a diocese, and our valued Bishop entered upon his Episcopate, there were about forty clergymen of our communion within its limits ; now the number exceeds ninety, besides others, and not a few, who being here ordained, are now labouring in other parts of the Dominion and in Europe : and of those who have left us, I believe, were they to revisit our diocese, they could meet our Bishop without embarrassment, and receive at his hands no unwelcome recognition ; I believe they could take a seat in our Synod hall and feel they were not strangers, and enter our Church Society office and congratulate us on our progress and success.

As regards our Church Society and its formation, doubts were entertained at first whether we should separate from that at Toronto. We arrived at the conclusion of being distinct, though we commenced on small means. We are now in a comparatively good financial position, with an increase through the past year. The Commutation Fund has improved to the amount of some \$15,000. Our Widows' and Orphans' Fund, notwithstanding the increased claims upon it, contrasts favourably with other dioceses, and certainly does not encourage an amalgamation of resources such as has been proposed to us.

A Sustentation Fund has been undertaken which progresses successfully, and a considerable amount has already been subscribed.

Our Synod has been organized, a constitution adopted, and canons of discipline, to be enforced as circumstances may require.

A Theological College has been instituted, and has already furnished to our ranks several additional missionaries.

I mention these things to show the materials which an Assistant Bishop will find ready to his hand ; and to shew also, as must be plain, that all this has not been accomplished without labour, thought, and ability in the oversight, with industry, tact, and fidelity in the department on which largely devolved the management of details.

In the mission field of the diocese much also has been effected,

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the result, under God, of wise administration and government, together with, I trust I may say, the faithful labours of our missionaries. To carry on what has thus, under a kind Providence, successfully progressed, no moderate exertion, no sparing of self, nothing of the *otium cum dignitate* can be indulged in through the future. But, my brethren, while I thus speak, I desire to remember that it is not by might nor by power, but by my Spirit, saith the Lord of Hosts; by this alone can blessed results and a happy consummation be attained. Our help cometh of the Lord, who made heaven and earth: our strength is not of man, nor flesh our arm; but thine hand and thine arm, O God, and the light of thy countenance, in showing favour unto us. Let us then proceed, mindful our dependance on divine power,—God's gracious aid. Let us live, impressed by dispensations, admonished by the vicissitudes of life, prepared for the issues of time, and all that time in its issues may evolve, knowing that though many devices be in the hearts of men, "the counsel of the Lord, that shall stand."

And now, dear brethren, in relation to the solemn duty to which we have further to acquit ourselves this day, in the election of an Assistant Bishop, "look ye out such an one" as the instructions of God's Word clearly indicate. And may He, who brought again from dead our Lord Jesus Christ, that Great Shepherd of the Sheep, (the Shepherd and Bishop of our Souls,) by the blood of the everlasting covenant, guide our judgments, and influence our hearts to do His will, working in us that which is well pleasing in His sight, through Jesus Christ our Lord, to whom be praise and glory for ever and ever. Amen.

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# SERMON,

PREACHED IN ST. PAUL'S CATHEDRAL, LONDON, ONT.,

ON

THURSDAY, AUGUST 24, (ST. BARTHOLOMEW) 1871,

AT THE CONSECRATION OF

VERY REV. I. HELLMUTH, D.D., DEAN OF HURON,

TO THE OFFICE OF COADJUTOR BISHOP,

—BY—

REV. M. BOOMER, L.L.D.,

INCUMBENT OF TRINITY CHURCH, GALT,

RURAL DEAN OF WATERLOO AND PERTH.

*Printed by desire of the Bishop.\**

1ST EPISTLE TO TIMOTHY, 4TH CHAP. AND 16TH VERSE.

"Take heed to thyself and unto the doctrine; continue in them, for in doing this, thou shalt both save thyself and them that hear thee."

