

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:
- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

Canadian Ecclesiastical Gazette

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

VOLUME VII.

TORONTO, OCTOBER 16, 1860.

No. 20.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

TORONTO, August 27th, 1860.

MY DEAR BROTHERS.—It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list.

I remain, &c.,
JOHN TORONTO.

APPOINTMENTS.

OCTOBER, 1860.

Friday	19, Grimsby	11 a.m.
"	" Jordan	3 p.m.
Saturday	20, Port Dalhousie	11 a.m.
Sunday	21, St. Catharines	11 a.m.
Monday	22, Grantham	11 a.m.
"	" Niagara	3 p.m.
Tuesday	23, Stamford	11 a.m.
"	" Thorold	3 p.m.
Wednesday	24, Port Robinson	10 a.m.
"	" Mirrillsville	2 p.m.
Thursday	25, Drummondville	11 a.m.
"	" Chippawa	3 p.m.
Friday	26, Fort Erie	11 a.m.
"	" Bertie	3 p.m.
Saturday	27, Marshville	10 a.m.
"	" Port Maitland	3 p.m.
Sunday	28, Lake Shore	10 a.m.
"	" Dunville	3 p.m.
Monday	29, Cayuga	11 a.m.
"	" York	3 p.m.
Tuesday	30, Caledonia Bridge	10 a.m.
"	" Jarvis	3 p.m.
Wednesday	31, Nanticoko	11 a.m.

TRINITY COLLEGE.

The annual meeting of the Convocation of Trinity College for conferring Degrees, will be holden in the College Hall, on Thursday, November 15th, at one o'clock p.m.

DEAF, DUMB AND BLIND.

TO THE CLERGY OF CANADA WEST.

School for the Deaf and Dumb and Blind,
Toronto, October 5th, 1860.

REVEREND SIRS.—You would confer a favour on me, and a benefit on the unfortunate class for whose education this school has been opened, if you would kindly communicate to me the cases of any deaf and dumb, or blind people that may be resident in your district; more particularly those between the ages of nine and sixteen. If once in communication with them it is most probable that ways may be suggested by which they may be enabled to avail themselves of the advantages offered by our Institution. I may mention that the school is under the management of a Committee of the leading gentlemen of this city, of all religious denominations.

It will give me much pleasure to supply full information to any gentleman who may favour me with a communication.

I remain, Rev. Sirs,
Obediently yours,

BEVERLEY R. MORRIS, A.B., M.D.,
Superintendent of the School for the Deaf
and Dumb and Blind, Toronto.

NIAGARA DISTRICT CHURCH SOCIETY.

It is intended (D.V.) to hold the annual meetings of the Church Society in the several parishes within the bounds of this District Association according to the following table. The attendance of the neighbouring clergy and others interested in so sacred a cause is particularly requested

Dunnville	October 11	7 p.m.
Port Robinson	" 12	" "
Louth	" 20	" "
Thorold	" 30	" "
Welland	" 31	" "
Drummondville	November 1	" "
Fort Erie	" 2	" "

CHAS. LEYCESTER INGLES,

Sec. N. D. B. C. S.

Drummondville, Oct. 1, 1860.

COLLECTIONS UP TO OCTOBER 12th, 1860.

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.

Holy Trinity Ch., Toronto, per Church-wardens \$ 30.00

MISSION FUND, 19TH YEAR.

Previously announced 841 83
St. George's Church, Newcastle ... \$6 00
Newton 2.00

Per Rev. H. Brent 8.00
St. Paul's, Newmarket 2.75
Christ Church, Holland Landing... 3.20

Per Rev. F. S. Ramsey 5.95
St. Paul's, Columbus, per Rev. T. Taylor 1.00
Graco Church, Watertown..... 4.60
St. George's Church, Lowville 2.15

Per Rev. G. N. Higginson 6.75
St. John's, Bowmanville, per Rev. Dr. MacNab 10.00
St. John's Church, Prescott 13.65
St. James' Church, Maitland..... 4.05

Per C. Shaver, Esq. 17.70
St. Mary's, Newboro' 4.38
St. John's, Leeds 5.25
St. Peter's, Newboyno 4.37

Per Rev. J. Davidson 14.00

Hantley 1.85
Goulborno 1.20

Per Rev. J. Godfrey..... 3.05
Seymour 2.32
Percy 2.33
Schoolhouse..... 0.68

Per Rev. F. J. S. Groves..... 5.33

165 Collections amounting to\$913.61

We beg to inform the Clergy that the Book and Tract Committee have just received a stock of cheap Prayer Books, Tracts, &c., from England, a list of which will appear in our next.

ORDINATION.

On Sunday last, the 14th inst., the Lord Bishop of Toronto held an Ordination in St. James's Cathedral, when the following gentlemen were admitted to the Holy Order of Deacons, viz.:

John McNeilly, B.A., Trinity College, Toronto.
Geo. Geddes Grout, B.A., Trinity College, Toronto.

