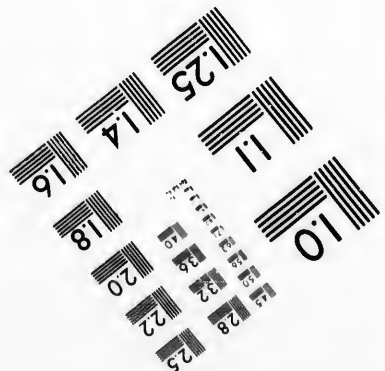
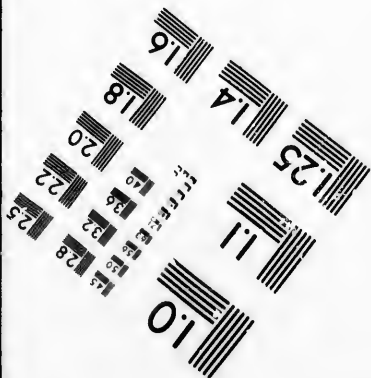
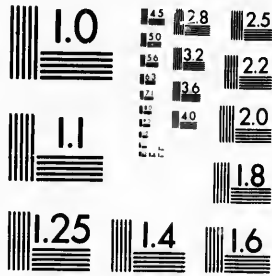


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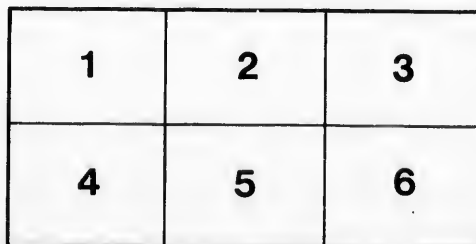
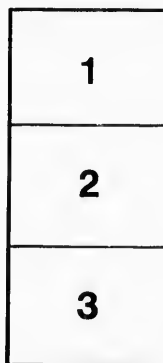
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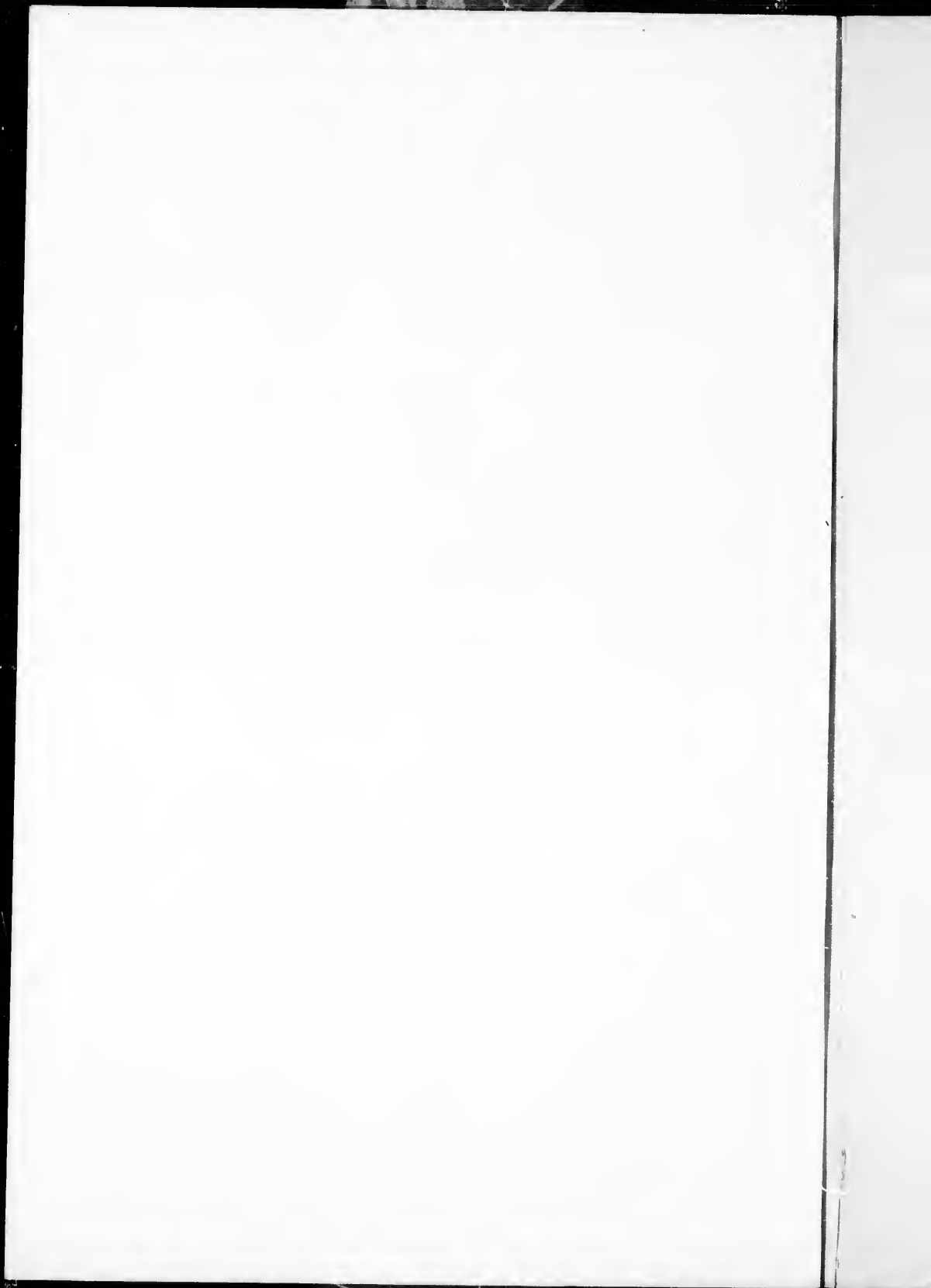
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JOURNAL
OF A
SPECIAL MEETING

OF THE
Synod of the Diocese of Toronto,

HELD FOR
THE ELECTION OF A BISHOP

TO
FILL THE VACANCY IN THE SEE, CAUSED BY THE DEATH OF THE
RIGHT REVEREND ALEXANDER NEIL BETHUNE, D.D., D.C.L.,
SECOND BISHOP,

On the 27th and 28th Days of February, and the 1st, 3rd, 4th,
5th, and 6th Days of March, 1879.

WITH APPENDICES.

TORONTO:
PRINTED FOR THE SYNOD, BY ROWSELL & HUTCHISON,
1879.

1879

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ELECTION OF THIRD BISHOP OF TORONTO.

PRELIMINARY MEMORANDUM.

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The Right Reverend Alexander Neil Bethune, D.D., D.C.L., was elected Coadjutor Bishop to the Honorable and Right Reverend John Strachan, D.D., LL.D., First Bishop of Toronto, on the 21st day of September, 1866. He was consecrated as Bishop of Niagara on the 25th day of January, 1867, and succeeded to the vacant See of Toronto on the death of the venerable Bishop Strachan, 1st November, 1867. After an Episcopate of more than twelve years, Bishop Bethune was called to his rest on the 3rd day of February, 1879, in the 79th year of his age.

The See of Toronto becoming thus vacant, the Canon of the Synod of the Diocese provides for the election of a Bishop, as follows:—

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“On a vacancy in the See, the Dean, or the Senior Archdeacon, or in his absence, the Archdeacon next in order of Seniority, or in the absence of an Archdeacon, the Senior Rural Dean, shall, within one week from the occurrence of said vacancy, summon a meeting of the Clergy and Lay Representatives, to be held at the expiration of twenty days from the date at which said meeting shall be summoned, to elect a successor in the See.

“On the election of a Bishop to a vacant See, or to a new See, the Clergy and Laity shall vote separately by ballot: the Clergy by individuals, and the Laity by parishes. A majority of the votes of each Order shall determine the choice, provided that two-thirds of the Clergy entitled to vote be present and vote, and that two-thirds of the parishes entitled to vote be represented and vote, otherwise two-thirds of the votes of each Order shall be necessary to determine the choice.

“Any clergyman elected to be a Bishop and holding at the time of said election any preferment, or benefice, shall resign said preferment or benefice prior to his consecration.”

In pursuance whereof the Very Reverend the Dean of Toronto issued the following

SUMMONS:

Pursuant to the Canon in such case made and provided, I, The Very Reverend Henry James Grasett, D.D., Dean of the Cathedral Church of St. James, in the City of Toronto, hereby summon a meeting of the Clergy and Lay Representatives of the Synod of the Diocese of Toronto, to be held at the School House of the said Cathedral Church of St. James, in the City of Toronto, at the expiration of twenty days from the date hereof, that is to say, on Thursday, the twenty-seventh day of February, in the year of our Lord one thousand eight hundred and seventy-nine, at which time such meeting is summoned to elect a successor in the vacant See of the Diocese of Toronto.

Dated at Toronto, this seventh day of February, in the year of our Lord one thousand eight hundred and seventy-nine.

(Signed) H. J. GRASETT, D.D.

This summons was communicated to each member of the Synod with the following circular:—

SYNOD OFFICE, Toronto 7th February, 1879.

DEAR SIR,—Subjoined, I beg to hand you the summons convening the Synod to elect a Bishop for this Diocese, issued by the Very Reverend the Dean of the Cathedral Church of St. James, pursuant to the Canon in that behalf.

The Order of Proceedings will be issued in due course.

Your obedient Servant,

(Signed) WM. P. ATKINSON,
Secretary-Treasurer.

On the 11th of February the Very Reverend the Dean issued the following circular:—

REVEREND BRETHERN AND BRETHERN OF THE LAITY,—In the vacancy of the See, I deem it my duty to commend to you the accompanying form of prayer, to be used both in Divine Service, and also in your more private devotions.

I am, Reverend Brethren and Brethren of the Laity,

Your faithful servant in Christ,

(Signed) H. J. GRASETT, D.D.,
Dean of Toronto.

A PRAYER TO BE USED, BOTH IN PUBLIC AND
PRIVATE, BEFORE THE MEETING OF SYNOD.

ALMIGHTY GOD, our Heavenly Father, who hast purchased to Thyself an Universal Church by the precious blood of Thy dear Son, mercifully look upon the same, and at this time so guide and govern the minds of Thy servants, the members of the Synod of this Diocese, that they may faithfully and wisely make choice of a fit person to serve in the sacred office of a Bishop. And to him who shall be chosen to this holy function, give Thy grace and heavenly benediction ; that both by his life and doctrine he may set forth Thy glory, and set forward the salvation of all men ; through Jesus Christ our Lord. *Amen.*

Subsequently the Executive Committee of the Synod sent to each member the following :—

ORDER OF PROCEEDINGS

OF A

SPECIAL MEETING OF THE SYNOD,

HELD

FEBRUARY 27TH, 1879, AND FOLLOWING DAYS.

OFFICIAL NOTICE OF MEETING.

The Very Reverend the Dean of the Cathedral Church of St. James, in the city of Toronto, having issued his summons in pursuance of the Canon of Synod in that behalf, to assemble the Synod of this Diocese, on Thursday, 27th February, 1879, for the election of a Bishop to the vacant See of this Diocese, the Executive Committee hereby notify the Clergy and Lay-Representatives of the Synod that they are summoned to meet at the City of Toronto on that day.

FORM OF PRAYER TO BE USED BEFORE AND DURING SYNOD MEETING.

Prayer for the Divine Blessing.

ALMMIGHTY FATHER, who in the beginning of the Gospel didst cause the Apostles and Elders to meet together under the guidance of Thy Holy Spirit ; and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world ; Vouchsafe, we pray Thee, to be present with the Synod of this Diocese now about to assemble [*or now assembled*] ; give unto them the spirit of wisdom, patience, love, and of a sound mind ; and so direct, sanctify, and govern them that they may seek truth and peace ; and that through them the saving Gospel of Christ may be more effectually preached and ministered ; Thy dispersed sheep gathered into the fold, and Thy Holy Church established, strengthened, settled, united, and sanctified ; through the merits and intercession of the same Jesus Christ, Thy Son our Lord.—*Amen.*

A Prayer for Unity.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord ; that, as there is but one Body and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord.—*Amen.*

A Prayer for the Divine Guidance of the Synod.

O MOST GRACIOUS LORD GOD, who by Thine only begotten Son, our Lord Jesus Christ, and by Thy Spirit in His Holy Apostles, didst institute the sacred order of Bishops in Thy Church, to feed, to build up, and to govern ; We humbly pray Thee to be assisting to those who are appointed to choose out one to serve in the office of a Bishop in this Diocese ; and so to cleanse their hearts from earthly and partial motives, and so to guide and direct their judgment, and overrule their designs and operations, that he whom they shall choose may be the best fitted, by piety, wisdom, and charity, by singleness of heart and earnestness of spirit, to enkindle amongst us a more living godliness, and to promote the extension, the purity, the unity and stability of Thy Church, to the glory of Thy great Name, and the hastening of the perfect kingdom of our blessed Redeemer, through Him, who with Thee and the Holy Spirit, liveth and reigneth one God blessed for evermore.—*Amen.*

GENERAL ORDER OF PROCEEDINGS

ARRANGED BY THE EXECUTIVE COMMITTEE OF THE DIOCESE.

For Thursday, 27th February, 1879.

At 10 a.m.—Morning Prayer and Sermon, with the celebration of the Holy Communion, in St. James's Cathedral.

Offeratory to be devoted to the Mission Fund.

At 2.30 p.m.—The Very Reverend the Dean will take the Chair, at the Cathedral School House, and the Synod will proceed to business.

The Court for the current year on Contested and Doubtful Seats of Lay-Representatives in Synod, appointed by the Bishop, will be in attendance, viz :—Samuel B. Harman, Esq., D.C.L., Chancellor of the Diocese, George M. Evans, Esq., M.A., S. G. Wood, Esq., LL.B., Rev. A. Sanson, and Rev. John Langtry, M.A.

NOTE.—The calling of the Roll by the Clerical and Lay Secretaries having been dispensed with, each Clergyman and Lay-Representative is required to sign his name in a book to be provided for that purpose before taking his seat.

ORDER OF BUSINESS.

1. At 2.30 p.m.—The Opening Prayers appointed for the occasion.
2. The Rev. J. H. McCollum, A.M., and F. D. Barwick, Esq., the Committee appointed for the current year to meet before the Synod and examine the Certificates of the Lay-Representatives, to present their report.
3. Contested cases, or doubtful Certificates mentioned in said Report, (if any), as well as any objections made to the claims of Lay-Representatives on the Synod List to seats in Synod, to be referred for final adjudication to the Court on Contested Seats.
4. The Dean's Opening Address.
5. Scrutineers shall be appointed, consisting of two Clergymen and one Layman, to take the Clerical vote; and of two Laymen and one Clergyman, to take the Lay vote, according to the regulations hereafter mentioned.

Appeals (if any) having been heard and adjudicated upon, the Lists handed in by the Court shall be regarded as the Lists to govern the Election of a Bishop.

Thereupon the Synod shall adjourn to meet in the Cathedral for the purpose of Ballot and Election, at such time as the Synod may appoint.

PROCEEDINGS IN THE CATHEDRAL.

The Synod having been called to order at the hour appointed, the Clergy on the right of the Chair, and the Laity on the left, the Dean will request that a few moments may be devoted to private prayer, and that during the Balloting there shall be no manifestations of feeling, but that all, by quiet and orderly demeanour, shall pay the deepest respect to the solemnity of the sacred duty in which they are engaged.

The Balloting will then commence, and be conducted according to the following regulations :—

I.—THE CLERICAL VOTE.