These words are part of the charge given by St. Paul to his son Timothy, with respect to his conduct as Minister and Bishop in the Church of Ephesus. There is nothing more clearly laid down in the Scriptures than that God is pleased to use an appointed ministry in making known the riches of his grace, and in preparing men for another and a better world. Whether we look to our Lord's appointment of chosen witnesses—to his last solemn commission to his Apostles to "go into all the world, &c."—or whether we look at the history of the early Church, as given us in the Acts of the Apostles, or to the many apostolic directions given us in the Epistles, like the one in my text, we must come to the conclusion that God is pleased to use men as his ambassadors to a fallen world, and as his stewards to the household of faith; and we must further hold, that this treasure is placed in "earthen vessels," not only by

\*Late Right Reverend Dr. Cronyn.

the inward teaching and guidance of His Spirit, but as in the case of Timothy, by the solemn laying on of hands, denoting the ordination of these selected instruments to the sacred office of ministering in the Church of God. This injunction of the Apostle clearly shows that, no matter what situation in life, or what position in the Church the Christian may occupy—whether as a hearer of the Gospel or a minister of the Gospel—the Scripture has for all the same admonition,—“what I say unto you, I say unto all, watch!” Take heed, there are foes around you, depths beneath you, precipices before you; take heed to the doctrine, those blessed principles and truths in which you have been instructed, and in which you are to instruct those committed to your care.

With small advantages, either of experience or years, Timothy had been appointed to fill an all-important office in the Christian Church; for not only had the Apostle left him at Ephesus, charged with all the functions of the priesthood, but he had given him authority to ordain others. To a young man, such a position must have been perilous indeed; perilous to that spirituality of mind which had characterized him from his youth; perilous to that humility which is the very strength of our christian graces; and it might be perilous to that sacred cause, to defend which, we know Paul counted not even his life to be dear to him. Taught, however, by that Holy Spirit, who not only leads us to whatever is true in doctrine, but also guides us to whatever is safe in practice, the Apostle fixes his choice upon the young evangelist, bids him make full proof of his ministry, and urges him by the responsibilities of his office, first to take heed to himself and then to take heed to his doctrine. What, then, were those features of character which the Apostle intended when he urged Timothy, and in him all who should come after him, to “take heed unto himself?” We may suppose him, in the first instance, to mean,—take heed that thou *art faithful*. No qualification is more commonly associated with the gospel ministry than this. “It is required in stewards,” says the Apostle to the Corinthians, “that a man be found faithful: I have obtained mercy of the Lord to be faithful;” whilst to Epaphras and Tychicus he assigns the distinction of faithful ministers of Christ and his fellow-servants in the Lord. We should not, I think, do justice to this feature of the apostolic character if we supposed the term “faithful” to be of no more extended meaning than that assigned to it in our ordinary speech, namely, that of a bold and impartial setting forth of gospel truth. Its meaning will be found much more accurately conveyed in that of our Lord, when he says: “Who, then, is that faithful and wise steward whom his lord shall make ruler over his household, to give them their portion of meat in due season?” The steward’s faithfulness will be found to consist in his wise and watchful superintendence over the entire