Richard Harman Harris.
(Mr. Harris has passed an Examination for B.A.)

Arthur John Fidler, B.A. Trinity College, Toronto.

The Candidates were examined, and presented by the Venerable the Archdeacon of York, and the Ordination Sermon was preached by the Rev. the Provost of Trinity College.

In accordance with the terms laid down by the Mission Board of the Church Society of the Diocese, the Lord Bishop has been pleased to make the following appointments, viz. :—The Rev. J. McNeilly, B.A., to the Missionary in the township of Maraborough, in the Gore and Wellington Districts; George William Geddes Grout, B.A., to the Mission of North Gower, in the Bathurst District; Richard Homan Harris, to the Mission of Brock, in the Home District, and Arthur John Fidler, to the Mission of Cookstown and parts adjacent in the Simcoo District.

MISSION BOARD.

We publish to-day a full report of the proceedings of this Board, and we are glad to find that the members have entered on their important duties with an earnestness which promises much good. To enable it to achieve all the benefits its originators anticipate, it will be necessary that the Clergy and Laity should take measures, in order that every field in the Diocese, no matter how small or unpromising, not excepting even those in the new settlements, should be carefully sown and reaped. We hope, therefore, we shall be pardoned for urging on all the necessity of combined and energetic action, for unless our members, lay and clerical, faithfully perform their

parts, the amended constitution of the Society and the Mission Board will prove fruitless. It should also be borne in mind that we are not merely inaugurating a new state of things—but that this is a season of great financial difficulty, and unless a vigorous and general effort be made on behalf of the Society, a sad diminution in its resources must ensue.

We call attention to the fact that the Mission Board (which supercedes the Standing Committee) is now so constituted as to give every section of the Diocese an equal voice in appointing missionaries and in the expenditure of the funds of the Society; yet at its late meeting only four out of the nine District Associations responded to the call of the Society to report, and but one was properly represented by its clerical and lay delegates.

We are gratified, however, to learn that some of the District Branches are taking timely steps to enlist the cooperation of their constituents by arranging parochial meetings, and appointing efficient delegates. We trust this will be generally done and that every effort will be made to obtain the advocacy of laymen.

DIOCESAN BOARD OF MISSIONS

A meeting of this Board was held in the Church Society's office, on the 10th inst., at 11 a.m.

Present: Ven. Archdeacon of York in the chair, Revs. S. Givins, T. B. Read, F. L. Osler, W. S. Darling, Geddes, Carry, Palmer, Dewar, J. Magrath, J. Gamble, J. Bovell.

In accordance with the resolution of the board passed at the meeting of the 2nd August last, reports from the following district associations were presented and read, viz.: Home District, Simcoe District, Niagara District, and Gore and Wellington District.

The Archdeacon brought up the report from the Committee on "Rules for the government of the Mission Board," which was ordered to be read clause by clause. After a lengthened discussion, it was amended and adopted as follows:—

No. 1.—That no application for a stipend for a missionary be taken into consideration by this Board, unless the same shall be recommended by the Committee of the District Branch Association within the limits of which the mission in whose behalf the application is made is situated.

No. 2.—That should there be any District within which a Branch Association has not been formed or has ceased to be in operation, no application for stipends for missionaries within such District shall be taken into consideration by the Board until a District Association be formed, except in special cases recommended by the Bishop.

No. 3.—That no such application as aforesaid shall be decided on, at the same meeting at which it shall first be laid before the Board.

No. 4.—That all arrangements in regard to stipends granted by this Board for missionaries be matters of regular contract between responsible parties and the Church Society, and that the amount so agreed to be paid on the part of each congregation be secured by bond under seal to the Church Society.

No. 5.—That the amount so secured be paid to the Church Society to the credit of this Board quarterly, and that in the event of the expiration of any such second quarter-day without payment in full being made to the Board, a warning be given to the parties that the Board will be under the painful necessity of recommending the Bishop to withdraw the missionary at the expiration of the third quarter.

No. 6.—That all moneys paid to the Church Society on account of the Board of Missions be placed in the hands of the Treasurers of the Trust Committee, and the payments made by them in the usual manner by cheques. That the Treasurers of the Trust Committee do keep a separate account with the Mission Board, to be audited annually by the Auditors of the Church Society before the 30th April in each year, and introduced into the reports of the Church Society.

No. 7.—That all missions to which promises have been made or in favour of which recommendations have up to the present time been made by managing committees of District Branches, shall have precedence of all subsequent applications, and that those missions to which payments have already been made by any District Association be entitled to the first consideration.

No. 8.—That all clergymen employed as Travelling Missionaries shall be required to hold communication with, and receive instructions from the chairman of the District Branch within the bounds of which he may be employed, that he report quarterly to the chairman, who will transmit such reports semi-annually to the Board of Missions.

