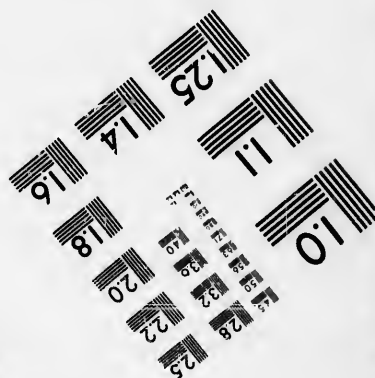
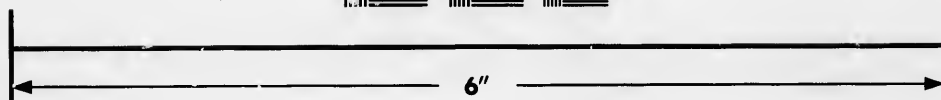
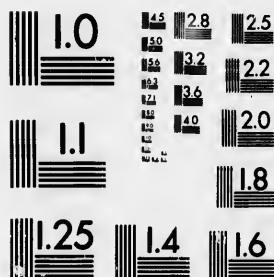


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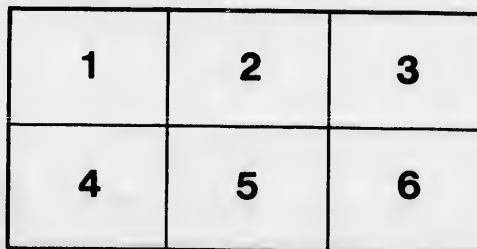
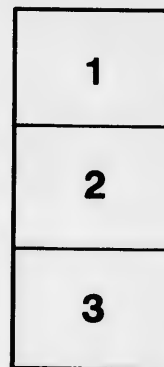
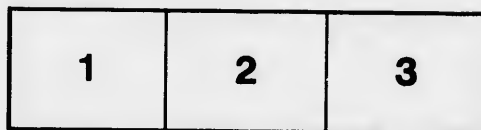
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THE CONSECRATION
OF
THE RIGHT REVEREND
JOHN TRAVERS LEWIS, LL.D.,
FIRST LORD BISHOP
OF
THE DIOCESE OF ONTARIO.

KINGSTON:
PUBLISHED BY J. ROWLANDS.
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BEFORE entering upon an account of the proceedings and ceremonies attendant on the consecration of the first Bishop of Ontario, it would be interesting to give a short sketch of the earlier progress of the Church in this Province.

At the conquest of the country in the year 1759, and soon after the success and victory obtained by the immortal WOLFE over the arms of the King of France in its defence, the country and its population became a British Province, subject to a Protestant Constitution and Government.

In the year 1759 the entire population of the Province of Quebec, or Colony of Canada, was French Canadian; but in the lapse of following years, from 1759 to 1784—a period of 25 years—there was a sprinkling of Protestant settlers by emigration from Great Britain, to the number of about 10,000 or 12,000. During that time the Province was in a state of destitution, without Clergy or Churches, with the exception of the cities of Quebec and Montreal. At the one a Military Chaplain resided. And in the year 1780 the Rev. Mr. DELISLE was sent out by the Home Government to a Protestant congregation in the latter city.

In the year 1784 the Society for the Propagation of the Gospel in Foreign Parts appointed the Rev. JOHN DOTY Missionary at Sorel, in Lower Canada; and in the year 1785 the Rev. JOHN STUART, the last Missionary to the Mohawk Nation, was Missionary from the Society to a small and slender congregation which he gathered together, and who assembled for

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public worship in an upper room in the French Fort Frontenac, at Cataraqui, now the City of Kingston.

From the year 1785 to the decease of the Rev. JOHN STUART in 1811—a period of 26 years—his ministerial services and missionary labors planted and reared the Church in Upper Canada. In the year 1803 the Church numbered five Clergymen under his care and supervision. With the aid and under the blessing of God, his character and services raised the Church to a respectable standing, so that his memory may truly and justly be revered as the Father of the Church in Upper Canada, when in the year 1811 he was summoned to give an account of his stewardship and receive the reward of a good and faithful servant.

The Right Rev. JACOB MOUNTAIN, consecrated Bishop in the year 1793, was appointed to fill the See of Quebec, the second Bishop in number and precedence in British North America. An over-ruling Providence directed the civil and ecclesiastical authorities to the appointment of this dignitary of the Church, who was every way qualified to meet the wants and to provide for the spiritual destitution of an increasing population.

At the time when His Lordship entered upon the duties of the Episcopal Office, there were under his supervision three Clergymen in Upper Canada, and two in Lower Canada. On arriving in the Diocese he was accompanied by the Rev. Dr. MOUNTAIN, his Official, subsequently Rector of Christ's Church, Montreal; and the Rev. Mr. MOUNTAIN, his Chaplain.

At the first visitation held by His Lordship in the City of Montreal, in the year 1803, five Clergymen attended. The remaining two, from distance and sickness, could not obey the citation on that occasion. His Episcopal supervision for the period of thirty-two years was crowned with success, in the increase of the number of Clergymen and the establishment of congregations in this country. His Lordship died in the year 1826, revered and honored in his lifetime, and lamented at his death.

In the year 1862 the Church in Canada West comprises the three Dioceses of Toronto, Huron, and Ontario, and numbers two hundred and forty-six Clergymen; in Canada East, com-

prising the Dioceses of Quebec and Montreal, it numbers one hundred and eighteen Clergymen—a wonderful increase under the blessing of Divine Providence since the year 1803, when in the whole Province there were only seven Clergymen.



CONSECRATION OF THE BISHOP OF ONTARIO.

At a Synod, specially convened for the purpose, consisting of the Clergy and Lay Delegates of the proposed new Diocese, assembled in Kingston, Canada West, on the 13th of June, 1861, the choice having fallen upon the Rev. Dr. LEWIS, Rector of Brockville, the following "Declaration" was made by the President of the Synod :—

"The Lord Bishop of Toronto, President of the Synod of the Diocese of Toronto, does hereby declare that the Rev. JOHN TRAVERS LEWIS, Doctor of Laws, of Trinity College, Dublin, is recommended to Her Majesty the Queen by this Synod as the Bishop Designate of the future Eastern Diocese."

But owing to delays in the Colonial Office in preparing and forwarding the Letters Patent, the Consecration did not take place until the 25th of March, 1862. The Metropolitan, the Lord Bishop of Montreal, summoned the Suffragan Bishops to meet him on that day, being the Annunciation of the Virgin Mary, in the City of Kingston, for the purpose of consecrating the Rev. JOHN TRAVERS LEWIS, LL.D.

The services of the Consecration commenced on the 25th of March by Morning Prayer in St. George's Cathedral.

The Rev. W. B. LAUDER, LL.D., read that portion of the service ending with the Apostles' Creed.

The Rev. T. H. M. BARTLETT, M.A., Chaplain to the Forces, read the first lesson—2d chapter Ecclesiasticus.

The Rev. H. MULKINS, Chaplain to the Provincial Penitentiary, read the second lesson—the 12th chapter of the Gospel of St. John.

The Prayers after the Creed were read by the Rev. Canon BANCROFT, D.D., of Montreal.

Morning Prayer being ended, the following Bishops assembled at 10½ o'clock, A.M. in the Vestry of the Cathedral, viz :

The Right Reverend FRANCIS FULFORD, D.D., Lord Bishop of Montreal, and Metropolitan of Canada.

The Right Reverend GEORGE J. MOUNTAIN, D.D., D.C.L., Lord Bishop of Quebec.

The Honorable and Right Reverend JOHN STRACHAN, D.D., LL.D., Lord Bishop of Toronto.

The Right Reverend BENJAMIN CRONYN, D.D., Lord Bishop of Huron.

The Right Reverend SAMUEL ALLEN McCOSKEY, D.D., D.C.L., Bishop of Michigan.