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spiritual household, and in that attention, to its general economy, which alone can secure, as far as human instrumentality can do it, the blessed objects for which a gracious God has been pleased to establish His Church amongst men. If this qualification is necessary in the ordinary minister, how much more necessary is it for him that is appointed a Bishop to come up to the apostolic requirement? But again: in warning Timothy to take heed to himself, the Apostle would have him be fearless. He says to him, in another epistle: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." It is remarkable how prophets, evangelists and apostles concur in warning us against the fear of man. Four times in a single vision is the prophet Ezekiel reminded of this part of his ministerial usefulness. Christ himself urges it upon his disciples, whilst St. Paul has no sooner laid down the fundamental rule, that stewards be found faithful, than he declares: "But with me it is a very small thing that I should be judged of you or of man's judgment." Now, it must be owned that language like this, if uttered by any man who has neither the mind nor spirit of St. Paul, would savour, either of scepticism, or some mental imbecility. But, suppose a man say: "I only set light by man's judgment, because I feel that I have to abide a greater. I do not *court the scorn of men*, but I dread the displeasure of God. I feel that I have His work to do, His truth to declare, His law to follow, His Spirit to instruct, and occupying the responsible position of a Chief Steward in his house, or sent forth on the glorious errand, I am no one's servant but His, and as I am allowed of God to be put in trust with the Gospel, even so I speak, not as pleasing men, but God, who trieth the hearts." Now, should we not, in such a case, allow there must and ought to be superiority alike to the censure and the praise of men. When a man is taught of God, it will only make him shrink into himself, when he thinks of the work to which God has called him, and when, to a feeling of personal distrust, he unites an habitual consciousness of the account he must one day give to God, a respect on all minor points for the differing opinions of his fellow-men, and above all, prayer for that teaching which the Holy Spirit alone can impart, he must learn to leave the rest with God, unmoved by man's judgment, unsentenced even by himself, but going forth in godly simplicity to his work, the Bible for his rule, conscience for his guide, heaven in his eye, and success for his everlasting recompense. This apostolic caution—"take heed to thyself"—must also include a prudent regard to external circumstances. Calmly and fearlessly, as the apostle stands aloof from the praise of men, we never find him courting their displeasure, originating a crusade against harmless prejudices, or labouring to establish that oneness of thought and feeling, as little to be looked for as the uniformity of the human countenance. On the contrary, he

seems ever to labour to set forth that elastic power of Christianity, which overleaps the minor differences, that neither robs the sinner of his hope nor the Saviour of his crown. The servant of God must not strive; living in charity towards those, who in lesser matters, may differ from himself; keeping silence where he cannot approve; and working alone where he cannot unite in labours: as far as lieth in him, he is to seek to live peaceably with all men; neither is it less a part of his ministerial prudence, to take heed to the intellectual signs of the times in which we live. Events are now going on around us; vast moral results are now being accomplished; changes are passing over the spirits and the dreams of men, from which the minister of Christ, whether Presbyter or Bishop, cannot, if he would, stand aloof. The mind of man is advancing, and he must keep pace with it. The citadel of truth is attacked, and he must defend it, not with idle rhetoric, or with ascetic sneer, or with mere dogmatism, but with all that care and energy which the sacredness of Truth demands, and which it is in the power of sanctified intellect to render. True, indeed, the weapons of our warfare are not carnal; but when we see the means which are employed to undermine the faith once delivered to the saints; when errors, long exploded, start into being with all the freshness of discovery; we must, however reluctant, "answer a fool according to his folly," and condemn falsehood out of its own mouth. These features of the ministerial character concern principally the discharge of our public duties. But the Apostle meant more than this in the caution,—"Take heed unto thyself." Did he not mean,—"Take heed to thy life, that it be blameless; to thy morals, that they be pure; to thy worship, that it be humble; to thy affections, that they be heavenly; to thy communion with God, that it be frequent and devout?" He knew the temptations of the ministerial work, to neglect such warnings as these. It may be that professional restraints preserve us from bringing open dishonour upon the Gospel; but, brethren, one of the greatest dangers connected with our office is, that we should attain to a perilous familiarity with the things of God, when formality might pass for reverence, and zeal and watchfulness sink down into mere professional religion.—Oh, let us never forget that it is only out of the good treasure of his own heart that a man can bring forth good things; and unless he bear God's image there—unless the unction of his spirit be diffused and abide there—all his preaching will be in vain.

