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Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, FEBRUARY 15, 1859.

No. 3.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

ADDRESS TO REV. D. E. BLAKE.

(This address was sent to us at the time it was presented, but was by accident overlooked. —*Ed. Eccl. Gaz.*)

OAK RIDGES, 13th Dec., 1858.

REV. AND DEAR SIR.—We the Churchwardens and other parishioners of the Church of St. John Baptist, Oak Ridges, beg to wait on and to address you, for the purpose of testifying our sincere and grateful feelings for the great obligations under which you have laid us, by your efficient and successful exertions in organising our congregation.

Time cannot efface the recollections of the pleasure, happiness, and we hope benefit, that we have received under your ministrations, nor of your most regular attendance, with a seriously impaired constitution braving the severest vicissitudes of the weather.

Often when the thermometer was many degrees below zero have you arrived at our church, with your person and horse covered with ice, having left your home long before sunrise, travelling so many miles in a direction almost due north.

Not only we, but others, must appreciate your efforts when we state that they were performed and endured under the most disinterested temporal motives, having devoted to the fund for building the church sums which of right ought to be your property.

Although these were not individually great, yet their accumulation for about ten years has materially assisted us, with the blessing of God, to finish the building without its being encumbered by any debt.

We cannot conclude without acknowledging our admiration of the truly christian spirit with which you discharged towards us the different duties of your sacred office, and of the high abilities and attainments that enabled you to convey your valuable teachings, in such pleasing strong and acceptable terms.

We pray that every good may attend on you and on your family. We have the pleasure to subscribe ourselves your attached humble Servants. (Signed by the Churchwardens, all the heads of families, and others of the congregation.)

REPLY.

MY DEAR AND VALUED FRIENDS,—I thank you very sincerely for the kind and affectionate Address you have just presented to me, and regret that I am not prepared, in consequence of its having come so unexpectedly upon me, to reply to it as I could wish. Even had I had time for reflection, I should have been quite at a loss for terms adequately to express my deep sense of obligation for the kind and indulgent estimate you have formed of the value of my humble services amongst you for the last ten years.

I am not, however, so vain or presumptuous, as to appropriate to myself, as the just measure of

my desert, the high encomiums your kind partiality has bestowed upon me; yet this I can truly say, that in the discharge of the duties I undertook amongst you. I was actuated by a sincere desire to perform them with as little intermission and as great punctuality as possible. To accomplish this, no doubt, involved a considerable amount of personal labour and expense; but I am amply repaid by the assurance, that my feeble efforts have met with your approval, and been attended with some measure of success.

I needed not, however, this kind expression of your appreciation of my humble services to be convinced that those of you who take an interest in church matters are well disposed to regard with grateful feelings the slightest efforts of their clergyman; for I have on many occasions observed a hearty earnestness of purpose, and a faithful adherence to engagements voluntarily imposed upon themselves, which afforded me a practical and most convincing proof of the sincerity of their professions. I hailed this as a token for good, and felt, as I believe I have often before expressed, that it only required the active services of a clergyman resident amongst you, more largely to develop and expand this germ of goodness for the benefit of the community in which you reside.

The separation between a pastor and his people must always be attended with more or less of painful emotion; but after twenty-five years of incessant labour, I found that three services, with twenty miles to travel each Sunday, was more than I could longer accomplish with satisfaction to myself. I therefore was compelled to apply to the Lord Bishop of the Diocese to be relieved from serving your Church, to which his Lordship very kindly assented. Thus have my ministrations amongst you terminated, and while this is to me a subject of regret, it is to me also no small satisfaction to know that you have been able to secure the services of a clergyman so able and experienced as your present pastor; and allow me here to assure you, that if by reason of important engagements elsewhere your clergyman should at any time be prevented from attending upon any sudden emergency, I shall be most happy, with his permission, to render any assistance in my power.

Again thanking you for the kind expressions with which you have requited my humble services,

I remain,

Your faithful and obedient sc. vant,
R. E. BLAKE.

To the Churchwardens
and Congregation of St. John
the Baptist Church, Oak Ridges.

PRESENTATION TO THE REV. WM.
BLEASDELL.

On New Year's Day, last, the ladies of the congregation of St. George's Church, Trenton, presented their Pastor, the Rev. Wm. Bleasdel, M.A., with a policy on his life, for £200 sterling with profits, accompanied with the following address, which with the reply we append to this. About the same time his congregation at Cold

We have read with much pleasure the lecture delivered by Professor E. K. Kendall, of Trinity College, Toronto, before the Board of Arts and Manufactures for Lower Canada, at Montreal, on the 20th December last, on the connexion between experiment and theory in the progress of scientific discovery. The matter is both scientific and instructive. We are indebted to the Society for requesting the Rev. gentleman to consent to its publication, and we think he showed his taste in publishing it as it was delivered. The following paragraph from the preface of the pamphlet offers sufficient explanation of the reason which induced the writer to retain the style of the lecture rather than of the Philosophical Treatise.

"In complying with the request that I would allow the following lecture, delivered before the Board of Arts and Manufactures for Lower Canada, to be printed for more general circulation, I have but to remark that it was prepared in answer to a call from the Society for a Lecture in Physical Science or Mechanics at a time when my professional duties left but small leisure at my command. If my object had been to prepare a treatise for publication the form would have been very different, but I have preferred printing the lecture, with but a few verbal alterations, as it was delivered, to making extensive changes either in arrangement or illustration."

The Guardian says that Vicountess Newry, who seceded to the Roman communion some seven or eight years since, has returned to the English Church, and been received again at St. Paul's, Knightsbridge. The Bishop of Oxford is said to have been instrumental in bringing back the wanderer home.

The Senatus Academicus of the University of Edinburgh, at their meeting of Saturday conferred the degree of LL.D., on C. Macdonall, Esq., Professor of Greek in Queen's College, Belfast.

Mr. Robert Chambers has positively denied the statement that he is the author of the "Vestiges of Creation." The rumour appears to have arisen from the fact of some of the proof sheets having been sent to him in the first instance.

It has been announced that the Dean and Chapter of the Exeter Cathedral have resolved to hold Divine service on Sunday afternoons in the nave, instead of in the choir, of the cathedral. One of the members of the chapter will, it is said, defray the whole of the cost of the alteration (upwards of £600.) and when it is effected accommodation will be afforded for 1,200 or 1,300 persons.

Creek, Murray, made a New Year's gift of farm produce, to the value of many dollars, which is the second praiseworthy effort from them of that character.

To our well beloved Pastor, the Rev. Wm. Bleasdel, M.A., Incumbent of St. George's Church, Trenton, C. W.

We the within ladies of your congregation, beg respectfully to approach you, on this the commencement of a New Year, and to assure you, that it affords us great pleasure in being able to congratulate you on the happy results of your labours amongst us. We are fully sensible of the many painful and arduous tasks that you have been called upon to perform since your arrival here, and we willingly bear testimony of the prompt and christian spirit, which you have evinced in encountering each and all of them.

We desire no greater privilege in the performance of our christian duties, than the aid and counsel of our beloved Pastor: and we embrace the present opportunity of expressing our entire satisfaction and full confidence in your teaching.

We severally pray that you may be long spared to guide us to the throne of grace, and as a small token of our affection, we beg to hand you this Policy of Insurance on your life, trusting that the wise disposer of all events, may pour down upon you and your family, the continued dew of his blessing. May the Almighty God grant you, and yours in health and plenty long to live, and finally after this life, may each and all of you enjoy the felicity of his eternal presence.

SARAH GORDON,
MINA A. FLINDALL,
RACHAEL FORD,
LEAH SHEA,
H. COCHRANE.

On behalf of thirty-one others.
Trenton, Jan. 1st., 1859.

To the Ladies of the Congregation of St. George's Church, Trenton.

My DEAR FRIENDS,—The receipt of the touching and beautiful memorial of your regard and kind consideration, for me and mine, which you presented to me at the opening of the present year, and the kind and appreciative address, by which it was accompanied, have stirred up in my mind, feelings of a mingled character, such as it would be difficult for me to find language adequate to describe them.

