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The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, OCTOBER 15, 1859.

No. 19.

We are requested to state that the reports ordered by the different parishes have been all sent off by express; each parcel contains a copy for every incorporated member residing within the mission or parish.

We have given the continuation of the report of the New Zealand Synod, notwithstanding its length, as we think it may hereafter be useful as a reference to our own Church Members.

We have to acknowledge the receipt of the following books:—

Preparation for Christian Sacrifice, or Holy Communion; by a member of the Church of England of the Diocese of Toronto, published by H. Rowsell.

Also the Eucharistic Week, published by D. Dana, Jr., New York.

The proper age for Confirmation, as shown in reference to the Common Law, the Jewish Code, the Christian Church, and the example of the blessed Lord, by Rev. Samuel Fuller, D.D., published by D. Dana, Jr., New York.

MARRIED.

In the Cathedral, London, C. W., on the 5th inst, by the Right Rev. the Lord Bishop of Huron, the Rev. W. M. Ross, A.M., Curate of Thorold, to Sarah Anra, second daughter of W. H. Whitehead, Esq., of River View, near London,

Ecclesiastical Intelligence.

PROCLAMATION.

PROVINCE OF CANADA.

EDMUND HEAD.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, QUEEN, Defender of the faith, &c., &c., &c.

To all to whom these presents shall come—
GREETING:

JOHN A. MACDONALD, } WHEREAS it hath pleased
Att'y Gen'l. } Almighty God, in his
Great Goodness to vouchsafe unto Our Province of Canada, the blessings of an abundant Harvest; We, therefore, adoring the Divine Goodness and duly considering that the blessings of Peace and Plenty now enjoyed by Our people in the said Province, do call for public and solemn acknowledgments, have thought fit by and with the advice of Our Executive Council of Our Province of

Canada, to issue this Proclamation hereby appointing that a General Holiday and day of Thanksgiving to Almighty God for these His Mercies be observed throughout our said Province of Canada, on Thursday, the 3rd day of November next, and We do earnestly exhort all Our loving subjects therein that they do observe the said Public Day of Thanksgiving.

In Testimony Whereof, We have caused these Our Letters to be made Patent, and the Great Seal of our said Province of Canada to be hereunto affixed: Witness our Right Trusty and Well-Beloved the Right Honorable Sir Edmund Walker Head, Baronet, Governor General of British North America, &c., &c. At Our Government House, in our City of Toronto, in our said Province, this 13th day of September, A. D. 1859, and in the Twenty-third year of Our Reign.

By Command,
CHAS. ALLEYN, Secretary.

A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD, TO BE USED

In all the Churches and Chapels of the United Church of England and Ireland within the Province of Canada, on Thursday, the Third Day of November, 1859, being the Day appointed for a GENERAL THANKSGIVING to Almighty God:

FOR THE LATE ABUNDANT HARVEST.
BY AUTHORITY.

THE ORDER FOR MORNING PRAYER.

¶ The Service shall be the same with the usual Office for Holydays, except where it is in this Office otherwise appointed.

¶ Let him that ministereth begin with these Sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the Lord our God, to walk in His laws which He set before us. *Dan. ix. 9, 10.*

It is of the Lord's mercies that we are not consumed; because His compassions fail not. *Lum. iii. 22.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Psalm, ciii. 10.*

¶ Instead of Venite exultemus.

O GIVE thanks unto the Lord, and call upon His name: tell the people what things He hath done. *Psalm. cv. 1.*

O let your songs be of Him, and praise Him: and let your talking be of all His wondrous works. *Ver. 2.*

The works of the Lord are great: sought out of all that have pleasure therein. *Psalm. cxi. 2.* His work is worthy to be praised, and had in honour: and His righteousness endureth for ever. *Ver. 4.*

He hath given meat unto them that fear Him: He shall ever be mindful of His covenant. *Ver. 5.*

Who remembered us when we were in trouble: for His mercy endureth for ever. *Psalm cxxvii. 23.*

Who giveth food for all flesh: for His mercy endureth for ever. *Ver. 25.*

O that men would therefore praise the Lord for His goodness: and declare the wonders that He doeth for the children of men! *Psalm cvii. 8.*

For He satisfieth the empty soul: and filleth the hungry soul with goodness. *Ver. 9.*

O praise our God, ye people: and make the voice of His praise to be heard. *Psalm lxxvi. 7.*

Who holdeth our soul in life: and suffereth not our feet to slip. *Ver. 8.*

Praise the Lord, O my soul: and all that is within me praise His holy name. *Psalm ciii. 1.*

Praise the Lord, O my soul: and forget not all His benefits. *Ver. 2.*

When I called upon Thee, Thou heardest me: and enduedst my soul with much strength. *Psalm cxxxviii. 3.*

God is our hope and strength: a very present help in trouble. *Psalm xlvi. 1.*

Unto Thee, O God, do we give thanks: yea, unto Thee do we give thanks. *Psalm lxxv. 1.*

Thy name also is so high: and that do Thy wondrous works declare. *Ver. 2.*

O give thanks unto the God of heaven: for His mercy endureth for ever. *Psalm cxxxvi. 26.*

O give thanks unto the Lord of lords: for His mercy endureth for ever. *Ver. 27.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Proper Psalms, XXXIII. XXXIV. LXV.

¶ First Lesson, Deut. XXX.

¶ Te Deum laudamus.

¶ Second Lesson, Acts XIV. to v. 19.

¶ Jubilate.

¶ Instead of the First Collect at Morning Prayer, shall this which follows be used.

O MERCIFUL God, at whose bidding the earth withholdeth her increase, or again rendereth her fruits in their seasons; Give us grace that we may learn alike from Thy mercies and from Thy judgments our entire dependence on Thee for the supply of our daily bread, and that being fully persuaded that what ever blessing we receive at Thy hands is designed for our trial as well as for our comfort, we may impart a share of Thy bounty, in dutiful accordance with Thy holy will, to the afflicted and indigent, the widow, the orphan, and the aged, and thus obtain for ourselves that mercy which Thou in Thy word hast promised to the merciful: through our Lord and Saviour Jesus Christ. Amen.

¶ Then shall follow the Collect for Quinquagesima Sunday, and the Second and Third Collects at Morning Prayer, and the Litany.

¶ After the Collect We humbly beseech Thee, O Father, &c., shall be said the Prayer of Thanksgiving for Plenty, and so to the end of Morning Prayer as usual.

THE COMMUNION SERVICE.

¶ *After the Prayer for the Queen, Almighty God, whose Kingdom is everlasting, &c., instead of the Collect for the Day, shall be read, the Collect used in the Morning Prayer, O merciful God, at whose bidding, &c.*

The Epistle. Col. III. 12.

PUT on, therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; and forbearing one another, and forgiving one another; if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matthew V. 43.

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the Publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so?

Do ye therefore perfect, even as your Father which is in Heaven is perfect.