We now proceed to make a few observations on the second clause of the Apostle's injunction: "Take heed unto the doctrine," and here the first point that presents itself for our consideration,—the authority to be consulted in deciding the truth of doctrine, and what is to be received as an article of faith. This, brethren, is a matter of supreme importance; and it is a part of our subject which

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tells strikingly on what may be called the heresies of our times. What, then, is the basis of faith? First, then, I would remark, that reason is not the basis of faith. Reason has its legitimate province in matters of religion, but it is not to be regarded as the test of faith: we cannot properly say that we shall believe nothing but what we can comprehend. This is acknowledged to be true in the world of nature; and it is not to be expected that it should be otherwise in matters of religion. It is the province of reason to weigh and consider evidence, and when the evidence has been once produced, and it is clearly seen that God has spoken: then the fact that reason cannot fathom the depth of those announcements, should not be a bar to the reception of any truth which is involved in them. Again, I would observe, that the authority of the Church is not to be considered as the basis of our faith. There are few questions of greater moment than this. It is one of those topics on which much has been written and said in our own day; and it is of great importance that our minds should have correct ideas as to the limits of what is called the authority of the Church. That the Church has *some* authority, cannot be denied. We cannot read the Scriptures in a plain, straightforward manner; we cannot peruse the narratives that tell us of the construction of the Churches in the primitive ages; we cannot read the epistles to Timothy and Titus, without coming to the conclusion attested by the practice of every christian body, that the Church has in some sense, and to a certain extent, authority. The question, then, is,—what is the nature of that authority—what is its legitimate limit? This, I think, cannot be set before us in a more sound or Scriptural manner than in the 20th Art. of our Church. It says: "The Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's Word written; neither may it *so* expound one place of Scripture that it be contrary to another: wherefore, although the Church be a witness and keeper of Holy Writ, *yet, besides the same*, ought it not to enforce anything to be believed for necessity of salvation." Here we have a most important and Scriptural distinction with respect to the doctrine of Church authority; from which it appears, that the authority of the Church is to be viewed in different lights, according to the matter that comes under its cognizance. Do we speak, for instance, of things essential to salvation; do we speak of articles of faith: the Church cannot originate one single such particular; though in controversies concerning them, much deference is to be paid to her authority, so long as it is not exercised clearly in opposition to God's Word. The Church must have the express warrant and authority of the oracles of God for every article of faith which it would make known as essential to be believed for salvation. But when we come to speak, not so much of matters of

faith as of rites and ceremonies and external discipline, then the article affirms that the Church has authority to decree such; but the limit of her authority is, that whereas, in the *former* case the Church must have the *express warrant* of Scripture, in the latter, viz., rites, ceremonies and discipline, she shall, in the exercise of her authority, decree nothing that is contrary to God's Word. It is not necessary in the latter as in the former case, that she should have the express word of Scripture, but simply that she should not decree contrary to Scripture. We see then that the authority of the Church—though most important in its proper place—is not to be regarded as the basis of a Christian faith. It may be the first external moving cause oftentimes to the reception of truth, as being the medium through which the truth is proposed, but it is not the final authority. I add, in connection with this, that what is called the testimony of antiquity is not to be regarded as the basis of faith. Be assured that, as with regard to the authority of the Church, so also the testimony of antiquity, is of exceeding consequence, and must not in its own legitimate province be despised. Suppose, for example, certain matters of debate and dispute in the Christian Church, such as the question which the object of our meeting here to-day clearly shows, that we consider as settled by the Word of God, the question of episcopacy, or of infant baptism. We believe that the Scriptures furnish a warrant of authority for the Episcopal order, whereas others contend that there is Scriptural warrant for only two orders, presbyters and deacons. This becomes a question, then, of the interpretation of certain parts of Scripture; but if it can be shown by an appeal to the history of the Church in the first ages, that there never was a period when the three orders of ministers did not exist, assuredly we have ascertained that which must be of great importance in settling the question, so with regard to infant baptism. This, then, is the grand use of the testimony of antiquity, and this is its legitimate province; but as in the case of the authority of the Church, it is not in itself sufficient to originate any article of faith. Having shown that neither reason, the authority of the Church, nor the testimony of antiquity can be regarded as the basis of faith, it remains that we should enquire what is the true basis of faith. It is the Bible, the Book of God—the law and the testimony which a gracious Jehovah has given us, that we may learn therefrom, under the blessing of His spirit, all things that pertain to life and godliness. We must have a “thus saith the Lord,” for every article of faith. The Scriptures are able to make us wise unto salvation, through faith which is in Christ Jesus. And blessed be the Lord our God that the Church to which we are privileged to belong has maintained the integrity of God's word in reference to this fundamental point, for while she maintains in the article already