No. 9.—That in the transaction of the business of this Board, it be a standing rule that in order to enable each member satisfactorily to give his vote, the yeas and nays be taken on every motion without being recorded unless required.

The following resolutions were also passed:—

No. 1.—That the Secretary be directed to address a circular to those of the District Associations that have not reported requesting them to comply with the resolution of the Board passed at the meeting of 7th August last, calling for such report and urging upon the officers of the said Associations an immediate compliance with the request of the Board.

No. 2.—That this Board receives with much satisfaction the communication of the Lord Bishop in reference to the establishment of a missionary at the Sault St. Mary, and that at the period proposed by his Lordship for the appointment of said missionary, the Board have every confidence that they will have it in their power to make a liberal grant towards his support.

No. 3.—That the Board of Missions charged with the important duty of endeavouring to provide funds for the payment of the stipends of missionaries, now so urgently required in the numerous townships of the Diocese that continue destitute of the ministrations of the Church, and being determined in dependence on the Divine blessing to do its utmost to fulfil the solemn obligations which have been laid upon them, very earnestly call on every member of the Church to contribute according to their ability to the missionary objects of the Church Society, and thus to place the Board in a position to gladden the hearts of the many members of our communion who have urgently applied for Clergymen to labour among them.

The Ven. Archdeacon of York being obliged to proceed to other duties J. W. Gamble, Esq., was called to the chair, when the following resolutions were passed:

No. 4.—That a committee be appointed to take into consideration the application from the Rev. Mr. Ardagh, with reference to the commutation of the stipend of the Rev. Mr. Nugent, the committee to consist of the Revs. W. S. Darling, T. B. Read, S. Givins, and Dr. Bovell.

No. 5.—That this Board will accept as money, the receipts of the Rev. Mr. Ross, Travelling Missionary, Simcoe District, and Mr. Fidler, Lay Reader, at Cookstown, on account of their stipends,—the former at the rate of £160 per an-

num, from 1st June last, and the latter at the rate of £100 from 1st July last.

Signed,
A. N. BETHUNE,
Chairman.

The following Delegates from District Associations for the Mission Board have been reported, viz.: Simcoe District, the Rev. T. B. Read, Hon. J. Patton, D. C. L.; Home District, the Rev. J. Carry, B.D., James Magrath, Esq.

HOME DISTRICT BRANCH.

To the Secretary of the Board of Missions, for the Diocese of Toronto.

SIR,—In compliance with your request for information from the District Branches of the Church Society as to the Missionaries employed by them, and the amount of stipends guaranteed, I beg to state that the only permanent engagement entered into by the Home District Branch, was with the Rev. G. P. Viner, Missionary in Pickering, Uxbridge and part of Reach; in accordance with which the District Branch promised to pay him £100 per annum for three years, from the 1st October, 1857, to the 1st October, 1860. The term having expired, any future arrangement regarding that Mission must rest with your Board.

The District Branch has been assisted by an annual grant of £100 from the Parent Society; with the aid of which added to its other resources from Parochial Branches, the District not having been able to procure a second Travelling Missionary, has made annually grants to various clergymen in the Home District, whose parishes were unendowed with any property yielding a certain fixed stipend, and who were, consequently, dependent upon the so-called "voluntary principle." The clergymen so assisted have been the Rev. T. Leech, now deceased; Rev. T. Taylor, Reach, now retired; J. Carry, Woodbridge; Rev. W. A. Johnson, Weston; Rev. T. P. Hodge, Springfield; Rev. R. Arnold, Streetsville; Rev. H. W. Stewart, Aurora. These grants have varied in different years—1858-59, and 1860, from £25 to £37 10s., and £20; the continuance of such grants must rest with your Board.

Herewith I enclose two letters from the Rev. G. B. Viner and the Rev. W. Grant, in relation to a proposed new arrangement of the Missions in the section of country embracing the townships of Pickering, Whitby, Uxbridge and Reach, in the County of Ontario, measuring about twenty-five miles North and South, and about sixteen East and West. The census of 1852 gives the population of these four townships as 20919, and the then members of the Church of England as something less than 5000. The Committee recommend the above arrangement to the consideration of the Mission Board; also the case of the Rev. T. Taylor, who has been doing duty as missionary by license of the Bishop in the townships of Whitby and Reach, since 1857, but who is retiring from that sphere of duty, his engagements with his congregations having terminated.

The Home District have no surplus funds to hand to the Board of Missions.

H. C. COOPER,
Toronto, Oct. 9th, 1860. Secretary.

NIAGARA DISTRICT BRANCH.

THOROLD, October 8th, 1860.