- (1.) The Scrutineers shall take their place at a table to be provided.
- (2.) The List of Clergy, handed in as aforesaid, shall be delivered to them, and no vote shall be received which is not on such list.
- (3.) A Ballot-box shall be provided with a lock and a slit or groove in the top, through which the Ballot shall be dropped into the box, which shall in no case be unlocked or opened until the Scrutineers have retired with the same.
- (4.) During the process of taking the Ballot *all parties shall keep their seats* until the name of a Clergyman be called by the Secretary, when he shall approach the Scrutineers' table and hand to the Scrutineers a folded paper containing the name of the Clergyman for whom he desires to vote, *and return to his seat*, which folded paper shall be dropped into the Ballot-box, and the Clergyman's name shall be marked off on the list as having voted ; and the others shall be called in like manner until the list be exhausted.
- (5.) The Scrutineers shall see that the result of their scrutiny corresponds with the number of those voting, as ascertained from the list marked as aforesaid.
- (6.) The Registrar shall receive the Report of the Scrutineers, and proclaim the same to the Synod.

II.—THE LAY VOTE.

- (1.) The Scrutineers shall take their place at a table to be provided.
- (2.) The List of Parishes or Missions entitled to vote handed in as aforesaid, shall be delivered to them ; and no vote shall be received which is not on such list.
- (3.) A Ballot-box shall be provided with a lock and a slit or groove in the top, through which the Ballot shall be dropped into the box, which shall in no case be unlocked or opened until the Scrutineers have retired with the same.
- (4.) During the process of taking the Ballot *all parties shall keep their seats* until the name of the Parish or Mission is called by the Secretary, when the Representatives thereof shall approach the Scrutineers' table, and each Representative (if there be more than one) shall severally hand to the Scrutineers a folded paper containing the name of the Clergyman for whom he desires to vote, *and shall return to his seat* : the several folded papers thus received shall be then placed together in an envelope, which shall be sealed, and dropped into the Ballot-box, and the Parish or Mission shall be then marked off on the list as having voted ; and the others shall be called in like manner until the list be exhausted. No name or endorsement shall be placed on the envelope for reasons hereafter mentioned.
- (5.) The Scrutineers, having retired, shall record the vote according to the contents of each envelope. If two Representatives vote for "A," and one for "B," the vote shall be recorded for "A." If the Representatives vote, one for "A," another for "B," and a third for "C" ; or if there be only two and they each vote for a different Clergyman, the vote shall be recorded as *lost*.
- (6.) The Scrutineers shall see that the result of their scrutiny corresponds with the number of envelopes representing the Parishes or Missions voting ; say, for example, there be 120 envelopes, the vote (by way of example) may be returned as—

50 for.....	A.
30 for.....	B.
20 for.....	C.
10 for.....	D.
10 lost votes.	

120

N.B.—By these arrangements the principle of vote by Ballot will be fully enforced—the Scrutineers being as unable as any one else to know what Parish each envelope represents; and consequently how its Representatives severally or collectively vote.

(7.) The Registrar shall receive the Report of the Scrutineers, and proclaim the same to the Synod.

Not less than half-an-hour shall elapse between the taking of each Ballot (if more than one be found necessary); the precise time to be named by the Dean, and announced by the Registrar.

During the proceedings no discussion shall be allowed or point of order verbally raised; but any appeal shall be reduced to writing, and presented to the Dean, whose decision thereon, announced through the Registrar, shall be final.

The Synod shall adjourn from time to time until the Balloting is concluded, and the election is made.

When the Balloting is concluded, and the election is made, the Dean will proclaim the result; and, having pronounced the Benediction, will declare the Synod adjourned.

LIST OF CLERGY AND LAY REPRESENTATIVES

OF THE

SYNOD OF THE DIOCESE OF TORONTO, FOR 1878-79.

PREPARED BY THE SECRETARIES OF THE SYNOD IN ACCORDANCE WITH SECTION
THIRTY-SEVEN OF THE CONSTITUTION, AND REVISED BY THE
COURT ON CONTESTED SEATS.

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
Albion and Mono	Rev. W. F. Swallow	James Donaghy. R. Lawrence, M. D. G. McManus.
Alliston	" W. M. C. Clarke ..	Alexander Marling, LL.B. Frank Wootten, Wm. Davey.
Apsley	" Philip Harding	Major Edward Leigh. Robert H. Bethune. Marmaduke Willson.
Ashburnham and Otonabee	" W. C. Bradshaw....	H. C. Burritt, M.D. H. T. Strickland. George C. Rogers.
Atherley and Beayerton..	" H. W. Robinson....	J. O. Revell. Morgan Baldwin. W. H. Howland.
Aurora, Oakridges, and King	" C. W. Paterson, B. C. L.	Stephen Fry. Hon. C. J. Douglas. James Armstrong.
Barrie	" Canon Morgan.....	James C. Morgan, M.A. Charles H. Clark. James Henderson.
Batteaux	" L. H. Kirkby	H. P. Blachford. Lewis Moffatt. Col. D. E. Boulton..
Berkeley and Chester	" C. Ruttan	Peter Paterson. G. F. Frankland. Dr. Fothergill.

at Parker Collingwood

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
Bobcaygeon	Rev. H. C. Avant	W. B. Read. Andrew Finlay. William Thurston.
Bolton and Sandhill.....	" W. H. Clarke, B.A.	Robert Johnston. Thomas Fisher. C. J. Campbell.
Bradford and West Gwil- limbury.	" A. W. Spragge, B.A.	Lieut. Col. R. Tyrwhitt. Joseph Fennell, Senr. J. W. H. Wilson.
Brampton	" I. Middleton, B.A. .	T. A. Agar. His Hon. Judge Scott. William Golding.
Brooklin, Columbus, and Ashburn.	" Frederick Burt	Lieut. Col. G. H. Grierson. Wm. E. Hodgins, M.A. Henry Pellatt.
Cameron and Dunsford ..	" R. A. Rooney	John Ireton, Sen. James Browne. J. H. Knight.
Cannington	" John Vicars, B.A. .	John Hall Thompson. Alfred Wyatt.
Cardiff and Monmouth ..	" Joseph Gander	Jabez Gander. George Gander. Isaac Ritchie.
Carleton	" John Carry, B.D.....	N. W. Hoyles, B.A. Frank Arnoldi. Thomas Shortiss.
Cartwright	" John Creighton, B.D	Wm. McLaughlin. Archibald Lattimore.
Cavan.....	" T. W. Allen, M.A., Rural Dean.....	George Needler. Robert Vance. Thomas Willan.
Charleston and Cataract..	Charles A. Rankine. David Taylor. F. Covert Moffatt, B.A.
Clarke.....	" Canon Brent, M. A..	Fred. Farncomb. Joshua Adams. William Farncomb.
Cobourg	" Canon Stennett, } " J. W. Forster }	W. D. Burn. A. Hewson. George Wilgress.

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
Colborne and Brighton ..	Rev. H. D. Cooper, B.A..	G. S. Burrell. W. G. Bidwell. F. W. Austin.
Coldwater	“ W. H. French.....	James Graham. James Scott.
Collingwood	Alex. R. Stephen, M.D. Lieut. Col. Bligh. Captain Edward Wheeler.
Cookstown.....	“ Joseph Fletcher, B.A.	R. Snelling, LL.D. John Paterson. H. B. Nicol, M.D.
Craighurst and Vespra ..	“ A. B. Chafee, B.A. .	George Sneath. Robert Leadlay. William H. Partridge.
Credit	“ T. Walker, B.A.....	T. M. Hammond. J. Goldthorpe. Robert Cotton.
Darlington	“ A. Macnab, D.D....	Thomas Batting. John Arthur Codd. William T. Scott.
Dysart.....	“ Geo. Ledingham....	C. J. Blomfield. G. W. Buckland. Capt. Hooper.
Etobicoke	“ Canon Tremayne, M. A.	James Eastwood. Benjamin Goldthorpe. John D. Evans.
Fenelon Falls.....	“ Wm. Logan, M.A. .	Thomas Roberts. John Catto. John A. Barron.
Galway	“ John Burkitt	C. A. Brough. Frank E. Hodgins.
Georgina.....	“ Canon Ritchie, M.A.	Capt. Sibbald. J. Herbert Mason. John J. Vickers.
Gore's Landing	Chas. Thompson. F. W. Kingstone, M.A. Robert Baldwin.
Grafton	Ven. Archdeacon Wilson, M.A.	Robert Z. Rogers. James Barnum. Charles S. Drummond.

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
Hastings and Alnwick	Rev. John McCleary	John Blacklock. William Drope. William Skinkle.
Holland Landing and Sharon	" T. P. Hodge	James Parnham. W. H. Thorne. John Selby.
Innisfil	" E. W. Murphy, B. A.	Hon. G. W. Allan. Dr. R. Lund. E. Pangman.
Keswick	" Wm. Jupp	Howard Bovell. Capt. Stupart, R. N. Dr. Spragge.
Lindsay	" W. T. Smithett, } D. D., Rural Dean }	Adam Hudspeth. Hartley Dunsford. Philip Sandford Martin.
Lloydtown	" C. B. Dundas, B. A.	John T. Jones, C. S. Gzowski, Jr. Dr. Byers.
Manvers	" Henry F. Burges . .	George Sisson. Charles H. Brereton, M. D. George Reynolds.
Markham, St. Philip's	" John Fletcher, M. A. Rural Dean	John F. Davison. Charles Brown. His Honor Judge Boyd.
" Grace Church	" Anthony Hart	Henry Tane. Charles Bricknell. James Trawn.
Minden	" } " J. E. Cooper }	James K. Kerr, Q. C. John Gillespie. S. S. Peck.
Mulmur	" George Nesbitt, M. A.	William Wilson Richard Brett. J. W. McCleary.
Mulmur West	George S. C. Bethune. J. R. Armstrong. Charles Unwin, jr.
Newmarket	" H. B. Owen, F. R. L. S.	R. J. Davison. C. W. Lee. W. H. Ashworth.
North Douro	" C. R. Bell, Mus. Bac.	J. Dinwoodie. Roland C. Strickland. Beverly Jones, M. A.

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
North Essa	Rev. W. W. Bates, B.A.	Hon. James Patton, Q.C. Capt. F. Denison. J. W. Young.
North Orillia and Medonte	“ James H. Harris....	B. Homer Dixon, K.N.L. John Hipwell. George Myers.
Norwood, Westwood, and Belmont.	“ Edward Soward	John Butterfield. Henry Alley. John Alley.
Omemeo and Emily	“ R. H. Harris, B.A.	Wm. Shaw Cottingham. Hon. Vice-Chancellor Blake. Clarence W. Ball.
Orillia	“ A. Stewart, M.A., Rural Dean.....	Frank Evans. C. S. Elliott, M.D. Charles Ellis.
Oshawa	“ C. C. Johnson.....	James Carmichael. John Cowan. Matthew Western.
Penetanguishene	“ Samuel Mills	Sheriff Jarvis. Thomas Hodgins, Q.C. Edgar Hallen.
Perrytown	“ John A. Hanna	Thomas Campbell. J. S. Wilson. J. R. Cartwright.
Peterborough	“ J. W. R. Beck, M.A. } “ P. Clementi Smith, } [M.A.] }	A. P. Poussette, D.C.L. George Burnham. W. E. Sherwood.
Pickering and Port Whitby	“ Johnstone Vicars, M.D.	John Blow. John Woodhouse. Kivas Tully, C.E.
Port Hope, St. John's....	“ F. A. O'Meara, LL.D.	Thomas Moore Benson. Charles T. Bingham. Seth Smith.
“ St. Mark's ..	“ J. S. Baker	James Calcutt. William Henderson. Henry Alfred Ward.
Port Perry.....	“ C. E. Sills, B.A	Daniel Ledingham. John Rolph. William Bond.
Scarborough	“ E. Horace Mussen, B.A.	Stephen Westney. Richard Steers. Robert Boyd.

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
Seymour and Percy	Rev. R. W. Hindes, B.A.	Arthur L. Colvell. Richard Ough, M.D.
Shanty Bay		W. E. O'Brien. C. C. Bridges. J. O. Browne.
Stayner and Creemore	" W. R. Forster	R. J. Cole. William Millie. John Carter.
Streetsville	" W. S. Westney, B.A.	Wm. Magrath. John Ballinger. John Frazer.
Sunderland & West Brock	" Edward Warren	Thomas Purvis. S. B. Harman, D.C.L. J. D. Smith.
Tecumseth	" Thomas Ball	George J. Gaviller. Richard Coffey. Thomas Carter.
Thornhill & Richmond Hill	" Robert Shanklin	Edmund Seager. Joseph Keffer. William Cook.
Tullamore	" William Grant, M.A.	I. M. Chafee. James Craven. Isaac Blain.
Toronto, St. James's Cath- edral.	Very Rev. Dean Grasett, D.D. . . . [B.A. . . . } Rev. W. S. Rainsford, } " R. W. E. Greene, B.A. }	Daniel Wilson, LL.D. J. George Hodgins, LL.D. Clarke Gamble, Q.C.
" St. Paul's	" Canon Givins, D.C.L.	Robert Sewell. Bernard Haldan. George Boyd.
" Trinity East	" Alexander Sanson	William Gooderham. Thos. W. Rawlinson. F. LeMaitre Grasett, M.B.
" St. George's	" J. D. Cayley, M.A. } " C. H. Mockridge, } B.D. }	William Gamble. Samuel W. Farrell. H. W. M. Murray, M.A.
" Holy Trinity	" W. Stewart Darling } " John Pearson, M.A. } " H. W. Davies, D.D. }	William Ince. S. G. Wood, LL.B. W. T. O'Reilly, M.D.
" St. John's	" Alex. Williams, M.A.	Samuel Shaw, jr. John Maughan, jr. Thomas G. Bright.

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
Toronto, St. Stephen's ..	Rev. A. J. Broughall, M.A.	F. W. Coate. S. J. VanKoughnet, D.C.L. Maxfield Sheppard.
" St. Anne's.....	" J. M. Ballard, B.A.,	R. N. Gooch. Col. G. T. Denison. Thomas McLean.
" St. Peter's.....	" S. J. Boddy, M.A....	W. T. Boyd. W. J. Coates. P. D. Conger.
" St. Luke's.....	" John Langtry, M.A.	Clarkson Jones. John Hague. William Plummer.
" Church of the Redeemer.	" Septimus Jones, M.A } " J. P. Sheraton, B. A. }	A. H. Campbell. J. L. Bronsdon. R. Dunbar.
" All Saints'.....	" A. H. Baldwin, M.A	A. McLean Howard. Charles Fuller. J. W. G. Whitney.
" St. Matthias....	" R. Harrison, M.A....	Percy Beverley. William Peacocke, Jr.
" St. Thomas's....	" J. H. McCollum, A.M	Marcellus Crombie, M.A. John Canavan. M. M. Matthews.
" Grace Church ..	" J. P. Lewis	Hon. Edward Blake, Q.C. F. A. Ball. Joseph Bickerstaff.
" St. Bartholomew's and St. Matthew's.....	" Geo. I. Taylor, M.A.	Ald. Allen. John F. Hart. Henry G. Collins.
" St. Philip's	" J. S. Stone	Lient. Col. R. B. Denison. Geo. M. Evans, M.A. Lient. Col. C. S. Gzowski.
" Church of the Ascension.	" S. W. Young, M.A....	Samuel B. Smith. Charles Magrath, D.C.L. Thomas D. Delamere, M.A.
Uxbridge	" John Davidson, M.A	C. G. Hanning. H. M. Howell. George Solly.
Waverley	" Philip Tocque	H. S. Strathy. H. P. Savigney.