When I look at this gift and the affectionate and the kindly approving language which is associated with it, feelings too great for utterance crowd upon my mind, and the tongue or the pen fails to embody them in terms commensurate with the thought. And when I look also at the almost universal character of this memento of your kindness, and see that almost every family and name in our congregation is there generously represented,—my mind is filled with gratitude mingled with emotion, that amidst so many acts of kindness to me personally, the future well-being of my family, when I am removed from them by the hand of death, should be so considerably remembered. To make such a provision for those dependent on him is a difficult task to most clergymen in Canada, to whom it is often a matter of concern, from what human source shall come his daily bread. Therefore in this affectionate act of kindness, you have been the first as far as I know, to set an example to the church in this Province, which I trust many parishes will not be slow to imitate.

And coming as it did, when some strong considerations were placed before me for removing to a prominent position in a western Diocese, it has strengthened the ties which already bound me to my long loved parish. Every effort pro-

posed by me, for "lengthening the cords and strengthening the stakes of 'our Zion,'" here, has been readily met, and zealously carried out by you, up to this, and I feel little doubt that the same zeal and exemplary spirit will supply every parochial need and exigency which the Church militant here demands at our hands.

To each one and all concerned in this memorial of your affectionate regard, I tender my heartfelt thanks, and I would at this time pray the one true God, the Lord Jehovah, that He would shower down upon you, all the blessings of his providence, and the riches of his grace, that as you have sown freely so may you reap abundantly, all blessings, bodily and spiritual, temporal and eternal.

I remain my dear sisters,

In our common faith,
Your affectionate Pastor,

WM. BLEASDELL

Incumbent of St. George's Church, Trenton.
Parsonage, Trenton, Jan. 4th, 1859.

COLLECTIONS UP TO FEBRUARY 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 January, in behalf of the General Purpose Fund of the Church Society.

| | |
|---|----------|
| Previously announced..... | \$ 27.87 |
| St. Peter's, Barton | 5.00 |
| St. Paul's, Glanford | 2.00 |
| Per Rev. G. A. Bull | 7.00 |
| Trinity Church, Chippawa, per Rev. W. Leeming | 17.43 |
| St. John's, Stamford..... | 2.15 |
| All Saint's, Drummondville..... | 4.75 |
| Per Rev. C. L. Ingles..... | 6.90 |
| St. John's, Elora | 5.25 |
| Fergus Chapel | 1.75 |
| Per Rev. C. E. Thomson | 7.00 |
| St. Paul's, Perrytown | 2.57 |
| St. John's, Elizabethville..... | 0.68 |
| Per Rev. J. Hilton..... | 3.25 |
| St. Paul's, Columbus, and Manchester, per Rev. T. Taylor..... | 1.00 |
| St. Jude's, Oakville | 8.30 |
| St. Jude's, Palermo | 0.93 |
| Per J. Williams, Esq | 9.23 |
| Fort Erie, per Churchwardens | 5.00 |
| St. George's, Grafton | 7.00 |
| Trinity Church, Colborne | 5.00 |
| Per Rev. J. Wilson..... | 12.00 |
| Christ Church, Hamilton, per Rev. J. G. Geddes | 33.56 |
| St. George's, Etobicoke, per Churchwardens | 4.00 |
| Christ Church, Mimico, per Churchwardens | 1.50 |
| St. Luke's, Camden | 3.25 |
| Price's School-house..... | 0.75 |
| Per Rev. G. White | 4.00 |
| Milton | 5.56 |
| Hornby | 2.67 |
| Per Rev. F. Tremayne, Jr..... | 8.23 |
| Welland, per Rev. J. Stannage..... | 1.46 |
| Niagara, per Churchwardens | 9.00 |
| St. John's Church, Prescott | 15.25 |
| St. James', Maitland | 3.00 |
| Per Churchwardens | 18.25 |

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|---|--------|
| St. Georges' Church, Guelph..... | 11.67 |
| Rockwook | 1.82 |
| Puslinch | 1.88 |
| Per Churchwardens .. | 15.37 |
| St. Paul's, Yorkville, per Churchwardens | 62.62 |
| St. James', Cartwright, per Churchwardens | 3.00 |
| Trinity College Chapel, per Rev. E. K. Kendall..... | 8.16 |
| 50 Collections, amounting to..... | 265.83 |

MISSION FUND.

| | |
|---|---------|
| Previously announced | 1039.59 |
| St. James', Penetanguishene, per W. Simpson, Esq..... | 6.22 |
| 163 Collections, amounting to | 1044.81 |

WIDOWS AND ORPHANS' FUND.

| | |
|---|---------|
| Previously announced..... | 1239.02 |
| St. George's, Kingston, per Rev. A. Stewart..... | 18.40 |
| St. Paul's, Lanark..... | 3.40 |
| St. John's, Baldersons | 1.60 |
| Per Rev. R. L. Stephenson | 5.00 |
| Fitzroy Harbour..... | 2.00 |
| St. Mark's, Pakenham | 1.52 |
| 9th Line Fitzroy | 0.73 |
| Per Rev. J. A. Morris | 4.25 |
| St. Jude's Church, Dundas, per Rev. F. L. Osler | 7.00 |
| St. John's, Ancaster, per Dr. Mackelcan | 10.00 |
| St. Catharines, per Rev. W. Fuller | 6.00 |
| 153 Collections, amounting to | 1289.67 |

SPECIAL MISSION FUND.

| | |
|---|---------|
| Previously announced | 1688.20 |
| Fenelon Falls, per Rev. W. Clarke | 4.00 |
| Hillier, per Rev. Thomas Bousfield..... | 3.32 |
| A Friend, per Rev. J. Hilton | 10.00 |
| St. George's, Etobicoke, per Churchwardens | 4.00 |
| St. John's Church, Ancaster, per Dr. Mackelcan | 14.00 |
| St. James' Church, Dundas, per Rev. F. L. Osler | 6.00 |
| 145 Collections, amounting to | 1629.52 |

ANNUAL SUBSCRIPTIONS.

| | |
|----------------------------|------|
| Rev. A. J. Broughall | 5.00 |
| Mr. Hamilton | 5.00 |

LECTURES.—We learn that a meeting of several of the Episcopal Clergy of this neighbourhood was held a few days since at the Rev. Dr. Fuller's, when it was arranged that a series of week-day lectures should be delivered in the various Parishes, each clergyman lecturing out of his own Parish on important and interesting ecclesiastical subjects. In accordance with this arrangement, the Rev. Mr. Dixon commenced a series in this Parish on Wednesday, the 2nd inst. The first one was on the respect paid to the dead in all ages—the various ways in which it was manifested, and the reasons which render it specially incumbent on Christians to pay such respect. So soon as Mr. Dixon has finished his course in this town, he will deliver a second course in Thorold; while Dr. Fuller, who is now lecturing in Port Dalhousie, will give a series here on "Popular Infidelity." The Rev. Mr. Roberts has also commenced a series on Liturgies in Drummondville; to be followed by the Rev. Mr. Stannage, on another interesting theme.—*St. Catharines Constitutional.*

CHURCH SOCIETY, DIOCESE OF TORONTO.

The January monthly meeting of the Society, was held at the Society's Board Room, on Wednesday the 5th, at 3 p.m.

Present:—The Lord Bishop in the chair. Reverends Dr. Beaven, F. L. Osler, D. E. Blake, A. J. Broughall, E. W. Beaven, J. W. Marsh, the Secretary, Hon. P. B. DeBlaqueire, Robt. Denison, and H. Mortimer, Esquires.

The prayers were said by the Bishop. The minutes of the previous meeting were then read by the Secretary, amended and confirmed.

The monthly statement of the receipts and expenditure of the several funds, with the balances of each, were read by the Secretary, and laid on the table.

The following accounts were ordered to be paid. H. Rowsell, half-yearly account for stationary and printing, £5 1s. 11d.