REV. SIR,—In consequence of the resolution of the Church Society of this Diocese adopted in

June last, by which the Treasurers of the District Branches are required to pay over to the Treasurer of the Parent Society the moneys in their hands, as Treasurer of the Niagara District Branch, I transmit herewith a draft on Bank of Upper Canada, Toronto, for \$306.94, the amount in my hands belonging to the Travelling Missionary Fund of the District Branch: for which please send me your receipt at your earliest convenience.

At the annual meeting of the District Branch held in February, 1860, a resolution was adopted instructing the Treasurer, the late G. Rykert, Esq., to invest £100, standing to the credit of the Missionary Fund of the District Branch. Not being able to meet with a debenture well recommended for that sum, and one of the township of Trafalgar for £125, having been offered by A. Steven, Esq., of Hamilton, cashier of the Gore Bank I offered, on my private account, to take the additional £25, and accordingly furnished the means for that purpose. The interest, £9 per annum, has been regularly paid to me, and I have accounted to the District Branch for £6 per annum. I am not aware when the debenture is payable, it being in the Gore Bank; but should the Society require the money invested in it, to meet, (in addition to what our District Branch will furnish annually, and which I have this day transmitted,) the liabilities of £150, to the Rev. J. Stannage, I think that there would be no difficulty in disposing of it. For the present, I think that it would be advisable to allow it to remain where it is, and merely to draw the interest.

I remain, your obedient servant,

T. B. FULLER,

Treasurer N. D. B. Ch. Society.

To the Rev. T. S. Kennedy, Secretary of the Diocesan Church Society, Toronto.

GORE AND WELLINGTON BRANCH.

The managing committee of the Gore and Wellington Branch of the Church Society beg to report to the Mission Board the following statement of their present resources and liabilities, a list of their missionaries and missions, together with a memorandum of promises made to certain townships that a missionary should be supplied.

Lists or amount of cash in Treasurer's hands, October 7th, 1860, \$246.97. Amount of Western Permanent Building Society stock reserve fund, for missionary purposes, present value of the above \$376. 96 Shares, original value \$12, value \$6. Lists or bonds from Maryborough and Peel: Hallin, \$34; Alma, \$68.50; 6th Line, \$42; Houstonville, \$56; Glenallan, \$41. Lists or bonds from Arthur township: Arthur Village, \$109; North Arthur, \$64.50; Mount Forrest, \$108; Luther Township, \$22. Bonds from Waterdown and Lowville: Waterdown, \$200; Lowville, \$200. Lists or bonds from Beverley and Strabane: *Beverley, \$150; Strabane, \$53; *\$100 per annum is promised to this mission from the Parent Society. Subscriptions from Eramosa and Erin, \$300; subscription lists from Garafraxa and Erin \$236, with a house. List of missionaries, Rev. C. H. Drinkwater, Rockwood, \$600 salary; Rev. G. N. Higginson, Waterdown, \$600 salary; Rev. S. Houston,* Arthur, \$500 salary; (*receives \$100 from Parent Society.) Missionaries promised to Maryborough and Peel, to Beverley and Strabane; recommended to Garafraxa and Erin.

Cr. Amounts due by Arthur Mission to the Committee \$195. Dr. Amount due to Arthur Missionary \$125 Amount due to Missionary at Rocton, Eramosa and Erin \$75.

The committee in handing over their funds and missionaries to the Board of Missions trust that

the present staff will be maintained, and that the townships to which missionaries have been promised will be immediately supplied.

They likewise beg to state that it is the expectation of this committee that the Reserved Missionary Fund of the Gore and Wellington Districts should be placed to the credit of these Districts, and expended in payment of the missionaries labouring therein.

ARTHUR PALMER,
Chairman.
J. GAMBLE GEDDES,
Secretary.

PAROCHIAL MEETINGS IN THE HOME DISTRICT.

The following scheme of meetings, to be held during the next winter, was adopted by the District Committee on the 9th inst., subject to any alterations that may be suggested, and signified to the Secretary, by the clergymen not present at its adoption:—

1861.	
St. George's Church, Etobicoke, Tuesday, January 15, 7 p.m.	
Sydenham, Wednesday, 16 January, 7 p.m.	
Springfield, Thursday, 17 " "	
Streetsville, Friday, 18 " "	
Woodbridge, Monday, 21 " "	
Brampton, Tuesday, 22 " "	
Bolton, Wednesday, 23 " "	
St. James', Albion, Thursday, 24 " 11 a.m.	
Lloydtown, " " 7 p.m.	
Aurora, Friday, 25 " "	
Scarborough, Monday, 28 " "	
St. Paul's, do, Tuesday, 29 " 11 a.m.	
Duffin's Creek, " " 7 p.m.	
Columbus, Wednesday, 30 " 11 a.m.	
Greenwood, " " 7 p.m.	
Prince Albert, Thursday, 31 " 11 a.m.	
Uxbridge, " " 7 p.m.	
Holland Landing, Monday, 18 February, 7 p.m.	
Newmarket, Tuesday, 19 " 7 p.m.	
King Station, Wednesday, 20 " 11 a.m.	
Oakridges, " " 7 p.m.	
Markham, Thursday, 21 " 11 a.m.	
Thornhill, " " 7 p.m.	
York Mills, Friday, 22 " 7 p.m.	
Christ Church, Mimico, time not yet fixed.	