¶ *Then shall follow the Nicene Creed, and after that the Sermon.*

¶ *In the Offertory shall these Sentences be read.*

Whatever ye would that men should do unto you, even so do unto them: for this is the Law and the Prophets. *St. Matth. vii. 12.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm xli. 1.*

¶ *After the Prayer For the whole state of Christ's Church, &c., the following shall be used.*

O ALMIGHTY GOD and Father, of whose only gift it cometh that the earth is made to yield its increase for the sustenance of man; vouchsafe, we beseech Thee, to accept this our sacrifice of praise and thanksgiving, that Thou hast crowred the year with Thy goodness and caused the earth to bring forth abundantly, that it may give seed to the sower and bread to the eater. We acknowledge, O Lord, that it is of Thy great mercy that we are not consumed, and that Thou art kind and good to the unthankful and the evil. We might have sown much, and brought in little; the heaven might have been stayed from dew, and the earth stayed from her fruit. But Thou hast dealt graciously with thine unworthy servants, and has blessed the labours of the husbandman, and filled our garners with all manner of store. And now, Lord, we entreat Thee, together with these temporal mercies to bestow the inestimable gift of Thy Holy Spirit, that a due sense of Thy goodness toward this land may awaken in us a more sincere repentance toward

Thee, and a more earnest faith toward our Lord Jesus Christ. Grant that the mercy and preservation, which we have in manifold instances experienced, may lead us to a more active obedience to Thy laws, a more earnest endeavour to conform to Thy will, and to advance Thy glory. Dispose the hearts of those to whom abundance has been given, to use that abundance in relieving the necessities of the poor and destitute; that whilst many have gathered plenty, none may pine in want and penury. Thus may Thy judgments and Thy mercies alike work together for the spiritual benefit of all the people of this land, and tend to graft in their hearts an increasing love and fear of Thee, our only refuge in time of trouble. Hear, we beseech Thee, O Lord, these our humble petitions and receive these our thanksgivings, for His sake, our only Mediator and Advocate. *Amen.*

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

GRANT, we beseech Thee, Almighty God, that the words, which we have heard this day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of Thy Son Jesus Christ our Lord. *Amen.*

THE peace of God, which 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.*

THE ORDER FOR EVENING PRAYER.

¶ *Let him that ministereth begin with these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against Him: neither have we obeyed the voice of the Lord our God to walk in His laws which He set before us. *Dan. ix. 9, 10.*

It is of the Lord's mercies that we are not consumed; because His compassions fail not. *Lam. iii. 22.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Psaln ciii. 10.*

¶ *The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the Proper Psalms.*

O give thanks unto the Lord, &c.,

¶ *Proper Psalms CIV. CXLV. CXLVII.*

¶ *First Lesson, Joel II. v. 18 to end.*

Cantate Domino.

¶ *Second Lesson, Phil. IV.*

Deus miseratur.

¶ *Instead of the first Collect at Evening Prayer, the Collect used at Morning Prayer shall be read—*

O merciful God, at whose bidding, &c

¶ *The Collect for Quinquagesima Sunday.*

¶ *The Second and Third Collects for Evening Prayer to the end of the Prayer for the Clergy and people.*

¶ *Then the Prayer for all Conditions of Men, and the General Thanksgiving.*

¶ *Then shall be said the Prayer of Thanksgiving for Plenty; the Prayer "O Almighty God and Father, of whose only gift it cometh, &c.; and the Prayer, Grant, O Lord, we beseech Thee, &c., and so to the end of Evening Prayer as usual.*

DIOCESE OF TORONTO.

ORDINATION.

The Lord Bishop of Toronto held an ordination on Sunday, the 8th, in the Cathedral Church of St. James. The following gentlemen were ordained.

DEACON.

Mr. W. Fleming, B. A., Trinity College, Toronto, destination not fixed.

PRIESTS.

Rev. W. E. Cooper, M.A., Assistant, Holy Trinity, Rev. W. N. Higinson, M.A., Travelling Missionary in Gore District, Rev. R. C. Boyer, B.A., Minister of Hillier, County Prince Edward; Rev. S. Houston, B.A., Travelling Missionary in the County of Wellington, Rev. J. J. Bogert, M.A., Assistant Minister at Prescott.

CHURCH SOCIETY DIOCESE OF TORONTO.

A meeting was held on the 12th inst., at the Society's room, present:—

The Lord Bishop in the chair. Revs. Dr. Beaven, W. Darling, A. Palmer, Prof. Whitaker, J. G. Geddes, T. S. Kennedy, Secretary, A. J. Broughal. Messrs. P. B. DeBlaquiere, T. Birchall, Mortimer, Denison, Prof. Kingston.

The accustomed prayers were said by the Bishop. The minutes of the previous meeting were read by the Secretary.

A statement of all the funds of the Society was also read, from which it appears that the General Purpose Fund was in debt \$3000, independent of the promises of assistance made to several parishes.

The Society reluctantly adopted the recommendation of the Standing Committee, that until the General Purpose Fund has a sufficient balance to its credit, no grant of any kind should be allowed.

The Secretary stated that he had several pressing applications for grants, but in accordance with the above recommendation the Standing Committee had ordered them all to be laid on the table.

The Secretary read the following report of the Committee for management of the Eastern Episcopal Endowment Fund.

To the Hon. and Right Reverend Lord Bishop of Toronto, President of the Diocesan Church Society.

May it please your Lordship:—

The Eastern Episcopal Trust Fund Committee have to report to your Lordship that their Treasurer has received on account of the said Fund, the following notes and securities, viz.:

Cash subscriptions, less expenses ...	\$ 7,289.58
Promissory notes and debentures collected	1,799.00
Interest received on promissory notes and debentures	122.06
Interest received on Mortgages	226.88
“ “ Bank account...	380.43
	9,817.40
Promissory notes not collected	\$22,238.83
Mortgages	2,600.00
	24,838.83

\$34,656.78

There is also in the custody of the Treasurer, a deed of a lot of land granted by the Hon. R. C. Wilkins, value not ascertained.

J. A. HENDERSON,
Chairman.
A. STEWART,
Secretary.

Kingston, 1st September, 1859.

The Secretary read the award given by Sir J. B. Macaulay and the Bishops of Toronto and Huron, to whom was referred the question of the division of property between the two Societies.

This being a lengthy document we have no room for it in this number of the Gazette.

The following notices of motion were read by the Secretary in the absence of Mr. Cameron.

Mr. CAMERON gives notice that he will at the next monthly meeting move to introduce a by-law to confirm the award made by the arbitrators in the division of the funds of the Church Society, and to direct its provisions to be carried out.

Mr. CAMERON gives notice that he will at the next monthly meeting move to amend the by-law constituting the Clergy Trust Committee.

Resolved that the Rev. S. Houston be paid the same amount from the Mission Fund as was given to his predecessor the Rev. Mr. Preston, £25.

The Rev. Mr. DARLING moved the following resolution of which he had given notice at the June meeting.

That a Committee be named for the purpose of considering whether an entire change cannot be made in that by-law of the Society allowing the appropriation of three fourths of the parochial subscriptions to local purposes.

Committee on the motion of Rev. Mr. Darling:—
The Ven. the Archdeacon of York; Dr. Bovell, Hon. G. W. Allen, Rev. A. Palmer, Rev. F. L. Oster, Rev. Dr. Fuller, Rev. S. B. Ardagh, Rev. W. S. Darling, Rev. W. A. Johnson, and the Secretaries of the District Branches, with power to add to their number.

The following gentlemen were named as the Book and Tract Committee, for the ensuing year:—
Revs. Dr. Beaven, Dr. Lett, H. J. Grasett, S. Givins, the Provost of Trinity, W. S. Darling, the Secretary, and H. Rowsell, Esq.

Hon. Mr. DeBLAQUIERE moves, that the Lord Bishop be requested to address a circular letter to the Clergy of the Diocese, pointing out that the General Purpose Fund of the Society, from whence its principal objects have to be sustained, continues to be lamentably deficient for their fulfilment.

That this deficiency now exceeds \$3000, whilst numerous applications for aid to churches and missions, requiring immediate assistance, are thus necessarily, and, as at present appears, indefinitely postponed.

That this is in a great measure to be ascribed to the claims of the Society for aid not being sufficiently pressed upon the members of the Church throughout the Diocese; and more especially by the omission of many of the Clergy, in not preaching the four annual sermons in aid of the several funds of the Society, as required by Article 19 of its constitution; such omission involving the forfeiture of all claim upon the Widows and Orphans' Fund, irrespective of the great injury to the sacred interests of the Society by such neglect.