In the Sunday School Room of the Cathedral the following Clergymen of the Diocese of Ontario assembled at the same time :—The Venerable George Okill Stuart, D.D., LL.D., Rector of the Parish ; G. A. Anderson, Shannonville ; J. G. Armstrong, B.A., West Hawkesbury ; T. H. M. Bartlett, M.A., Chaplain to the Forces, Kingston ; Edward W. Beaven, M.A., Iroquois ; William Bleasdel, M.A., Trenton ; James J. Bogert, M.A. ; E. Jukes Boswell, D.C.L., Morrisburg ; E. C. Bower, Barriefield ; R. C. Boyer, Hillier ; J. Carroll, Gananoque ; J. Davidson, M.A., Newborough ; F. W. Dobbs, Portsmouth ; H. W. Davies, M.A. (Assistant), Cornwall ; C. P. Emery (Assistant), Ottawa ; W. Fleming, M.A., Roslin ; Richard Garratt, Osnabruck ; Robert Harding, Adolphustown ; W. F. S. Harper (Rector), Bath ; W. B. Lauder, LL.D. (Rector), Napanee ; J. S. Lauder, M.A., Ottawa ; Richard Lewis, M.A. (Rector), Prescott ; E. Loucks (Assistant), Ottawa ; Ebenezer Morris, Franktown ; Hannibal Mulkins, Chaplain to Provincial Penitentiary ; John A. Mulock, St. Paul's, Kingston ; T. A. Parnell, Merrickville ; H. Patton, D.C.L. (Rector and Rural Dean), Cornwall ; H. E. Plees, B.A., Carrying Place ; J. A. Preston, B.A., Stirling ; R. V. Rogers, M.A. (Rural Dean), St. James', Kingston ; John Rothwell, B.A., Amherst Island ; C. Ruttan, Sydenham ; Henry Sharpe, Wolfe Island ; A. Stewart, M.A. (Assistant St. George's), Kingston ; R. L. Stephenson, M.A. (Rector), Perth ; Thos. Stanton, B.A., Marysburg ; F. R. Tano

(Assistant), Brockville; Thos. Taylor, M.A., Renfrew; G. W. White, B.A., Camden.

THE DIOCESE OF MONTREAL.

The Rev. Canon Thompson, Chaplain to the Metropolitan; the Rev. Canon Bancroft, Trinity Church, Montreal; the Rev. Jacob Ellegood, St. Stephen's, Montreal; the Rev. John Flanigan, Lachine; the Rev. James Pyke, Vaudreuil.

THE DIOCESE OF TORONTO.

The Rev. Henry Edward Denroche, M.A., Toronto; the Rev. Mr. Carruthers (Assistant St. John's), Toronto; the Rev. T. T. Robarts, M.A. (Assistant), St. Catharines; the Rev. T. B. Read, D.D., Orillia.

THE DIOCESE OF HURON.

The Rev. W. Brookman, Dorchester.

THE DIOCESE OF NORTHERN NEW YORK.

The Rev. Mr. Lewis, Rector of Cape Vincent.

The procession was arranged by Rev. H. MULKINS and Mr. W. B. SIMPSON in the following order:

A Verger.

Lay Delegates.

The Clergy in their Surplices and Hoods.

The Preacher.

The Venerable the Archbishop.

The Bishop Elect and his Chaplain.

The Suffragan Bishops.

Bishop of Michigan.

Metropolitan's Verger.

The Metropolitan.

His Chaplain and Chancellor.

The procession having reached the West door of the Church, opened out, the Metropolitan and his Suffragans, preceded by the Verger, passing between the ranks, entered first, the Clergy and Lay Delegates following. At the door the Metropolitan was received by the Churchwardens, JAMES ALEXANDER HENDERSON and ROBERT SELLARS, Esqs. While the procession proceeded up the middle aisle the organ "poured forth a joyful strain."

Their Lordships the Bishops took their places within the Chancel; the Metropolitan and the Hon. and Right Reverend the Lord Bishop of Toronto on the North side of the Lord's Table; the Right Reverend the Lord Bishop of Quebec, the Right Reverend the Lord Bishop of Huron, and the Right Reverend the Bishop of Michigan, on the South side.

On the outside of the Rails were seated the Bishop-Elect, in his surplice and hood; his Chaplain, the Rev. W. B. LAUDER, LL.D.; and the Chaplain of the Metropolitan, the Rev. Canon THOMPSON. The Archdeacon of Kingston and the Preacher, the Rev. Dr. PATTON, occupied the Stalls, in front of whom were seated the Metropolitan's Chancellor, STRACHAN BETHUNE, Esq., and the Rev. A. STEWART, Assistant Minister, St. George's, Kingston. The rest of the Clergy occupied seats in the centre of the Nave.

A large congregation, numbering from ten to twelve hundred persons, filled the Church.

The Metropolitan gave out, as Introit, the Hymn "O Spirit of the Living God," which having been sung, he read the Communion Service.

The Epistle, I. Timothy 3d chapter, was read by the Lord Bishop of Huron.

The Gospel, St. John xx., 19, was read by the Lord Bishop of Toronto.

The Metropolitan read the Nicene Creed.

After the Nicene Creed, the Verger with his staff of office conducted the Preacher, the Rev. H. PATTON, D.C.L., to the Pulpit, when the reverend gentleman delivered the following discourse, taking for his text Psalm 60, v. 4:—

"THOU HAST GIVEN A BANNER TO THEM THAT FEARED THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

The great and crowning act of this day's solemnities is one destined to render this a memorable era in the annals of our Canadian branch of Christ's Holy Church. This day witnesseth for the first time in our ecclesiastical existence the consecration of a Bishop of our reformed faith in this Province, or indeed in any other portion of Britain's trans-Atlantic possessions. This fact invests the solemn services of the day with a certain degree of interest common to all the members of our household of faith, from Cape Race to Vancouver, from the Atlantic to the Pacific. But it possesses, in a more eminent degree, a peculiar and local interest to the members of the Church in the new Diocese of Ontario. It is an event for

which many hearts in this our Israel have long and earnestly yearned. Years of expectation, years of delay, occasioned in a great degree by the difficulty of procuring a sufficient Endowment Fund, and, since the election, months of vexatious and apparently needless delay in obtaining the Patent from England, are at length happily ended, and the consecration of the Bishop is the consummation of the work. To-day, one, who in the inferior orders of Deacon and Presbyter has faithfully borne the Banner of the Cross, thereby "purchasing to himself a good degree", is now to be advanced to the higher order of a Chief Standard Bearer in the Church Militant, is this day to be consecrated to the high and holy office of a Bishop in the Church of God. Into his hands, as into those of a faithful and true captain of the hosts of God's elect, is this day to be entrusted a glorious banner, which, may God grant him grace ever faithfully to "display, because and in defence of the truth." This glorious banner is the *Banner of the Cross*, the banner of "Christ and his Church." Under this illustrious banner we, my Christian brethren, were all enrolled when at our baptism we were sealed with the sacred symbol of the cross, "in token that thereafter we should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto our life's end." This glorious banner it is our purpose to unfurl, and we bespeak your attention to some of the mottoes emblazoned on its ample folds.

Amid the usages of war, to which the figurative language of the text seems to have reference, it is customary to emblazon the banners of the contending forces with various watchwords and devices, intended to express the justice of the cause in which they are unfurled, or designed to cheer and encourage the warriors in the day of battle. In like manner there are engraven upon the banner of Christ's Church, various mottoes and emblems, illustrative of the truth and holiness of our cause, and admirably calculated to animate the soldier of the cross in his arduous conflicts with sin, the world, and the devil. Chief among these mottoes, and gloriously conspicuous above all the rest, we behold emblazoned in golden capitals these illustrious watchwords, these rallying cries of our spiritual warfare—*Evangelical Truth* and *Apostolic Order*. Evangelical Truth first, as of most vital importance, and then Apostolic Order, for the conservation and diffusion of that truth. Evangelical truth, embodying the whole counsel of God, and Apostolic Order, denoting especially that Episcopal regimen, and that threefold ministry of the Word which has descended to us from Apostolic times. Behold, then, engraven upon the banner of the Church, first and before all others, this shining motto, *Evangelical Truth*.