PARISH OR MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
West Mono		A. J. Burrowes Close. G. B. Morley. C. J. Agar.
Weston	Rev. W. A. Johnson	John Dennis. Lt.-Col. Hans Gracey.
Whitby	" A. J. Fidler, B.A. ..	John Ham Perry. George Young Smith, LL.B. John Wolfenden.
Woodbridge and Vaughan	" Ogden P. Ford, B.A.	William Duncan. Thomas Fielding. John Brown.
Wyebridge and Midland..	" Gustavus A. Anderson.	Wm. Parker. F. Barlow Cumberland. F. D. Barwick.
York Mills	" Canon H. B. Osler..	George Robson. C. H. Mercer. J. Cooper.
York Township, Christ Church.	" T. W. Paterson, M.A.	Philip Armstrong. Thomas Elgie. Weymouth G. Schreiber.

Representing One Hundred Parishes and Missions.

Trinity College	Ven. Archdeacon Whitaker M.A. (<i>Provost</i>). Rev. Wm. Jones, M.A. " Algernon Boys, M.A.
Trinity College School, Port Hope.	" C. J. S. Bethune, M.A. " W. E. Cooper, M.A. " W. C. Allen, B.A.

Rev. Canon Scadding, D.D.	Rev. S. Briggs, M.A.
" A. Lampman, B.A.	" S. S. Strong, D.D., D.C.L.
" Vincent Clementi, B.A.	" George Hallen, B.A.
" T. J. Hodgkin, M.D.	" F. J. S. Groves.
Rev. W. H. Wadleigh, B.A.	

C. H. MOCKRIDGE, B.D.,

Hon. Clerical Secretary.

J. GEORGE HODGINS, LL.D.,

Hon. Lay Secretary.

JOURNAL OF A SPECIAL MEETING

OF THE

Synod of the Diocese of Toronto,

HELD FOR THE PURPOSE OF

ELECTING A BISHOP TO THE VACANT SEE,

ON

THURSDAY, FEBRUARY 27th, 1879,

AND FOLLOWING DAYS.

FIRST DAY.

AFTERNOON SESSION.

THURSDAY, February 27th, 1879.

Pursuant to notice given by Very Rev. the Dean of Toronto, in accordance with the Canon relating to the election of a Bishop, the Synod of the Diocese assembled this day in St. James' Cathedral, at 10 o'clock, A. M.

Morning prayer was sung by Rev. J. D. Cayley, M.A., Precentor of the Synod. The sermon was preached by Rev. A. J. Broughall, M.A., as follows ;

S E R M O N .

"Remember them which have the rule over you."—*Hebrews* xiii. 7.

With much hesitation I have accepted the invitation, so kindly given me, to preach before you to-day. And in addressing myself to this duty I would remind you of the peculiar circumstances under which we are now assembled.

It is the first time since the foundation of the See that our diocese has been without a head. Our late Bishop, so recently and unexpectedly taken from us, was coadjutor when the first Bishop of Toronto entered into rest. But this day we meet, on summons of the Dean of this Cathedral Church, to elect a godly and well-learned man who may be consecrated to the office and work of his predecessors.

We have had the high-principled and intrepid Bishop Strachan, the equally high principled but gentle Bishop Bethune, both of whom most of you can recall equally with myself. It is in God's hands to give us a successor to these. What his special qualifications or peculiar characteristic will be we need not conjecture. The Lord uses various and differing instruments to work His will. In the service of Christ one man differs from another; each has his gift, the same blessed Spirit dividing to every man severally as He will. From the first, Jesus "callesh unto Him whom he would." In the apostolic band there was gentle love and ardent zeal, courage and caution, humility and forwardness, gentleness and power. And the Master who chose them all was alike pleased with the faithful service of each of His servants. But for this at least we can all without exception desire to pray, that he whom the Great Head of the Church shall be pleased to give us for a Bishop may be "a man full of the Holy Ghost and of faith," a man "endued" as the apcstles were, "with power from on High."

It will be in the remembrance of many members of this Synod that such topics as "the ministerial character," the "sufficiency" of the clergy, the "marks" and peculiar functions of the Church, and also the requisite "qualifications of a Bishop," have been discussed by successive preachers who have addressed you.

I think, therefore, that I cannot do better on the present occasion than remind you very briefly of the way in which we ought all to regard the Bishop who may be given us. It is a subject, too, which can be treated with greater propriety under existing circumstances than in the presence of one's Diocesan. "Remember them which have the rule over you." It is true that the words were addressed to the laity, and that reference is made to spiritual leaders or guides who were already reckoned among "the spirits of just men made perfect." But the principle involved in the text will extend to the clergy also. The injunction of the apostle will cover the case of both clergy and laity, and will suggest the manner in which both should order themselves in regard of him who is over them in the Lord.

Their Bishop is to be remembered in life as well as in death. "Obey them that have the rule over you, and submit yourselves," is the command which is given a few verses below. And so St. Paul, in the earliest of his epistles, writes to the Thessalonians, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake."

Let us note, then *why* Christian people should remember their Bishop.

First, because he is over them "in the Lord." Brethren, this is the dispensation of the Spirit. The Church is the house of God, and its members are not of this world even as their Head was not. Christians are born from above. Our city is in heaven, our home is there; we are destined for heaven, and our thoughts and aspirations should be heavenly and heavenward. As we live in the Spirit so should we walk in the Spirit, not walking by sight but by faith, recognizing spiritual men as well as spiritual things, and submitting to them as to those who care for our souls. Our religion teaches us that we have spiritual pastors and masters no less than civil rulers, and to them we owe due reverence and submission. A Bishop is not a mere secular officer or worldly official. He is our father in God. He is Christ's minister and steward of the mysteries of God; the angel of the Church, responsible for the well-being of his charge; made an overseer by the Holy Ghost, yea, a partaker of the Holy Ghost for the work and office to which he is called; a feeder of Christ's sheep; a ruler in the house of God. He is a leader and a guide for anxious souls; he presides over us, and admonishes us.

And besides this we should remember him and esteem him very highly in love for his work's sake. He "has the rule" over us; he "labours" among us. Laborious indeed is the work of a Christian Bishop involving too often an overstrained mind and a jaded spirit, as well as fatigue of body. His work is the Lord's work, which is above all things to aim at the salvation of precious souls purchased with no less price than the effusion of Christ's blood. The government and administration in the Church of Christ to which he is admitted involves more than mere ruling and ordering, difficult as these are in themselves to accomplish efficiently. In the Ordinal, he is reminded how among other things he must give himself to prayer and the study of God's word, that he may be able to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers. He is to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same. He is to maintain and set forward as much as lieth in him quietness, love, and peace among all men. The diocese is his parish. On consecration his sphere of work is enlarged, the field is made wider in which he is to labour; he is by no means released from the duties of a priest, by being made chief pastor. He is himself to work; he must keep others at work, with this one thing in view, that the sheep of Christ and His children who are scattered abroad may be sought out and saved through Christ for ever. The words of the

Good Shepherd "other sheep I have"—"other sheep"—must ring in his ears continually; and he must repeat the cry to his brethren in the ministry till all be gathered in, that not one may be missing in the day of the Lord. Unceasing, and untiring, faithful, and loving is the service to which he is bound by the terms of his office, the grand object and end of which is the honour of God and of his Christ. Is there not need therefore that we should remember him who has the rule over us, and speaks unto us the word of God?

And *how* are we to remember our Bishop?

By acknowledging him as such. It is incumbent on us to recognize the office to which he is appointed, and the work imposed on him by the Great Head of the Church, and also to extend to him the consideration, and reverence, and love, so fairly due to one in his position. Here is the first step towards the performance of that duty which devolves upon us all in this matter. We are to "know" him as being over us in the Lord, and to esteem him very highly on this account. Due regard is to be paid to his teaching and admonitions as well as to the power of government with which he is invested.

And next, we are in the language of Scripture, to obey him and submit ourselves.

The Bishop of a diocese is the outward and visible exponent of that unity which should mark the members of the Church. And to follow him freely, and dutifully yield to his godly direction, will do more than anything else towards harmonizing and binding together the several parts of the body. Peaceful and loving subordination to the head will help marvellously to the avoiding of internal trouble.

The Clergy, it is true, owe *canonical* obedience to the Bishop; but we want more than this, we want something even better than this. All of us clergy and laity alike, owe him *scriptural* obedience; I mean that obedience which is so clearly recommended in the passages of Holy Scripture already quoted, and which is thus imposed upon us by God himself. If he is to rule, we must obey. The right to govern implies the correlative duty of obedience. That is a poor dominion where there is a reluctant submission on the part of the governed. In the Church of God above all it is desirable that there should not be mere passive obedience, much less ought there to be passive resistance, but a willing compliance with the directions of competent authority.

Not only do we need a Bishop able to rule, but we require a clergy and people ready and willing to obey. Authority has been affixed by God himself to the ministerial office, and the same power has enacted corresponding obedience and submission. The office is authoritative; the duty which we owe would seem to be self-evident.

And more than this, we should remember our Bishop in our prayers. "Brethren, pray for us," is the repeated request of St. Paul. He needed the Church's prayers and the prayers of every member

thereof, and feeling his need he ever urged upon them the performance of this duty. Let us have more prayer and we shall have more love and more work. It will strengthen the hands of our chief pastor, and cheer his spirit, to feel that day by day from every part of the diocese, prayer is ascending to God on his behalf that he may have grace and strength for the due discharge of his office, so that on the great day of account, when he along with ourselves must appear before the judgment seat of Christ, he may be able to render his account with joy, and not with grief, to the Shepherd and Bishop of our souls.

This day, then, Christian brethren, when we are met to elect our future Bishop, let us, in the first place, seek guidance from on High. Let us pray God in all sincerity that he would order our wills and purify our affections, and in answer to earnest and faithful prayer show us whom *He* has chosen for this work and ministry. This is the point above all which we should seek to know. Our wishes and preferences are nothing as compared with the will of God.

Surely the quick march of time bids us be up and doing.

As we look about this Synod, how many an old familiar face is missing from our midst.

But let me remind you that the unseen world is a reality, and the spirits of the departed live. We know not the conditions of their being. But if, in that "far serener clime" where they realize life more fully than we do, or than they themselves did formerly—if, I say, their eyes are not holden like ours, if they can witness our meeting and our proceedings this day, what can we suppose that they wish more than that we should address ourselves to the task before us in a spirit of Christian love, and with the sole desire of promoting the extension of our Master's Kingdom. Of this, at any rate, we are sure: we are solemnly charged "before God and his holy angels" to do all for His glory.

Let us, then, "enquire at the word of the Lord to-day." And when he has given us a man to be our Bishop, let us each and every one loyally rally around him, and yield him that dutiful submission which is well-pleasing to the Lord. Let us give him our sympathy, our hearty co-operation, and our prayers and the work of God will again go on briskly in our midst. Only stand shoulder to shoulder, and the good old Diocese of Toronto will soon be a praise in the land. Not weak and vacillating in her policy, her priests clothed with righteousness, and her people rejoicing in the salvation of God, and all striving together for the furtherance of the Gospel, she must needs go forth conquering and to conquer. No longer torn by party strife; no longer quarrelling about externals or about opposite schools of thought, or even different systems of interpretation that may be put on the same divine law, and which are likely to exist till the end of time, while souls are hungering and thirsting after righteousness, and there is none to break to them the bread of life; no longer crippled in her resources, and so unable to accomplish her high

mission in evangelizing the people, but endeavouring to keep the unity of the spirit in the bond of peace, and rousing herself, and rising in her might, and going forth in the strength of the Lord God to make disciples, to baptize in His name, and to teach all things whatsoever He has commanded, that He may be glorified in the salvation of all : is this not a consummation which we all desire, and for which we shall devoutly pray and honestly labour? Be it ours, then, ever to keep this in view. Be it ours to do angel's work on earth, and by deed as well as word make this our watchword throughout the length and breadth of the diocese, "Glory to God in the highest, and on earth peace, good-will to men."

The Holy Communion was then administered, the Very Rev. the Dean of Toronto, being the Celebrant, assisted by the Venerable Archdeacon Whitaker, M.A., the Venerable Archdeacon Wilson, M.A., and the Rev. Canon Givins, D. C. L.

PROCEEDINGS IN CATHEDRAL SCHOOL HOUSE.

At 2.30 p.m. the Synod reassembled in the St. James's Cathedral School-house, for the transaction of business, the Very Rev. Dean Grasett, D.D., in the chair.

The prayers appointed for the occasion were read by the Venerable Archdeacon Wilson, M.A.

All the Clergy of the Diocese were present during Sessions of the Synod except Rev. W. A. Johnson, of Weston.

All of the Lay Representatives were present at the opening of the Synod except James Donaghy, Dr. R. Lawrence, M. Wilson, Dr. H. C. Burritt, H. C. Strickland, S. Fry, *Col. Tyrwhitt, J. Armstrong, G. F. Frankland, *Dr. Sothergill, Dr. Lund, *E. Pangman, P. S. Martin, A. Hudspeth, J. Trawn, J. Hipwell, G. Meyers, R. J. Davison, Dr. Elliott, C. Ellis, G. Burnham, J. Blow, J. Woodhouse, *Dr. Ough, J. O. Browne, W. Millie, I. M. Chafee, J. Craven, W. Gooderham, J. Dennis, *W. G. Schreiber, J. Ireton, Sr., G. Gander, I. Ritchie, R. Vance, Dr. Stephen, Col. Bligh, Capt. Hooper, C. S. Drummond, *W. Skinkle, *H. A. Ward, and J. Fraser; and of these, the Delegates to whose names an asterisk is prefixed, were subsequently in attendance during the Session.

REPORT ON CERTIFICATES OF LAY REPRESENTATIVES.

The Rev. J. H. McCollum, M.A., presented and read the following Report of the Committee appointed to examine the certificates of Lay Representatives :—

The Committee appointed by the Executive Committee to meet at least two days before the meeting of Synod, to examine the certificates of the Lay Representatives, beg to report, that the certificates of delegates whose names are in the official list herewith submitted, appear to be correct. The following we have not placed on the list :—

King Station—All Saints'. This election was held to appoint a delegate in the place of the late delegate, Dr. Langstaff, now deceased : (1.) There was no notice given of the death of the former delegate ; (2.) No mention made that the necessary notice, on the two preceding Sundays, had been given ; (3.) The Chairman of the meeting, by whom the certificate is signed, is the incumbent of Lloydtown, who for the present does duty in the mission, though it has never been officially separated from, but still forms part of, the Parish of Aurora, Oakridges, and King.

Markham—Grace Church. The certificate states the appointment of Charles Bricknell, in place of William Rolph, Sen., deceased, as delegate for above named church. We find no notice of William Rolph's death was given, and no mention of the necessary notice for the two Sundays preceeding the election.

Peterborough—St. John's. We find a certificate from the Rev. J. W. R. Beck, Rector, of the election of G. Burnham, Junr., in place of William Delaney, who has left the country. Mr. Delaney has not sent in his resignation.

All of which is respectfully submitted.

J. H. McCOLLUM, *Chairman.*

F. D. BARWICK.

SYNOD OFFICE, February 25th, 1879.

The cases of Penetanguishene, Woodbridge, and Wyebidge, have come in since our report was made, and we leave them to the Court to be dealt with.