H. Rowsell, for grants, £41 16s. 0d. The Secretary read a report from the Eastern Episcopal Endowment Fund Committee, which was ordered to be inserted in the minute book.

To the Honourable 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 | \$ 6148.53 |
| Notes Collected | 1169.00 |
| Interest on Mortgage | \$72 00 |
| “ on Notes | 35.35 |
| | 107.35 |
| | 7421.88 |
| Mortgage, (Hooker) | 2400.00 |
| Notes not collected | 20630.00 |
| | 30454.88 |

There is also a deed from Honourable R. C. Wilkins, of a lot in the Village of Trenton, containing one fifth of an acre, value not ascertained.

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

Resolved.—That a grant of books to the amount of ten dollars be made for the use of the Sunday School in connexion with Salt Fleet Church, under the direction of the Rev. J. L. Alexander.

An application for a grant of books was presented from the Rev. C. Omerod, signing himself city missionary, was read, but as the standing committee were not aware that that gentleman held the Bishop's license, and his application was not recommended by any of the City Clergy, the committee had not recommended that the grant be made.

Resolved.—That a grant of service books be made on application of the Rev. C. E. Thomson for the Chapel at Fergus.

Resolved.—That Sunday School books to the amount of ten dollars be granted to the Rev. T. B. Read for the Atherley Church Sunday School.

The Rev. F. L. Osler gave notice that at the next meeting he will propose that the Society give a deed of the lot of land purchased in Monro, to the clergyman and churchwardens and their successors.

A memorial signed by Mrs. Mountain and the churchwardens of the Church at Cornwall was read approving of the action taken by the Society on the subject of the sale of lands in Halifax, C. E., at its last meeting on the recommendation of the Rev. Dr. Patton.

Resolved.—That the several by-laws of the Society, bearing on the appropriation of the Widow and Orphans' Fund, be submitted to the Solicitor of the Society for his opinion.

Professor Kingston of University College, Toronto, was unanimously elected an incorporate member.

THOMAS SMITH KENNEDY,
Secretary.

ADDRESS TO THE J. A. PRESTON, M.A.

Missionary in the County of Wellington.

The Rev. James A. Preston, M.A., late Missionary in the County of Wellington, having been appointed to the mission of Stirling, in the County of Hastings, was presented by his former parishioners with the following address, which, with the reverend gentleman's reply, we have been requested to publish. The address was accompanied by a donation of Forty Dollars.

REVEREND AND DEAR SIR,—We, the undersigned, on behalf of ourselves and the other members of the congregations under your charge, cannot allow you to remove to another sphere of labour without testifying the respect and esteem we entertain for you, and the regret we feel at your departure from amongst us.

Your earnest desire for our spiritual welfare has always prompted you to be unflinching in the discharge of all the duties appertaining to your sacred calling, and it has been your constant aim since your arrival among us, both by private and public exhortation, to win souls to Christ.

We beg to say, at this time, when the mutual relations of pastor and people, enjoyed for three years, are now about to cease, that you carry with you our united prayers, that the Great Head of the Church may bless your efforts in whatever portion of the Lord's vineyard you may be called upon to labor.

We beg to tender to your wife and family our warmest regards, and to express our earnest hope, that health and happiness may be the lot of you and yours in this life, and eternal happiness in the life to come.

We are Reverend and Dear Sir, your faithful friends.

(Signed)

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|-----------------|--|
| ROBERT HUGHES, | } Churchwardens of Grace Church, Arthur. |
| W. H. QUARD, | |
| R. B. MORRISON, | } Churchwardens of Trinity Church, North Arthur. |
| ALEX. ALLEN, | |
| SIDNEY SMITH, | } Churchwardens at Mount Forest. |
| ROBERT ORR, | |
| JOHN BRNE, | } On behalf of the Congregation at Reading Garafara. |
| Wm. Hall, | |
| S. I. SHOTTER, | } On behalf of the Congregation at Erin |
| JOHN POSTER, | |

REPLY.

MY DEAR FRIENDS,—I have received, with feelings of great satisfaction, the address you have presented to me, although you have praised, far beyond their desert, my feeble services as your missionary.

It is pleasing to a clergyman at all times to feel that his labours are appreciated by those under his care, but it is especially a source of rejoicing to me at my departure from you, to bear testimony that the anxiety evinced by you for the ministrations of the Church, as well as the encouragement and kindness on all occasions extended to myself, inspire me with the hope, that my labour has not been altogether in vain in the Lord. Let us hope that the "bread cast upon the waters" may be found "after many days," and that although the instrument employed may have been weak, yet

the planting and watering may be richly blessed by "God who giveth the increase."

Accept my thanks for your kind remembrances of those near and dear to me. We shall join with you in the fervent prayer that we may all "so pass through things temporal, as finally not to lose the things eternal."

I am, my dear friends,
Your faithful servant in Christ,
JAMES A. PRESTON.

The Rev. James A. Preston requests that all communications for him may be sent to Stirling, C. W.

PAROCHIAL CHURCH SOCIETY MEETINGS, HOME DISTRICT, 1859.

| | | |
|------------------|--------------------------|---------------|
| St. J's, Se'rb'r | Wed'sday, February 16th, | 11 a.m. |
| L'amoureux..... | " " | 7 p.m. |
| Mark'h'm Vil'ge | Thursday, | 17th, 11 a.m. |
| Crst Ch. Se'rb'r | " " | 7 p.m. |

Clergymen desiring any alteration in the above are requested to communicate with the Secretary.

Notice of appointments in Pickering, Whitby, Brock, Reach and Georgina will be published in the next Gazette.

H. C. COOPER,
Secretary, H. O. B.

PAROCHIAL MEETINGS

Of the Gore and Wellington Branch of the Church Society of the Diocese of Toronto, will be held as follows:—

| | | |
|---------------|--|--------------------|
| Elora..... | Wed'sday, February 16th, | 7 p.m. |
| Guelph..... | Thursday, | 17th, 7 p.m. |
| Georgetown... | Friday, | 18th, |
| | Annual meeting at Hamilton, Wednesday, | March 16th, 7 p.m. |

J. GAMBLE GEDDES, Secretary.

DIOCESE OF HURON.

The members of the Church Society of the Diocese of Huron are notified, that the next meeting of the Society will be held on Thursday, the 10th of March, at 7 p.m., in St. Paul's School-house, London. The standing committee will meet on the same day, at 3 o'clock, p.m.

The Rev. Arthur Mortimer having removed from Adelaide to London, requests that all letters and papers intended for him, may be addressed to the latter place.

DIOCESE OF HURON.—CHURCH SOCIETY MEETINGS.

| | | |
|------------------|---------------------|--------|
| February. | | |
| Wednesday, 16th, | Colchester, | 7 p.m. |
| Friday, 18th, | Morpeth, | 7 p.m. |
| Saturday, 19th, | Blenholm, | 3 p.m. |
| Monday, 21st, | St. John's, Ldn Tp. | 7 p.m. |
| Tuesday, 22nd, | St. George's, do. | 2 p.m. |
| " " | Biddulph, | 7 p.m. |
| Wednesday, 23rd, | St. Mary's, | 7 p.m. |
| Thursday, 24th, | Stratford, | 7 p.m. |

| | | |
|-----------------|---------------------|---------|
| Friday, 26th, | Mitchell, | 11 a.m. |
| " " | Clinton, | 7 p.m. |
| Monday, 28th, | Brooke, | 7 p.m. |
| March. | | |
| Tuesday, 1st, | Sarnia, | 7 p.m. |
| Wednesday, 2nd, | Moore, | " |
| Thursday, 3rd, | " | " |
| Friday, 4th, | Warwick, | 7 p.m. |
| Thursday, 10th, | Qry. Mng. in L'don. | 7 p.m. |

A deputation, appointed by the Bishop, will attend each parochial meeting. The clergy are requested to make all the necessary arrangements for holding the meetings on the days named; and also to assist at the meetings in their own neighbourhood, and kindly to forward the deputation from place to place, so as to spare the funds of the Society as much as possible.