The Church, my brethren, is the faithful witness of the "truth as it is in Jesus." In the standards of her faith—which (after the Bible, the grand charter of salvation) are her Liturgy, with its creeds and various offices; her Articles and her Homilies—the Church unfolds the grand cardinal truths of inspiration, the great evangelical doctrines of the Gospel, with a fidelity worthy of all praise, and with a copiousness commensurate with the rank assigned to them in the Word of God. But to illustrate and confirm the truth of this assertion, and to vindicate the right of the Church to engrave upon her banner the glorious watchword of Evangelical Truth, we "appeal to the law and to the testimony"; we appeal to those "Holy Scriptures which are able to make men wise unto salvation through faith which is in Christ Jesus." To this test we may, my brethren, the more confidently appeal after reciting the noble testimony which the Church in her 6th Article has borne to "the sufficiency of the Holy Scriptures for salvation": "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 the faith, or be thought requisite or necessary to salvation." Moreover, in the course of this day's solemn service the Metropolitan will put to the Bishop elect these searching questions: "Brother, are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to salvation but that which you shall be persuaded may be concluded and proved by the same?" To these solemn questions the Bishop elect will reply: "I am so persuaded and determined, by God's grace." The Church having thus erected the volume of Inspiration as the standard of her faith, it will form our immediate duty to ascertain how far the teaching of her authorized formularies coincideth with the Scriptural testimony to the grand cardinal doctrines of our most holy religion. Commencing then with that which forms the basis of all religious truth, the Church, in the very language of inspiration, testifyeth, "that there is *one*, and but *one*, living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness, the Maker and Preserver of all things, both visible and invisible." And forasmuch as the Scriptures further instruct us that in the unity of this Godhead there is a plurality of persons, described by St. John as "the Father, the Son, and the Holy Ghost, and these three one", so the Church also proceedeth to teach, that "In unity of this Godhead there be three persons of one substance, power and eternity, the Father, the Son, and the Holy Ghost."

By the omnific power of this self-existent God, as the Scriptures further testify, the world was created, and man, the noblest of God's works on earth, was formed "in the image and likeness" of his Maker. This "image and likeness", not corporeal, but moral, consisted in man's resemblance to the divine *intelligence*, *holiness*, and *happiness*. Endowed with noble intellectual faculties, enlightened with a ray of divine intelligence, constituting him a rational, reasoning being; herein consisted his resemblance, however faint, to the *intelligence* of God. Gifted with an immortal soul, "created in righteousness and true holiness", and untainted as yet by the faintest breath of sin, the mirror of man's soul presented the pure unsullied reflex of the *Divine Holiness*. Moreover, with Paradise for his abode and God for his friend, with every want supplied and every wish anticipated, innocent and holy, man must needs have been supremely *happy*. But, alas! "man being in honour, abode not." In an evil hour he listened to the seductive voice of the tempter; he transgressed the commandment of his God, and thereby fell from his high estate of holiness and happiness; he forfeited Paradise with all its glories; and he incurred the further and more awful penalty of disobedience—"the wages of sin was death." From this mournful period the Scriptures uniformly speak of man as being by nature fallen, sinful and alien from God and godliness. In like manner the Church also testifyeth of man, that "he is very far gone from original righteousness, and is of his own nature inclined to evil"; and, moreover, that we "are all by nature born in sin and children of wrath." Thus faithfully does the Church bear witness to the Scriptural doctrine of man's depravity.

As a necessary deduction from this melancholy review of man's lapsed condition, the inheritors of a nature thus "dead in trespasses and sins" can by no power of their own quicken their lifeless souls, raise themselves from their fallen state, change their corrupt natures, and thus become "new creatures in Christ Jesus." Hence the necessity for the regenerating and sanctifying influences of divine grace to communicate spiritual vitality and

to raise the soul "from the death of sin unto the life of righteousness." This great moral and spiritual change the Scriptures uniformly attribute to the life-giving and sanctifying influences of the Holy Ghost: "It is the Spirit that quickeneth"; "It is the Spirit that giveth life"; "It is the Spirit that sanctifieth". With this testimony of Inspiration agreeth also the teaching of the Church. Thus in her Book of Homilies she beareth witness that "It is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and godly notions in their hearts which are agreeable to the will and commandments of God, and such as otherwise of their own crooked and perverse nature they should never have." Moreover, from our very infancy the Church instructs us that it is "the Holy Ghost who sanctifieth us and all the elect people of God."

But, again, the Scriptures testify to the necessity of God's preventing and co-operating grace to enable us to bring forth in our daily life those "fruits of righteousness which are by Jesus Christ unto the glory and praise of God." "He that abideth in me", saith Christ, "and I in him, the same bringeth forth much fruit, for without me ye can do nothing." And again, "My grace is sufficient for thee." In like manner also the Church teacheth that "We have no power to do good works, pleasant and acceptable to God, without the *grace* of God by Christ *preventing* us, that we may have a good will, and *working with* us when we have that good will."

Doctrines such as these must needs lead to the conviction that the actions of creatures, thus fallen and inefficient of themselves for good, can possess no merit that may claim reward from a righteous and sin-abhorring God. Accordingly the Church, in happy concord once more with the word of God, declares "that we are accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort." Here the axe is effectually laid to the root of that tree of pride, the doctrine of *human merit*; a tree, the seeds whereof, planted in our nature when Adam fell in Eden, have ever since found a too congenial soil in every human heart. But while teaching in the language of Inspiration, the doctrine of justification by faith, the Church most strenuously insists upon the necessity of good works, as the genuine and only satisfactory evidence of a true and lively faith. "Faith without works is dead." And the faith which justifieth is that "which worketh by love and keepeth the commandments of God." To which agreeth the language of our 12th Article: "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins and endure the severity of God's judgments, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit." In short the Church teacheth, as emphatically as doth the Word of God, that as "Without faith it is impossible to please God", so "Without holiness no man shall see the Lord."

Moreover, in order to our advancement in holiness, the Word of God testifieth that the Almighty has been graciously pleased to grant us various aids or means of grace, such as access to Him by prayer, the reading of His Holy Word, attendance on the ministry of His Church, Baptism, Confirmation, and the Lord's Supper. Chief among these various aids are the two Holy Sacraments "ordained of Christ himself, as means of grace, and pledges to assure us thereof." The Sacrament of Baptism meets us at the very threshold of the Christian Church, for it is the gate of the fold, the door of admission into the household of faith, the divine ordinance whereby we are admitted into covenant relation with God, and are born out of a state of nature into a state of grace and salvation. For "the great necessity of

this holy sacrament where it may be had", the Church appeals to the language of her Divine Lord: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God"; while in attestation of "the great benefit we reap thereby", she quotes again the language of her Divine Head: "He that believeth and is baptised shall be saved". Moreover, St. Paul, having enumerated among the tokens of "the kindness and love of God our Saviour", that "according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost", the Church hath founded upon this teaching of the Apostle the beautiful prayer—"Grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit." But being regenerate and made God's children in holy baptism, our heavenly Father feeds his beloved children "with the spiritual food of the precious body and blood of his Son our Saviour Jesus Christ", for "to those who rightly, worthily, and with faith, receive the same, the bread which we break is", as St. Paul testifieth, "a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ." These, then, are two of the chief means of grace, or channels of mercy, whereby the Great Head of the Church is graciously pleased to communicate spiritual life, and to supply the means of nurturing and maintaining that life in the soul of the believer.