Moved by J. Geo. Hodgins, LL.D., seconded by R. Snelling, LL.D., that the same be referred to the Court on Contested Seats. Some further names were handed in and referred to the same Court.

THE DEAN'S ADDRESS.

The Very Rev. Dean GRASSETT, D.D., then delivered the following Address :—

MY REV. BROTHERS AND BROTHERS OF THE LAITY :—

The occasion which has brought us together is one of deep, solemn, and affecting interest. It has pleased our Heavenly Father to take unto himself our beloved and venerated Bishop, whose remains have been committed to the tomb with every token of the respect and affection in which he was held, both by his clergy and people. It affords me a melancholy

satisfaction, as one his oldest friends, to embrace this opportunity of adding my willing testimony to that of so many others to the various graces and virtues of his character. To the kindness of his affections and the winning gentleness of his manner a just and generous tribute has been paid.

To those who knew the Bishop intimately, and were privileged to see him in the retirement of his own family, there was in his demeanour something singularly engaging—an unruffled calmness, a quiet cheerfulness: a gentle and unaffected courtesy and kindness which well befitted a Christian Bishop.

He is indeed no longer with us, but Holy Scripture plainly declares that the souls of God's people when delivered from the burden of the flesh, are in joy and felicity. When absent from the body they are present in the soul, even with Him who loved them and washed them from their sins in His own blood. That venerable form which is impressed upon the memory of us all awaits the glorious change when it shall arise clothed with immortality.

We who remain mourn not only the loss of one who was amiable in disposition, nor of one whose example was instructive by an unwearied devotion to the duties of his high and sacred calling and the purity of his life, but we mourn the loss of a father in God, a ruler and guide.

Let us bear in mind, however, that under all circumstances and on all occasions the Word of God is ever a light to our feet and a lamp to our paths. We are there taught how to improve the loss of honoured leaders. On the death of Moses the children of Israel wept for him in the Plains of Moab thirty days, but when that becoming tribute of affection to a departed father and benefactor was paid, the Lord called them at once to proceed to the possession of the promised land. In our conflicts such losses form no ground of despondency. "Behold, I die," said Israel to Joseph, "but God shall be with you and bring you to the land of your fathers." "Lo, I am with you always unto the end of the world," is the assurance of the Captain of our salvation.

Every departure, then, to his glory, of a chief soldier of Jesus Christ, is but a triumphant call to fresh conflicts, fresh progress, fresh victories. The fulness of our God and Saviour is exhaustless, and it is a growing fulness of blessing that He designs for his people.

If Moses be removed, Joshua must enter into Canaan. If David die, Solomon's glorious reign must commence, and the temple of the Lord must be built. If our Lord Himself be removed, His Church must be established on a rock, against which the gates of hell shall never prevail. If Stephen be stoned, the disciples shall be scattered to diffuse blessing through wider and distant regions. The removal of Moses, no doubt, was a great trial to the people of God. He was an eminent servant of the Lord, full of self-sacrificing zeal for their welfare; distinguished for the

meekness of wisdom, patience, holiness, and devotedness to the Lord. He had been their leader and their law-giver for forty years. He had introduced remarkable changes, and was God's mediator for bringing Israel into a peculiar relation to God as a Kingdom of priests and a holy nation full of blessing to the earth. But his removal was only a step onward to a fuller triumph of the Church. May it be so now.

The Lord enable us all so to improve the affecting Providence and bereavement we mourn, that it may lead us on, as Christians, to new labours and new triumphs in advancing the kingdom of Christ. May His Spirit be largely granted to us at this time.

And now the responsible duty devolves upon us of making the selection of a godly and well learned man to be ordained and consecrated to the work and ministry of a Bishop in this diocese. Unbiased by fear or favour, let us see to it that in our hearts and consciences we believe him to be replenished with the truth of Christ's doctrine and adorned with innocency of life that both by word and deed he may faithfully serve God in this office, to the glory of His name and the edifying and well governing of his Church.

Having sought guidance where only it is to be found—at the throne of the heavenly grace, in fervent public and social worship, and in earnest closet supplication—we may take the comfort of believing that we have not sought in vain. Should this be so—and God grant that it may—it cannot fail to be a source of blessed encouragement to our future Bishop, as well as to the people committed to his care, to feel that he has been called of God, and appointed to his sacred charge in answer to prayer.

On motion, the following gentlemen were appointed Scrutineers to receive the ballots for the election of a Bishop :

Clerical Vote—Rev. Canon Brent, Rev. J. McL. Ballard and Mr. Henry Pellatt, moved by Rev. Septimus Jones, M.A., seconded by Clarke Gamble, Q.C.

Lay Vote—Rev. A. J. Broughall, M.A., S. G. Wood, LL.B., and G. M. Evans, M.A., moved by Mr. A. H. Campbell, seconded by Dr. O'Reilly.

PROCEEDINGS IN CATHEDRAL.

The Synod then adjourned to meet in the Cathedral at 3.30 P.M.

After proceeding to the Cathedral, an unavoidable delay took place, owing to the Court on Contested Seats being in Session.

At 4.45 p.m. the Court brought in their Report as follows :—

REPORT OF COURT ON CONTESTED SEATS.

The Chancellor presented and read the Report of the Court on Contested Seats, as follows :—

At a Court held in pursuance of section 37 of the Constitution of Synod for the settlement of Contested Seats in Synod: Present—Samuel B. Harman, Esq., D.C.L., Chancellor of the Diocese, Chairman; Rev. Alexander Sanson, M.A., Rev. John Langtry, M.A., S. G. Wood, Esq., G. M. Evans, Esq., M.A.

Having heard and adjudicated on the following cases, the following judgments are given :—

MISSION.	DELEGATES.	OBJECTION.	DECISION.
No. 1. Aurora, Oak- ridges, & King.	Stephen Fry. Hon. C. J. Douglas. <i>James Armstrong.</i>	Certificate produced of the election of Mr. James Armstrong, in place of Dr. Langstaff, deceased, for All Saints Church, King. The objections taken are (1.) That there was no notice given of the death of Dr. Langstaff the former delegate, (2) that there is no mention made that the necessary notices on the two Sundays preceding the election were given, (3) the chairman of the meeting by whom the certificate is signed is the incumbent of Lloydtown, who for the present does duty in the mission, though it has never been officially separated from, but still forms part of the parish of Aurora, Oakridges and King.	With regard to the 1st objection, it is presumed to mean that no notice of the death was sent to the Secretary-Treasurer of the Synod. This has been already adjudged to be unnecessary except in cases of a double return, see <i>re</i> Grace Church, election of Col. R. B. Denison, Case 10, 1875. As to the 2nd objection, unless such an objection is raised in manner provided by the second section of the Canon constituting the Court it is not considered to be within the province of the committee appointed to examine the certificates, or of the Court to go behind a certificate sent in due form by the clergyman or chairman of the meeting at which the election was held. As to the 3rd objection the Court had some doubt as to this case coming under the ruling in the Port Whitby case No. 14, 1875, but on hearing the Incumbents of Aurora, Oakridges, and King, and of Lloydtown it was shewn clearly that the latter merely held the election at the request and as the representative of the former, and so signed the certificate. The seat of Mr. Armstrong is therefore allowed.
No. 2. Markham, Grace Church.	Henry Tane. James Trawn. <i>Charles Bricknell.</i>	Certificate produced of the election of Mr. Charles Bricknell in place of Mr. Rolph, deceased. There are two objections taken, exactly similar to the 1st and 2nd in the preceding case.	Same ruling as in preceding case, and the seat of Mr. Bricknell allowed.
No. 3. Peterborough.	A. P. Pousetto. W. E. Sherwood. <i>George Burnham.</i>	Certificate produced of the election of Mr. George Burnham in place of J. A. Delaney who has left the country. Only one objection in this case, same as objection one in two previous cases.	Same ruling, and the seat of Mr. Burnham allowed.

MISSION.	DELEGATES.	OBJECTION.	DECISION.
No. 4. Woodbridge and Vaughan.	W. Duncan. Thomas Fielding. John Brown.	No formal objection raised by the Committee examining certificates in this case, but a certificate having come in since they closed their report, of the election of Mr. John Brown in the place of Mr. N. C. Wallace, resigned, any question of irregularity is left to be dealt with by the Court.	The certificate is regular except as to stating that Mr. Brown is a regular communicant an omission which is supplied by a written declaration to that effect from the Rev. R. Shanklin, Rector of Thornhill. The seat of Mr. Brown is allowed.
No. 5. Penetanguishene	Sheriff Jarvis. Thomas Hodgins, Q.C. Edgar Hallen.	No formal objection raised by the Committee examining certificates in this case, but a certificate having come in since they closed their report, of the election of Mr. Hallen on the 24th February, any question of irregularity is left to be dealt with by the Court.	The point was raised in this case by counsel present, that the Mission having at Easter only elected two delegates, their right of election was exercised to its full extent for the current year, and the recent election of a third delegate was <i>ultra vires</i> . Section 2 of the Constitution, providing for the election of delegates, reads "They shall be elected at the annual Easter meeting, or at any meeting specially called for that purpose." The Court are unanimously of opinion that the spirit of the Constitution is in favour of a full representation, particularly as every legitimate provision for taking exception to seats is given by in subsequent sections. They, therefore, overrule this objection, and the certificate of election being regular in all particulars, allow the seat to Mr. Hallen.
No. 6. Wyebridge and Midland.	W. Parker. F. B. Cumberland. F. D. Barwick.	No formal objection raised by the Committee examining certificates in this case, but a certificate having come in since they closed their report, of the election of Mr. F. Barlow Cumberland, on the 24th February, in the place of Mr. F. W. Cumberland, resigned, any question of irregularity is left to be dealt with by the Court.	The certificate being regular in every particular, the seat of Mr. F. Barlow Cumberland is allowed.
No. 7. Atherley and Beaverton.	J. O. Revell. Morgan Baldwin. W. H. Howland.	Irregularity in election.	The Court merely note this case as having been brought before them, on certain supposed grounds of irregularity, which, having seen the Incumbent, were shewn to be based on erroneous information. The election is held to have been perfectly regular, and the seats are allowed.

By the Court.

SAMUEL B. HARMAN, D.C.L.,

Chancellor of the Diocese, *Chairman*.

TORONTO, 27th February, 1879.

FIRST BALLOT.

The Synod having been called to order, and a few minutes having been devoted, by request of the Dean, to private prayer, the first Ballot was commenced to be taken at 5 p.m., and occupied about one hour, when the Scrutineers retired, and, at 6.55, handed the result of their scrutiny to the Registrar, who made the following announcement:—

CLERICAL VOTE.

No. of Clergy voting	107
Necessary to a choice	54 Votes.
<hr/>	
Ven. Archdeacon Whitaker, M.A., received	80 “
Rev. Dr. Sullivan.....	“ 25 “
Ven. Archdeacon Sweatman, M.A....	“ 1 Vote.
Rev. John Pearson, M.A	“ 1 “
<hr/>	
Total	107 Votes.

LAY VOTE.

No. of Parishes voting	98
Necessary to a choice	50 Votes.
<hr/>	
Rev. Dr. Sullivan	received 54 “
Ven. Archdeacon Whitaker, M. A ...	“ 39 “
Lost	5 “
<hr/>	
Total .. .	98

As none of the Reverend gentlemen received a sufficient number of votes, in both orders, the Dean declared, through the Registrar, that the ballot did not result in an election.

The Synod adjourned at 7 o'clock p. m.

SECOND BALLOT.

The Synod re-assembled at 8.30 p.m. The balloting commenced at 8.40, and concluded at 9.40 with the following result:—

CLERICAL VOTE.

No. of Clergy voting	107
Necessary to a choice.....	54 Votes.

Ven. Archdeacon Whitaker, M. A., received	79	Votes.
Rev. Dr. Sullivan.....	25	"
Ven. Archdeacon Sweatman, M. A...	1	Vote.
Rev. J. Pearson, M. A.....	1	"
Rev. A. J. Broughall, M.A.....	1	"
<hr/>		
Total	107	Votes.

LAY VOTE.

No. of Parishes voting.....	98	
Necessary to a choice	50	Votes.
<hr/>		
Rev. Dr. Sullivan	received	50
Ven. Archdeacon Whitaker, M.A ...	"	41
Lost.....		7
<hr/>		
Total	98	"

Result : No Election.
 The Synod adjourned at 11 p.m.

SECOND DAY.

FRIDAY, February 28th, 1879.

The Synod met in St. James's Cathedral, at 9.30 a.m. Morning prayer was said by Rev. J. D. Cayley, M.A., Precentor of the Synod.

In the absence of G. M. Evans, M.A., it was moved by the Chancellor, seconded by the Registrar, that Mr. John Gillespie be appointed to act temporarily as Scrutineer in his place. *Carried.*

THIRD BALLOT.

From 10.20 to 11.10 a. m.

CLERICAL VOTE.

No. of Clergy voting	105	
Necessary to a choice	53	Votes.
<hr/>		
Ven. Archdeacon Whitaker, M. A., received	79	"
Rev. Dr. Sullivan.....	"	24
Ven. Archdeacon Sweatman, M. A...	"	1
Rev. J. Pearson, M.A ..	"	1
<hr/>		
Total	105	Votes.

LAY VOTE.

No. of Parishes voting	100
Necessary to a choice	51 Votes.
Rev. Dr. Sullivan	received 51 "
Ven. Archdeacon Whitaker, M.A ...	" 44 "
Lost.....	5 "
Total	100 Votes.

Result : No Election.

The Synod adjourned till 12.30 p.m.

FOURTH BALLOT.

From 12.40 to 1.20 p.m.

CLERICAL VOTE.

No. of Clergy voting	106
Necessary to a choice	54 Votes.
Ven. Archdeacon Whitaker, M. A. received	83 "
Rev. Dr. Sullivan	" 21 "
Ven. Archdeacon Sweatman, M.A ...	" 2 "
Total	106 "

LAY VOTE.

No. of Parishes voting	100
Necessary to a choice	51 Votes.
Rev. Dr. Sullivan	received 53 "
Ven. Archdeacon Whitaker, M.A ...	" 39 "
Lost.....	8 "
Total	100 "

Result : No Election.

The Synod adjourned to 3.30 p.m.,

FIFTH BALLOT.

From 3.40 to 4.25 p.m.

CLERICAL VOTE.

No. of Clergy voting	108
Necessary to a choice	55 Votes.

Ven. Archdeacon Whitaker, M.A. ... received	81	“
Rev. Dr. Sullivan	26	“
Ven. Archdeacon Sweatman, M.A. ...	1	Vote.

Total	108	Votes.
-------------	-----	--------

LAY VOTE:

No. of Parishes voting	99
Necessary to a choice	50 Votes.

Rev. Dr. Sullivan.....received	51	“
Ven. Archdeacon Whitaker, M.A. ...	41	“
Lost.....	7	“

Total	99	“
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Result : No Election.

The Synod adjourned till 5 p.m.

SIXTH BALLOT.

From 5.35 to 6.30 p.m.

CLERICAL VOTE.

No of Clergy voting	106
Necessary to a choice	54 Votes.

Ven. Archdeacon Whitaker, M.A., received	80	“
Rev. Dr. Sullivan.....	25	“
Ven. Archdeacon Sweatman, M.A....	1	Vote.

Total	106	Votes.
-------------	-----	--------

LAY VOTE.

No. of Parishes voting	99
Necessary to a choice.....	50 Votes.
<hr/>	
Rev. Dr. Sullivan	received 50 "
Ven. Archdeacon Whitaker, M.A....	" 42 "
Lost	7 "
<hr/>	
Total	99 "

Result : No Election.