The small amount that may be procured in poor and thinly inhabited missions by a strict compliance with the rules of the Society, ought not to militate against their observance; for it is an ascertained fact, that the success of the great missionary Societies at home is mainly to be attributed to the efforts of District Committees, scattered throughout the land, who zealously seek for the smallest contribution; and which, if

followed here would, under Divine favor, soon place the Church Society in flourishing circumstances.

The Hon. Mr. DeBlaquiere gives notice, that he will, at the next monthly meeting, move for the repeal of that portion of the by-law of the Society which directs placing the £1 5s. annual subscription of the Clergy, to the General Purpose Fund, restricting its transfer to the credit of the Widows and Orphans' Fund, unless the former is in credit; and that henceforward such subscriptions when received be carried direct to the credit of the Widows and Orphans' Fund.

Robert Baldwin Esq. was elected an incorporate member of the Society.

At the request of Mr Westmacott, Mr. J. W. Smith, Toronto, was nominated for election.

The concluding prayers were read, and the meeting adjourned.

THOMAS SMITH KENNEDY,
Secretary.

COLLECTIONS UP TO OCT. 12th, 1859.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of October, in behalf of the Widows and Orphans' Fund of the Church Society.

St. Phillip's, Weston, per Rev. W. A. Johnson	\$ 15.35
St. John Evangelist, Toronto, per Rev. T. S. Kennedy	24.19
Trinity Church, Chippawa, per Rev. W. Leeming	26.28
St Paul's, Newmarket	\$2.59
Christ Church, Holland Landing ...	2.01
Per Rev. S. F. Ramsey	4.60
Hillier, per Rev. R. C. Boyer.....	6.28
Pictou, per Rev. E. W. Beaven	13 10
7 Collections amounting to.....	\$ 89. 80

STUDENTS' FUND, FOR XVII YEAR.

Columbus, per Rev. T. Taylor, omitted in May.....	2.00
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MISSION FUND.

Previously announced	\$621.31
Christ Church, Scarboro' ..	5.00
St. Paul's.....	2.25
St. Jude's.....	2.00
Per Rev. W. Belt	9.25
St. John's, Prescott	13.44
St. James', Maitland	2.10
Per Charles Shaver, Esq.....	15.54
Christ Church, Brampton, per Rev. R. G. Cox ..	3.00
Seymour	2.33
Percy	1.16
School House	0.32
Per Rev. F. G. S. Groves.....	3.81
Hillier Church.....	5 13
Wellington	1.60

Per Rev. R. C. Boyer	6.73
Arthur, per Rev. S. Howston	1 83
Brockville, per Rev. Dr. Lewis	40.00

131 Collections, amounting to..... 701.47

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. W. Logan, annual sub. for 15th and 16th years	10.00
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" J. Bogart	5.00
" E. W. Beaven, 18th year.....	5.00
" " 17th year, omitted in July.	5.00

BLAKE TESTIMONIAL.

Rev. Dr. Atkinson	\$ 5.00
Captain McLeod	20.00

ST. PAUL'S CHURCH, TORONTO.

On Sunday last, the Bishop of Toronto held a confirmation in this Church, when his lordship preached to a crowded congregation, and addressed a large number of candidates, in his usual impressive manner. It is gratifying to perceive how well this venerable and justly esteemed prelate discharged his episcopal functions at his advanced age. That he may long be spared to preside over the church with his wonted energy is the fervent prayer of his extensive diocese.

We are pleased to find the prospects of the Church in this thriving part of the city so encouraging. The services on Sunday last were highly satisfactory, whether we regard the class of candidates, the numerous congregation, or the manner in which the services were conducted, particularly the musical department, which was very creditable to the choir. Within the last three years this unpretending Church has been twice enlarged, thereby doubling the accommodation, and still more is urgently demanded. The adverse state of affairs have retarded the progress of the new church, but we understand that satisfactory arrangements have been made to ensure its completion early next summer. When finished it will be then neat and most ecclesiastical structure of its size in the Diocese.

Foreign Ecclesiastical Intelligence.

WHIT-TUESDAY, 1811 AND 1859.

We incur no risk of being charged with exaggeration when we say that the eighteen years comprised within the two days above specified have done more for the stability and extension of the Church of England, not only than any period of equal, but than any period of twice or four times the duration since the era of the Reformation. Possibly this assertion might be made good with reference to the erection of churches and church schools, and the vast improvement in church education at home.

In this Journal, however, we look mainly to one especial indication of the life of the Church—the growth of our Missions, and the multiplication of our Colonial Sees. What then has been the progress of the Colonial Episcopate between 1811 and 1859? It may be as well, perhaps, for the better understanding of this great movement, to bring under the eyes of our readers the first authoritative statement on the subject. It is as follows:—

"At a Meeting of Archbishops and Bishops, held at Lambeth, on Tuesday in Whitsun Week, 1811, the following Declaration was agreed to by all present:—

"We, the undersigned Archbishops and Bishops of the United Church of England and Ireland, contemplate with deep concern the insufficient provision which has been hitherto made for the spiritual care of the members of our National Church residing in the British Colonies and in distant parts of the world, especially as it regards the want of a systematic superintendence of the clergy, and the absence of those ordinances, the administration of which is committed to the

Episcopal order. We therefore hold it to be our duty, in compliance with the resolutions of a meeting convened by the Archbishop of Canterbury on the 27th of April last, to undertake the charge of the fund for the endowment of additional Bishops in the Colonies and to become responsible for its application.

"On due consideration of the relative claims of those dependencies of the Empire which require our assistance, we are of opinion, that the immediate creation of Bishops is much to be desired in the following places:—New Zealand, the British possessions in the Mediterranean, New Brunswick, Cape of Good Hope, Van Diemen's Land, Ceylon.

"When competent provision shall have been made for the endowment of these Bishops, regard must be had to the claims of Sierra Leone, British Guiana, South Australia, Port Phillip, Western Australia, Northern India, Southern India.

"In the first instance, we propose that an Episcopal See be established at the seat of Government in New Zealand, offers having been already made which appear to obviate all difficulty as to endowment.

"Our next object will be to make a similar provision for the congregations of our own communion, established in the islands of the Mediterranean, and in the countries bordering upon that sea; and it is evident that the position of Malta is such as will render it the most convenient point of communication with them, as well as with the Bishops of the ancient Churches of the East, to whom our Church has been for many centuries known only by name."

Such was the project—a large and comprehensive one undoubtedly—which eighteen years ago was set before the great body of the Church of England. Let us now as succinctly as possible state the results.

The Declaration proclaims the necessity of a Bishop for New Zealand, and in the same year a Bishop was consecrated. There are now in those islands a Metropolitan Bishop and four Suffragans.

The Declaration shows the need of a Bishop to visit the chaplains and congregations of the Church of England in the Mediterranean, and in 1842 the Bishop of Gibraltar was consecrated to this work.

New Brunswick was separated from Nova Scotia, and formed into the Diocese of Fredericton in 1845.

For the Cape of Good Hope not one, but four Bishops have been appointed, and this Diocese too has been formed into a province.

A Bishop has been sent to Van Diemen's Land, and another to Ceylon; and so the claims of the first list drawn up by the Archbishops and Bishops were abundantly satisfied within four years of its publication.

The next five provinces mentioned as requiring the superintendence of resident Bishops, viz, Sierra Leone, British Guiana, South Australia, Port Phillip (Victoria,) and the Western Australia have long since been erected into bishoprics. Rarely, therefore, if we stopped at this point, has any great scheme been so rapidly and so fully carried out as that for the creation and endowment of additional Colonial Bishoprics. But much more has been done than was originally contemplated; and the best way of showing this is by appending a table of the Dioceses which have been constituted since the Declaration was signed on Whit-Tuesday, 1841.