But leaving the means of grace, and ascending to Him who is the fountain and source of all grace, on no one point do the formularies of the Church more fully coincide with the teachings of Inspiration than in all that relates to our Lord Jesus Christ, and to his great remedial work of mercy. The Prayer Book, like its divine original, the Bible, is full of Christ. In all her formularies the Church preaches Christ Jesus and Him crucified. She writes His life-giving doctrines on her banners, and requires of all her standard-bearers that they proclaim, with all fidelity, "the unsearchable riches of Christ"; that, in the language of Holy Scripture, they preach Christ, "the way, the truth, and the life"; Christ, "the author and finisher of faith"; Christ, "the head over all things to his Church"; Christ, "the mediator of the new covenant"; in short, Christ, "the Alpha and Omega, the beginning and the end", of all Christian doctrine. Thus, as Moses lifted up the brazen serpent in the wilderness, in like manner doth the Church erect the Banner of the Cross, and, pointing to the bleeding Saviour thereon suspended, she bids her standard-bearers cry, "Behold the Lamb of God which taketh away the sin of the world". Surely, my Christian brethren, the full and faithful exhibition of the foregoing doctrines which the Church makes in all her services and formularies, may well justify her in assuming Evangelical Truth as the most distinguished motto of that banner which God has given her "to be displayed because of the truth."

But, combined with Evangelical Truth, we also behold emblazoned, in golden capitals, on her glorious banner, this other and distinctive motto, Apostolic Order. This order refers especially to her ecclesiastical polity or mode of Church government, and to her three-fold ministry of Bishops, Priests and Deacons. These orders or grades in the Christian Ministry she claims to be framed and fashioned after the Apostolic model. Thus in the preface to her Ordinal she affirmeth, that "It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests and Deacons." Fully to substantiate this affirmation, and its necessary consequence, that orders, derived from Apostolic times, are of divine original, the needful brevity of a single sermon affords but inadequate opportunity. We can but allude in briefest terms to some of the heads of argument which may be urged in its justification.

1. One argument may be derived from that law of order involving gradations of rank which pervades every part of the terrestrial and celestial worlds, and which is visibly displayed in all the ways and works of Providence. Of the importance of this law of order the Poet had formed a just conception in the well-known couplet—

“Order is Heaven's first law, and this contest,
Some are, and must be, greater than the rest.”

This law of Order is displayed in the divine appointment of various degrees or ranks of men on earth, and in the diversity of rank and station assigned to Angel and Archangel, to Cherubim and Seraphim, in the Heavenly Hierarchy. It is manifest amid the radiant hosts that illumine, with greater or lesser light, heaven's vaulted arch, where we behold “one glory of the sun, and another glory of the moon, and another glory of the stars”; where, also, “one star differeth from another star in glory”. This law of order was introduced by God himself into the ministry of His ancient Church, which also consisted of the three-fold orders of High Priest, Priest, and Levite. Reasoning from these facts, we might by analogy deduce a very strong argument in favor of divers orders in the Christian ministry, since neither in heaven nor upon earth has God sanctioned the democratic idea of equality. But waiving this *indirect* method of proof, we turn to the more *direct* and *positive* testimony furnished in rich abundance in the Word of God and in the history of the primitive Church. To the proofs, however, that might be drawn from these rich depositories of evidence, our limited time and space forbid more than a hasty glance.

2. The Scriptural testimony may be deduced from the well-established truths, that the Lord Jesus Christ founded a Church upon earth, the perpetuity of which he designed should be coexistent with the duration of the world; that to his apostles, chosen and set apart by himself, he assigned the important office of building up and enlarging under his own immediate guidance and blessing the yet infant Church, and of setting in order all things connected with its future government, economy and discipline; that the Apostles, in the prosecution of their great work, and by virtue of their plenary commission, derived immediately from the Great Head of the Church in these memorable words: “As my Father sent me, even so send I you”, ordained Deacons and Presbyters; and that, finally, as the work spread over the wide, extended field of the world, and thus became too vast for their own Episcopal supervision, they associated others with themselves in this the highest grade of the Christian ministry. Such were Matthias, chosen under Divine direction to supply the place of the apostate Judas; St. Paul, called immediately by Christ himself; Barnabas, the associate of St. Paul in many labors of love; Timothy, Bishop of Ephesus; Titus, Bishop of Crete; Epaphroditus, Bishop of Philippi; Silvanus, and others; as, for instance, the Angels or Bishops of the seven Churches of Proconsular Asia. We recognize not merely the *name* but the *office* and *duties* of a Bishop, in the directions given by St. Paul to Timothy and to Titus, how to discharge effectively their Episcopal functions. Thus to Timothy St. Paul writes: “Against an Elder receive not an accusation, but before two or three witnesses”—evidently implying, in the office held by Timothy, the power of governing Elders or Presbyters. Again: “Lay hands suddenly on no man”, i.e., to ordain him; and “the things that thou hast heard of me before many witnesses, the same commit thou to faithful men, who shall be able to teach others also”—directions which plainly prove that on Timothy had been conferred the power of transmitting the ministerial succession. In like manner St. Paul writes to Titus: “For this cause left I

thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city as I had appointed thee". But besides this chief rank or order in the Christian ministry, we find also, as already remarked, two other and subordinate orders, viz., those of Presbyter and Deacon. The order of Presbyters is very frequently mentioned in Gospel history. Such were those Presbyters or Elders whom St. Paul summoned to meet him at Miletus; such also were those whom Paul and Barnabas "ordained in every city" where they had planted the Church of Christ. The third order was that of Deacons. To this order belongs the glory of having furnished the first name in "the noble army of martyrs" to the Christian faith. Stephen, the illustrious proto-martyr, and Philip, the successful preacher of Christ in the City of Samaria, were of the number of those seven Deacons whose ordination is recorded in the 6th Chapter of the Acts of the Apostles. Such is a brief glance at the testimony furnished by Holy Scripture to the divine original of Bishops, Priests and Deacons in the Church of Christ.

3. But further to confirm the view we take of the testimony of Holy Scripture on this important subject, and to testify to plain matters of fact and of history, we cite as competent witnesses some of those who were cotemporaries of the Apostles and of those who immediately succeeded them, though the lapse of time again constrains us to dip but lightly into this rich treasury of confirmatory evidence. Ignatius was a disciple of the Apostle St. John, and by the Apostles was constituted Bishop of Antioch A.D. 71, i.e., about thirty years before the death of his illustrious teacher, St. John, the last survivor of "the glorious company of the Apostles." His celebrated Epistles make frequent mention of Bishops, Priests and Deacons. Writing to the Christians at Smyrna he says: "I salute your very worthy Bishop, and your venerable Presbytery and your Deacons". To the Philadelphians he writes; "Attend to the Bishop, and to the Presbytery, and to the Deacons". Polycarp was another of those eminent Christian fathers who lived in the Apostolic age. He also was a disciple of St. John, and, as Irenæus testifies, "was not only instructed by the Apostles, and acquainted with many of those who saw our Lord, but was also by the Apostles made Bishop of the Church of Smyrna", one of the seven Apocalyptic Churches. It was this Polycarp who, being required by the Proconsul to swear by the fortune of Cæsar and to reproach Christ, nobly replied: "Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King, who hath saved me"! With heroic constancy he suffered martyrdom rather than deny his Lord and Master. In an Epistle of his still extant, he speaks of himself and "the Presbyters that were with him", and also of the Deacons, "as the *ministry* of God in Christ, and not of men". Irenæus, another eminent father of the Christian Church, was a disciple of Polycarp, and flourished as Bishop of Lyons about A.D. 150. Listen to his emphatic testimony in favor of Episcopacy: "We can reckon those Bishops who have been constituted by the Apostles and their successors, all the way to our times. * * * We have the succession of Bishops, to whom the Apostolic Church in every place was committed". But, not to multiply evidence of this kind, as we might readily do, we conclude the testimony of primitive antiquity with a single extract from Tertullian, who died A.D. 220. Writing against certain heretics of those times he says: "Let them produce the original of their Churches; let them shew the order of their Bishops, that by their succession we may see whether their first Bishop had any of the Apostles, or Apostolic men, * * * for his founder and predecessor, for thus the Apostolical Churches do derive their succession, as the Church of Smyrna from Polycarp, whom John the Apostle placed there; the Church of Rome from Clement, who was in like manner ordained by Peter;

and so the other Churches can produce those constituted in their Bishoprics by the Apostles." Thus conclusive is the testimony of antiquity, briefly as it has been adduced, in favor of the Episcopal form of Church government, and of a three-fold ministry, during the first two centuries and a half of the Christian era. Below that period it is not necessary to quote additional testimony, as the most eminent of those opposed to our views on this subject have admitted that from about that period until the era of the Reformation, the Episcopal was the catholic or universal form of ecclesiastical government throughout the whole Christian world.