The Synod adjourned until 7.30.

SEVENTH BALLOT.

The Synod re-assembled at 7.30 p.m.

Moved by Dr. Snelling, seconded by Dr. Hodgins, that J. K. Kerr, Q.C., be scrutineer of the Lay vote in the temporary absence of Mr. G. M. Evans. *Carried.*

The Seventh Ballot was then taken.

From 8 to 8.35 p.m.

CLERICAL VOTE.

No. of Clergy voting	99
Necessary to a choice.....	50 Votes.
<hr/>	
Ven. Archdeacon Whitaker, M.A., received	74 "
Rev. Dr. Sullivan.....	" 25 "
<hr/>	
Total	99 "

LAY VOTES.

No. of Parishes voting	98
Necessary to a choice	50 Votes.
<hr/>	
Rev. Dr. Sullivan	received 53 "
Ven. Archdeacon Whitaker, M. A....	" 40 "
Lost.....	5 "
<hr/>	
Total	98 "

Result : No Election.

The Synod adjourned until Saturday at 10 o'clock a.m.

THIRD DAY.

SATURDAY, March 1st, 1879.

The Synod re-assembled in St. James's Cathedral at 9.30 a.m. Morning prayer was said by Rev. J. D. Cayley, M.A., Precentor.

EIGHTH BALLOT.

The Eighth Ballot commenced at 10.25, and lasted until 11.05 a.m.

While this Ballot was being counted, the Clerical Secretary read, at the request of the Dean, the following statements to the Synod:—

“As a report in the *Globe* newspaper of this morning of a meeting of Delegates in St. James's School-house last night, (erroneously called a meeting of the Church Association) utterly misrepresents the spirit and feeling of the Delegates present, puts words into their mouths such as were never spoken, and is calculated to beget division and bitterness of feeling, those who are responsible for that meeting desire the Synod to know that the aim of the meeting was to urge all to act in the Spirit of Christian men, engaged in an object aiming at the highest interests of the Church of Christ; and in which conscientious men on both sides have the same object in view.”

(Signed) CLARKE GAMBLE,
Chairman.

I also wish to add most explicitly that I not only did not speak of the Provost as preaching Romish doctrine, but I do not believe it. On the contrary I believe the Provost to be a Christian gentleman incapable, as a member of the Church of England, of doing so.

(Signed) DANIEL WILSON.

Amongst other gross misstatements put into my mouth by the *Globe* reporter, I am said to have asserted the unpopularity of the Arch-deacon of York (the Provost) in the Diocese. I *never* said any thing of the kind; I have never said one word derogatory to the character of that gentleman. The statement about my conversation with a clergyman is utterly garbled and untrue.

(Signed) S. W. YOUNG,
Rector, Church of Ascension, Toronto.

RESULT OF THE EIGHTH BALLOT.

CLERICAL VOTE.

No. of Clergy voting	105
Necessary to a choice.....	53 Votes.
<hr/>	
Ven. Archdeacon Whitaker, M.A., received	78 "
Rev. Dr. Sullivan.....	" 26 "
Rev. J. Carmichael, M.A.....	" 1 Vote.
<hr/>	
Total	105 Votes.

LAY VOTE.

No. of Parishes voting	100
Necessary to a choice.....	51 Votes.
<hr/>	
Rev. Dr. Sullivan..... received	51 "
Ven. Archdeacon Whitaker, M.A. ..	" 42 "
Lost	7 "
<hr/>	
Total	100 "

Result : No Election.

The Synod adjourned for half an hour.

NINTH BALLOT.

From 12.20 to 12.50 p.m.

CLERICAL VOTE.

No. of Clergy voting	109
Necessary to a choice.....	55 Votes.
<hr/>	
Ven. Archdeacon Whitaker, M.A.received	81 "
Rev. Dr. Sullivan.....	" 25 "
Ven. Archdeacon Sweatman, M.A. ...	" 1 "
Rev. J. P. DuMoulin, M.A.....	" 1 Vote.
Blank	1 "
<hr/>	
Total	109 Votes.

LAY VOTE.

No. of Parishes voting	98
Necessary to a choice.....	50 Votes.
<hr/>	
Rev. Dr. Sullivan	received 50 “
Ven. Archdeacon Whitaker, M.A. ...	“ 42 “
Rev. H. Wilson.....	“ 1 Vote.
Lost.....	5 Votes.
<hr/>	
Total	98 “

Result : No Election.

The Synod adjourned at 1.15 p.m.

TENTH BALLOT.

From 3.10 to 3.40 p.m.

Before taking this Ballot it was

Moved by Rev. A. Williams, M.A., seconded by Rev. Canon Tremayne, M.A., that Rev. I. Middleton, B.A., be Scrutineer of the Clerical vote in the temporary absence of the Rev. J. M. Ballard, M.A. *Carried.*

The result of the Tenth Ballot was reported as follows :—

CLERICAL VOTE.

No. of Clergy voting	104
Necessary to a choice.....	53 Votes.
<hr/>	
Ven. Archdeacon Whitaker, M.A., received	79 “
Rev. Dr. Sullivan.....	“ 23 “
Ven. Archdeacon Sweatman, M.A....	“ 1 Vote.
Rev. J. P. DuMoulin, M.A.....	“ 1 “
<hr/>	
Total	104 Votes.

LAY VOTE.

No. of Parishes voting	99
Necessary to a choice.....	50 Votes.
<hr/>	
Rev. Dr. Sullivan.....	received 50 “
Ven. Archdeacon Whitaker, M.A....	“ 42 “
Rev. H. Wilson	“ 1 Vote.
Lost.....	6 Votes.
<hr/>	
Total	99 “

Result : No Election.

The Synod adjourned until 4.30 p.m.

ELEVENTH BALLOT.

From 4.55 p.m. to 5.40 p.m.

CLERICAL VOTE.

No. of Clergy voting	100	
Necessary to a choice.....	51	Votes.
<hr/>		
Ven. Archdeacon Whitaker, M.A., received	77	"
Rev. Dr. Sullivan.....	21	"
Ven. Archdeacon Sweatman, M.A....	1	Vote.
Rev. J. P. DuMoulin, M.A.....	1	"
<hr/>		
Total	100	Votes.

LAY VOTE.

No. of Parishes voting	98	
Necessary to a choice.....	50	Votes.
<hr/>		
Rev. Dr. Sullivan... .. received	50	"
Ven. Archdeacon Whitaker, M.A....	39	"
Ven. Archdeacon Blomfield	1	Vote.
Lost.....	8	Votes.
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Total	98	"

Result : No Election.

The Synod adjourned until 7.30 p.m.

TWELFTH BALLOT.

The Synod re-assembled at 7.30 p.m.

Before proceeding to the 12th Ballot it was moved by Rev. A. J. Broughall, M.A., and seconded by Rev. C. H. Mockridge, B.D., that Rev. Canon Tremayne, M.A., be scrutineer of the Clerical vote in the temporary absence of Rev. J. M. Ballard, B.A. *Carried.*

The 12th Ballot was commenced at 7.50 p.m., and ended at 8.30 p.m., with the following result :—

CLERICAL VOTE.

No. of Clergy voting	95	
Necessary to a choice	48	Votes.
<hr/>		
Ven. Archdeacon Whitaker, M. A., received	72	"
Rev. Dr. Sullivan.....	"	21 "
Ven. Archdeacon Sweatman, M.A....	"	1 Vote.
Rev. J. P. DuMoulin, M.A.....	"	1 "
<hr/>		
Total	95	Votes.

LAY VOTE.

No. of Parishes voting	94	
Necessary to a choice.....	48	Votes.
<hr/>		
Rev Dr. Sullivan..... received	50	"
Ven. Archdeacon Whitaker, M.A....	"	40 "
Lost.....	4	"
<hr/>		
Total	94	"

Result : No Election.

The Synod adjourned till Monday morning at 10.30.

FOURTH DAY.

MONDAY, March 3rd, 1879.

The Synod re-assembled in St. James's Cathedral at 10.30 a.m.
Morning Prayer was said by Rev. J. D. Cayley, M.A., precentor.

THIRTEENTH BALLOT.

From 11.15 to 11.50 a.m.

CLERICAL VOTE.

No. of Clergy voting	105	
Necessary to a choice	53	Votes.
<hr/>		
Ven. Archdeacon Whitaker, M.A. ...received	81	"
Rev. Dr. Sullivan	"	22 "
Ven. Archdeacon Sweatman, M.A. ...	"	1 Vote.
Rev. J. P. DuMoulin, M.A.....	"	1 "
<hr/>		
Total	105	Votes.

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3.30

LAY VOTE.

No. of Parishes voting	98
Necessary to a choice.....	50 Votes.
<hr/>	
Rev. Dr. Sullivan	received 51 "
Ven. Archdeacon Whitaker, M.A.	" 40 "
Lost Votes	7 "
<hr/>	
Total	98 "

Result : No Election.

The Synod adjourned until 1 o'clock p.m.

FOURTEENTH BALLOT.

From 1 to 1.30 p.m.

CLERICAL VOTE.

No. of Clergy voting	105
Necessary to a choice.....	53 Votes.
<hr/>	
Ven. Archdeacon Whitaker, M.A. ...	received 78 "
Rev. Dr. Sullivan	" 25 "
Ven. Archdeacon Sweatman, M.A. ...	" 1 Vote.
Rev. J. P. Dumoulin, M.A.	" 1 "
<hr/>	
Total	105 Votes.

LAY VOTE.

No. of Parishes voting	95
Necessary to a choice.....	48 Votes.
<hr/>	
Rev. Dr. Sullivan	received 50
Ven. Archdeacon Whitaker, M.A. ...	" 37 "
Rev. H. Wilson.....	" 1 Vote.
Lost.....	7 Votes.
<hr/>	
Total	95 "

Result : No Election.

The Synod adjourned at 2.05 p.m.

FIFTEENTH BALLOT.

The Synod re-assembled at 3.15 p.m.

Moved by Rev. C. H. Mockridge, B.D., seconded by Dr. Snelling, that Rev. Rural Dean Allen, M.A., be scrutineer of the Lay vote in the temporary absence of Rev. A. J. Broughall, M.A. *Carried.*

The 15th Ballot was then taken, with the following result:—

CLERICAL VOTE.

No. of Clergy voting	105
Necessary to a choice	53 Votes.
<hr/>	
Ven. Archdeacon Whitaker, M.A.....received	80 “
Rev. Dr. Sullivan	“ 24 “
Rev. J. P. DuMoulin, M.A.....	“ 1 Vote.
<hr/>	
Total	105 Votes.

LAY VOTE.

No. of Parishes voting	99
Necessary to a choice.....	50 Votes.
<hr/>	
Rev. Dr. Sullivan..... received	53 “
Ven. Archdeacon Whitaker, M.A... “	40 “
Lost.....	6 “
<hr/>	
Total	99 “

Result: No Election.

The Synod adjourned at 4.25 p.m.

SIXTEENTH BALLOT.

From 5.10 to 5.40 p.m.

CLERICAL VOTE.

No. of Clergy voting	102
Necessary to a choice.....	52 Votes.
<hr/>	
Ven. Archdeacon Whitaker, M.A., received	78 “
Rev. Dr. Sullivan	“ 22 “
Ven. Archdeacon Sweatman, M.A... “	“ 1 Vote.
Rev. Principal Lobley, M.A.	“ 1 “
<hr/>	
Total	102 Votes.

LAY VOTE.

No. of Parishes voting	98
Necessary to a choice.....	50 Votes.
Rev. Dr. Sullivan	received 53 "
Ven. Archdeacon Whitaker, M.A. ...	" 38 "
Rev. Principal Lobley, M.A.	" 1 Vote.
Lost.....	6 Votes.
Total	98 "

Result : No Election.

The Synod adjourned until 7.30 p.m.

SEVENTEENTH BALLOT.

From 7.45 to 8.20 p.m.

CLERICAL VOTE.

No. of Clergy voting	101
Necessary to a choice.....	51 Votes.
Ven. Archdeacon Whitaker, M.A. ...	received 76 "
Rev. Dr. Sullivan	" 23 "
Rev. J. P. DuMoulin, M.A.....	" 1 Vote.
Ven. Archdeacon Sweatman, M.A. ...	" 1 "
Total	101 Votes.

LAY VOTE.

No. of Parishes voting	98
Necessary to a choice.....	50 Votes.
Rev. Dr. Sullivan.....	received 55 "
Ven. Archdeacon Whitaker, M.A. ...	" 37 "
Rev. Principal Lobley, M.A.	" 1 Vote.
Lost.....	5 Votes.
Total	98 "

Result : No Election.

The Synod adjourned until Tuesday at 9.30 a.m.

FIFTH DAY.

TUESDAY, March 4th, 1879.

The Synod re-assembled in St. James's Cathedral, at 9.30. Prayers were said by Rev. R. W. E. Greene, M.A.

EIGHTEENTH BALLOT.

From 9.45 a.m., to 10.15 a.m.

CLERICAL VOTE.

No. of Clergy voting	100	
Necessary to a choice	51	Votes.
	<hr/>	
Ven. Archdeacon Whitaker, M.A., received	75	"
Rev. Dr. Sullivan.....	25	"
	<hr/>	
Total	100	"

LAY VOTE.

No. of Parishes voting.....	97	
Necessary to a choice.....	49	Votes.
	<hr/>	
Rev. Dr. Sullivan..... received	54	"
Ven. Archdeacon Whitaker, M.A....	38	"
Lost.....	5	"
	<hr/>	
Total	97	"

Result : No Election.

The Synod adjourned for half-an-hour.

NINETEENTH BALLOT.

From 10.50 to 11.20 a.m.

CLERICAL VOTE.

No. of Clergy voting	102	
Necessary to a choice	52	Votes.
	<hr/>	
Ven. Archdeacon Whitaker, M.A., received	77	"
Rev. Dr. Sullivan.....	24	"
Blank	1	Vote.
	<hr/>	
Total	102	Votes.

LAY VOTE.

No. of Parishes voting	98	
Necessary to a choice	50	Votes.
<hr/>		
Rev. Dr. Sullivan.....received	53	"
Ven. Archdeacon Whitaker, M.A. ..	41	"
Lost.....	4	"
<hr/>		
Total	98	"

Result: No Election.

The Synod adjourned for half-an-hour.

TWENTIETH BALLOT.

From 12.25 to 1 p.m.

On re-assembling the following announcement was read to the Synod, by permission of the Dean :—

“The Archdeacon of York desires that no vote may, for the future, be recorded in his favour.”

The 20th Ballot was then taken with the following result :—

CLERICAL VOTE.

No. of Clergy voting	102	
Necessary to a choice	52	Votes.
<hr/>		
Rev. Principal Lobley, M.A.....received	76	"
Rev. Dr. Sullivan	20	"
Ven. Archdeacon Whitaker, M. A ..	2	"
Ven. Archdeacon Sweatman, M.A ...	1	Vote.
Rev. J. Pearson, M.A	2	Votes.
Rev. J. Carmichael, M.A	1	Vote.
<hr/>		
Total	102	Votes.

LAY VOTE.

No. of Parishes voting	97	
Necessary to a choice.....	49	Votes.
<hr/>		
Rev. Dr. Sullivan	53	"
Rev. Principal Lobley, M.A.....	40	"
Lost.....	4	Votes.
<hr/>		
Total	97	"

Result: No Election.

The Synod adjourned for an hour and a half.

TWENTY-FIRST BALLOT.