quoted, conscience of all Churches of authority, principle, in her necessary to save may be proved necessary to salvation upon this vital uncertain sound Word of God. statements of their antiquity because widely certain warrant and privilege standard and serious of the Scriptures do this. She can vine truth, and doctrine plainly tional sanction which is once can no more need of than the bright candle to put av admit, as we have to the outward important, but this trine. And the Holy Writ is his appointed guard mitted for safe k Jewish Church k therefore the safe guard over each their own opinion ted Him of whom argue that, because of the Books of paired from age preter of the same in the decisions of the Old Testament for ages to come mistakes and per sert, then, that th

quoted, consistently with Scripture, and attested by the practice of all Christian bodies, that the Church has a certain amount of authority, she at the same time lays down as the fundamental principle, in her 6th article, that "Holy Scripture contains all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby, is not to be thought requisite or necessary to salvation." The language of our articles and homilies upon this vital point is clear and decisive. The trumpet gives no uncertain sound. Our Church constantly makes her appeals to the Word of God. Even the creeds, the most solemn and weighty statements of our faith, are to be received and believed, not for their antiquity, not because framed and set forth by councils, not because widely accepted, but because they may be proved by most certain warrants of Holy Writ. Here there is implied the duty and privilege of every man to bring even the most authoritative standard and symbols to the one unerring test. A Church conscious of the Scriptural character of her doctrines can confidently do this. She can take her stand boldly upon the firm rock of divine truth, and challenge the fullest and most searching scrutiny; a doctrine plainly revealed in the Word of God gathers no additional sanction from human testimony. That, says our homily, which is once confirmed by the certainty of His eternal truth, hath no more need of the confirmation of man's doctrine and writings than the bright sun at noontide hath need of the light of a little candle to put away darkness and to increase his light. We freely admit, as we have already said, that the testimony of antiquity as to the outward government and polity of the Church is most important, but this is plainly distinguishable from definitions of doctrine. And the office of the Church as the witness and keeper of Holy Writ is highly important. So was the Jewish Church the appointed guardian of the Old Testament—unto them were committed for safe keeping the oracles of God. And yet while the Jewish Church kept this trust with scrupulous fidelity—it was not therefore the safe interpreter thereof—the Sanhedrim kept vigilant guard over each letter and syllable, but they were, so far as their own opinions prevailed, blind leaders of the blind, and rejected Him of whom Moses and the Prophets did write. They who argue that, because the Church witnesses to the Apostolic origin of the Books of the New Testament, and transmits them unimpaired from age to age, she is to be regarded as an unerring interpreter of the same, are bound by their own principles to acquiesce in the decisions of the Jewish Church respecting the meaning of the Old Testament. One obvious reason why divine revelations for ages to come are Scripture, is to guard against the inevitable mistakes and perversions incident to oral transmission. We assert, then, that the Apostles, the only unerring guides and gover-