New Zealand	1841
Gibraltar	1842
Antigua	1842
Guiana	1842
Tasmania	1842

Fredericton	1845
Colombo	1846
Capetown	1847
Newcastle	1847
Melbourne	1847
Adelaide	1847
Victoria	1849
Rupert's Land	1849
Montreal	1850
Sierra Leone	1850
Graham's Town	1853
Natal	1853
Mauritius	1854
Labuan	1855
Christ Church, New Zealand	1856
Perth, West Australia	1857
Huron, Canada	1857
Wellington, New Zealand	1858
Nelson	1858
Waipapu	1859
Columbia	1859
Brisbane, Australia	1859
St. Helena	1859

Thus, then, within eighteen years between the Declaration which was signed on Whit-Tuesday, 1841, and the consecration of the Bishops of Brisbane and St. Helena on Whit-Tuesday last, twenty-eight additional bishoprics have been founded in the colonies and dependencies of the British Crown—a number, that is of new sees, exactly equal to the total number of English and Welsh Dioceses.

We may perhaps take another opportunity of tracing the beneficial consequences of this great movement, in the increase of the settled and missionary clergy—the establishment of schools—the marking out of parishes—and the settlement in many of the dioceses of a regular Church constitution and government by a synod consisting of Bishop, Clergy, and Laity.

It will not, however, have escaped attention, that while bishoprics have sprung up with such wonderful rapidity in the various provinces of our great colonial empire, the wants of India, both North and South, though prominently set forth in the Lambeth Declaration, remain to the present day unsatisfied.

It was never, we believe, contemplated that these sees, thus formally proclaimed to be necessary for the welfare of the Indian Church, should be endowed in the same way as those in British colonies—by voluntary contributions. Such a proposition, while it might have been regarded as an imputation on the liberality of the great East Indian Company, would have been open to objections as an unreasonable demand upon the pockets of English Church people.

But other difficulties also stood in the way. An Act of Parliament would probably be required for the sub-division of the present Indian Dioceses. According to the scale of Indian salaries, an endowment, five or six times the amount of what is thought sufficient for a British colony, would be required for an Indian Bishopric. But, even if an adequate endowment were provided by private subscriptions, the same mode of appointment which is allowed for a Colonial See would hardly be approved where the subordinate clergy would consist in chief parts of chaplains nominated by the government. These objections, not, we trust, insuperable, are supposed to have delayed, at least, the required additions to the Episcopate in India. But one See has, it is understood, been virtually promised for the North-West Provinces. Another, surely, is required for the Punjab; and whatsoever difficulties may stand in the way of such a measure, it will be impossible much longer to overlook the claims of that remarkable mission-ground of Tinnevely for a Bishop of its own.—*Colonial Church Chronicle.*

GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND, AND ADDRESS OF THE BISHOP.

(Continued from Gazette Sept. 17th.)

The first of these is in the appointment of clergymen. This power might, I think, be well vested in a Diocesan Board, composed of the Bishop, as chairman *ex officio*, and two clergymen and two laymen, elected by the Diocesan Synod. It might be a standing instruction to the Board, upon the vacancy of any cure, to call for a deputation of the parishioners, and to concur with them in making a new appointment; or, if the two parties shall be unable to agree, than to refer the question to the Board of Appointment acting in behalf of the General Synod. If the new appointment should involve the removal of a clergyman from a parish to which he is already engaged, then a deputation also from that parish should be invited to attend. It ought, I think, to be a valid ground of objection on the part of any parish to the removal of their clergyman, that he is maintained by them at the full scale of income to which he is entitled. Parishes ought not to be allowed to compete with one another for popular clergymen, by holding out inducements of greater emolument. All such practices are contrary to the nature of a spiritual office, and degrading to the clerical character.

The second duty of the Diocesan Synod which I will mention is to provide for the maintenance of the Clergy; and on this point a general uniformity of system is also desirable. A few fundamental principles have always been kept in view in the Diocese of New Zealand, and I would recommend them to your consideration, as already tested by many years' experience.

1. That the maintenance of the Clergy should be supplied partly from endowment funds, and partly from voluntary contributions.
2. That the incomes of the Clergy should be regulated by an equitable scale.
3. That a Clergyman maintained at the full scale of income be expected to give his undivided services to the work to which he is appointed.
4. That no Clergyman be considered as permanently located in any parish in which the parishioners do not supply that portion of his income which depends upon voluntary contributions.

I believe that I may appeal to several of my brethren here present to confirm my statement, that this system, after many difficulties, is now being carried out in several parishes with great regularity.

The third duty of the Diocesan Synod will be to establish a tribunal for the trial of all charges against clergymen, or other office-bearers of the Church. In the case of a Clergyman, I would recommend that the tribunal be composed of the Bishop, three clergymen, and one lay assessor. In the case of a lay office-bearer, the number of clergy and laity might be reversed. The forms of procedure for all such Diocesan tribunals ought, I think, to be prescribed by the General Synod. The appeal from the Diocesan tribunal to the Board representing the General Synod, has already been spoken of.

The fourth duty of the Diocesan Synod will be to define parishes. But the General Synod ought to lay down the principle upon which parishes are to be first defined, and afterwards, if necessary, divided from time to time. The parish should resemble the sheepfold, in having boundaries well marked and known for the time being, but easy to be removed. We must strictly guard against the introduction of a system in which, from a jealous respect for the rights of property, fifty or even a hundred thousand souls have been left under the nominal charge of one Clergyman.

It will be easy now for the General Synod to lay down a rule, that whenever the members of the Church in any parish shall be found to exceed a certain number, it shall be the duty of the Diocesan Synod to alter the boundaries; and to divide the endowment fund of the old parish in due proportions between the two or more parishes which shall be formed out of it. This sub-division of parishes in the Archdeaconry of Waitemata has been so far carried out, that no Clergyman has more than one thousand members of the Church under his charge. Many of these parishes have endowment funds, all administered by a common trust, in which every parish has its own representative trustee, and therefore readily admitting of a new apportionment, if any parish should require to be divided.

I come now to the subject of the tenure of the landed property of the Church. It is well known to all here present that I have been hitherto the sole trustee of all the Church lands in the English settlements in New Zealand, with the exception of Canterbury and Otago. I undertook this heavy responsibility, and have borne the increasing burden for sixteen years, with the single object of excluding all vested rights and private interests, which would have stood in the way of the free action of the General Synod of the Church. I now lay upon the table the terrier of more than 14,000 acres of land secured to the Church by about one hundred Crown grants, and devoted for ever to the support of religion and Christian education; and under the powers vested in me, by an Act of last General Assembly, I say to this Synod,—Take these properties, and use them as you please, within the limits of the Trusts, and may God guide you to a right use of his bounty.

The reconstitution of the Trusts which I now surrender will require considerable care, and on this point I feel it to be my duty to offer some practical suggestions.

The Transfer of the Trusts.—The first business of the Synod will be to elect persons to act as trustees. The Secretary of the Synod must then ascertain whether those persons will be willing to accept the Trusts. I shall then have to execute conveyances to each set of Trustees of such portions of the Church property as will be held in trust by them. The Trustees, on accepting the trust, must sign a deed of submission to the authority of the General Synod. All the Trusts will be thus brought within the provisions of the Religious and Charitable Trusts Act of 1856; and new Trustees can be appointed from time to time by the Board of Appointment holding authority under the General Synod.

The property of the Church may be classed under the following heads:—

1. *Sites of Churches and Burial-grounds.*—For the tenure of property of this class I should advise that all the churches and burial grounds, within convenient limits, such as an Archdeaconry or Rural Deanery, should be held by one set of trustees, responsible to the General and Diocesan Synods, but not under the authority of the Parochial Committees.