From 3.05 to 3.40 p.m.

CLERICAL VOTE.

No. of Clergy voting 100
 Necessary to a choice..... 51 Votes.

Rev. Principal Lobley, M.A.....received	79	"
Rev. Dr. Sullivan	"	18 "
Rev. J. Pearson, M.A	"	2 "
Ven. Archdeacon Sweatman, M.A ...	"	1 Vote.

Total 100 Votes.

LAY VOTE.

No. of Parishes voting 98
 Necessary to a choice..... 50 Votes.

Rev. Dr. Sullivan..... received	51	"
Rev. Principal Lobley	"	42 "
Lost.....	5	"

Total 98 "

Result: No Election.

The Synod adjourned for an hour.

TWENTY-SECOND BALLOT.

From 4.40 to 6 p.m.

CLERICAL VOTE.

No. of Clergy voting 98
 Necessary to a choice..... 50 Votes.

Rev. Principal Lobley, M.A.....received	79	"
Rev. Dr. Sullivan	"	18 "
Rev. J. Pearson, M.A.....	"	1 Vote.

Total 98 Votes.

LAY VOTE.

No. of Parishes voting	98
Necessary to a choice	50 Votes.
<hr/>	
Rev. Dr. Sullivan	received 53 "
Rev. Principal Lobley, M.A.	" 39 "
Lost	6 "
<hr/>	
Total	98 "

Result ; No Election.

The Synod adjourned for an hour and-a-half.

 TWENTY-THIRD BALLOT.

From 7.40 to 8.20 p.m.

Before taking this Ballot, Rev. L. H. Kirkby, M.A., was, on motion, appointed scrutineer of the Lay vote in the temporary absence of Rev. A. J. Broughall, M.A.

CLERICAL VOTE.

No. of Clergy voting	95
Necessary to a choice.....	48 Votes.
<hr/>	
Rev. Principal Lobley, M.A.....	received 75 "
Rev. Dr. Sullivan	" 18 "
Ven. Archdeacon Sweatman, M.A. ...	" 1 Vote.
Rev. J. Pearson, M.A.	" 1 "
<hr/>	
Total.....	95 Votes.

LAY VOTE.

No. of Parishes voting ...	98
Necessary for a choice	50 Votes.
<hr/>	
Rev. Dr. Sullivan.....	received 52 "
Rev. Principal Lobley, M.A.....	" 39 "
Lost.....	7 "
<hr/>	
Total	98 "

Result: No Election.

The Synod adjourned till Wednesday, at 9.30 a.m.

SIXTH DAY.

WEDNESDAY, March 5th, 1879.

The Synod re-assembled at 10 a.m. Morning prayer was said by —
 Moved by Clarke Gamble, Q.C., seconded by Dr. O'Reilly

That this meeting do now adjourn and that the next Ballot be taken
 at half-past seven o'clock p.m., by order of the Dean. *Carried.*

At 7.30 p.m., the Synod re-assembled when they proceeded to take
 the

TWENTY-FOURTH BALLOT.**CLERICAL VOTE.**

No. of Clergy voting.....	96
Necessary to a choice.....	49 Votes.
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Ven. Archdeacon Sweatman, M.A ...received	88 “
Rev. Dr. Sullivan	“ 1 Vote.
Ven. Archdeacon Whitaker, M.A ...	“ 2 Votes.
Rev. Principal Loblely, M.A.....	“ 1 Vote.
Rev. H. Wilson, M. A	“ 1 “
Rev. Chas. Hamilton, M. A	“ 1 “
Blanks	2 Votes.
<hr/>	
Total	96 “

LAY VOTE.

No. of Parishes voting	94
Necessary to a choice.....	48 Votes.
<hr/>	
Ven. Archdeacon Sweatman, M.A....received	93 “
Ven. Archdeacon Whitaker, M.A ...	“ 1 Vote.
<hr/>	
Total	94 Votes.

Result : The Election of Ven. Archdeacon Sweatman, M. A., as
 Bishop of Toronto.

The Very Rev. the Dean, then declared the Ven. Arthur Sweatman,
 M.A., Archdeacon of Brant in the Diocese of Huron, duly elected to be
 Bishop of the Diocese of Toronto.

The Synod then adjourned to meet again on Thursday at 12 o'clock
 noon.

SEVENTH DAY.

THURSDAY, March 6th, 1879.

The Synod met in St. James's Cathedral at 12 o'clock noon.

The following announcement was then read to the Synod:—

“As the Canons of the Provincial Synod require the assent of the Bishops of the Ecclesiastical Province of Canada to the consecration of the Bishop elect of this Diocese of Toronto, the Very Rev. the Dean, as President of the Synod, declares the Synod adjourned, subject to his call, should another meeting be required.”

The very Reverend the Dean, then closed the meeting of Synod as follows:—

MY BRETHREN OF THE SYNOD, LAY AND CLERICAL:—

After the adjournment last evening I despatched a telegraphic message to Archdeacon Sweatman notifying him of his election, and requesting an early reply, as our Synod had adjourned until to-day, awaiting his decision; I received his answer in the following words:—

“I accept the election as a call of duty. Will write at once.”

And now the duty which brought us together is discharged; and I cannot refrain from expressing my confident hope and belief that Almighty God has been present with us to influence our hearts and direct our proceedings. I am the more confirmed in this conviction from having witnessed the brotherly conduct, kindness, and forbearance, which have been displayed on all sides, from the dignitaries who sat on my right and left, to the youngest and humblest member of our Synod. I took the chair with fear and trembling, I leave it with feelings of gratitude to my brethren, and thankfulness to God.

It only remains that I declare this Synod adjourned, and pronounce the benediction which closes it.

“The peace of God that passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.”

(Signed) C. H. MOCKRIDGE, B.D.,

Honorary Clerical Secretary.

(Signed) J. GEORGE HODGINS, LL.D.,

Honorary Lay Secretary.

APPENDICES.

A.

LETTER OF ACCEPTANCE.

The following letter of acceptance from the Venerable Arthur Sweatman, M.A., was received by the Very Rev. the President of the Synod :—

CHAPTER HOUSE, LONDON, Ont., March 6th, 1879.

MY DEAR MR. DEAN,—The announcement of my election to the vacant See of Toronto, came upon me with great unexpectedness. I feel that I can only humbly recognize the decision of the Synod as overruled by the guidance of the Holy Spirit of God, and therefore calling me to a duty which I dare not decline.

My attachment to this Diocese of Huron is very strong; for several years past I have been identified with its work in the Synod, and my fond anticipation was to devote the remainder of my ministerial life to its service.

It will cause me also sincere regret to sever the ties of interest which bind me to the Parish of Woodstock. In addition to this, absence of any desire for a change of sphere is the sense of the very heavy responsibility and arduous difficulties which must attach to the office of Bishop of Toronto, under the present condition of the Diocese.

With these considerations, nothing could have induced me to accept so sacred and weighty a charge, but the conviction that in the almost unanimous voice of the Synod, the summons of God to the work was to be heard and obeyed.

Having responded to the call, I am prepared to address myself to what I regard as the grandest enterprise that could engage any man's efforts—the leading of the Church in the Diocese committed to me, to that state of temporal and spiritual prosperity, of honour and usefulness, which can only be attained by a united, loving co-operation of all the members of the body of Christ towards one great end—the glory of His name, and the perfecting of his Church in the salvation of man.

Great as the task is which lies before me, I enter upon it with courage and hopefulness—not only because it offers a great reward in the accomplishment of blessed results, but because I feel I can count upon the

hearty support of those who have chosen me to do it ; and still more upon the assisting, enabling grace of God who has been pleased to call me.

I feel deeply how much I stand in need of the prayers of the Church at this time, that God will endue me with all needful grace and spiritual strength, and that he will prepare me by His Holy Spirit to fill to His glory the high office in His Church, to which I am to be set apart.

Asking you for your prayers that my judgment may be sound, my heart pure, my life holy, my faith pure and constant, and my labours unremitting,

I am, my dear Dean,

Yours most sincerely in a common Lord.

(Signed) ARTHUR SWEATMAN.

The Very Reverend Dean GRASETT, D.D., Toronto.

B.

CERTIFICATE OF ELECTION.

The following Certificate of Election was sent on the 8th of March, to the Most Reverend Bishop Medley, Metropolitan of Canada, by the Very Reverend the President of the Synod :—

“ We, the Clergy and Lay Representatives of the Diocese of Toronto, in Synod assembled, do hereby certify that at Toronto, on this sixth day of March, in the year of our Lord, one thousand eight hundred and seventy-nine, the Venerable Arthur Sweatman, M.A., Archdeacon of Brant, in the Diocese of Huron, was duly elected, according to the Canons of this Diocese, to be Bishop of Toronto.

“ Signed on behalf of the Synod.

(Signed) “H. J. GRASETT, D.D.,

“Dean of Toronto,

“ *Chairman.*

(Signed) “C. H. MOCKRIDGE, B.D.,

“*Honorary Clerical Secretary.*

(Signed) “J. GEORGE HODGINS, LL.D..

“*Honorary Lay Secretary.*”

TORONTO, March 8th, 1879.

THE CONSECRATION CEREMONY.

The ceremony of the Consecration of the Right Rev. ARTHUR SWEATMAN, M.A., late Archdeacon of Brant, in the Diocese of Huron, as Bishop of Toronto, took place at St. James's Cathedral, Toronto, on Thursday, the 1st of May, being the festival of the Apostles St. Philip and St. James.

Morning prayer was said at 9.30 A.M., by the Reverend Canons STENNETT and OSLER, and the lessons by the Reverend Canons BRENT and MORGAN.

At 10.45 the Clergy and Lay-delegates assembled in St. James's School House.

At 11 the procession proceeded across the grounds from the School House to the Cathedral, in the following order :—

The Verger.

The Lay Representatives of the Synod of the Diocese.
The Clergy, the Honorary Secretaries of the Synod (Reverend C. H. Mockridge, B.D., and J. George Hodgins, LL.D.) in
Surplices and Hoods.

The Venerable the Archdeacons of York and Peterborough.

The Very Reverend the Dean of Toronto.

THE BISHOP ELECT,

Attended by the Rev. Canon Scadding, D.D., and the Rev. Canon Stennett, M.A., Chaplains.

The Registrar of the Diocese, Dr. Snelling.

The Bishop of Quebec, (Consecrator,) Huron, Algoma, Niagara, and Montreal.

The Bishop of Fredericton, Metropolitan, being unable to be present, the Bishop of Ontario was designated to take his place. Owing to illness he was however unable to be present. The Bishop of Quebec, as the next in seniority, presided. After the Bishops and Clergy and Officers of the Synod had taken their seats, the Service commenced by the Rev. W. S. Rainsford, Assistant Minister of the Cathedral, giving out the hymn :

“ The Church's one foundation is Jesus Christ the Lord.”

At the conclusion of the hymn, the Bishop of Huron preached the following sermon from the text,

“ He that hath an ear, let him hear what the Spirit saith unto the Churches.”
Rev. iii. 22.

He said : “One trembles, at any time, at the responsibility of addressing a congregation of immortal souls, and feels the constant need of the teaching of God's Spirit to enable him “rightly to divide the

word of truth," and to give "to each his portion of meat in due season," but more especially does one experience this, when called upon to address a congregation, composed of Bishops, presbyters, and a large assembly of intellectual laity. The promised aid, however, of the Holy Spirit to help us in every time of need, greatly encourages the feeblest minister of the Gospel to stand up anywhere—whenever duty calls—to proclaim God's saving truth. Our prayer is, that God may graciously aid and sustain us in the faithful discharge of our duties, by teaching us more and more that "our sufficiency is of Him." May he pour down upon us His Holy Spirit, that this day our hearts may be stirred to greater zeal and faithfulness in the cause we have sworn to maintain, and may a double share of God's Spirit be vouchsafed to him, who is about to be set apart as an Overseer of this portion of Christ's vineyard, that the excellency of God's power may be manifested and magnified in all our ministrations for Christ's sake. Amen.

"He that hath an ear, let him hear what the Spirit said unto the Churches."

Among all the solemn exhortations delivered by the Most High to His believing people, or to those placed in responsible charge over them, none were more important in their character, or uttered under more striking and imposing circumstances, than those addressed to the Seven Churches, which were then the hope and glory of Proconsular Asia.

The particular admonition intended for each of these Churches, was conveyed through the presiding ministers on whom rested the weighty care and responsibility of receiving, communicating, and executing the instructions of their great Master and Lord. To them, therefore, the chief part of each charge is addressed. But at the close of each, the attention of the body of the visible Church is summoned:—As if in the hearing of all the people, seven times the warning voice is sounded: "He that hath an ear, let him hear what the Spirit saith unto the Churches." All were interested in every word that proceeded from the lips of the Divine Teacher.

Planted, as these Churches had been, in the face of untold difficulties; struggling oftentimes through the bitterest persecutions; and containing yet within themselves the elements of many weaknesses and corruptions, they needed, in the absence of their ascended Lord, and the approaching withdrawal of the last of the Apostolic band, some special message of warning, encouragement, and reproof, that they might stand more firmly on their guard against the temptations by which they were surrounded; battle more dauntlessly and determinedly for the simplicity of the Gospel, and purge themselves more effectually from the various defilements by which, in many instances they had already stained the garments of their Christian profession.

In all these respects these solemn messages were eminently adapted to their important purposes. They show an intimate acquaintance with the particular circumstances by which these different churches were surrounded, and the peculiar temptations to which they were individually

subject ; as well as the various sins and errors into which they had respectively fallen. And if, in accordance with this perfect knowledge of their dangers, and imperfections, we find in these different messages, counsels, warnings, and threatenings of no ordinary earnestness, distinctness, and sincerity ; so, in the recognition of their faith and endurance under the most grievous trials, we find the warmest commendations, the most precious promises, and the most abiding consolations.

If, on the one hand, there was set forth the "removal of their candlestick," or, in other words their utter extinction as a branch of the Church of Christ, and fearful visitations from God, "coming as a thief in the night," so on the other, there was pictured to them "the tree of life in the midst of the paradise of God ;" "the crown of life ;" "the hidden manna ;" "the stone with a new name ;" "the white raiment ;" "the shared throne ;" all emblematical of the blessing, power, and majesty eventually to be enjoyed by those who remained steadfast unto the end, and unailing pledges of the Redeemer's love, with that inward life of peace which the world could neither give nor take away, And, as in the subject matter of these addresses, so also in their mode of deliverance how much was there to render them solemn and imposing ! The SCENE—the wild and dreary island in the Ægean Sea, from henceforth memorable and luminous through all time ; their SOURCE—the Divine Head of the Church, invested with all the attributes of Almighty power and majesty ; the INSTRUMENT—the aged and beloved Apostle, an exile "for the word of God and the testimony of Jesus Christ ;" the CHOSEN PERIOD—"The Lord's Day," henceforth to replace the Jewish Sabbath, and to note the transition from the OLD dispensation to the NEW ; from the sterner rule of the LAW to "the glorious liberty of the Gospel of Christ." Where else can we find circumstances of such a character, and so combined, as to add a greater force or dignity to the utterances which they attended. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

Another remarkable feature in connection with those memorable and solemn addresses to the Seven Churches of Asia Minor, is, that they are more or less appropriate to the condition of the Church of Christ on earth in all her ramifications and at all periods of her history. And if in every period, the Church may take heed with profit to those utterances of her Divine and glorified Head, surely the days in which our lot is cast upon the earth, can present no exception to the rule. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

Have we no dangers to meet ? No trials of our faith to encounter ? Has the antagonism between truth and error ; between spirituality and formalism ; between light and darkness ; between human depravity and Divine purity ceased ? Have we no fears without ; no putrifying sores within ? Is the world yet vanquished for Christ ? Are error and superstition things of the past !