H. C. COOPER,
Secretary.

THE TEACHINGS OF TRINITY COLLEGE.

(To the Editor of the Ecclesiastical Gazette.)

SIR,—Noticing in the reply of the Provost of Trinity College to the Bishop of Huron that he refers to the students of the College as being able to sustain him in his denial of the truth of the charge brought against his teaching, we request that you will give insertion to the following document:

We would also request those Gentlemen formerly Students of the College, now living at a distance from Toronto, who may approve of what is said by us, to send their names for publication to any of the gentlemen residing in Toronto, whose names are subscribed.

We, the undersigned members of the University of Trinity College, Toronto, in view of the strange statements made in the late address of the Bishop of Huron to the Executive Committee of his Synod, regarding the theological teaching of the College, deem it our duty to give a public contradiction to erroneous assertions therein contained. For while we consider our esteemed Provost fully competent to meet any charges laid against the theological teachings of an institution

of which we in common with the members of the Church throughout the Diocese are proud, we nevertheless feel bound as churchmen, and as some time students of the College, to express our strong conviction of the unreal character of the grounds upon which the Bishop of Huron has based his unhappy hostility to Trinity College.

In the first place we cannot but consider it most strange that one entitled as a member of the College Council to every consideration, and sure of obtaining the respect due to his exalted position as a Bishop of the Church, should have thought right to apply to the young men connected either at present or formerly with the College, without being fully aware of the relation in which they may have stood toward it, for information as to its teaching, which it is the especial duty of the Provost to afford.

Such a mode of proceeding can only, in our judgment, be justified on the supposition that his Lordship deemed the Provost as unreliable in stating facts as he is, in the Bishop's opinion, unsound in the exposition of the doctrinal truths. His Lordship states his object to have been that he might not fall into any error concerning the method and character of the teaching of the University. We propose to point out a few of the many instances in which the unusual, unseemly, and uncalled for method of the Bishop of Huron has led his Lordship into the very errors he wished to avoid.

We shall give the facts of the case as regards the mode of teaching and the doctrine said to be taught First, as regards the mode of instruction said to be pursued in the College. In the early part of his letter the Bishop of Huron stated that, "a MS., styled, the Provost's catechism, was put into the hands of each student entering the College, and that he was required or expected to learn it." By referring to the list of questions prepared by the Bishop as set forth in the address to the Executive Committee of his Synod, it will be seen that they have not been framed so as to elicit answers sufficient to sustain this allegation. It has been again and again asserted, and we now vindicate the assertion, that there is no book in use generally known as "the Provost's Catechism." If this title has been of late given to any compilation of the Provost's lectures it must have been since the year 1858, to which the Bishop refers, for we, ourselves, never during our attendance on the lectures in the College, and many of us were so in attendance for five years, heard of any document bearing that name. If any catechism was ever compiled, it must certainly have been the work of some one or more of the students, not of the Provost, who simply required and received verbal answers to verbal questions on the subject of the previous lectures. These questions were never dictated, but simply asked, as any other questions would be, though they happened to be written in a book by themselves apart from all answers or other matter whatever, and this no one has as yet sought to deny. When, therefore, it is asserted, as it is by the author of the last set of answers furnished in the address, that, at his first lecture, he (the Provost) read to us about thirty questions. We can only reply that this is either a deliberate falsehood, or, which we would rather believe is the case, the result of memory treacherous in the extreme.

Did space permit we could point out many misstatements similar to this, many unmistakable indications of the utmost disingenuousness in those gentlemen to whom the Bishop has applied. To one only shall we refer. In the third of the first set of answers we are told that "one of the first things a student does is, on advice, to furnish himself with a copy of the document referred to.

Now, it would doubtless seem to most persons that the intention here is to lead the reader to believe that the student was recommended to do this by some one in authority, whereas, so far from this being the case, the Provost neither directly nor indirectly countenanced such a proceeding. He was in fact entirely ignorant that such a course was pursued, and he has more than once cautioned men against relying upon such second hand information. With respect to the false doctrines which the Bishop of Huron would have the public believe are taught by the Provost, we can speak in positive terms. We care not to dwell upon the easy transitions unworthy of the name of deductions, upon which his Lordship lays so much stress, as they will be dealt with by the proper hands, but when we have observed that the letters which the Bishop considers of such great importance contain avowals like the following: "I can only give the impression left on my mind at the time, and referring to the Provost's alleged declaration that we had sustained some losses at the Reformation, I have a very strong impression on my mind that it was when speaking of prayer for the dead," we cannot but express our opinion that the Bishop ought to have some thing more than vague impressions left upon the mind of a youth to proceed upon in a matter of such importance. We think he might have attached equal weight to the strong declaration made by one of his own clergy, an alumnus of the college, who, as his Lordship must allow, assured him that in his experience at least no Romanizing doctrines were taught.