J. WALKER MARSH,
Sec. Ch. Sy. D. H.

CHURCH SOCIETY MEETING, PARIS, C. W.

On New Year's Eve the Parochial Association of St. James' Church, Paris, was re-organized and placed in connection with the Incorporated Church Society of the Diocese of Huron. The meeting was very respectably attended, and was preceded by the usual Daily Evening Service, prayers being read by the Rev. E. R. Stimson, of Mount Pleasant, and the lessons by the Rev. Incumbent. The music and singing were particularly worthy of note, especially the Anthems, "How beautiful upon the tops of the Mountains," and "Glorious to God in the Highest." Edward Ryall, Esq., was called to the chair. The first resolution which was moved by the Rev. Dr. TOWNLEY, and seconded by Mr. NESBIT, was as follows:—
"That a Church Society for the Diocese of Huron having been incorporated by an Act of the Provincial Legislature, the connection between this Parochial Branch and the Church Society of the Diocese of Toronto is necessarily severed. This meeting does therefore re-organize its Parochial Branch under the title of the Paris Parochial Association of the Church Society, and hereby constitutes it as such in connection with the Incorporated Church Society of the Diocese of Huron."

The second resolution, moved by the Rev. E. R. STIMSON, and seconded by Mr. OVERELL, read thus:—

"That this meeting sorrowing for that novel folly which in this day is so strangely and recklessly seeking to separate secular and religious instruction, is thankful to find that the Church Society is, by its constitution, pledged to the care of Christian Education."

The third resolution, which was evidently designed to be the culminating point of the meeting, was of course moved by His Lordship the Bishop of Huron, and was seconded by Mr. PENTON, it was as follows:—

"That this meeting, while earnestly praying that in this diocese, the promise may be graciously fulfilled, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee saying, this is the way walk ye in it, feel that it is also their binding duty themselves to make renewed exertions to supply the awful want existing in more than fifty townships, within this Diocese alone, of the sent Ambassadors of Christ, who by their life and doctrine might set forth His true and lively word, and rightly and duly administer His holy sacraments."

Dr. TOWNLEY then moved the following resolution, seconded by Mr. D. Hart:—

"The Committee of this Association shall consist, as provided in the general constitution, of the Clergyman and Churchwardens, together with the Treasurer and Secretary and the Collectors, and that the following gentlemen be requested to act as such for the year ensuing:—Messrs. Edw. Ryall, S. R. Roynett, D. R. Dickson, G. Carrol, J. W. Acres, Henry Penton, Christopher Curtis and F. C. Macartney; Treasurer and Secretary, Mr. J. W. Acres."

A collection was made during the singing of a hymn previous to closing the meeting; and subscribers names received, and though but few came forward, owing we fancy to their modesty, yet the respectable sum, as a commencement, of nearly £15 was put down, which, when the collectors have duly fulfilled their somewhat laborious labours of love, will, we doubt not, be swelled to a very respectable sum.

To one feature of this new organization, which meets our especial approval, we would call the attention of all earnest church people, men, women and children; it is this, that all the funds raised, go to the Parent Society in London, C. W. and with as little deduction as possible, will be entirely expended in Missionary objects within the bounds of this Diocese.

The meeting, the interest of which was well sustained, and made not less agreeable by the beautiful and very tasteful Christmas decorations of the Church, was closed, after thanks by the Rev. Incumbent to the Lord Bishop for his kind attendance, with the usual prayers.

GODERICH.

To the Editor of the "Ecclesiastical Gazette."

Sir,

I think it well to inform you, that I had the pleasure of accompanying the Lord Bishop of Huron, on his late visitation tour through the County of Bruce and part of the County of Grey. We left Goderich by the Northern Gravel Road, on Friday, the 18th of January. The day was beautiful, and the sleighing all that could be wished. Having arrived at Port Albert about 12, we were hospitably entertained by our old friend John Hawkins Esq., and the Bishop having made arrangements to place a missionary in the neighbourhood, to minister in the Townships of Ashfield, Wawanosh and Colborne, we left for Pine River, a distance of 25 miles from Goderich. The road approaching Pine Point passes along a pretty beach, and we had the full benefit of a view of the partly frozen lake as the sun dipped behind the far watery horizon. The effect was splendid, the gorgeous coloring of the clefts and angles of the ice banks as they received the sun's rays, presenting such a scene as is often read of but seldom witnessed. The evening was mild enough to enable us to enjoy the novelty and the fresh air. We were fortunate in this respect, for the road is very exposed, and often nearly impassable in severe winter storms. We were kindly entertained by Captain Gamble, the spirited proprietor of the "Livizan Mills," which, with their surrounding buildings, form nearly as conspicuous a land-mark as the substantial light-house lately built here. After service in the school-house, we left for Kincardine, distant about 9 miles. This place really has improved surprisingly of late years, and will soon boast a very complete harbour, and, we were told, aspires to be the County town of Bruce. Mr. Keyworth gave us a *cead mille falltagh*, and most comfortable quarters. In the evening the Bishop preached to a large and attentive number, who were truly delighted with his discourse; we were kindly accommodated with the use of the

Methodist Chapel, the Rev. Mr. Edwards having made or rather perhaps changed his arrangements, so as to leave the building at liberty for us that evening. On Thursday, the 20th, we proceeded on our journey to Walkerton, and on our way thither held service at the village of Burvey. The congregation was good, and appeared impressed with his Lordship's sermon; we reached Walkerton in the evening and were guests of Mr. Walker, who in every way exerted himself to make our stay comfortable. We had service in the evening and also the following day at two, in the Orange Hall, with which we were kindly accommodated for the purpose. On the evening of the 21st we reached Paisley, situated at a pretty fork of the Saugeen River. On our way we met numbers of Indians, whose camp fires had a very picturesque effect as we passed them in the woods. Dr. Crawford, an Irish gentleman settled at Paisley, shewed us every attention. On the 22nd we held service in the school-house in the town, and in the evening proceeded to Southampton. As we turned westward through the very extensive townplot of Southampton, (formerly Saugeen,) we faced one of those westerly snow squalls which sometimes make lake shore travelling any thing but pleasant; but his Lordship bore this and the work of the whole journey remarkably well. On Sunday the 23rd the Bishop preached twice to overflowing congregations; his subject in the morning was the Lord's Prayer, and in the evening the Parable of the Sower. These discourses will long be remembered by the people of Southampton and the neighborhood. During our stay here, we were hospitably cared for by Mr. Thorp.

On Monday the 24th we started for Owen Sound, 32 miles distant, and on our way we passed through the village of Ford, which appears to be a thriving place. We were sorry that we had not made an appointment to hold service here, for there is ample unoccupied room for missionary effort. In the evening we reached the truly hospitable residence of the Rev. Mr. Mullholland, Rector of Owen Sound, a most indefatigable minister and always engaged in his Divine Master's cause. On Tuesday evening the Bishop consecrated the Church, St. George's, a neat edifice, capable of seating about 250 persons. On Wednesday the 26th we left for Durham, where a large congregation awaited us, and many of our friends from Walkertown, distant 17 miles, met us here again, anxious to hear the Gospel truths preached by our Good Bishop. This place terminated the Bishop's tour, as his Lordship was obliged to be present on Saturday the 29th at the meeting of the two committees of the Dioceses of Toronto and Huron.

Before concluding, I would mention, that it is the Bishop's desire to place a number of missionaries through the western portions of the Diocese, which is indeed an immense territory, for even the distance travelled on this occasion, over but a small part of the Diocese, was 337 miles. The Society for the Propagation of the Gospel has, with its accustomed liberality, granted a sum to be distributed by the Bishop for missionary purposes; but this grant only lasts for 3 years. I do not think that the country will be sufficiently advanced so as to enable the missions to be self-supporting, at the end of that period, as many of the settlers are of that poor though industrious class, which finds it hard to obtain, as times are, and are likely to be for some while, even the commonest necessities of life. Indeed, West as well as East there are cases of actual distress, calling for the contributions of the charitable, who are already at work in the matter. It will be at least twelve years before these missions can really do without the aid of this grant.