No careful student of the Word of God, and of the present state and condition of the Church can fail to see, that what will preserve her from corruption and make her a name and a praise in the earth, is faithfully to adhere to Apostolic preaching and practice, as set forth in God's inspired word. "He that hath an ear, let him hear what the Spirit saith unto the Churches." Surely the admonitions of the Seven Churches of Asia, of those of St. Paul to the different Churches he was privileged to plant, are as necessary and as applicable to the Church in our day as in Apostolic times.

Let us listen for a few moments to the instructions and warnings of St. Paul, how to maintain the purity and simplicity of the Faith. Having sent for the Elders of the Church of Ephesus, and having first reminded them of his own walk and conversation among them, he thus addresses them:—"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."—Acts xx. 28. And looking into the future circumstances of danger, from without and from within—not very different from those in which we find our own beloved Zion placed, when I now address you—he warns them in these words: "I know that after my departing, shall grievous wolves enter in among you, not sparing the flock; and of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 29.

In this affectionate strain of personal interest in Timothy, which gives additional life and strength to his instructions designed for all succeeding ages, the Apostle thus addresses him: "O Timothy, keep that which is committed to thy trust."—1 Tim. vi. 20. If we carefully examine the Apostolic instructions given to Timothy and Titus, we shall find that their *fidelity* to the purity and simplicity of the Gospel in their lives and doctrine, was his chief anxiety. Hear his language: "Take heed unto thyself, and unto the doctrine."—1 Tim. iv. 16. "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."—1 Tim. vi. 13, 14. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. ii. 15. "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity."—Titus ii. 7.

These as well as many more passages of other Epistles, in which the Apostle speaks of his own teaching and practice, and of the unswerving sincerity and singleness of heart, with which he declared the word of God as it truly was, may serve to convince us also, that the purity of the Christian faith has not only to contend against an unbelieving world, but is liable to be endangered within the bosom of the Church; wounded in the house of its friends, and corrupted by those who ought to be its vigilant and faithful guardians.

Where then, it might be asked, lies the remedy for this evil? How shall the Church maintain its purity of the faith and preserve itself from defection? I admit the question to be one of momentous importance, and not easily answered—much less capable of exhaustion—in a single discourse. Nevertheless, we may confidently reply that our “path of safety” lies in adhering to God’s Word written, as the surest guide for our “instruction in all righteousness,” and as the best preventative from departing from the purity of the faith as “once delivered unto the saints;” and to this “path of safety,” the inspired writers, our blessed Lord Himself, and the standards of our Church emphatically direct us, as I shall endeavour briefly to show. “To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.”—Isa. viii. 20 “The word of our God shall stand for ever,” (Isa. xl. 8.) but the faith of fallible and erring men may decline. It is, in spite of fluctuations of faith, and corruption in doctrine—both in the Jewish and Christian Churches—that God’s Word has been marvellously preserved intact, and has from time to time shone out in its sublime lustre, as a light shining in a dark place. But the natural man loves not this searching light, and hence the constant tendency is developed in one form or another to set aside the written Word as an insufficient guide, without the authoritative teaching of the Church, whatever that may mean; but at the very best, it can only refer to the glosses and comments of fallible men.

The Scribes and Pharisees, learned in all the Jewish traditions, considered themselves, not only the guardians and repository of God’s Word, but the only lawful and safe interpreters of that Word. What was the sad consequence of such teaching in the Jewish Church? The rejection of Jesus as their Messiah! If we consult the New Testament how to regard tradition as a guide to the interpretation of the Scriptures of the Old Testament, we shall find an infallible Teacher in Him who “spake as never man spake,” and “as one having authority.”

How did our Saviour treat the Traditions of the Church? With what rebukes did He reprove these guides of Church doctrine? He charged them with making the Word of God “of none effect by their traditions;” and further warned them: “In vain do ye worship me, teaching for doctrines the commandments of men.”—Mat. xv. 6, 9.

So far from ever countenancing a different standard for Faith and Practice than the written Word, the Saviour always rebuked those who would adopt any other authority. To the Sadducees He says: “Ye do err, not knowing the Scriptures nor the power of God.”—Matt. xxii. 29. Even for proof of his own Messiahship, He does not appeal to the mighty miracles He performed as evidences, but to the written Word: “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”—St. John v. 39.

Surely, if the Scriptures were an insufficient guide for the individual believer, or for the Church collectively, would not our Lord and His Apostles have left us some distinct information on so important a ques-

tion? but instead of this, we find both Christ and His Apostles, referring believers and unbelievers, individuals and Churches, to the written word, as the alone and sufficient guide: for "Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. And it must be admitted that the Scriptures of the Old Testament were more difficult to be understood than the complete Canon of Scripture now happily in our possession.

The Bereans were commended, as being more noble than those of Thessalonica, because they searched the Scriptures daily, whether those things were so; "those things," which even Apostles taught "with signs and wonders!"—Acts xvii. 11.

However valuable the writings of good men may be in every age of the Church—and we will not underrate them—yet the Scriptures are the only infallible guide for sound doctrine and holy living.

"The law of the Lord is perfect;" complete, entire, and unalterable, so that no man may "add to it, or diminish aught from it."

"I testify," says the inspired Apostle, Rev. xxii. 18, 19, "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book!" This is a solemn warning!

I speak advisedly, and from practical experience, when I say, did but the Jews study their Bible—without the glosses and traditions of their Rabbis—they would be constrained to acknowledge Jesus as the Messiah, the Christ of the living God.

May we not assert, without fear of contradiction, that the retrograde movement and defections of many from our Church may be traced almost exclusively to the importance they have been led to assign to the traditions of the Fathers.

Let us now, for a few moments, listen to the doctrinal standards of our Church on this important subject.

The following is the language of the VIth Article: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

If we are to hold that tradition is the proper interpreter of the Bible, surely here was an opportunity for the Reformers to say so but as if to guard us against the revival of errors of that kind, they gave, in no mistakable language, their reason for accepting the Three Creeds, not because they may be proved from the traditions of the Fathers, but because "they may be proved by the most certain warrants of Holy Scripture."—Art. viii.

The testimony of the Ordination Offices is not less distinct than the Articles. The Bishop puts the following solemn searching questions to the Candidate for the Priesthood: "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for Eternal Salvation through faith in Jesus Christ, and are you determined out of the said Scripture to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?" and again: "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your Cures as need shall require and occasion shall be given?" The responsive pledge is: "I will, the Lord being my helper!"

Then again in the form consecrating Bishops—in addition to the question already quoted—which is put alike to a Bishop as to a Presbyter, these also are to be put to the Bishop elect: "Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and to convince the gainsayers?" and further: "Are you ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word; and both privately and openly to call upon and encourage others to the same?" The answer given is: "I am ready, the Lord being my helper."

When from the Prayer Book we turn to the Homilies, we find the same distinctive and unmistakable sound as to the all-sufficiency of the Holy Scriptures to guide us into all truth. It will amply repay one to read the first Homily, entitled, "A fruitful exhortation to the reading and knowledge of Holy Scripture."

No less distinct on this all-important subject, is the declaration of the one hundred Bishops assembled in Conference at Lambeth Place, in July last: "We proclaim," say the assembled Bishops, "the sufficiency and supremacy of the Holy Scriptures as the ultimate rule of faith, and commend to our people the diligent study of the same."

Even from this imperfect, and unavoidably, limited sketch of the Church's teaching on this subject, it is clearly seen that she directs her Bishops and Ministers to no source of truth but the Bible, not to Tradition, not to Councils, not even to Catholic consent, but to the Word of God; and farther, she does not put herself first, but Scripture first; she teaches us that we are to go first to the Scriptures, not first to the Church; we are to prove the Church by the Scriptures, and not the Scriptures by the Church; in short we are to prove every doctrine by that infallible standard. This is what the Church requires of all her teachers and people. We have, therefore, no right to teach any other doctrine. To this we have solemnly pledged ourselves—Bishops and Presbyters.

The Fathers of the Church of the Reformation secured to us this pre-

cious legacy—God's written Word at the cost of their blood! An inheritance so dearly purchased ought not to be lightly esteemed, or permitted to be put on a level with the traditions of fallible erring men. Were the scattered ashes of our Reformers embodied again and reanimated, with what fervor would they excite us to hold fast—at all hazards—to the Bible as the alone all-sufficient standard for doctrine and practice. Their own martyrdom, touching as the recital is, would not be their plea; they would point us to the Scriptures, which reveal to us how God is in Christ reconciling the world unto Himself; how fallen guilty man may be saved; how Christ paid the ransom for sinners; How he wrought out the atonement for us; how He died for our sins, and rose again for our justification. They would point us—as clearly revealed in God's Word—to that one sacrifice offered up, on Calvary's Cross, once and for all and for ever, even to "the Lamb of God which taketh away the sins of the World." They would preach to us the grand doctrines—for which they were martyred—justification "by faith only;" sanctification by the Holy Ghost, and fruitfulness in every good word and work—not as a ground for our acceptance with God, but as an evidence of a living and saving faith in Christ. To the maintenance of these doctrines, in their scriptural simplicity, the Spirit calls the Church in every age, and to none more audibly than to us, the guardians of the principles of the Church of the Reformation!" "He that hath an ear, let him hear what the Spirit saith unto the Churches."

Permit me now, my rev. brother and brethren of this Diocese, to address a few words more especially to you. In the Providence of God you are, as a diocese, about to enter upon a new path, and, as I truly believe, under the happiest auspices. From a period of continued depressed anxieties, you are emerging into a more peaceful atmosphere, one more congenial with the spirit of Christ your Master; more suited to the growth of individual faith and holiness of life, and more adapted to the full and complete development of the efforts and resources of the Church in this Diocese for her appointed work, under the administration of one who, by an unmistakable interposition of Providence, has been called to preside over you in the Lord as your Chief Pastor, and in whom, I feel sure, you will ever find a faithful, impartial, and wise administrator, and a sympathizing friend. What may you not accomplish for God and for the Church in this Diocese if, but united like one loving family, you strive together to do the Master's will and work! Be you ready on your part, as I know he will on his, and we need have no fear of the result. He who is solemnly to be set apart this day as your Bishop comes to you as no "novice" or unknown, or untried servant in the vineyard of the Lord. "Faithful in that which is least," he will also be "faithful in that which is great." The friend of many years, personally and intimately associated with me in many and important works—scholastic, parochial, and diocesan—I am fully able to testify to his excellence and worth; having found him "at all times" the consistent Christian, the gentleman, and the scholar. He comes to you in the maturity of his years; in the ripeness of his judgment and experience; in the soundness

of the "Faith as once delivered unto the saints," and as re-affirmed in the 16th century by "our noble army of martyrs," and above all, I truly believe, in that spirit of personal unreserved consecration to the Master's service, without which all other qualifications, however desirable, would fail of their effect. He comes to you as the harbinger of peace. Conscious of his own honesty of purpose, he will hold out to all faithful and true men the right hand of Christian love and fellowship. Whilst impartial and conciliatory to all, he will be faithful to his God and to the requirements of his sacred office; he will be true to his consecration vows. While "Ready with all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's word," he will also "set forward as much as shall lie in him, quietness, love, and peace among all men."

Under such a leader, and with such a field before you as is presented by this rich and important Diocese, you have the brightest prospect under God for "peace and happiness, truth and justice, religion and piety."

But we would, in conclusion, couple words of congratulations and encouragement, with those of counsel and of warning. And my brother, the occasion, and the times in which we live, demand this at our hands, if we would deal truly and faithfully with you.

In looking for prosperity in the future, the Church must be mindful of the past. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

In contemplating fresh works, and greater conquests, you must recognise the true source of your strength, and the real secret of your success; if you would go forth to certain victory, and attain to greater successes in the future than any in the past, see that the grand essentials of the Gospel are yours by conviction, and by the teaching of the Holy Ghost; see that you are clothed with the whole armour of God, and that your weapons are not carnal, but spiritual; that the sword in your hand is "the Sword of the Spirit, which is the Word of God."

But whilst the words of our text are applicable to every minister of the Gospel, and to every professing Christian, they are especially so, to those who have been called to be overseers in the Church of Christ. As theirs is the most responsible and conspicuous position, so on their part must there be the greatest courage and determination; they above all, with God's help, must be true and faithful watchmen on Zion's tower. In these days, when men are going about in the vain attempt to establish righteousness, they must be bold to teach that "there is no other name given under heaven, whereby we must be saved, but the name of Jesus Christ."

When Rationalism, Scepticism, and Unbelief, in every conceivable form, are striving for the mastery, they must be bold in their annunciations of their implicit faith in the Divine Revelation, and in the all-sufficiency of the Holy Scriptures for spiritual enlightenment and peace, for teaching the way of life and salvation.

In times when, everywhere, men are claiming the right to do that which is right in their own eyes, they must dare "to teach and exhort with

wholesome doctrine, and to withstand and convince the gainsayers," and thus vindicate the trust reposed in them.

In days when it is attempted to invest the scriptural and simple services of the Church with a meretricious ornamentation, and to depart from those principles for which our great Reformers contended, even unto death ; they must dare to stand forth with firmness ; in the exercise of their lawful authority, for the simplicity of faith and worship.

Men imbued with such a spirit as this, are what the Church stands in urgent need of, at this period of her history. Under leaders such as these, she need not fear the withholding of the Divine blessing, the lack of faithful men to rally around her ; or the want of means to effect her enterprises. Gathering around these centres of Christian efforts—as in the earlier and purer days of Christianity—there shall be no need of the modern novelty of "Church Unions" and "Church Associations," but as a band of brethren holding fast to the simplicity and power of the Gospel as revealed in God's written word, they shall go forth—Bishops, Presbyters, and Laity—to conquests such as yet the world has never seen !

But I must close these observations. May God grant that from the highest to the humblest, we may all be found faithful in our office and vocation, and, sensible that when we have done all, we are unprofitable servants, may we look to Christ and His merits alone for an entrance into His Kingdom. Faithful is He that hath promised, who also will do it. And what is it that He has graciously promised to His faithful follower ? "Be thou faithful unto death, and I will give thee a crown of life."

And now to God the Father, God the Son, and God the Holy Ghost let us ascribe, as is due, all honour, praise, glory, dominion, and power, now and forever. Amen.

At the close of the sermon, the choir sang the hymn,

"O Spirit of the living God."

THE CONSECRATION.

The Bishop elect, vested with his *rochet*, was then presented to the Bishop of Quebec, as consecrator, the presenting Bishop saying "Right Reverend Father in God, we present unto you this godly and well learned man to be ordained and consecrated Bishop." The certificate of election, and authority for the consecration having been produced, was read by the Registrar as follows :—

LETTER AND CERTIFICATE OF THE CONSECRATION OF THE RIGHT
REVEREND ARTHUR SWEATMAN, M.A., AS BISHOP OF TORONTO.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE
HOLY GHOST. *Amen.*

To all the Faithful in Jesus Christ throughout the World,—

The Right Reverend Fathers in God, JAMES WILLIAM WILLIAMS, D.D.,
by Divine permission Lord Bishop of Quebec, Presiding Bishop
and Consecrator; ISAAC HELLMUTH, D. D., by Divine permission
Lord Bishop of Huron; FREDERICK DAWSON FAUQUIER, D.C.L.,
by Divine permission Lord Bishop of Algoma; THOMAS BROCK
FULLER, D.D., D.C.L., by Divine permission Lord Bishop of
Niagara; and WILLIAM BENNETT BOND, LL.D., by Divine per-
mission Lord Bishop of Montreal,

GREETING.