With reference to the Provost's teaching on the two Sacraments which our Church declares to be the only two "generally necessary to salvation," we believe it to be strictly in accordance with both the Bible and spirit of the church formularies, going neither beyond them nor falling short.

We would remark, with respect to the explanation of the word "generally," as meaning "universally," that this is a mistake of the young gentleman who furnished the Bishop with his information. The Provost's explanation of this term was taken from the service for the baptism of adults, where in the exhortation it is said, "whereby ye may perceive the great necessity of this sacrament *where it may be had.*"

We also unhesitatingly declare that the Provost in the clearest possible manner drew the widest distinction between these and "the five (we quote the language of Article 25) commonly called Sacraments." We will only say that if the Bishop of Huron, and those gentlemen on whose information and judgment he so implicitly relies, have over-looked or forgotten these important portions of the Provost's teaching which refer to the necessity of a fit preparation of heart on the part of the recipients of the sacraments of the gospel, if he would derive any benefit whatever from them, we at least can never forget it. Had his Lordship listened as often as we have done to the Provost's instruction as to the need of repentance and faith in those who would be "meek partakers of those holy mysteries," we feel sure his Lordship would have been the last to put such confidence in youthful impressions, however strong.

To us it seems simply absurd to impute to the Rev. the Provost any thing like tenets bordering on Mariolatry or the legitimacy of prayers for the dead. From what we have heard from the Provost himself, not only in lecture and from the pulpit, but also in private conversation, we can most emphatically deny that there is a shadow of foundation for any such imputation. We cannot, of course, we do not pretend to account for the impression left on minds which are avowedly hostile to true Church teaching, and therefore prejudiced against all who uphold it, but we as-

sert without fear of contradiction that the Provost, so far from "toying" with such doctrines, has frequently denounced them in the plainest terms.

The same may be said with equal confidence as to the charge of covertly favouring and seeking to introduce the practice of invoking the prayers of departed Saints. Such a doctrine and practice never received the slightest countenance from any who were instructed by the Provost, far less from the Provost himself. We have ever been wont, and our conviction is unaltered, to look upon the Provost as one of the ablest and most learned opponents of popish error in the Province. We congratulate our venerable Bishop on the choice he has, through Divine Providence, been enabled to make. We congratulate the Church in Upper Canada, that the Chair of Theology in her University is filled by one so well qualified to occupy it. We congratulate ourselves that we have had the privilege of being instructed by one so worthy of imitation as a Christian clergyman, so deserving of regard as a kind and considerate friend.

"S. D. VANKOUGHNET, M.A., & B.C.L.

"W. E. COOPER, M.A.

"THOS. D. PHILLIPS, M.A.

"HUSON W. M. MURRAY, M.A.

"HENRY WETHER, B.A.

"JAMES HENDERSON, B.A.

"G. T. CARRUTHERS, B.A.

"CHAS. W. PATERSON, B.A.

"BEVERLY JONES.

"JOHN DOUGLASS.

"C. MERCER JONES.

"J. L. BRADBURY.

Toronto, Oct. 4, 1860.

Foreign Ecclesiastical Intelligence.

REVIEW.

The Second Adam, and the New Birth; or, the Doctrine of Baptism as contained in Holy Scripture By the Rev. M. F. SADLER, M.A., Vicar of Bridgewater. Second Edition, enlarged. Bell and Daldy.

The design of this book—at least the nature and amount of the changes and additions made in this revised and greatly enlarged edition of it—would seem partly, at least, to be suggested by the demand for a revision of the Prayer-book. Mr. Sadler observes in his preface—

"We are asked for a revision of the Prayer Book, with the view of modifying or omitting these statements in the Baptismal Service and Catechism which assert that the present kingdom of God's grace is designed by its Divine Founder for all infants, and that at Baptism they are in very deed born into it, and made partakers of its distinguishing grace. The writer has abundantly shown, in the following pages, that this language of the Prayer Book, taken in its most literal sense, is the mere echo of the language of God's Word. The expressions which include the whole Church in the net of Divine grace are more absolute in the New Testament than in the Prayer Book."

The most striking peculiarity of this useful little work is, that its author argues almost exclusively from the Bible. Most truly does he remark that the Baptismal question needs to be treated "as a Bible rather than a Church question." And he aims accordingly to make his book "a handbook of Scripture reference on the subject of Baptismal doctrine." We hope that this characteristic of the volume—which is rigidly adhered to throughout—will recommend it to the attention of some who would be hopelessly prejudiced against teaching such as Mr. Sadler's if it came before them with arguments derived from the fathers and Church authorities, or in

any other more particularly ecclesiastical shape. The references to theologians are indeed but sparingly introduced: generally merely as a matter of convenience when any of them put any point in discussion in an unusually apt and striking way; and those that are cited are such as will not be gainsaid by most of those Mr. Sadler desires to convince.