I can hardly say, that had time allowed, there

are many other points which might have been usefully visited, but which his Lordship hopes to see on a future visit. He was not prepared to find a country with so many villages and such a numerous population. At the various stations committees were formed, and means devised for raising funds for the support of missionaries. Every where we were most cordially received and every facility was afforded for the holding of our services and meetings. It is only incidentally that I have named any particular parties, to name all who met us in a kind and brotherly spirit would be to give a list of all we came in contact with. By means of judicious and earnest management on the part of the committees that were formed, the formation of more, and the extension at which I have hinted of the liberality of the society, we may reasonably hope that the present lack of Church ministrations through this fine and growing portion of Canada will be gradually but surely supplied. But I have trespassed too much upon your space; and praying that the Lord may bless the good seed which was plentifully sown by the Bishop as we passed by the way,

I remain yours, faithfully,

E. I. ELWOOD,

Chaplain to the Bishop of Huron.
January 29th, 1859.

DIOCESE OF QUEBEC.

FROM REV. C. P. EMERY.

[This is copied from a number of the occasional papers printed at St. Augustine's College.]

Maple Grove, Lower Canada,
Aug. 12th, 1858.

REV. AND DEAR SIR.—It is now about two months ago since I wrote a short letter with the promise of not being long before sending a fuller account of my work in this parish of parishes.

One can scarcely settle the question, whether the encouragements or discouragements of this field of labour preponderate. But since I have said so much in times past respecting the latter, I will now spend a few minutes in saying something respecting the former: and doubtless your heart will be rejoiced when I tell you of the improvement wrought in these parts by the good Spirit of God.

I have been labouring in this place for nearly three years, and when I compare the present state of the people with what it was when they were first committed to my charge, I cannot but exclaim, What a difference! what a change for the better!

Now, the churches are well attended by both young and old, and sometimes there is not room; the people are more reverent in their behaviour; more careful in bringing their prayer-books; the response is more general, and much heartier; the voice of joy and gladness is heard from more than heretofore; many who by their wicked lives had well nigh obliterated the holy sign once made upon their brow, now seek its restoration, making due use of all the means of grace, and especially that of the long neglected Supper of the Lord. People are more careful in bringing their children to Holy Baptism, whilst many careless parents have been roused up to bring their families of three and four, and in one instance of eight, to be received into the number of the faithful. Family prayer is now more frequent; and the children are better instructed in the Catechism. I am thankful to say that of my many children there are very few who cannot say the Creed, and the Lord's Prayer.

Every other Sunday I have morning and evening

prayer in Trinity Church, and evening prayer every Wednesday, and service on Saints' days in one or other of the churches. At present I have only broken into the week-days by a single evening service: a sort of foretaste, as I tell my flock, of that happy time when circumstances will permit us to meet in the sanctuary every day, to offer the sacrifice of prayer and praise, both morning and evening.

Above all, I rejoice to add, that it is our great privilege to partake of the Holy Communion every Sunday; and now and then on Saints' Days. Since this has been the case, we seem to get on much better; there appears to be more life amongst us.

My people are peculiar; most difficult to manage, very easy to offend; by no means wanting in intellect; many read considerably, and are fond of arguing. I believe that this Mission is considered one of the most difficult to manage in the Diocese. I have had to be very careful in my ministrations; but by watching opportunities I have been able to set forth the truth.

It was not until some time after I had been ordained priest, that I was able to speak on the nature of the Communion, and then I preferred reading the Homily on the subject; and it was not until last Sunday that I found the opportunity for setting forth the danger, and the sin, of tempting God by rushing into temptation and into schism, through giving way to the itching ears; and of warning my people against those that were striving to seduce them.

Strange reports get about, injurious to the Church. And, alas! the bane of English controversy comes with undiminished virulence to these shores. Sectarian papers, and sectarian emissaries, ever on the look out, seize with a sort of fiendish delight any thing they think detrimental to us. It matters not in what part of the old country evil discussions may arise, as soon as fledged they take wing to the very heart of these backwoods, disturbing the minds of all, destroying the peace of some; and alas! at times alienating the minds of certain of the weaker sort; and perhaps hopelessly driving from the fold some that had all but returned again.

I see that Mr. Pollard has the very same difficulties to contend with as I have. I have found that a strict attention to the laws of the Church in all instances to which he refers, has proved most successful in the long run. I never will baptize except in Church, or at one of the stations; neither will I baptize if the child is not brought at a proper time, and with sponsors. I have frequently warned the people on this head, and it is understood by them. Do not suppose that the number of baptisms has decreased, the contrary has been the fact; on Sunday before last, at Christ Church, where I minister once a month, I baptized six infants, and at the station one. I must confess that it is somewhat difficult to get the proper number I consider (on the authority of the Bishop) a matter of necessity.

With respect to marrying people at home, the Bishop has, by his example, put a veto on it, so it were grave presumption in a Priest to go counter. Several have wished me to perform the sacred rite at home, suggesting the practice of a clergyman who was here some nine or ten years since; immediately I assure them that I recognise no rule but that of the Church, and I use my best endeavours to explain its nature, and the duty of all who attend it.

I feel well satisfied that it is a most dangerous thing to commence yielding even to the prejudices of the people. No doubt in some points the Church system might be more conveniently adjusted to her wants both at home, and abroad; and thank God, we have men of that conservative spirit, which while it fits them to understand the

emergency, will teach the best plan of meeting it. The Lord send them wisdom to guide their counsels.

English Ecclesiastical Intelligence.

VISITATION OF THE BISHOP OF LONDON, ENGLAND.

THE HOMILIES.

And of the same doth St. James speak, after this manner, saying: "Acknowledge your faults one to another, and pray one for another, that ye may be saved." As if he should say, open that which grieveth you that a remedy may be found. And this is commanded, both for him that complaineth and for him that heareth, that the one should show his grief to the other. The true meaning of it is, that the faithful ought to acknowledge their offences, whereby some hatred, rancour, grudge, or malice have arisen or grown among them one to another that a brotherly reconciliation may be had, without the which, nothing that we can do can be acceptable unto God, as our Saviour Jesus Christ doth witness himself, saying, "When thou offerest thine offering at the altar, if thou rememberest that thy brother hath anything against thee, leave there thine offering, and go and be reconciled, and when thou art reconciled come and offer thine offering." It may also be thus taken, that we ought to confess our weakness and infirmities one to another, to the end that, knowing each other's frailness, we may the more earnestly pray together unto Almighty God, our heavenly Father, that he will vouchsafe to pardon us our infirmities, for His Son Jesus Christ's sake, and not to impute them unto us, when he shall render unto every man according to his works. And whereas the adversaries go about to wrest this place, for to maintain their auricular confession withal, they are greatly deceived themselves, and do shamefully deceive others; for if this text ought to be understood of auricular confession, then the priests are as much bound to confess themselves to the lay-people as the lay-people are bound to confess themselves to them. And if to pray is to absolve, then the laity, by this place, hath as great authority to absolve the priests as the priests have to absolve the laity. This did Johannes Scotus, otherwise called Duns, well perceive, who upon this place writeth on this manner: "Neither doth it seem unto me that James did give this commandment, or that he did set it forth as being received of Christ. For, first and foremost, whence had he authority to bind the whole Church, saith that he was only Bishop of the Church of Jerusalem? Except thou wilt say, that the same Church was at the beginning the head Church, and consequently that he was the head Bishop, which thing the see of Rome will never grant." The understanding of it then is as in these words: "Confess your sins one to another;" a persuasion to humility, whereby he willeth us to confess ourselves generally unto our neighbours, that we are sinners, according to the saying: "If we say we have no sin, we deceive ourselves, and the truth is not in us." And where that they do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's word, "Go thy way, and show thyself unto the priest; do they not see that the leper was cleansed from his leprosy, afore he was by Christ sent unto the priest, for to show himself unto him? By the same reason we must be cleansed from our spiritual leprosy, I mean our sins must be forgiven us, afore that we come to Confession. What need we then to tell forth our sins unto the ear of the priest, sith, that they be already taken away? Therefore holy Ambrose, in his second sermon upon the 119th Psalm, doth say full well, "Go