The advantages of this plan are manifold. The properties so held in one trust might mutually insure one another, by a small annual payment made by the Churchwardens of each parish; the proceeds of all the burial-grounds arising from fees and sales of vaults, would maintain a Curator to improve all the grounds. A building fund might be accumulated by a small payment from each parish; by which, at the end of a certain number of years, each parish might be assisted to rebuild its church. The care of the fabric of the churches being a part of the Archdeacon's duty, I think that he ought in all

cases to be *ex officio* one of the trustees to hold sites of churches and burial-grounds.

2. *Parsonage-houses and Glebes.*—Some confusion is apt to arise on the subject of Glebes. Glebe land may either mean land given for the actual use and occupation of the Clergyman; or, land to be let as an endowment for his maintenance. In respect of land actually used and occupied by the Clergyman, with consent of the Diocesan Synod, including the site of the parsonage-house, it may be thought well that the Clergyman should be his own trustee, upon signing the usual deed of submission to the authority of the General Synod. He will thereby approximate as closely as can be desired to the status of a beneficed Clergyman in England, but with this difference, that he will not be able to avail himself of a freehold tenure to defy the authority of the Church. As a trustee he will be subject to all the conditions of the Trust, one of which ought to be that he shall be bound to keep the parsonage in repair. Care ought to be taken that dilapidations shall be repaired during the lifetime of the incumbent, and not left to be paid for after his death.

3. *Glebes for Endowment,* on the contrary, ought, I think, to be held by the trustees of the Endowment Fund. There can be no advantage in the Clergyman and his parishioners being connected by the relations of landlord and tenant. He will generally get less than his due, and even that at the price of much ill-will. Besides, if the principle of a Diocesan Scale of Income be adopted by the Synod, clergymen will not in all cases be entitled to receive the whole rent of the glebe. It will be seen at once how this will facilitate the division of parishes, and exchanges between clergymen from one parish to another. The cases in which such exchanges are desirable, are when clergymen are no longer equal to the charge of populous and laborious parishes. In such cases no difficulty on the score of income ought to stand in the way of an exchange to a more suitable sphere of duty.

4. *Cathedral Property.*—The valuable estate known as the Cathedral Ground at Auckland, will be surrendered to the General Synod, in trust, that the proceeds shall be applied to the permanent endowment of Bishopsrics within the Islands of New Zealand, to the building of Cathedral Churches, in which the members of the Church residing in the distant parts of the country shall have places allotted to them when they come to the Cathedral city; to assist in building and repairing Bishops' houses; in maintaining candidates for holy orders; in defraying the expenses of meetings of Synods, Registration, Visitations of Bishops and Archdeacons; and in general to such uses as belong rather to the Diocesan than to the Parochial system. I would advise the Synod to constitute a separate trust for this property; and to take care that if possible, the interests of all the New Zealand Dioceses shall be represented in it.

5. *Collegiate Property.*—I have carefully abstained from all attempts to incorporate colleges under charters or statutes granted by the Colonial Legislature. It seems to be impossible in a new country to frame statutes to provide for every change of circumstances which may occur. For example, since the departure of the present Bishop of Wellington, St. John's College has remained without a Principal. I have used the discretion vested in me by the donors of the College Estates, to apply part of the proceeds to the maintenance of scholars in other Church schools; and part to the improvement of the estates. The buildings in like manner have not been useless, but have been occupied every summer by the scholars of the Melanesian Mission; and the Col-

lege Chapel has been the place where the natives of many islands have offered up their first prayers in the house of God. I would recommend that the same latitude of discretion be granted to the new trustees of the College properties, to use them to the best advantage, according to circumstances, to promote sound learning and religious education, reporting to the General Synod, at its periodical meetings, the details of their system and of their accounts. Two such Trusts would be required: one for Trinity College, Porirua, and another for St. John's College, with its affiliated Grammar School, at Auckland.

6. *Native Education.*—It appears from the original letter of Sir George Grey, that he intended the present Boards of Education to come under the authority of the General Synod. The Native Education Act, passed in the last session of the General Assembly, makes no change in the government of the native schools, as at present carried on under the three religious bodies. At present, the system of Native Education in connexion with the Church of England is cumbered with this difficulty, that the funds granted out of the revenue of the country have been administered by the two Boards of Education, but the lands are vested in the Bishop alone; and yet the objects of both Trusts are the same; for the lands were given expressly to make the schools self-supporting, and so to supersede the grants of money. If the Synod were to re-appoint the present Boards of Education, and also vest in them the school estates, which I now surrender, both branches of the work would be brought under the same government. The Auckland Board of Education would administer estates at St. Stephen's, Kohanga, Tukupoto, and Otawhiao; and the Southern Board at Te Aute, Whanganui, Papawai, and Kai-kokiri-kiri. The native school estate at Otaki is devoted to the same purposes, but is held in trust by the Church Missionary Society. No Crown grant has yet been issued for the school estate at Wairengahika, near Turanga.

7. There are also some pieces of land held in trust by me for the Melanesian Mission, which I purpose to retain till the Island Bishop shall have been constituted, and the Bishop shall have associated himself with the General Synod. You are probably aware that a sum of money sufficient in itself for the endowment of this Bishopric has already been invested in the English funds.

The last subject which it is my duty to submit to your careful consideration, is the constitution of the General Synod itself; and I have placed it last, because if you should be inclined to take the various subjects of discussion in the order in which I have arranged them in this opening address, this, which is in some respects the most important subject of all, will not be brought under consideration, till all the Bishops and many other members now absent shall have assembled.

Many of you are well aware that it was not without anxious deliberation that the Conference resolved unanimously to authorise this Synod to be convened, and drew up a deed of constitution for that purpose. That constitution will be found to contain nothing more than has been agreed to again and again at public meetings, held periodically, of the members of the Church in all the English settlements during the last ten years. With the exception of the two fundamental points of adhesion to the doctrines of the Church of England, and the constitution of the General Synod with the three orders of Bishops, Clergy, and Laity, every question of Church government is open to the consideration of the present meeting.

The first question affecting the constitution of the Synod, which will naturally engage your at-

tion, will be the qualification of electors. I would deprecate the use of the word Church-membership, because, as a voluntary society, we cannot confer rights of Church-membership upon those who join us, nor deny them to those who stand aloof. The test which we ought to require, is the declaration of a willingness to obey the laws of the Synod, which the elector through his representative will concur in making. And here the value of the three orders is apparent, for every member of the Church may rest assured that no law can be made to which a majority of his own order has not consented.

This limitation of the electoral franchise will require an electoral roll, with certain persons duly appointed to add to it from time to time the names of new electors. It will be the duty of the Secretary of the General Synod to forward to these persons timely notice of all elections and to issue voting papers, if that should be the mode of election which you adopt. In short, the representative system of the General Synod will require to be worked with the greatest care, through a known and registered body of electors, increasing daily, as we may hope, in numbers, in proportion as information is diffused and interest awakened, by the actual working of the General Synod. For, while I admit that the number of electors who have voted for representatives to the present Synod is but small, yet I cannot agree with those who argue that therefore the time for Synodical action has not yet come. On the contrary, after grinding in the mill of public meetings for ten tedious years of hope deferred, I have come to the conclusion that nothing but the actual meeting of the Synod itself would ever have awakened a general interest among the great body of our professing members. The plain truth is this, that we have been so long accustomed to have every thing done for us, that we are very slow in coming to the conclusion that, in our Colonial Church, we have every thing to do for ourselves.