The nature of Mr. Sadler's general view of his subject will be readily inferred from the extract given above from his preface. The conception of the book is, we think, as applied at least to the subject of Baptism, both original and happy; and the mode in which it is carried out is scarcely less so. The true doctrine of baptism is first of all deduced in a regular and consecutive manner from Scripture; it is then shown to be contained in every possible form, by expression and implication, both in the Old and the New Testament; it is traced through the Epistles *seriatim*, especially those of St. Paul, and is most convincingly shown to underlie throughout the hortatory passages in which this portion of the sacred volume abounds. The objections usually brought against it from various quarters are stated—with remarkable candour and fairness, as it seems to us—often in the very words of the chief objectors themselves, and are then, with a kind of judicial calmness and clearness, disposed of. And lastly, in the two or three concluding chapters, the practical consequences of the true doctrine of baptism are earnestly and forcibly drawn out. Such is a general description of Mr. Sadler's treatise on baptism. Considering the doctrine of the sacrament, as he does, not only in itself as laid down in Scripture, but in its bearings and relations to such subjects as the Incarnation, Original Sin, Regeneration, Conversion, Sanctification, Justification, Predestination, &c., it is plainly impossible for us to go more into detail, and to give a fuller sketch of the nature of his arguments. Lest, however, the unlearned reader should be alarmed at the above formidable looking list of words, we must add that the author carefully abstains as much as possible from the use of technical terms; and indeed introduces them only when they are so familiar as to occasion no difficulty even to the non-professional reader. Moreover, though the questions handled are sometimes both extensive and profound, Mr. Sadler is never confused in his method or obscure in his style. Clearness of ideas, compactness and conclusiveness of argument, and plainness of speech characterize the book throughout. It is one of the few which, for power of analytical reasoning and singular simplicity of language, is fit either for the student in theology or for the layman who is simply inquiring after the truth. Instead of attempting in our own words an outline of the argument on any of the great points which Mr. Sadler brings before us, we prefer to extract a specimen or two, and to leave them to speak for themselves. Let us take, in the first place, part of an interesting chapter, in which the teaching of our Lord, in His conversation with Nicodemus by night, is drawn out. Having observed that our Lord's second answer "that a man must be born of water and of the Spirit," must needs be taken as explaining His first—"Except a man be born again he cannot see the kingdom of God," Mr. Sadler proceeds as follows:—

"That our Lord speaks here of a change of some sort that must pass on a human being, if he is to be received into Christ's kingdom, is allowed on all hands. There never was a controversy respecting the nature of this change, or the time at which it takes place, till three hundred years ago.

"At that time the question was raised, whether the change spoken of was that grafting into Christ's body which takes place at baptism, or

that change of hopes, views, affections, desires, aims, and principles of action, which comes upon a nominal christian when he realises his sinfulness in God's sight, and the adaption of the whole work of his Saviour to the needs of his moral nature.

"I do not think that our Lord can possibly allude in this place to the latter change (considered by itself, apart from the baptismal entrance into His kingdom,) for two reasons. First, if He did allude to this conscious apprehension of Himself, and His work, and His claims on the heart, why should He have connected such a change in any shape or way with water? "Except a man be born of water and of the Spirit." Let any true christian now reading these words think of the time when, after leading a life careless of the claims of his Saviour, those claims came with power to his heart.

"What had the application of water (I mean at the time) to do with this change? A thousand things may have led you to serious consideration of your state before God; perhaps a deep affliction, a bereavement, a fit of sickness that brought you to death's door; certainly not, I will venture to say, the application of water to your body. Supposing that you have received baptism at some time in your riper years; then weeks, months, probably years, passed between your turning to God and being "born of water." Supposing that you were baptised in infancy, the probability is, that many years intervened between your experience of what you (perhaps) have been in the habit of calling your regeneration, and your baptism in water. Do you not see, then, that to apply the term 'regeneration' to your 'conversion,' or 'christian repentance,' or 'realisation of God and Christ and eternal things,' is a mistake, and a mistake of no ordinary importance? for to apply the word regeneration, as is ordinarily done, to conversion, is systematically to ignore that initial grace which is given to men as the foundation, so to speak, the root of future 'newness of life,' continual daily turning to God. In the words of St. Paul, 'So many of us as were baptised into Jesus Christ, were baptised into his death: therefore we are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.'

"I do not intend now to enter at large into the meaning of these words. I would only have you observe that the Apostle appeals to a baptismal union with Christ in His death and resurrection—i. e., regeneration, as bringing a man under the most solemn obligation to walk in 'newness of life.'