4. Again, therefore, we argue, that the very fact of these three orders being now existing in the Christian Church, coupled with the admission of those who differ from us that such has ever been the case in the larger portion of Christendom for the past three hundred years, as it had been the catholic or universal custom of the whole Church for the preceding 1300 years, affords of itself no mean argument in favor of their divine original. The onus of proof must indeed rest with those who dissent from our position. It is for them to show *when* and *where* Episcopacy first commenced, if it had not its origin, as we believe, in the Apostolic age. It is however, my brethren, in no boastful or controversial spirit that we thus challenge inquiry; we simply unfurl and "display our banner because of the truth." We believe the ministry of Christ's Church to have been originally constituted as we still possess it; and, so believing, we should prove recreant to our high and holy trust if we hesitated to proclaim it with all faithfulness, though zeal for the truth may well be tempered with charity for all those "who love the Lord Jesus Christ in sincerity", though as yet they may not be able to see the truth as we discern it. But while disclaiming a boastful or controversial spirit, let it not be supposed that we speak in an apologetic tone, as if we feared the result of the most searching inquiry. On the contrary, to adopt the language of an eloquent American prelate, who we had hoped would have honored us with his presence on this auspicious occasion: "We shrink", says the Bishop of Western New York, "from no branch of the argument in its behalf. Test this office by expediency; * * test it by the analogy of other dispensations of God; test it by the general practice of the Church of Christ; test it by the earliest records of its uninspired history; or test it by the voice of Scripture, the ultimate arbiter of truth; and cheerfully may we abide the decision of candor, truth and fact." We believe, and therefore we hesitate not to affirm, that the government of the Church was originally constituted after the Episcopal model; and, moreover, we believe further, that it will so continue until the end of time. For as the very existence of a Church or body corporate, possessed of laws or doctrines, implies the necessity of a government or executive to administer those laws, so in like manner the perpetuity of the Church until the end of time, according to the Saviour's memorable promise, necessarily implies the coextensive perpetuity or duration of that executive which is so closely identified with the very existence of the Church, in its corporate capacity. These, then, my Christian brethren, are some of the heads of argument which may be urged in vindication of our claim to emblazon on the Banner of the Church, in conjunction with *Evangelical truth*, that other glorious motto, *Apostolic Order*.

And now, brethren, reverting again to the great occasion of this day's solemn ceremonies, we rejoice that another link is being added to the lengthened chain of that Episcopate which binds us to the Church of the Reformation, to the Church of primitive antiquity, to the Church of the holy Apostles—in short, "to the Church of the living God, the pillar and the ground of the truth." The arduous task of procuring the Episcopal Endowment Fund having been at length happily completed, the Church of the pro-

posed new Diocese, represented by its Clergy and Lay Delegates, assembled in June last to elect its first Bishop; and their choice having received the sanction of Her Majesty the Queen, we are met together this day to behold the final consummation of the work, in the consecration of a Brother beloved in the Lord, to the exalted rank and office of a spiritual Father in the household of God.

The great event of this day is one pregnant with much joy and hope, as furnishing renewed proof of the growth and prosperity of the Church in this Province, and as affording a happy omen, we trust, of still greater increase and prosperity in the future. Yet in the hearts of many among us this joy is not without its alloy of regret, for by this event the official relations so long and so happily existing between the venerable and beloved Bishop of Toronto, and that portion of his charge now to constitute the Diocese of Ontario, are this day finally severed. We, then, who have ever entertained for that venerable man of God the most affectionate filial regard, cannot be expected to contemplate unmoved the final severance of those ties which for very many years had so happily united us. Nothing, indeed, but an earnest conviction of the absolute necessity of the measure to the more rapid development and prosperity of the Church, coupled with an affectionate consideration for his Lordship himself, who, feeling that "he could no longer oversee his overgrown family with his wonted vigor",* had therefore often and urgently pressed the division, could have induced our consent to a separation from a Bishop so greatly respected, from a Father in God so highly honored and so affectionately esteemed. While the separation from so many devoted Presbyters, and from so large a body of faithful laity, cannot but cause a deep sigh of regret in the bosom of his Lordship also, he must yet be highly gratified at beholding the tree, which he has so long and carefully nurtured, putting forth another vigorous offshoot, destined, we fondly hope, to emulate the growth and prosperity of the parent stem. Wonderful indeed has been the growth and increase of that parent tree since his Lordship's first ministerial connection with it, fifty and nine years ago. At that time the whole of Canada was included in the one single Diocese of Quebec. In 1839 Canada West was formed into the separate See of Toronto, of which his Lordship became the first Bishop. Under his wise and vigorous administration the Church increased so rapidly that the Diocese has been divided and subdivided, forming now the three separate Sees of Toronto, Huron and Ontario. Fifty and nine years ago, when he commenced his ministry in that Parish of which the Preacher is now the Incumbent, the Clergy of Western Canada numbered only four; they number now 234! In view of this wonderful increase during his ministerial lifetime, well may that venerable Prelate exclaim, "The Lord gave the Word, and great has now become the company of the preachers." Most wonderful also within his lifetime has been the increase of our Reformed Episcopate. When that now aged Prelate was six years old, there was not a single Bishop of our Communion on the whole continent of America. There are now, in North America alone, including the Bishops of our sister Church, upwards of fifty chief standard-bearers in the Church of God. When the same venerable Prelate was nine years old, there was not a single Protestant Bishop in any one of the vast Colonial possessions of the British Empire.† It is but three quarters of a century since the beacon light of the Colonial Episcopate first dawned upon the rock-bound coasts of Nova

* The Bishop's reply to Address from the new Diocese.

† The Bishop of Toronto was born April 12, 1778. Bishop Seabury, the first Protestant Bishop in America, was consecrated in 1784, and the Bishop of Nova Scotia, the first Colonial Bishop, in 1787.

Scotia. Thence it flashed on the embattled citadel of Quebec. It shone on India's long benighted land. Its radiant beams gladdened Australia's distant climes, and shone with special lustre on the isles of the Southern Ocean. Africa's swarthy sons have hailed its glorious light. The West Indian Islands rejoice in its refulgent rays. Its broad arch of light spans British America with a glorious galaxy of brilliant stars, composed of the ten several Sees of Newfoundland, Nova Scotia, New Brunswick, Quebec, Montreal, Ontario, Toronto, Huron, Rupert's Land, and British Columbia. In short, as it has been oft remarked with truth, that the sun never sets on Britain's wide extended empire, so may we with equal truth affirm that the glorious light of our Colonial Episcopate now shines in every quarter of the globe. Including three Missionary Bishops, the Colonial Episcopate now numbers forty-four. May not that venerable servant of God, the aged Bishop of Toronto, upon a review of these wonderful changes which he has witnessed, again exclaim, "this is the Lord's doing, and it is marvellous in our eyes." But grateful as is the theme, we may not longer dwell upon the labors or the experience of that faithful shepherd from under whose pastoral care we are this day finally passing away. Fare thee well, then, Right Reverend Father in God! Fare thee well, thou valiant warrior of the Cross; thou firm, unflinching defender of the faith! Fare thee well, "thou old man eloquent." Fare thee well, thou lion-hearted Bishop, "who never lost hope in seasons of anxiety and times of withering disappointment; whose resolute and cheerful spirit protected thee from despondency",* and to whose firm and indomitable perseverance God has graciously vouchsafed success in the prosecution of various plans for the advancement of His Church. Fare thee well, thou kind and constant friend; may the light of God's love still shine upon thy path; and when at length "the Chief Shepherd shall appear, then shalt thou receive that crown of glory that fadeth not away." Out of the fulness of the heart the mouth hath spoken.