After fixing the qualification of electors you will have to consider the qualification for lay representatives, and, in fixing this, I do most earnestly hope that we shall not recede from the standard adopted by the Conference, of members in full communion with the Church of England. You will accept my assurance that this recommendation is made in no exclusive spirit, but with the earnest prayer that the Spirit of God may so bless our united work, that through the means of grace conveyed to our brethren in these earthen vessels, and distributed throughout the length and breadth of the land, many devout communicants may be yearly added to the Church, and so be prepared to join us in seeking for the spirit of counsel in communion with God and with Christ.

I would draw your attention further to the qualification of clergymen. You will have to consider whether any clergymen should be members of the Synod *ex officio*, as for example, Archdeacons acting *ex officio* as trustees of endowment funds. You will have to distinguish between clergymen regularly licensed and holding Church offices, and other clergymen licensed generally to perform divine service, but holding offices not immediately connected with the Church; and other clergymen again, who are neither licensed nor hold any office, but live as ordinary settlers. It will be a question also for you to decide, whether Deacons shall be admitted to the same privileges as Presbyters. In whatever manner the questions may be settled, we shall require an official list of clergy duly qualified to take part in the proceedings of any General or Diocesan Synod. My own idea of a distinction would be that every licensed clergyman, whether Presbyter or Deacon, might claim to be entered upon the list by right, and that every unlicensed

clergyman of irreproachable life and character may be entered if proposed and accepted at a meeting of any Diocesan Synod.

The minor points, of the time and place of meeting of the General Synod; the manner in which it is to be convened; the payment of the expenses of the Synod itself, and of the attendance of its members; the best mode of authenticating its proceedings, will not escape your notice, but they require no further remark.

But there is one subject more under his head of the Constitution of the General Synod, which I must not omit: and that is, the consideration of the best mode of drawing our native brethren into closer bonds of Christian fellowship with ourselves. I have already mentioned that an endowment both in money and land has been provided for the Melanesian Bishopric: and let us never rest satisfied, till the Bishop of the Isles has taken his seat among us. Already it has pleased God that our field of view should be extended over seventy or eighty islands; and our work will not be done, till twice that number of heathen islands shall have received the message of salvation. To make this work our own, to identify it with the duty of our branch of the Church, to form systematic plans and to carry out regular efforts for its support, will be a part of our proceedings upon which I do not anticipate one dissentient voice.

But to come nearer home, upon the same line of thought I must draw your attention to the state of the Native Church of New Zealand. And first, to one subject claiming our unmingled thankfulness, that I hope soon to receive a commission to consecrate to the office of a Bishop, one whose age and experience has often made me feel ashamed that I should have been preferred before him, and to whom I have long wished to be allowed to make this reparation, by dividing with him the duties and responsibilities of my office.

The great object for which the Missionary Diocese of Turanga has been constituted, is to widen the basis of native ordination. At present it is impossible not to feel some doubts of the future stability of the native Church. My recent journey through the Mission Stations has left me in a balanced state between hope and fear. The thought of the populous districts of Whakatane, Opoitiki, Waipua, and Taranaki, all left without a resident Missionary, would be one of unmingled sorrow, if we did not see the fruits of the Divine blessing upon the Mission now appearing, in the faithful men of the native race, who have already been ordained, or are now passing through their probation for the ministry. We must feel that, when half the human race in Africa, India, and China is still unconverted, we cannot expect more men in England to take care of our 50,000 souls. But why should we desire foreign corn, when our own native fields are white already to the harvest? Our lot has fallen in a fair ground, yea, we have a goodly heritage. We are the tillers of a field which the Lord has blessed.

This is the bright gleam of hope which cheers the sadness of our Missionary journeyings. It cannot be that all this work of grace should have been wrought in vain. If we pass through deserted hamlets, where the aged men and women who welcomed us in former years have passed away, leaving no child, the thought arises that though they have passed from earth, yet not one of them is lost. If we see signs of a decaying faith, and of a love that waxed cold, in the ruined chapel, and its grass-grown path; we have but to look to the toombs around it, for there lie those who have gone to their rest in Jesus, dying in the fervour of their first love; and infants cut off like flowers in the morning, with the fresh

dew of baptismal grace upon their hearts; there the first evangelists to their heathen countrymen wait for their Lord's return, to call them to enter into His joy. If we see the native youth departing from the example of their fathers, given to self-indulgence, drunkenness, and sloth; we see, on the other hand, that through this furnace of temptation, as in our schools and colleges in England, God's chosen servants are being trained and proved for the ministry of His Word. The very same cause which fills our hearts with fear for the many, strengthens our confidence in the stability of the few.

But I cannot disguise my conviction that the time has come when a united action between the two branches of our Church is absolutely necessary. Our countrymen are spreading themselves over the greater part of the New Zealand Islands. Japhet is being enlarged to dwell in the tents of Shem. The constant traffic with the English towns brings the native population more and more into contact with our own race. It will be found impossible to carry on a double government for the Colonial and Missionary Church. But the blending of the one into the other must be a gradual work, and ought to be begun immediately. The Euthanasia of the Mission cannot be a sudden death.

It is now more than six years (Feb. 23, 1853) since a large public meeting at this place concurred unanimously in the following Resolution:—

‘That this meeting, gratefully acknowledging the vast benefits which, under Divine Providence, have been conferred upon the New Zealand Islands by the Church Missionary Society, authorise Archdeacon Hadfield to communicate with the Society, in order to ascertain whether they would be willing to resign into the hands of the clergy and laity of the district of Wellington their present charge of the native settlements in that district, and upon what conditions they would assist in forming a fund for the permanent endowment of native parishes and schools.’

I would earnestly recommend to this Synod the adoption of a resolution of a similar kind, including the whole field of the Society's Mission in New Zealand.

My apology for the length of this address must be, that I have endeavoured to condense within the smallest compass the deeply important subjects which it is my duty, as your President, to bring before you; and I will now conclude, by the expression of my earnest prayer that we may be so blessed with the spirit of counsel as to have a right judgment in all things.—*New Zealand Spectator*.

We have placed before our readers the address of the Bishop of New Zealand at the opening of the Synod at which he presided. We are indebted to a correspondent for the following interesting extracts from a letter written by a member of the Synod.

‘Its spirit was eminently harmonious, calm, business-like, and working. Though most of its members are quite unpractised in deliberative assemblies, they got almost immediately into the track of such bodies, and into obedience to standing orders.’

Our President, the Primate, who declined the chair except by election, was, of course, a main help in drilling his counsellors into order, and keeping to the point and to unflagging industry.

His address, having been printed, has, no doubt, reached you.

Of the points there proposed, the following have been dealt with, and measures enacted:—

The constitution of General Synods.

The constitution of Diocesan Synods.

The transfer of the Trust Properties held by the Bishop of New Zealand.

Delegation of General Synod's powers to a standing commission.

Formation of Parishes, and definition of duties of Parish Officers.

Mode of appointment of Pastors in settled parishes.

And one or two measures of minor or of temporary import

The General Synod in future will be constituted on the same principles as the present—three orders, two elective, consent of majority of each being required for enactment.

The changes are, that the Metropolitan will henceforth be *ex officio* President; and the constituency, all adult males who make the simple declaration, 'I am a member of the Church of England,' without any negation of other membership.

—contended strongly for the negative clause, but in vain.

We have got a communicant qualification for the lay representation unanimously conceded; and must be content with thus limiting the choice of our motley constituents.

The truth is, as — allows, the condition of the country goes far to justify an abstinence from negative tests. Many men who have been brought up as Wesleyans or Presbyterians join the Church, and become very valuable members; but are unwilling to give a further pledge of their final rejection of their former membership, either for want of sufficient conviction, or from the fear that, in some future contingencies, they may be driven by lack of Church ministrations, to seek them amongst their former brethren.