nors of the Church, live as perpetual witnesses to the truth. They speak now as they spoke of old, with decision and clearness. We receive nothing as doctrine that is unrevealed in Scripture, respecting which the Apostles are silent, or which contradicts their teaching. This is our rock, from which nothing can move us. The Church is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, and our confidence is unwavering that by them no important question is unanswered, no vital truth undiscovered, no divine requirement left in obscurity and doubt. So much for the authority by which doctrine is to be tested, and to which we must defer for everything that is to be received as an article of faith. And hence the introduction of the Scriptures so conspicuously into the offices of our Church, for the ordination and consecration of those who are to feed her flocks, the candidate being required to declare himself persuaded that the Holy Scriptures contain all doctrine required as necessary to salvation, and that he is determined out of the Scriptures to instruct the people committed to his charge, and to teach nothing as necessary to eternal salvation but that which he shall be persuaded may be concluded and proved by the Scriptures. Take heed unto the doctrine. This injunction might be supposed to demand a statement of some of those doctrines to which the ministers of Christ should doubtless give a special prominence—to that great topic of his ministry which St. Paul desired to preach and live, as if knowing nothing else among men—Jesus Christ, and him crucified; the person and offices of Christ; what he has done; what he is now doing for the salvation of sinners, for all that come to God by Him, the universal embrace of His atonement; the precious invitations and promises of His Gospel; man's ruined state by nature; his restoration entirely by grace; justification by faith; the absolute necessity of spiritual regeneration: all these, with the several truths directly and necessarily connected with them, are most important matters indeed, at which we can do no more than briefly glance, and believing as I do, that it would be out of place if upon an occasion like the present I did more than enumerate some of those doctrines which must be considered by us all as of vital importance. I prefer for the few moments that are left to me to advert to a subject which I consider has a vast influence upon all our doctrinal views, and that is our Church's view of the extent of the authority and the nature of the functions of the ministry itself. We must neither disparage the sacred ministry nor unduly exalt it. As English Churchmen, we refuse either to be ranked amongst those who hold ordination to be of no value, and the ministry to be a mere human institution, or with those who adopt the Romish idea of a sacrificing and mediating priesthood. The language of the Epistle to the Hebrews tolerates no longer a sacrificing

priesthood. The Holy Testament, to give to priesthood. ruling direct would natura them as Jew ment writers the word app never the hier The word is i gelists, overs Episkopos, P Epistles speci duties are enu of sacrifices, o ministry of the and usurpation Christ. The p able. When t the ordinance t into a sacrifice the Lamb of G directly contran of Christ once satisfaction for actual, and ther Wherefore the s that the priest d remission of pain deceits." The o burned for this kindred error. goes with it. W had the sanction Communion Serv ting apart or ord eration of a pri into the hands of "Take thou auth the Holy Sacram lawfully appointe priesthood there i paten with a host to offer sacrifice to

priesthood. Jesus Christ is the one everlasting, exclusive priest. The Holy Spirit guided the pen of the writers of the New Testament, and it is a deeply significant feature of their style never to give to the ministers of the Gospel the title peculiar to the priesthood. Such an omission can only be explained by the overruling direction of the spirit. The writers, left to themselves, would naturally have fallen into the ideas and language familiar to them as Jews. Never, not in a single instance, do the New Testament writers give to the Christian minister, as his distinctive title, the word appropriated to the Aaronic priesthood. Officially he is never the hiererus when the ministry are specified and discriminated. The word is invariably omitted—pastors, teachers, stewards, evangelists, overseers, ambassadors. We have Apostolos, Angelos, Episkopos, Presbuteros, Diakonos, but no where hiererus. In the Epistles specially addressed to the ministry, and in which their duties are enumerated, there is no mention whatever of the offering of sacrifices, or of sacerdotal mediation. The assumption by the ministry of the Gospel of the sacerdotal character is an invasion and usurpation of the exclusive priesthood of the Lord Jesus Christ. The priesthood and the propitiatory sacrifice are inseparable. When the minister is transformed into a sacrificing priest, the ordinance that commemorates the death of Christ is transmuted into a sacrifice; the eucharist is represented as an offering up of the Lamb of God as he was once offered upon the cross. This is directly contrary to the 31st article of our Church. "The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is no other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt were blasphemous, fables and dangerous deceits." The church whose reformers gave their bodies to be burned for this very testimony could not certainly maintain the kindred error. When the sacrifice is swept away the sacrificer goes with it. We find no warrant for this assumption where, if it had the sanction of our Church, we might expect to find it, in the Communion Service or in the Ordinal. Contrast our mode of setting apart or ordaining the presbyter to his work with the consecration of a priest in the Church of Rome. Our Bishop delivers into the hands of the person to be ordained the Bible, and says, "Take thou authority to preach the Word of God, and to minister the Holy Sacraments, in the congregation where thou shalt be lawfully appointed thereunto." To the candidate for the Romish priesthood there is delivered a chalice, with wine and water, and a paten with a host lying upon it, and it is said; "Receive thou power to offer sacrifice to God, and to celebrate masses as well for the