show thyself unto the priest." Who is the true priest, but he which is the Priest for ever, after the order of Melchisedech? Whereby this holy father doth understand that both the priesthood and the law being changed, we ought to acknowledge none other priest for deliverance from our sins but our Saviour Jesus Christ, who, being our Sovereign Bishop, doth with the sacrifice of His body and blood, offered once for ever upon the altar of the cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with true confession of the same do flee unto Him. It is most evident and plain that this aricular confession hath not His warrant of God's word, else it had not been lawful for Nectarius, Bishop of Constantinople, upon a just occasion to have put it down. For when anything ordained of God is by lewdness abused, the abuse ought to be taken away, and the thing itself suffered to remain. Moreover these are St. Augustin's words: "What have I to do with men, that they should hear my confession, as though they were able to heal my diseases? A curious sort of men to know another man's life, and slothful to correct and amend their own. Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear by me of myself, whether I tell the truth or not; sith no mortal man knoweth what is in man, but the spirit of man which is in him." Augustin would not have written thus if aricular confession had been used in his time. Being therefore not led with the conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of confession that God doth command in His word; and then doubtless, as He is faithful and righteous, he will forgive us our sins, and make us clean from all wickedness. I do not say but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's word: but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it has been used heretofore in the time of blindness and ignorance.

UNDUE EXALTATION OF THE PRIESTHOOD.

I feel myself justified then in asserting that, as our formularies give no authority for a systematic private confession, so a fair-minded student of the great Church of England divines would not rise from a careful perusal of their writings with a conviction that our Church has put forth for its Presbyters those arrogant claims of priestly authority which Protestants justly regard as the reproach of the Church of Rome. But we live now in an age given to reckless extremes. And I do not hesitate to say that there is great danger lest some of our young clergy especially—and some also who are old enough to know better, often led away by their juniors—claim for themselves priestly rights which are both alien to the whole spirit of our Church's teaching, and have no warrant whatsoever in the Word of God. My reverend brethren, it is my firm belief that there is danger amongst us lest a mode of teaching may gain ground, which, as it would so exalt the sacraments administered by the clergy as to turn them into superstitious charms, would make the clergy themselves spiritual despots over the laity. You know, that at this moment, a deep alarm pervades the country lest the habitual establishment of the Confessional, as a means of priestly influence may be employed to give him, who thus magnify their office, and influence subversive of the legitimate exercise by individuals of the duties of the Christian conscience, and dangerous to the peace of families. I believe that this

alarm is exaggerated. Comparatively very few persons wish to introduce the Confessional into our system; and the authorities of the Church, I am persuaded, are quite alive to the danger.

THE KNIGHTSBRIDGE CASE.

Suffer me, as I am indeed in duty bound, to state my own views on this painful subject. A clergyman of this diocese—a man of high character and greatly esteemed by myself as well as by his own friends—has addressed to me a published letter on Confession and Absolution, with reference to the case of his curate, whose license I felt myself bound lately to withdraw. The only very distinct impression I have derived from this letter is, that the author of it thinks it his duty to state, in a manly and straight forward manner, that he views this subject very differently from me; that he claims for himself the right of admitting his people to confession in a more systematic way than, I believe, has hitherto ever been sanctioned by the authorities of the Church of England, even in the days when the Presbyter's office was most highly magnified; and thus of introducing into his parochial arrangements a practice which in my judgment is by no means conducive to the good of souls; that he puts forward what are called very high—in my opinion, more justly called very exaggerated—views of priestly power; that he has formed also a very different estimate from myself of the social aspects of this question; and that he is very naturally and generously anxious that his curate should not suffer in public estimation for doing that under his authority, which, I cannot but think, if he, the superior, had exercised sufficient control, never would have been done at all. There are minor matters in this letter; and both in the letter and its appendix there are what appear to me some inaccuracies of statement regarding myself, which I am sure are not intentional, and which, therefore, as they simply concern myself, are not worth dwelling on. The general purport of the whole letter as I understand it, I say, is, that the author claims for himself the right of admitting to confession, with certain exceptions to be judged of by his own discretion, any of his people who present themselves; that, as I understand him, whether I think it right or no, he proposes to receive them in the vestry, in his surplice, to require them to make a confession on their knees before a cross, repeating forms of words in use amongst persons of his school, before absolution is pronounced. He does not so far as I understand his letter, at all clearly intimate whether, when persons so present themselves, he will subject them to a series of minute questions as to their thoughts and actions, which most men of calm judgment amongst us regard as dangerous alike to the questioner and the questioned. I believe fully that he would not himself have recourse to this system of questioning; I trust he is ready to use his influence to discourage it in others. Neither do I distinctly learn from his letter—though this may be from my own fault—whether the writer intends by himself or his curates to urge upon his people that confession is a duty which it is dangerous for them to neglect. Yet this is an important point; for obviously, though a clergyman may in theory allow that, while the Church of Rome insists on confession, the Church of England leaves it voluntary—he may yet practically so preach on its benefits, and so urge his people to avail themselves of it, that with sensitive minds the effect may be much the same as if it were insisted on as compulsory. I am ready, however, to believe that the author intends to intimate that some caution will be exercised by him in this respect.

Now, my rev. brethren, with reference to the practice thus avowed and defended, I will first

state my own views; and secondly, how far I shall think myself justified in interposing by my authority to prevent evil effects.

THE BISHOP'S OWN VIEWS ON CONFESSION.

I would remark, before we go further, with respect to the whole of that department of the pastor's office, in which he has to deal with the individual souls of his people suffering under a sense of sin in the private ministering of spiritual consolation, that this is almost the most difficult, as it is the most delicate part of his functions. It would be very unlike the tact and prudence usually displayed by the authorities of the Church of Rome, if they allowed any priest to be a confessor without special license. And our own Church warning us distinctly that the private adviser of his people's souls must be discreet and learned, holds out no engagement to every raw young man, the moment he has received Priest's orders, to embark on duties for which he is not fitted by age, character, and experience of life.

But, moreover, there is a good deal of confusion in men's minds as to the questions at issue between the advocates and opponents of confession, which it is well to clear. We who disapprove any approach to the introduction into the Church of England of the Confessional, as it is technically called, of course do not forget the injunctions of our Prayer-book, which call upon us all to make public confession of our sins daily, as we approach to receive comfort from hearing the declaration, which the minister is authorised by the rules of the Church to pronounce, of God's willingness to pardon and absolve all those that truly repent and unfeignedly believe His holy Gospel. Neither do we shut our eyes to the fact that, previously to their receiving the holy communion, those persons—*who, having tried, find that they cannot by self-examination and confession to Almighty God with full purpose of amendment of life and endeavours after reconciliation with those whom they have offended, attain to a full trust in God's mercy, and quiet their own consciences, but require further comfort or counsel—are exhorted to seek the aid of some discreet and learned minister of God's word, that they may open their grief, and, having the comfort of being distinctly assured of God's willingness to pardon them, may receive ghostly counsel and advice, to the quieting of their consciences and avoiding of all scruple and doubtfulness.*

Neither, again, do we forget further that the pastor who visits any member of his flock labouring under dangerous sickness, if he finds the sick man to be troubled in conscience with any weighty matter, is directed to move him to make special confession of his sins, that thus opening his heart, he may, if he seems truly penitent, have the consolation of hearing from his pastor's mouth before he dies, that God of His great mercy in Jesus Christ is ready to pardon him; and be assured that, great as his sins are, he is not excluded from the benefit of dying in communion with that Church which is Christ's body! We are forgetful of none of these points. The passages which treat of Confession and Absolution in our Prayer-book speak, I believe, in this language of the comfort which is in store for the repentant sinner's soul, when either public in the congregation or alone before God, or calling in the aid of his spiritual adviser, he confesses his sin, and begs God for pardon and reconciliation. God forbid that in this controversy our word should ever escape from us, which seems to throw an obstacle in the way of the overburdened soul, either in health or in sickness, opening its griefs to a trusted pastor. God forbid, also, that we should deny that much good may be done by discreet pious men when their aid is thus invited. My rev. brethren, on this subject it is right that

I should speak with great seriousness. Let each of us ask ourselves whether we are quite alive to our duties, and by God's help are becoming equal to them, and in this momentous intercourse which is often required between pastors and their people's souls. Beware lest in the din of unhallowed controversy we allow words to be lightly spoken which may encourage the ungodly or careless pastor to feel contented with his want of power, arising from his want of spiritual-mindedness, to minister any consolation to distressed sinners.