Whereas, by a certain Letter and Certificate of the Consecration of the
late Right Reverend Father in God ALEXANDER NEIL BETHUNE, D.D.,
D.C.L., as Bishop of Niagara and coadjutor Bishop of, with right of suc-
cession to, the See or Bishopric of Toronto on the vacancy thereof by the
death of the late Right Reverend Father in God, JOHN STRACHAN, D.D.,
D.C.L., then Bishop thereof, bearing date the first day of April, A.D.,
1867: After reciting the erection by letters patent from the Crown in
the year of our Lord, 1839, of the former Province of Upper Canada
(now the Province of Ontario) as a separate Diocese, See, or Bishopric,
by the name of the Diocese, See, or Bishopric of Toronto, and the nomi-
nation and appointment of the said the late Right Reverend Father in
God, JOHN STRACHAN, D.D., D.C.L., as first Bishop thereof: And after
further reciting subsequent surrenders of portions of the Territory com-
prising the said original Diocese, See, or Bishopric of Toronto by the
said the late Right Reverend JOHN STRACHAN, D.D., D.C.L., first
Bishop thereof as aforesaid, for the purpose of enabling the erection, by
letters patent from the Crown as aforesaid, of the Diocese, See, or Bishopric
of Huron in the year of our Lord 1857; and of the Diocese, See, or
Bishopric of Ontario in the year of our Lord 1862; the Diocese, See, or
Bishopric of Toronto was recited to consist, at the time of the consecra-
tion, of the said the late Right Reverend ALEXANDER NEIL BETHUNE,
D.D., D.C.L., as aforesaid, of all the Territory not surrendered as afore-
said:

And whereas, by an Act passed by the Parliament of the then Pro-
vince of Canada, in the 19th and 20th years of the reign of Her Most
Gracious Majesty, entitled "An Act to enable the members of the United
Church of England and Ireland in Canada to meet in Synod," it was by the
second section of the now recited Act, enacted that "The Bishops, Clergy,
"and Laity, members of the United Church of England and Ireland in this
"Province may meet in General Assembly within this Province by such

“representatives as shall be determined and declared by them in their several Dioceses, and in such General Assembly, frame a constitution and regulation for the general management and good government of the said Church in this Province, provided always that nothing in this Act contained shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine, or penalty upon any person, other than his suspension or removal from any office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or General Synods; and provided also nothing in the said constitution or regulations, or any of them, are contrary to any law or statute now or hereafter in force in this Province :”

And whereas, the said Bishops, Clergy, and Laity, under and by virtue of the last recited Act, duly met and organized such General Assembly by the name of “The Provincial Synod of the United Church of England and Ireland in Canada,” and in such Provincial Synod, having duly framed a constitution and regulations for the general management and good government of the said Church as aforesaid, duly passed, and enacted, as part thereof, with divers other canons, the following canons for the further subdivisions of existing Dioceses, that is to say :

Canon 9.—“The House of Bishops shall have the power of subdividing existing Dioceses, or of forming a new Diocese out of portions of existing Dioceses which may be contiguous, with the concurrence or upon the application of the Synod or Synods of the Dioceses affected, and it shall be the duty of such Synod or Synods to consider, without delay, any proposal for the subdivision of a Diocese which may emanate from the House of Bishops;”

And Canon 11.—(Now partly recited, as effecting territory) as follows:—*Section 1.* “The Provincial Synod may select a suitable Priest to be a Missionary Bishop over a district not within any organized Diocese, or over a district which includes within the new territory, a part or parts of one or more existing Dioceses.” *Section 2.* “In case a Missionary Bishop shall be appointed in the manner hereinbefore mentioned over a district which includes or consists of a part or parts of one or more existing Dioceses, the Missionary Bishop shall exercise no jurisdiction over any such part or parts of such other Diocese or Dioceses, until the Synod or Synods of the Diocese or Dioceses affected shall have consented to his so doing, and it shall be the duty of such Synod or Synods to consider without delay any such proposal.” *Section 7.* “Any Diocese of the Province may, if it desires so to do, separate and set apart any portion of its territory as a district suitable for the establishment of a Missionary Bishopric, and such territory so set apart may become a Missionary Diocese, and a Bishop be appointed thereto in accordance with the foregoing canon:”

And whereas, in pursuance of the provisions of the said eleventh canon of the Provincial Synod in part above recited, the following por-

tion of the territory of the Diocese of Toronto as existing at the time of the consecration of the said the late Right Reverend ALEXANDER NEIL BETHUNE, D.D., D.C.L., was in the year of our Lord, 1873, and at the instance of the Synod of the Diocese of Toronto, set apart as a Missionary Diocese under the title of "The Missionary Diocese of Algoma," and a Missionary Bishop duly elected and consecrated to exercise Episcopal functions therein, that is to say :—The District of Algoma, East and West, the District of Muskoka, the Manitoulin Islands, so much of the District or Territory of Nipissing as belonged to the Diocese of Toronto, and the District of Parry Sound :

And whereas, in pursuance of the provisions of the said ninth canon of the Provincial Synod above recited, the following further portion of the Diocese of Toronto, as existing at the time of the consecration of the said the late Right Reverend ALEXANDER NEIL BETHUNE, D.D., D.C.L., was in the year of our Lord, 1875, and with the consent of the said Synod of the Diocese of Toronto, set apart to form a new Diocese under the title of "The Diocese of Niagara," and a Bishop hath been duly elected and consecrated to exercise Episcopal functions therein, that is to say :—The Counties of Haldimand, Welland, Lincoln, Wentworth, Halton, and Wellington :

And whereas, the said the late Right Reverend Father in God ALEXANDER NEIL BETHUNE, D.D., D.C.L., so consecrated as aforesaid Bishop of Niagara and coadjutor Bishop with right of succession to the See or Bishopric of Toronto, on the death of the said the Right Reverend Father in God, JOHN STRACHAN, D.D., D.C.L., on the 1st day of November, A.D., 1867, thereupon became by said right of succession, Bishop of the said Diocese, See, or Bishopric of Toronto :

And whereas, the said the late Right Reverend Father in God ALEXANDER NEIL BETHUNE, D.D., D.C.L., Lord Bishop of Toronto departed this life on the 1st day of February, A.D., 1879 :

And whereas, under and by virtue of the above recited Act of Parliament, the Bishop, Clergy, and Laity of the said Diocese of Toronto, in the due order of their deliberations duly passed and enacted with divers other canons, a certain Canon, Rule, and Regulation, for the election of a Bishop, on a vacancy occurring in the See :

And whereas, in accordance with the said Canon, Rule, and Regulation, the Synod of the Diocese of Toronto, being duly summoned, met in the City of Toronto on the 27th day of February, A.D., 1879, and continuing in session until the 6th day of March, A.D., 1879, on said 6th day of March, A.D., 1879, duly elected the said The Venerable ARTHUR SWEATMAN, M.A., Archdeacon of Brant in the Diocese of Huron, to be Bishop of the said Diocese of Toronto in the place of the late Right Reverend ALEXANDER NEIL BETHUNE, D.D., D.C.L., deceased :

And whereas, the Diocese of Toronto at the time of the execution of these presents, and of the consecration of the said the Venerable ARTHUR

SWEATMAN, M.A., as Bishop thereof, consists of the following remaining territory, in the said Province of Ontario, that is to say:—The Counties of York, Ontario, Peel, Simcoe, Durham, Northumberland, Peterborough, Victoria, and Haliburton :

And whereas, in pursuance of a further canon of the said Provincial Synod relating to the consecration of Bishops, due notice having been given to the Most Reverend Father in God, JOHN MEDLEY, D.D., by Divine permission Lord Bishop of Fredericton and Metropolitan of Canada, the said the Most Reverend Metropolitan appointed Thursday, the first day of May, A.D., 1879, being the Festival of the Holy Apostles *Saint Philip and Saint James*, for the consecration of the said the Venerable Archdeacon ARTHUR SWEATMAN, M.A., as such Bishop of Toronto; and being unable to attend in person, in consequence of indisposition, hath duly authorized and commissioned the Right Reverend Father in God, JOHN TRAVERS LEWIS, LL.D., by Divine permission Lord Bishop of Ontario, in his absence, as senior Bishop of the Province, or in his absence, the Bishop next in seniority, to proceed according to due Canonical form and order, with the assistance of divers other Bishops, to the Consecration of the said Bishop of Toronto :

NOW KNOW YE, that We, JAMES WILLIAM WILLIAMS, D.D., by Divine permission Lord Bishop of Quebec, Presiding Bishop and Consecrator, ISAAC HELLMUTH, D.D., by Divine permission Lord Bishop of Huron, FREDERICK DAWSON FAUQUIER, D.C.L., by Divine permission Lord Bishop of the Missionary Diocese of Algoma, THOMAS BROCK FULLER, D.D., D.C.L., by Divine permission Lord Bishop of Niagara, and WILLIAM BENNETT BOND, LL.D., by Divine permission Lord Bishop of Montreal, under the protection of Almighty God, and for His Glory, on the first day of May being the Festival of the Holy Apostles *Saint Philip and Saint James*, in the year of our Lord 1879, in presence of divers of the clergy and a public congregation, did rightly and canonically consecrate Our beloved in Christ the said the Venerable ARTHUR SWEATMAN, M.A., of whose sufficiency in good learning, soundness in the faith, and purity of manner, we were fully ascertained, into the office of a "BISHOP OF THE CHURCH OF GOD," according to the manner and form prescribed and set forth in the Book of Common Prayer of the United Church of England and Ireland, as the "Form of Ordaining or Consecrating of an Archbishop or Bishop." The oath of the Queen's supremacy and against the power of all foreign potentates, and the oath of due obedience to the Metropolitan Bishop of Canada, having at the same time been duly administered to, and solemnly sworn by, the said the Venerable ARTHUR SWEATMAN, M.A.

In testimony whereof we have affixed to these presents our Episcopal signatures and seals this first day of May, A.D., 1879.

After the reading of these documents the following anthem from Psalm cv. 1-3, was sung :—

“O give thanks unto the Lord, and call upon his name : tell the people what things He hath done. O let your songs be of Him, and praise Him ; and let your talking be of all His wondrous works. Rejoice in His holy Name ; let the heart of them rejoice that seek the Lord.”

The Litany, with the proper suffrages and prayers, as set forth in the Consecration Service, was then said by the presiding Bishop.

The presiding Bishop then administered to the Bishop-elect the solemn questions prescribed in the Service. These were answered in a clear, distinct voice. Prayer was then offered up on behalf of the Bishop-elect ; after which the following anthem was sung :—

Solo.—O rest in the Lord, wait patiently for Him, and He shall give thee thy heart's desire ; commit thy way unto Him, and trust in Him, and fret not thyself because of evil doers.

Choral—Cast thy burden upon the Lord,
And He shall sustain thee ;
He will never suffer the righteous to fall ;
He is at thy right hand.

Thy mercy, Lord, is great,
And far above the Heavens ;
Let none be made ashamed,
That wait upon Thee.

The Bishop-elect having assumed the rest of the Episcopal habit, and kneeling down, the *Veni Creator Spiritus* was said over him, the Bishop of Quebec as Consecrator, beginning, and the Bishops, with the congregation, repeating the alternate verses.

The Bishops present united with the presiding Bishop in the solemn laying on of hands ; after which the Holy Bible was delivered to the newly consecrated Bishop, with the prescribed exhortation.

The Communion Service was then proceeded with, in which the Bishop of Toronto took part. The clergy present and a large number of the laity united in the Glad Feast of Remembrance of the Risen One.

The service was concluded by the pronouncing of the benediction by the presiding Bishop.

APPENDIX.

The following address, numerously signed by both Clergy and Laity, presented to the Right Rev. the Bishop of Toronto, was then read by the Very Reverend Dean Grasett, D.D. :—

*To the Right Reverend Father in God, ARTHUR by Divine permission,
Lord Bishop of Toronto :*

MAY IT PLEASE YOUR LORDSHIP,—

We the undersigned Clergy and Laity of the Diocese of Toronto, avail ourselves of the earliest opportunity, after your Lordship's consecration, of offering to you our sincere congratulations on entering on your important duties, and of expressing to you our earnest hope, that, by the blessing of Almighty God, your appointment, as Chief Pastor of this Diocese, may largely conduce to its spiritual welfare and promote your own personal happiness. We are deeply sensible of the reverence which is due to the sacred office with which you have been invested, and we also most gladly recognize, in the respect and affection with which you have long been regarded by others in the high positions of trust and influence which you have heretofore occupied, an assurance that the like respect and affection will attend you in your new sphere of duty.

We are not ignorant of the anxious responsibilities which are at times, and not least in our own, inseparable from the Episcopal office, or of the difficulties and trials in which the faithful and impartial discharge of its duties has not unfrequently involved its most distinguished occupants; we would, therefore, beg to assure your Lordship of our most cordial sympathy and our loyal co-operation in your future endeavours to advance the work of the Church amongst us.

While we ask your constant prayers on our behalf, we will ourselves ever pray that Almighty God may be graciously pleased richly to bless you both in soul and body, and to prosper the work of your hands upon you, to His own glory, and to the welfare of His people, committed to your charge.

Toronto, May 1st, 1879,

The Bishop made the following reply :—

To the Reverend the Clergy and the Laity of the Diocese of Toronto.

REVEREND AND DEAR BRETHREN AND BRETHREN OF THE LAITY,—

I accept with great gratification the loyal and affectionate address which you have been pleased to present to me.

This day of my consecration to the sacred office of a Bishop in the Church of God, I feel to be one of deep solemnity ; and looking forward, as I cannot but do, to the arduous duties, the difficulties, trials, and responsibilities which lie before me in the discharge of this office, more especially in the important Diocese of Toronto, the assurance of your sympathy and loyal co-operation comes to me with the welcome of a cheering promise and a strong encouragement.

For my part, my earnest prayer is, and shall be, that Almighty God, who has thus called me by His Providence to be the Chief Pastor of this Diocese, may also endue me with His heavenly grace to enable me wisely to govern, and faithfully to feed His flock committed to my charge ; and may grant His prospering blessing to all my endeavours to extend the kingdom of Christ, and advance the cause of His Church.

May that mutual confidence, respect, and affection ever subsist between us, as co-workers in the holy service of our one Lord and Master, that shall secure for our labours the strength that lies in oneness of purpose and unity of action ; and should, at any time, the conscientious discharge of my high trust involve me in reproach or difficulties, may I be sustained by the sympathy, the consideration, and the approval of my beloved clergy and faithful laity.

Thanking you, dear brethren, for your promised prayers on my behalf, which I trust will be constant and unceasing, I assure you that I too shall constantly bear in my heart, before the Throne of Grace, both you, my reverend brethren who labour in the cure of souls, and the various congregations committed to your charge, praying Almighty God that He will abundantly bless you in your persons, your families, and your labours, and by your means prosper His work in our Diocese, to the glory of His great name, and the extension of His kingdom.

I am, dear brethren,

Your faithful friend and Bishop,

ARTHUR TORONTO.

A Reception to the Bishop under the auspices of the ladies of Toronto, was held on the same evening, in the Convocation Hall of Trinity College. It was attended by about one thousand Church people and friends of the Bishop.