Turn we now to him who is this day to be numbered amongst the Bishops of our Church, to be enrolled among the chief standard-bearers of the hosts of the Lord. Suffer, brother beloved, the word of exhortation from one whose more lengthened period of service in the vineyard of our common Lord and Master alone entitles him to offer counsel to a Bishop elect, and especially to one whom the services of this day will convert into his Diocesan, whose "godly admonitions it will then become the Preacher's duty and pleasure to follow with a glad mind and will."† High and holy is the dignity, most honorable is the office to which, well-beloved, thou art this day to be advanced in the Church of God. Remember, also, that of corresponding weight and responsibility are the sacred duties connected with it. Nor can the one in the sight of God be separated from the other. The honor and the responsibility must go together. Think, then, well-beloved in the Lord, how great, how solemn, is that responsibility! "Beside those things that are without, that which will come upon thee daily, the CARE of all the Churches" in the Diocese. In view of the unspeakable importance and responsibility of so weighty a care, well may you be led to ask, "Who is sufficient for these things?" For your encouragement, remember "Our sufficiency is of God." Be earnest, then; be constant in your approaches to the mercy seat—there to implore the guidance and support of Him who has mercifully promised, "I will not leave thee nor forsake thee," and "My grace is sufficient for thee." Great will be your need of that grace rightly to discharge the various and important duties of your sacred office. To oversee those who are themselves overseers of their respective flocks; to

* Address of Bishop of Toronto to his Synod, June, 1859.

† Promise made by a Presbyter at his Ordination.

reprove, rebuke and exhort; "to be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in truth, in purity"; what wisdom, what discretion, what firmness, what gentleness, what piety, what constant prayer for divine guidance, will be needed! What need of the continued indwelling of God's Holy Spirit in him whose office it will be in Confirmation to invoke on behalf of others "the Holy Ghost the Comforter", and "the manifold gifts of grace." What need of wisdom from above to guide aright the hand that commissions others to the sacred ministry, that "he may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of God's Church." Oh, how needful, then, that a Bishop should be "a man of prayer, of faith, of holiness; in all things showing himself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of him." It hath been excellently said "That wonderful is the power of the daily example of one who thus lives under the impression and influence of the word he preaches, maintaining such a daily walk with God. His sermons are only occasional; his example is daily, hourly, always. His sermons are only in the Church; his example is wherever he goes. His sermons all men may not fully understand; his example is a universal language. The child, the man, the believer, and the unbeliever, all will read and understand, and take impressions from it concerning the soul and eternity, concerning Christ and holiness."* Thus, then, "take heed unto thyself and the doctrine; continue in them, for in so doing thou shalt both save thyself and them that hear thee." And now, well-beloved in the Lord, bear bravely the banner this day committed to thy charge. Lower it not to the latitudinarian spirit of the age, but ever unfurl and "display it, because and in defence of the truth." Suffer it not to be defaced with party names of High Church or Low, Puseyite or Puritan, but engrave upon it the glorious watchwords of "Christ and his Church", "Evangelical Truth and Apostolic Order", "Endure hardness as a good soldier of Jesus Christ", "Fight the good fight of faith." Wield faithfully the weapons enumerated by the martyr Ridley: "Our weapons are faith, hope, charity, righteousness, truth, patience, prayer unto God; and our sword wherewith we beate, and batter, and beare downe all falsehoode, is the Worde of God. With these weapons, under the banner of the cross of Christ, we do fighte, ever having our eye on our Grand Master, Duke and Captain, Christ." Looking, then, unto Jesus, go forth to thy holy work, "strong in the Lord and in the power of his might", and may the work of the Lord prosper with thee. Under His blessing upon thy labors, may the Diocese of Ontario "flourish as the garden of the Lord." May its growth and prosperity be such that, like its parent See, it also may require to be again and again divided during the lifetime of its first Bishop, when may some beloved Prosybyter of thine, out of the fulness of an overflowing heart, bid farewell to thee in like affectionate terms with those addressed by the Preacher to that Right Reverend Father whom his soul loveth. And, which is better, infinitely better still, when thou shalt at length be called to give an account of thy stewardship, may the Chief Shepherd and Bishop of Souls welcome thee with the joyful salutation of "Well done, good and faithful servant, thou hast been faithful over a few things, behold I make thee ruler over many things: enter thou into the joy of thy Lord."

One word to my brethren of the Clergy and Laity of the Diocese of Ontario, and I have done. Brethren beloved in the Lord, the great event of this day most nearly concerns us all, whether Clergy or Laity. A new

*Bishop Mellvaine.

Diocese this day springs into existence. Fully organized with its Bishop, Priests, and Deacons, and with a noble band of laymen, it takes its position among the Colonial Sees of the British Empire. Be it ours to see that, by God's blessing, it holds no mean position among them. Let us all, as one man and with one heart, rally round the Bishop whom God's Providence has placed over us. Let us resolve, in humble dependence on God's grace, to strengthen the hands of our Bishop, and to aid him in his pious endeavors to promote the growth and prosperity of Christ's most holy cause. His heart, we may well believe, will be in his work, but his best efforts will be in a measure powerless unless nobly seconded and sustained by the hearty, cordial, and united co-operation of his Clergy and Laity. In the sight of God, then, the great Searcher of hearts, let us one and all, forgetting past differences, unite in pledging ourselves to give our Bishop a cordial, loyal, and true support. Let us aid him by our earnest, heartfelt prayers, that the work of the Lord may prosper in his hands. Let us aid him by each performing faithfully, and in a God-fearing manner, the duties pertaining to our several positions in the Church of God. Let us aid him by our counsels in the Synodical assemblies of the Diocese. And, finally, let us aid him by responding cheerfully and liberally (as God may bestow the ability) to the various appeals he will be constrained to make from time to time in furtherance of the benevolent institutions and objects of the Church.

Brethren of the Laity, while the Clergy will, I am persuaded, cheerfully contribute from their limited incomes, yet it is very evident that upon *you* must our Bishop mainly rely for the pecuniary support he will so greatly need, while seeking to "strengthen the stakes, to lengthen the cords of our Zion, and to stretch forth the curtains of her habitation." Brethren of the Diocese of Ontario, let your contributions to the Offertory this day prove an earnest of what may be expected of you. It was a happy and a pious thought of your Bishop to inaugurate his Episcopate by devoting the collection of this day to the missionary work within his Diocese. The object is a most praiseworthy one. None more important, none more essentially necessary to the extension of the Church, could have been devised. From every quarter of the Diocese will soon be heard the Macedonian cry, "Come over and help us." From several waste places of our Zion the Preacher has already heard the plaintive lamentation, "No man careth for our souls." Brethren, this evil must be remedied; these cries must be responded to, and that speedily. Hitherto neither the men nor the money have been forthcoming sufficient to meet these wants. Many fields of labor are white unto the harvest; pray we *all* the Lord of the harvest to send forth the laborers, and may He put it into *your hearts*, brethren of the laity, to prove the sincerity of your prayers, by contributing towards the support of those laborers. Let, then, the offering of this day prove worthy of the cause. "Every man, according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."

May God be graciously pleased to bless the united prayers and labors of the Bishop, Clergy, and Laity of the Diocese of Ontario, to the advancement of His glory, in the conversion of many, very many immortal souls.

And "now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

The Sermon being ended, the anthem by Mozart, "Glorious is thy name, Almighty Lord", was sung.