The Diocesan Synod will have the same constituency for its lay representation as the General Synod. The Clergy will not appear by representation. The Bishop will have an absolute veto. It is to meet yearly; the General Synod ordinarily once in three years. It will have to adopt much of the legislation of the General Synod to diocesan circumstances, and to consider and propose measures for the future General Synod.

The Standing Commission of the General Synod is to perpetuate the executive life of that body, for the management of its numerous trusts; replacement of trustees, acceptance of property, &c.

It is not to be a tribunal; but it is to act as a kind of grand jury, in cases of appeal from a Diocesan's refusal of institution, to hear them *ex parte* before going up to the bench of Bishops.

The most difficult measure, the tribunal bill, was headed over (after full discussion, but at a later period of session) to the Standing Commission, for further manipulation; the amended measure to be sent by the Standing Commission to the Diocesan Synods, and to be adopted provisionally (at their option) until next General Synod.

The principles of the measure are similar to those of the English Clergy discipline bill: a preliminary Court of Inquiry; a Court of Assessors to conduct trial with the Bishop, the Bishop declaring sentence and awarding penalty; Appeal to Metropolitan Court, *i. e.*, Metropolitan Bishop and Assessors.

The Assessors are to be a body chosen by the Synod, out of whom the Bishop will form the Court in each case.

The debatable points were what kind of evidence admissible? what penalties? provision for expenses.

These must ever be very knotty under our colonial circumstances, *viz.*, no power to summon witnesses, or funds to pay them.

In the Standing Commission, there will be more of legal weight of opinion than we had in Synod. There we had only one lawyer, Swainson, the *ex-Attorney-General*. The Judges resolved

not to come in; a resolution which they will probably cancel before February, 1862, the next proposed meeting.

With the exception of this legal deficiency, our Laity were a very satisfactory body; their tone was very conservative and respectful, and they had (with very slight exceptions) no absurd jealousy for the privileges of their order.

One great harmonizing influence was gained by the Bishops sitting in the same chamber with the other orders, and joining in all the debates. It was done on the understanding that at the request of *any one* member of any order, the order should withdraw for separate consultation; but the session passed without any one withdrawal, and all felt the gain of our united consultations.

There was certainly no hamper upon the freedom of debate, as was feared. Clergy and Laity spoke out without restraint in the presence of Bishops and of each other, and much to mutual advantage.

Besides the *Statutes* (the name of Canons was rejected), passed, their were several resolutions sent forth, which are to circulate in the Diocesan Synods, and test opinion, and guide, if they can, diocesan action. They will be of considerable value, come whatever may, from having elicited opinions, and brought men to think and speak alike on some important points.

We have affirmed the catholicity of our Mission, and the consequent duty of extending the ministrations of our Church to every one who will receive them, even on the weakest assertion of membership; and we have declared the *equal* claim of the two races on the Church's ministrations, and also the duty of extension to the heathen beyond."—*Col. Ch. Chronicle*.

EXCURSION IN PALESTINE AND SOUTHERN SYRIA.

The Excursion in Samaria, Galilee, and Perea, published in the *Colonial Church Chronicle* in the course of the two last years, has introduced the reader to the scattered sheep of the spiritual Israel, whom the providence of God has spared from the ravages of the devastating locusts of the Arabian desert, and from the long oppression of their Saracenic and Turkish masters, to testify to the truth of Christ, even in their depth of debasement and ignorance, and to witness to the vitality of the faith before those who have been its most relentless persecutors.

It is hoped that it will not be an unthankful task to exhibit to those who are interested in the fortunes of the Church in the land where it was first planted by its Divine Head, and nurtured by the Twelve and their apostolic successors, its present state in Damascus and Mount Lebanon,—still in contiguity to various forms of error, but in a less depressed state than that in which we found it in the trans-Jordanic regions. The attention of the *Society for the Propagation of the Gospel* was directed, not long since, by Mr. Cyril Graham, to the Druses of the Jebel Hauran, whom he represented as anxious to receive instruction, and willing to support teachers from England. It may be interesting, therefore, to investigate the history and religion of that remarkable people, in connexion with their more numerous brethren, settled in the villages at the south of Lebanon, which derives from them its modern native name of Jebel ed-Drúz, the Druso Mountain.

This Journal will lead us through some parts of Palestine which were not explored in our former excursion, and over part of ground before trodden, which last will, therefore, be passed over very lightly. Where any thing of Scripture

interest, in connexion with sacred history or geography, appears to demand it, I shall not scruple to enter into fuller details.

PART II.

DEPARTURE FROM JERUSALEM—GIBEON OF SAUL—GIBEON—SOLOMON'S VALLEY—BETHORON THE UPPER; THE LOWER—LYDDA—RAMLEH—EMMAUS—JAFFA—ANTIPATRIS.

Monday, May 1st.—Quitted Jerusalem, with a heavy heart, at half-past eight, in company with several friends, who in accordance with ancient custom, came "to bring me on the way," and whose tried friendship made it more difficult to sever the ties which bound me to the Holy City more strongly than I was at all aware until I came to quit its hallowed associations, and looked back upon its well-known walls and each familiar object with tears of fond regret. Often had I surveyed, from the ramparts of Jerusalem and from my own house-top, the peculiar conical hill, crowning the height of the ridge Scopus, now called Tuleil el-Fúl (Bean Hill,) which has been recently identified, I believe correctly, with the site of Gibeon of Benjamin; where the rights of hospitality were so brutally violated in the days of the Judges, and which met with such exemplary vengeance from the assembled tribes of outraged Israel (Judges xix. xx.) Here then I now paused to look back for the last time on the city of our solemnities, to lift up a prayer for the peace of Jerusalem, and, for my brethren and companions' sakes, to wish her prosperity.

Bean Hill is due north of Jerusalem, and here it was that Titus first encamped on approaching the city, which he could survey from this commanding elevation and make his dispositions for its investment. From this point we bore westward, and at eleven reached the poor village of el-Jib, the site of the Ilvito city of the Gibeonites, whose inhabitants practised that cunning trick upon Joshua which insured them their lives on the penalty of perpetual servitude (Joshua ix.) Shortly before reaching the village we passed through a small plain, which we were fain to identify with the "Helkath-hazzurim, which is in Gibeon," where the twelve strong men of Benjamin contended in that desperate sport with the twelve of the servants of David, whose mutual slaughter proved the prelude to a general engagement between the armies of Ishbosheth and David, commanded respectively by Abner and Joab (2 Sam. ii. 12-17.) We could not, however, identify "the pool" which had divided the combatants, called by Jeremiah (xli. 12) the "great waters that are in Gibeon," nor do I believe that other travellers have been more fortunate. Of the other cities of the Gibeonites, Beeroth only is certainly known, being still named Beeri, situated on the great Nablis road, about four miles north of el-Jib. The situation of Kirjath-Jearim and Chephirah is still matter of conjecture more or less probable.

From el-Jib a fine broad valley leads almost due west, through the heart of the mountain region into the Merj Ibn-Omeir, in the plain of Sharon, and so by Lydda to Jaffa. Great interest attaches to this valley from the fact that it is still called Wady Suleimán,—a name probably derived from Solomon, the son of David, as being the highroad by which the timber for the temple at Jerusalem, conveyed in floats to Joppa, was transported to its destination; as this is still the only road practicable for heavy-laden camels between Jerusalem and the coast. Ascending the north side of the valley of Solomon, at two P.M. we reached Beit-'Ur el Foka (Bethoron the Upper), situated on the summit of the ridge which forms the great watershed between the plain of Philistia

and the Jordan valley. We were following the line of the retreat of the vanquished Canaanites, as they fled from Gibeon, chased by Joshua and the victorious Israelites; and here it was in this steep descent between the Upper and Lower Bethoron, as they are still distinguished, that their rout was increased, and their destruction consummated by the miraculous storm of hail-stones; while "the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies" (Johna x. 10-14.) The valley of Ajalon, mentioned in this passage, may very possibly have been the ancient name of Wady Suleiman, derived from the town of Ajalon, the site of which is still marked by the village Yalo, situated on the southern side of this large valley, about four miles south of the Lower Bethoron.