It is the duty, moreover, of the ministers of Christ, according to their Ordination vows, seeking "for His sheep that are dispersed abroad, and His children that are in the midst of this naughty world," to use both "public and private admonitions and exhortations as well to the sick as to the whole within their cures, as need shall require and occasion be given." And we dare not with exactness define the amount of plain speaking as to sin, which, in such monitions, may be necessary to arouse a slumbering conscience. A pastor, in his dealings with sinners' consciences, must indeed be very discreet and very reverent, but also he must not flinch from being faithful. We hear all this distinctly in mind, though it is certain that these weighty matters have not unfrequently been forgotten in the exciting discussions which this subject of the Confessional has of late raised.

Moreover, I would observe, for myself, that it is no wish of mine to insist on other people adopting my opinions as to the exact nature of the Presbyter's office, and thus to narrow those bounds of a wise comprehensiveness, according to the which the Church of England has always allowed her children, if they chose, to believe that some very especial blessing and comfort to the penitent soul is derived from listening to the promise of God's mercy, pronounced by His minister on those limited occasions, when alone the formularies have authorised him officially to pronounce them as absolution. What I do utterly disapprove of, and what I feel constrained most strongly to protest against, is something very different from the common pastoral intercourse which is indicted in the three passages of the Prayer-book I have cited, and which the Church always must uphold. It has been said that I have not explained myself when I have spoken against a systematic introduction of the practice of confession, as opposed to such common pastoral intercourse. But I really believe, even those who make this objection will, when they reflect, allow—all men of common discernment must know and distinctly recognise—the difference between the pastoral intercourse I have spoken of, and that which is now endeavoured to be set up amongst us under the name of the Confessional. If any clergyman so preaches to his people as to lead them to suppose that the proper and authorised way of a sinner's reconciliation with God is through confession to a priest, and by receiving priestly absolution—if he leads them to believe (I use the illustration I have found employed by an advocate of the Confessional) that as the Greek Church has erred by neglecting preaching, and the Church of Rome by not encouraging the reading of the Scriptures, so our Church has hitherto been much to blame for not leading her people more habitually to private auricular confession—if he thus stirs up the imagination of ardent and confiding spirits to have recourse to him as a mediator between their souls and God, and when they come to seek his aid receives them with all the elaborate preparation which is so likely unduly to excite their feelings, and for which there is no authority in the Church's rules of worship—taking them into the vestry of his church, securing the door, putting on the sa-

cred vestments, causing them to kneel before the cross, to address him as their ghostly father, asking a string of questions as to the sins of deed, word, and thought, and imposing his penance before he confers absolution—then the man who acts thus, or—even if some of these particular circumstances are wanting—of whose general practice this is no exaggerated picture, is in my judgment unfaithful to the whole spirit of the Church of which he is a minister. And if it so chance that the person thus brought under his influence be a female, and the questions which he asks—perhaps with the best intentions, but, under such circumstances, with the most deplorable want of sound discretion—include minute inquiries into sins of impurity, he cannot be surprised if his conduct is condemned as bringing grave scandal on the Church. My reverend brethren, I know that I carry you and the Church of England with me, when I express my strong disapproval of such practices. I do most earnestly trust that the zealous, self-denying men, who have felt disposed incautiously to encourage such practices, will seriously consider with themselves, and before God, that they are not acting as they ought. Depend upon it, real faith in the Lord Jesus Christ, such as the Church of England holds to be the effectual cause of the soul's salvation, is not strengthened by teaching our people thus to lean upon the unauthorised mediation of man. And let me say plainly, also, to any who may be engaged in the attempt to introduce such a system amongst us, that I rejoice to have a full conviction that they are labouring in a hopeless task. The overwhelming majority of our pious and intelligent clergy, to whichever of our acknowledged schools of theological sentiment they belong, as well as of our laity, is determined to resist it. We may be ready to admit that the clamour raised respecting the Confessional is often unwise, but quite independently of any clamour, there stands a firm resistance of good and thoughtful men, who know and value the character of our Reformed Church, and love it for its Apostolical and Bible teaching, whom no sophistry on this subject will be able to mislead. If there were any probability of those who advocate those innovations succeeding in their attempts to indocinate the body of the clergy their success would be ruin; they would soon find themselves deserted by all but a very small minority of their flocks, and our Church would soon become a Church of clergy without laity. But there is no such probability. We, the clergy, know wherein our strength consists. We trust to hold our ground from enjoying the confidence of our people while we teach them Christ's truth; we feel that we shall justly lose their confidence if we strain after the unwarranted influence of a mediatorial priestly power.

I cannot but earnestly trust that the discussions on this subject which have lately arisen, and even the improper heat which has been exhibited, will be overruled by God to make men more cautious how they trifle with any of these dangerous weapons, by which some of our clergy have been disposed of late vainly to think that they might strengthen themselves while borrowing from the armoury of Rome.

PENAL DISCIPLINE, WHERE NECESSARY.

But if any will not be stayed by mild remonstrance and affectionate warning, those invested with authority in the Church must use the other means of influence which they find their position gives them to prevent evil. How that influence shall be wielded in particular cases it must rest with the Bishop's own discretion to decide, whether in some less penal form, or necessarily by severe examples of discipline, such as it has

greatly pained me of late to feel myself constrained to use against a zealous and pious and truly well-meaning, but mistaken brother. All I can distinctly intimate on this public occasion is, that if what I deem a dangerous systematic invitation and admission of their people to confession is endeavoured to be maintained by any clergyman in this diocese, I shall feel myself bound to watch his proceedings very carefully, and shall hold him most deeply responsible for any evils that shall ensue; considering carefully, in each particular case, what power the law gives me to correct what is amiss. One thing I wish to add, that if I have abstained hitherto from giving in any church distinct directions on this subject, it has been because I have received no assurance that my directions are likely to be obeyed. Clergymen who seek to introduce this bad system may, indeed, express a general readiness to follow my advice as to the mode in which they will carry it into practice, thus endeavoring to gain for it the aid of my authority. On such terms I am not likely to give advice. What I do advise and urge is, that they abstain altogether from seeking to introduce amongst their people any systematic and habitual confession, such as I have described. Believe me, my rev. brethren, our Church has not erred in being so guarded and cautious in this matter. There is within the limits of her calm and reverent piety full opportunity to satisfy all the really spiritual longings of the faithful soul, while she leads it to direct personal intercourse with the Lord Jesus Christ. Other longings, which her system has made no provision to satisfy, we shall be right to scrutinise very carefully, before we think well of them; putting on the guise of religion, they may be but some subtle form of the yearnings of the unregenerate heart. Be it yours, in such matters gently to restrain and guide the morbidly sensitive, and to teach your people daily better to understand and appreciate the blessings offered in the authorised system of our own Reformed Church.