During the anthem the Bishop-elect, with his Chaplain, retired to the Vestry, and was vested with his Rochet. The

Bishops of Quebec and Toronto, meeting him on his return at the Vestry door, conducted him to the Chancel and presented him to the Metropolitan for consecration. The Bishops of Quebec and Toronto, after the presentation, returned to their respective places.

The Metropolitan then demanded the Queen's mandate for the consecration, which was produced and read by his Chancellor, S. BETHUNE, Esq.

The oath of the Queen's supremacy was administered to the Bishop-elect, and also the oath of due obedience to the Metropolitan, by the Chancellor.

The Litany was read by the Lord Bishop of Quebec.

The solemn questions in the Consecration* Service were put to the Bishop-elect by the Metropolitan in a very impressive manner, and were responded to humbly yet firmly.

The questions concluded, the Bishop-elect retired to be robed, accompanied by his Chaplain. In the meantime the anthem from Handel's Messiah, "O thou that tellest good tidings to Zion", was sung by the choir: after which the Bishop-elect returned and knelt at the Rails, when the "Veni Creator Spiritus" was said over him, the Metropolitan beginning, and the Bishops, with others present, answering by verse.

Prayer was again offered.

And now had arrived the most solemn part of the service. All seemed to be awed when they beheld the Metropolitan and the venerable Bishops present all centred around the kneeling candidate.

The Metropolitan, the Suffragan Bishops, and the Bishop of Michigan, laid their hands upon the head of the Bishop-elect. An intense silence pervaded the whole Church while His Lordship the Metropolitan pronounced the following words:—

"Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by the imposition of our hands. For God hath not given us the Spirit of fear, but of power, and of love, and of a sound mind."

The sight of these Bishops engaged in this solemn act was inexpressibly touching, and many a fervent prayer arose that

moment for the special outpouring of the Holy Spirit upon that venerable body, upon the Church over which they preside, and especially upon the Bishop of Ontario.

The Metropolitan then delivered to him the Holy Scriptures, with the beautiful exhortation contained in the Consecration Service.

The Bishop of Ontario was conducted to his seat within the Rails by the Metropolitan, and took his seat with the other Bishops.

While the Offertory sentences were read by the Bishop of Ontario, the offerings of the people were received by the Clergy appointed for that purpose, the Metropolitan receiving the same and placing them reverently upon the Lord's Table; after which he read the prayer for the Church Militant.

The celebration of the Holy Communion followed. The Exhortation was read by the Lord Bishop of Huron. The remaining part of the service, unto the Prayer of Consecration, was read by the Bishop of Michigan. The Prayer of Consecration of the Bread and Wine was said by the Metropolitan, who first received the Communion himself, and proceeded to deliver the same to the other Bishops. The Bishops then administered the Holy Sacrament, first to the Clergy present, and then to the Laity. The "Gloria in Excelsis" was sung by the Choir. The Sacrifice of Prayer and Thanksgiving having been offered, the Metropolitan pronounced the Benediction.

ADDRESS TO THE LORD BISHOP OF ONTARIO.

After this there was silence for a short time, when the Clergy and laity, proceeding to the Altar Rails, the following Address of congratulation and welcome to the Lord Bishop of Ontario was read by the Rev. H. MULKINS :—

To the Right Reverend John Travers Lewis, LL.D., Lord Bishop of Ontario :

MAY IT PLEASE YOUR LORDSHIP,—

The Clergy and Laity of the Diocese of Ontario avail themselves of the opportunity afforded by the meeting of so many Bishops, Clergymen, and Laity, on the day of your consecration, unitedly to offer you their sincere congratulations, to assure

you of their esteem and confidence, and of their just appreciation of your judgment and ability faithfully to discharge the duties of that great work and high office to which God has called you.

Long and deeply as they have loved and venerated the aged Prelate of Toronto, it is matter of congratulation that by the spontaneous act of the Church, by the united choice of Clergy and Laity, they have now in the full vigor of life a Bishop of the Church in this Diocese.

God overrules the wrath of man to praise Him, and, therefore, those hostile agencies which have left the Church untrammelled in this colony, by even the least semblance of State influence, have left her also free to choose her own Bishops. As of old, you are chosen by Apostles and Apostolic men; and the selection thus made is as much an act of Providence as when God spoke from Heaven to Saul and called him "chosen vessel."

Your consecration this day has afforded inexpressible gratification, not to those present only, but to the whole Canadian Church. God has conferred upon you the signal honor of being the first Bishop ever consecrated in British America. The United Church of England and Ireland, and the daughter Churches of America and Canada, have all been represented and united in your consecration. "Behold how good and pleasant it is for brethren to dwell together in unity."

To-day the Church in Canada enters on a new era of her existence. With an organization completed, in the constitution of Synods, and the appointment of a Metropolitan with his soul animated with zeal for God, with a heart loyal to the mother Church, with a hand fraternal to her American sister, and with good will to all, she may now go forth with faith in her sublime mission of "preaching the Gospel to every creature," cheered by those words of Jesus, "Lo I am with you always, even unto the end of the world."

Your Diocese comprehends the whole of Central Canada, a territory of great extent, containing a population of three hundred and seventy thousand, and a membership of eighty-one thousand one hundred souls. Your Bishopric is one of the

most important and commanding sections of the Province, inhabited by a hardy, industrious, orderly, prosperous, and loyal people, and having within its limits the future Capital of this great united British Canadian Province.

It is, therefore, my Lord, no common duty, no light responsibility, which God has placed on you. "Behold the fields," so vast in their extent, so full of souls, "are white already to harvest." This Providentially allotted work is immense, is overwhelming.

In the midst of this great work, which through life will require all your energies; in the midst of those difficulties which will sometimes rise up unexpectedly to obstruct you; in the midst of those afflictions from which no human being is exempt; in the face of those enemies that ever assail the Christian—may you be cheered by the love of an affectionate people, and the zeal of a faithful Clergy; may you be sustained by the presence and face of Almighty God; may you behold His work prospering in your hands; and by His blessing, having turned many to righteousness, may you in His glory "shine as the stars for ever and ever."

Assuring you of their kind wishes and unanimous co-operation in your exertions to promote the cause of religion, and praying that God will crown your Episcopate with abundant blessings to His Church and honor to yourself, the Clergy and Laity of Ontario most cordially receive and welcome you as their Bishop.

On behalf of the Clergy and Laity.

GEORGE O'KILL STUART, D.D., Archdeacon,
Chairman Committee.

HENRY PATTON, D.C.L. and R.D.

T. H. M. BARTLETT, M.A., Chaplain to the Forces.

HANNIBAL MULKINS, Secretary of the Committee.

WILLIAM BLEASDELL, M.A., Rector of Trenton.

W. B. LAUDER, LL.D., Rector of Napanee, Chaplain to the Bishop.

JOHN A. MULOCK, Minister St. Paul's Church.

J. GILBERT ARMSTRONG, B.A., Rector of Hawkesbury.

F. R. TANE, Brockville.

R. L. STEPHENSON, M.A., Rector of Perth.

J. S. LAUDER, Rector of Ottawa.

EDMUND J. SISSON, Del. P.S.

W. B. SIMPSON, Del. P.S.

Kingston, 25th March, A.D. 1862.

To this Address His Lordship made the following appropriate reply:—

To the Clergy and Laity of the Diocese of Ontario:

MY DEAR BRETHREN,—

Your affectionate and hearty greeting gives me the greatest comfort and encouragement, while the confidence you express in my ability to preside over the Diocese makes me more than ever determined, with God's assistance, to prove, by my devotion to the interests of the Church, that your confidence is not misplaced. You truly say that we commence our career "untrammelled by State influence;" we have no artificial obstacles; so that if we fail to confirm and strengthen the Church in this Diocese, the fault will be our own. We possess the primitive and Apostolic machinery with which to build up our members in their most holy faith. Be it ours, first, to realize our inestimable privileges, and next, to prove that realization by working as men that need not be ashamed.