The distance between the two Bethorons we found to be an hour, by a steep and rugged road. In neither of these villages could we discover any traces of ancient ruins; but about half-way between the two we passed on a hill very considerable remains of an ancient town, for which we could find no name. Descending still, but less steeply, from Beit-Ur et-Thata, we had before us a fine view of the plain of Philistia, extending north and south as far as the eye could reach, bounded towards the west by the blue waters of the Mediterranean. Immediately below us, where the numerous valleys expanded into the plain, many villages embosomed in their depths or perched on rocky knolls on their sides, looked pretty and pleasant enough in the distance, but did not invite the nearer acquaintance of one who had become familiar with the domestic habits of the villagers. On our right was a large valley, only inferior to Wady Suleiman on our left, named Wady Bâdrâs (Peter's valley), a name which it derives from a synonymous village, situated not far from Lydda, which I am anxious to identify with the ancient and renowned Sharon. (the Sarona of the Acts,) a name which all modern endeavours have failed to recover among the numerous villages with which the valley is studded. My theory is, that its ancient name was changed in Christian times to that which it now bears, in compliment to the great Apostle, or rather in commemoration of that miracle for which he had made this neighbourhood illustrious (Acts ix. 36.)

Having reached the plain, and proceeding in a direction almost due west, we soon passed on our left the village of Jimzu, the ancient Gimzo (2 Chron. xxviii. 18,) one of the cities in "the low country," occupied by the Philistines in the days of King Abaz. We saw near our path on the left a large cistern, and chambers excavated in the rock. At half-past four we came to a large well, where a yoke of oxen were engaged in raising water, in a large skin attached to a rope, which worked over a wheel at the well's mouth, and was then drawn by the oxen to its full length, equal to the depth of the well, which Dr. Robinson had found to be 180 feet. About half-way between Jimzu and Lydda we passed the village of Danial (Daniel) on our left, and had a good view of Ramleh, across the plain in the same direction, denominated by the tower of the forty martyrs, a conspicuous object for many miles round.

I must not mention Ramleh without recording a happy conjecture of a Russian traveller, which I have not seen elsewhere noticed, assigning to this place a more venerable antiquity even than is claimed for it by ecclesiastical tradition. General Noroff imagines the name to be a corruption, or rather a contraction, of Ramath-Lehi, the place signified by Samson's slaughter of the Philistines with the jaw-bone of an ass. This is a place to argue the question, but I think it highly

probable that the palace of Ab-el-Melik Ibn-Merwan,—which we know occupied this site before he founded his new town, in the early part of the eighth century,—was itself built in the vicinity of a more ancient city, whose old name, unintelligible to the Arabs, but easily convertible into a very appropriate and descriptive appellation (Ramleh i. e. sand.) may still be discovered under the sandy veil that now conceals it. Nor can I think the arguments against its identity with the Arimathia of Joseph (St. John xix. 38) at all conclusive.

The direct road between Jaffa and Jerusalem, most frequently taken by pilgrims and travellers, passes through Ramleh, and I had become quite familiar with this route in several visits to the coast. It ascends from the plain to the hill country, just south of the ruins of 'Amwas, which mark the site of the Emmaus of Josephus, converted into Nicopolis by the Romans, and passing up the rugged Wady Aly crosses the watershed a little above Kuriet el-'Enab, otherwise named Abu Qâsh, from a robber sheikh of that name. The village, with its ruined and desecrated, but still picturesque, little church, is reputed by the Greeks to be the Emmaus of St. Luke; and not only does its distance from Jerusalem correspond with that stated by the evangelist, but the tradition is further authenticated by the name of Colonia, which still cleaves to a village on the left of the road, about half way between this and Jerusalem, which undoubtedly marks the site of the military colony which Josephus also informs us was founded by Vespasian in the district of that Emmaus "which was from Jerusalem threescore furlongs" (St. Luke xxiv. 13.)

This last road is certainly that by which the crusaders approached Jerusalem, while that by which we had come appears to have been the more frequented in ancient times, as it was by way of Bethoron that the prefect Cestius both advanced to invest Jerusalem, at the outbreak of the Jewish war, and effected his disastrous retreat, with such terrible loss, after his panic-struck army had raised the siege. We wished also to believe that we were following the route of the great Apostle and his escort, when sent by Claudius Lysias, by night from Jerusalem, by Antipatris, to Caesarea (Acts xxiii. 23-33.) But there is another ancient military road from the coast farther north, by Jifna and Tibnah, through Wady Bolat, by which Titus marched to besiege Jerusalem.

Arrived at Lydda at five P.M. We devoted forty minutes to the exploration of this very ancient site of Lod, a city of the Benjamites, built by Shamed, the son of Elpaal (1 Chron. viii. 12,) standing in the midst of verdant orchards, wearing a more imposing appearance at a distance than it justifies on a closer examination; for its elegant minaret, tapering up from groves of palm-trees, proves to be little better than a mouldering ruin, surrounded by wretched hovels half choked with sand, and teeming with filthy Luddabounds in blind men; I never saw so many in any other part of Palestine; the consequence, probably, of the clouds of fine sand driven by the wind over these wide-spread plains (the fruitful source also of Ophthalmia in Egypt,) although the villagers ascribed it to the abundance of the palms, and too free indulgence in the date!

The Church of St. George, even in its ruin and desolation, has a special interest for the English archaeologist, as it not only presents a very early specimen of pointed architecture, precisely corresponding with that of our own transition period at the close of the twelfth century, but probably owes its origin to Richard Cœur-de-Lion, who is said to have stipulated with his generous enemy Saladin in A. D. 1192, for the restoration of this

church, which the Moslems had levelled with the ground on the approach of the crusaders in the preceding year. The semicircular apse still stands, close to which on the south one of the nave arches, still perfect, pointed and of exquisite proportions, supported by clustered shafts, with foliated capitals, bears witness to the successor of that church, which was erected into a cathedral by the first crusaders immediately on their occupation of the country. The ground plan of the church may still be traced. It consisted of a nave, 36 feet wide, with lateral naves of 21 feet each; the length cannot be so easily determined, as a large mosque has been formed out of the west end of the nave. Precisely in the place where the altar must have stood is a ruined altar-tomb, where the head of St. George is said to have been deposited when his mangled body was dispersed to the four winds by the infidels. This story was repeated to me by the native Greek priest, who showed us over the ruins, and then conducted us to the poor church where the divine offices are now celebrated. What a melancholy contrast to the noble pile at its side—still so stately in its ruin! A small, dark, mean room, with all its furniture and ornaments utterly wretched and poverty-stricken—a faithful type of the degraded and depressed condition of the worshippers, who number about one hundred among the 2,000 inhabitants of Lydda.

Taking leave of the Priest at 5.40, we proceeded on our way through the unvaried plain of Sharon, along the very path trod by St. Peter on his mission from Lydda to Joppa, to awaken Tabitha from the sleep of death (Acts ix. 36-41.) The distance is about nine miles, and we reached the outskirts of the town at 8.10, where a garden-house had been placed at my disposal, through the kindness of a friend at Jerusalem. Our baggage, however, which we had sent by the direct road, had not arrived, and our party had got scattered on the road, so that it was late before we got settled in our quarters; and when we fancied that we were so, a small episode with a centipede, and another with a scorpion, kept us in an unenviable state of excitement during great part of the night.

(To be continued.)

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