I have spoken, my rev. brethren, strongly, because, as I have said, if there were any prospect of such attempts as I have described making much progress amongst us, the danger would indeed be great. But I am reminded, while I speak thus strongly, that I must be very cautious not to encourage strife. I know that the most zealous of our brethren, for whom in such matters we apprehend danger, do love the Lord Jesus Christ. I would beseech them, therefore, for the Lord's sake, to listen to the affectionate voice of warning. If we act toward them wisely, if we kindly and and considerately point out their danger, and encourage them in what is good, while we carefully guard against anything which may unnecessarily and uncharitably grate against their feelings, we shall not, I think, entreat in vain. And I beseech all of you, the vast majority, who totally disapprove of such things, to be very forbearing. Good men, we cannot but trust, in God's good time will be recalled by God himself. If the path in which they have wandered is one full of danger, the best way to recall them from it is by addressing them always in the spirit of Christian love. There is much in their zeal and self-denial which we all admire. The Lord grant that His Holy Spirit may teach them the real truth.

THE DANGERS OF INTELLECTUALISM.

My voice is uplifted now to warn the younger clergy against being misled by imperceptible degrees—first through a taste for ceremonials of worship, innocent enough in themselves, however frivolous, and secondly, by an exaggerated estimate of their ministerial power—into courses which may injure many souls, and, if persisted in, break up our national Church. But now let us

suppose a young clergyman free from such dangers. He has no taste, say, for either follies or grave errors of this description. Is he therefore safe? Not safe, indeed. We note, thirdly, that he may have come from college, imbued, as he ought to be, with a taste for intellectual pursuits. And here, in this very point where lies his excellence, he may find his trial. Beware lest any man spoil you through the deceit of an empty philosophy. It is not to be denied that there is in this age a great danger of what we may call intellectualism, contrasted with a sound and vigorous exercise of the intellect. Students in our Universities, wearied of the logicism which ruled unchecked there some years ago, are very apt now to regard every maxim of theology or philosophy as an open question. Difficult questions tho' undoubtedly are, connected principally with the exact limits and nature of inspiration, which cannot in this age be avoided by men of inquiring minds. But I have no fear of such questions if they are approached in a reverential, truth loving, prayerful spirit. There are exceptions of minds peculiarly formed; but, as a general rule, I have no fear of a man becoming sceptical, if he has not a secret love of the independence of scepticism, and a sort of self-sufficient appreciation of the supposed superiority to the prejudices of ordinary mortals, which an enlightened scepticism seems to imply. If a young clergyman is a man of prayer, if daily living amongst sinful and dying men, he enters with a loving spirit into all their wants, and tasks himself, as in God's sight, to find those remedies for their weakness which alone can avail them when life fails; if, having a reverential sense of God's presence, he seeks to be taught of God, I cannot myself fear that he will be beguiled by the dangerous temptations of a sceptical and would-be intellectual age. The deep things of God will be impressed upon his soul by the deepening experience of life; as cares and sorrows gather round him he will soon learn the more to love in his heart of hearts the Gospel of his Lord and Saviour. But let him beware in his early days how he trifles with intellectualism, lest his whole nature be corrupted, and a shallow half-belief come to be all that he has to offer either to his people or his own soul, instead of deep-rooted love and faith.

NARROWNESS OF BRITANISM REDUCED.

And fourthly, are there not dangers also to be guarded against by those who are most free from such errors? Dangers for the firm believer and fervent preacher of the great orthodox and Protestant doctrines of our Church, who understands and upholds the simplicity of the Gospel, as much as for the ritualist and intellectualist? I cannot too distinctly state, that I believe it is from its maintenance of these doctrines, and of the simplicity of our Protestant faith and worship, that our Church has its firm hold on the religious mind of this country. It is because our system is the system of the Bible—the same simple Gospel which St. Paul, and St. John, and St. James, and St. Peter preached—that it is mighty, through the Holy Ghost, to win its way into the heart. It is this which will give it power over men's souls; this which fills our churches, and this which, whether it fills them or no, has the promise from God that it will in time leaven the whole world. But let all of us, who hold this treasure in earthen vessels, be very cautious, very much on our guard before God, lest from any fault of ours the treasure thus committed to us be tarnished. Love is the great Christian grace, as well as faith; the best ornaments of the Church of England as well as the most approved servants of the Lord Jesus Christ, are those who maintain the true doctrine of the comprehensive spirit of

all-embracing love. A censorious spirit, a narrow exclusiveness, which would limit the terms of Christian communion beyond what the Lord has appointed, is not in the spirit of Christ. Our own Church is constructed on a very wide basis of comprehensive charity. And we shall miss at once the spirit of our own Church and of Christ's Gospel if we are looking too much to the points in which earnest and faithful Christians differ, rather than to those in which, thanks be to God, with all their differences, they heartily agree. A young clergyman, if he takes my advice, will be on his guard against becoming a party man; for a narrow party spirit, such as I now speak of, does stand greatly in the way of the formation of the highest Christian character, and the life of the highest Christian usefulness.

THE WANT OF SPIRITUAL LIFE.

But after all, fifthly, my reverend brethren, let us suppose a man be ever so safe from these dangers of ceremonial or doctrinal ritualism, or of intellectualism, or of a narrow exclusiveness—the greatest of all dangers remains, that he may not be animated by a genuine love of souls poured into his heart by the Holy Ghost. Ah! my brethren, here, after all, is the great difficulty—no correctness of belief—no wise arrangement of our forms of worship—no cleverness in dealing with our people's prejudices—no large-hearted appreciation of their wants, will avail without that genuine love of Christ and the souls for which He died, in which, alas! all of us must feel our shortcoming. Let us seek all of us by every means to have our own genuine hearty religious feelings and character deepened and strengthened—by prayer, by the right use of the sacrament of the Lord's body and blood, by accustomed ourselves to holy meditation, by the study of God's Word. Alas, the very routine of our sacred duties—the very privilege of being brought in our daily work so near to God, and having His truth so constantly on our lips, is in this matter a snare to us. And of all our wants none is so pressing, as that we become year by year more and more a praying, faithful, loving, hearty body of servants of our heavenly Lord. In our daily life let us strive each of us to keep near to Christ, and then we shall more effectually preach Christ, both by the example of our ordinary lives, and by our ministrations.

But leaving such holy topics, commending this need of refreshing grace for all of us as the great subject of our prayers, I must pass on now to point out those outward helps which a pastor who loves Christ amongst us may find ready to his hand to aid him in labouring for his people's souls.

RURAL PARISHES.

A man, say, is placed in a large metropolitan parish. It is true that a small parish is sometimes as difficult to manage as one that is large. I do not think the pastor of any of these small rural parishes, a few of which are to be found even in this diocese, has an easy task. A rustic population requires a peculiar style of preaching, if we are to gain access to their hearts. And they require also to be dealt with in a peculiar way in all our ministrations amongst them. I strongly advise every one who has to do with a rural parish to look upon his work as very difficult, to determine in addressing his people to lay aside the conventionalities of that style of preaching which sometimes makes essay-like sermons uttered from village pulpits but at best the sound of a pleasant voice, or it may be, a mere weariness to the rustics who gather Sunday after Sunday to hear a half-hour's discourse, of which they can carry away nothing but the text. When a man sets himself to prepare a sermon to preach,

I beg him ever to remember that the measure of his being a good or a bad preacher must be his conveying distinct ideas to the understanding, and calling up religious feelings in the hearts of the people, (of whatever class they are) to whom he is speaking. To preach Christ effectually to a village congregation—to see that the members of a village parish, men as well as women and children, receive that degree of kindly individual advice and guidance to which, from its manageable size they are entitled—and to see that our village schools, with their peculiar difficulties, are the best possible of the kind—I think there is no man, however great his ability, who will not find this a task requiring much energy for its due fulfilment, and making large demands upon his time. And when we take into account the great temptations which beset him to indolence—to a perfunctory discharge of duties which at the first glance seem very easy—to a discontented mind, if he allows himself to dwell on the dangerous thought that he is thrown away in so narrow a sphere—I think we shall allow that the village pastor has much need to be on his guard, to brace himself by often looking very carefully at his responsibilities, in a prayerful spirit, by that light which is reflected from the thought that the Lord loves all souls, and has died for the very souls which one by one, the narrow limits of his village ministrations have so brought within his influence; that the everlasting state of each of them does, far more than in a wider sphere, depend upon the zeal with which the pastor seeks them one by one

(To be Continued.)

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