Your promise of co-operation and sympathy I receive with gratitude, knowing, as I do, full well, that success in the administration of the Church will depend, in great measure, on a cordial and harmonious intercourse between the three branches of every Ecclesiastical Legislature, Bishop, Clergy and Laity. Above all, I pray that the great and influential motive of "working out our salvation in fear and trembling," and fitting men for the society of the Church in Heaven, may influence us all to devote time, talent, and best exertion, (even through much tribulation), in carrying out to a successful completion the work which God has given us to do.

Kingston, March 25th, 1862.

The Laity of Kingston and its vicinity approached and presented the following Address, which was read by JAMES A. HENDERSON, Esq.:—

To the Right Reverend the Lord Bishop of Ontario:

MAY IT PLEASE YOUR LORDSHIP,—

On behalf of the members of the United Church of England

and Ireland, in Kingston and its vicinity, we congratulate you as the first Bishop of the Diocese of Ontario.

It is a source of grateful reflection to us that you have chosen this city to be the seat of the Episcopate, and that this distinction is given to it above the other cities within the limits of your territorial jurisdiction, since it contains the first and oldest congregation of the United Church of England and Ireland, it being of the date 1785, formerly in the charge of the Rev. Dr. JOHN STUART, the father of the present Archdeacon of Kingston, and who, from the year 1789 to the year 1811, was intrusted with the supervision and care of the several Churches in Upper Canada.

Under the very able administration of the present Bishop of Toronto, the Diocese from which we have just been separated had grown beyond the power of any one Prelate to oversee, and we deem it a matter of congratulation that, through the liberality of the Churchmen residing within the limits of "Ontario," an endowment has been provided for the Bishop of the Diocese.

Belonging to a truly Apostolic Church, we feel satisfied that you will intrust the care of souls to none but such as are determined out of the Scriptures to instruct the people committed to their charge, and with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word.

In the administration of the affairs of the Diocese, while we feel assured that your Lordship will have the cordial co-operation of all the members of our beloved Church, we are satisfied that your Episcopate will be marked with that spirit of moderation and impartiality which so distinguished that of our former Diocesan—a course which will promote harmony, satisfaction, and prosperity to the Church, and secure the respect, honor, and affection of the Clergy and Laity, who have chosen you as their Bishop.

We fervently pray the Almighty will so strengthen and support you, that you may successfully pursue a career which has

for its view so sacred and exalted an object as the edification and extension of the Church.

JAMES A. HENDERSON,
ROBERT SELLARS,
Churchwardens, St. George's, Kingston;
WARREN P. STREET,
WM. SHANNON,
Churchwardens, St. James', Kingston.
WILLIAM MARTIN,
I. HOPE,
Churchwardens, St. Paul's, Kingston.
F. R. LUCAS,
HENRY WILMOT,
Churchwardens, St. Mark's, Barriefield.
RICHARD GIBSON,
Churchwarden, St. John's, Portsmouth.
ROBERT CHARLES,
Churchwarden, Trinity Church, Wolfe Island.

Kingston, March 25th, 1862.

The following reply was then made by His Lordship:—

*To the Members of the United Church of England and Ireland
in Kingston and its vicinity:*

MY DEAR BRETHREN,—

Receive the assurance of my sincere pleasure in hearing the expression of your congratulations, and of the confidence you repose in the Bishop you have elected.

I feel satisfied that I shall not regret having made the good and loyal city of Kingston the seat of the See of Ontario. The great body of Churchmen affords material for labor and zeal in the solemn undertaking of bringing our Church privileges to bear upon the minds of all, so that God's name may be glorified, and His Church made a praise on earth.

Be assured that I deeply feel the responsibility, to which you allude, of making a wise selection of men to minister in holy things. We need men who, avoiding all novelties and subtleties in religion, will be content to teach the doctrines of the Church as they are plainly set forth in our Common Prayer Book, and witness to their flocks how true and beautiful is the accordance between that book and another from which all religious truth is received—the Holy Bible.

I reciprocate your prayers and good wishes, my dear brethren; and begging of you to regard my administration of the Church with the feelings of men who know that the best may sometimes err and the wisest be sometimes deceived, while yet the heart may beat with the virtuous throb of conscious sincerity,

Believe me to be ever your faithful and affectionate

Kingston, March 25th, 1862.

DIOCESAN.

Thus ended the proceedings of a day the most marked in the annals of the Canadian Church. The arrangements made by the different Committees were complete. Perfect order prevailed throughout the day, and all present were edified by the solemn services. The Metropolitan, the Bishops, the Clergy, the many distinguished gentlemen present, and the vast assemblage, expressed the highest degree of satisfaction at the completeness of the arrangements, and the serious, orderly and devotional spirit prevailing throughout the entire proceedings. Several Bishops from the American Church had been invited to be present, and had promised, if possible, to attend. But after the arrival of the Queen's Letters there was scarcely time to apprise them before the day of Consecration. The time was so short that all except the Bishop of Michigan, who on that solemn occasion may be said to represent at once the old Scottish Episcopal and American Churches, found it impossible to attend. It is very gratifying to add that in their letters stating their inability to be present and take part in the proceedings, they all expressed the most kindly and fraternal feelings towards the Canadian Church.

The Committee of Synod by which all the preparations and arrangements had been made, consisted of the Delegates from the Diocese of Ontario to the Provincial Synod, and others whom they had associated with them, viz:—

CLERICAL DELEGATES.

The Venerable the Archdeacon
of Kingston,
The Rev. Dr. Lauder,
The Rev. H. Mulkins,
The Rev. T. H. M. Bartlett,
The Rev. J. A. Mulock,
The Rev. W. Bleasdel,
The Rev. J. G. Armstrong,
The Rev. R. T. Stephenson,
The Rev. C. Forest,
The Rev. T. R. Tane,
The Rev. Dr. Patton,
The Rev. J. S. Lauder.

LAY DELEGATES.

Hon. J. Shaw,
Hon. G. Crawford,
Hon. J. Hamilton,
W. B. Simpson,
T. Kirkpatrick,
G. P. Baker,
W. Ellis,
D. B. O. Ford,
T. A. Corbett,
E. J. Sisson,
S. Y. Chesley,
D. F. Jones.

To this Committee were afterwards added the Wardens of the Cathedral, J. A. Henderson, Esq., and Robert Sellars, Esq., and all the members of the Synod in the Diocese of Ontario.

This Committee appointed an Executive Committee of ten of its members, to make the necessary preparation, in view of the Consecration taking place in Kingston. It was composed of the following persons:—

The Venerable the Archdeacon, Chairman ;
The Rev. H. Mulkins, Secretary ;
Dr. T. W. Robison, Treasurer ;
The Rev. Dr. Lauder,
The Rev. T. H. M. Bartlett,
The Rev. J. A. Mulock,
T. Kirkpatrick, Esq.
W. B. Simpson, Esq.
J. A. Henderson, Esq.
R. Sellars, Esq.

The Choral services, under the superintendence of Mr. R. S. AMBROSE, were conducted by the Choir of the Cathedral in such a manner as to draw forth the warm commendations of the Bishops, Clergymen, and the congregation.

The arrangements made by the Wardens for the carrying out of the wishes of the Metropolitan in connection with the ceremonies of Consecration, for the admission by tickets of the congregation of the Cathedral, of the other Churches, and of the many strangers—the seating of the Laity so as to prevent any unseemly interruption during the solemn services—were such

as to give general satisfaction. To the valuable assistance of Messrs. RUDSTON and BOYLE, the Sidesmen of the Cathedral; Mr. G. M. WILKINSON, Vestry Clerk; Messrs. C. S. ROSS, A. H. CAMPBELL, S. MUCKLESTON, and G. F. LASERRE; the Wardens are much indebted; as without their co-operation it would have been almost impossible to carry out the many and varied details so far as the Laity were concerned.