living as for the dead." As to the intended application of the words of our Lord, taken from 20th John, and which are introduced in one of our ordaining formulae, we have the advantage of contemporaneous interpretation. We know from the writings of the reformers how they understood these words, "whosoever sins ye remit."\* Archbishop Secker remarks, "The Bishop does not pretend to grant, by uttering these words, all the powers which the Apostles had in this respect. They had the discernment of spirits, and could say with certainty when persons were penitent, and consequently forgiven, and when not. They were able also to inflict miraculous punishment on offenders, and to remove on their repentance the punishments which had been inflicted." These words will convey nothing of all this to the persons now to be ordained. But still, when the Bishop uses them, they give first an assurance, that, according to the terms of that Gospel which they are to preach, men shall be pardoned or condemned; secondly, a right of inflicting ecclesiastical censures for a shorter or longer time, and of taking them off, which, in regard to external communion, is retaining or forgiving offences. The solemn charge and questions addressed to the candidates are equally conclusive as to the nature of the office which the Church confers. Not a word concerning the duties of sacrificing, mediating, hearing confessions—an omission as significant as the one already referred to. In maintaining the word of God to be the complete rule of faith and practice, tolerating no human addition, in affirming the priesthood of Christ to be the only real sacrificial priesthood, and his death upon the cross the solitary propitiation for guilt, and his intercession the only intercession that procures peace with God, and his blood, applied by faith, the alone cleansing from sin, and his word of love and power, confidently heard, the true absolution, and his presence not a degradation in material elements, but a spiritual presence in the hearts of the faithful, we are contending for the faith once for all delivered to the saints. I am persuaded that upon no other principles than these can our Church be a blessing in this land. As these truths are obscured or renounced, the salt will lose its savour, and the light will grow dim. Only as we honour Christ will He honour us. Only as we are true to the principles of the reformation can we justly challenge confidence and adhesion. If not a thoroughly Protestant Church, we have no right to be a Church at all. Upon no other principles can our distinct ecclesiastical position be vindicated. If we are not justified in the protest made by our articles, the reformation was an indefensible schism, and we are guilty of rending the body of Christ. We can only prosper, and only deserve to prosper, as we stand upon the broad, firm platform of Apostolic Christianity, and make Jesus Himself the Alpha and Omega, the sun and centre, the author and

\*See Jewell's Apology.

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finisher of our faith. The object of our meeting, brethren, is a most solemn one, being no less than the setting apart by consecration another chief shepherd, to take part of the spiritual oversight of this important diocese, an object fraught with consequences almost inconceivable as regards the interests and progress of this portion of the Church of God; the necessity for such a step, which was so touchingly alluded to by the Venerable Archdeacon in his sermon at the last meeting of the Synod, I feel assured we all most deeply deplore, and I shall but express the feelings of one and all in the prayer that the Bishop of Huron may be long spared to give us the benefit of his experience, and to assist by his godly counsel in the administration of our affairs. It requires not my testimony as to the fitness of the Bishop elect for the duties and responsibilities of the important office to which he is now to be promoted. That testimony has been already given in his election to the office by the Synod of his Diocese. May the Lord bless him, and grant him grace for all his work, so that when his oversight as a shepherd of shepherds is ended, he may give in his account with joy to the Chief Shepherd and Bishop of souls.