"Again, 'regeneration' and 'conversion' are two different terms, differently derived, presenting two different ideas—the one *birth*, at the commencement of a life; the other *turning* in the middle of a walk. They are never interchanged in Scripture. I do think these considerations, if realised, shut us up, as it were, to the *one change* that the Church has always attached to these words—the baptismal grafting into Christ.

"Another reason why our Lord cannot mean by the change He indicates, that change of heart and life rightly called conversion, appears from the way in which He speaks to Nicodemus about 'the new birth' being a *mystery*, a *new privilege*, the entrance into a *new state* of things, the kingdom of God.

"If our Lord had meant by the new birth sincere repentance, or the change of heart that a worldly man undergoes when he becomes a true christian. He could, I think, at once, have made this plain to a sincere inquirer like Nicodemus.

"Certain Psalms, such as the twenty fifth, the fifty-first, the eighty-sixth, abound with expres-

sions of sorrow for sin, and aspirations after God and holiness, which would have indicated to Nicodemus something of the nature of regeneration, if it be the same as conversion, or realising our sinfulness and God's free grace in Christ Jesus.

"Conversion is simply turning—turning from sin, and turning to God. The Hebrew word answering to it is one of the most common in the Old Testament. It occurs in the fifty-first Psalm, 'Sinners shall be converted unto Thee,' and in short compass of this Psalm, (as well as in many others), we have all the characteristics of conversion. 'Against Thee, Thee only, have I sinned,' here we have the confession of sin as being an offence against God; 'Hide Thy face from my sins;' here is shame and sorrow on account of it. 'Create in me a clean heart, O God, and renew a right spirit within me;' here is the soul's desire for cleansing and deliverance. Conversion is also a *turning to God*; and one half of the Psalms, abound with expressions indicating such a state of soul; the sixty-third, for instance. 'O God, Thou art my God; early will I seek Thee. My soul thirsteth for Thee, my flesh also longeth after Thee, in a barren and dry land, where no water is.'

"Here, then, is the doctrine of conversion pervading the whole of a most important book of the Old Testament. Not one Psalm can be realised or understood without it. All, more or less, imply that the man who lifts up his soul to God in the words they furnish, is turned to God. If then, our Lord meant simply to direct Nicodemus to seek a new heart, is it likely that He would have expressed so old a truth in such new terms? and when Nicodemus (to all appearance a sincere inquirer) asks for an explanation, still more strange does it seem that our Lord should have increased the difficulty a thousandfold, by connecting water with the Spirit as a needful element in bringing about such a change."

We conclude our notice of the work with an example of the practical application which the author makes of the Baptismal doctrine, commending the little volume containing it most earnestly to clergy and laity, as containing in a small compass, and at a trifling cost, a body of sound and Scriptural doctrine respecting the New Birth which cannot be too widely circulated:—

"But again, (and I would invite the reader's most earnest attention to this last instance that I shall give,) the Holy Spirit urges upon Christians purity of body and soul, by reminding them that their very bodies are members of Christ. 'Know ye not that your bodies are members of Christ? shall I then take the members of Christ and make them the members of an harlot? God forbid.' (1 Cor. vi. 15.) You observe he does not here say that sins of impurity are here to be avoided because of their inconsistency with a profession of christianity. Neither does he bid men shun such sins because of the degradation into which they sink both body and soul, and the wrath of God they will eventually draw down on the sinner.

"But the Holy Spirit would have Christians abhor sins of impurity and lust because they have been grafted into Christ's body. (1 Cor. vi.) And again—'What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's.' (1 Cor. vi. 19. 20.)

"It appears to be utterly impossible for any one, who does not believe that all the baptized have at their Baptism been really grafted into Christ, to urge this Scripture motive to holiness upon them.

"In a large series of tracts against sins of impu-

riety, published by the Religious Tract Society, this one motive to holiness, so strongly urged by the Apostle, is not once used.

"Let us take the case of a minister, or teacher, or parent, believing that unless a young person showed manifest signs of real conversion, he was on no account to be considered to have been regenerate and grafted into Christ's body in Baptism. Such a one would naturally think that the commission of such a sin as fornication was the surest possible sign that the person in question was in no sense, and never had been a member of Christ; and so he would hold such a mode of warning Christian people of the awful evil of such sins to be either an useless or a dangerous one. It would be useless if the person to be warned had ever been really regenerate; for then higher motives, such as those arising from a sense of justification, would keep him in an atmosphere far above the reach of such evil influences; and if he had never been (in the view of his instructor) regenerated, such an appeal would be dangerous; for it would lead him to believe that he once had been grafted into Christ when he never had been.

"But supposing the young person's Baptism to have been what St. Paul proclaims it to be in all cases (Rom. vi. 3, 4; Gal. iii. 27; 1 Cor. vi. 16; xii. 13, 27,) a real engrafting into Christ's body, what an awful responsibility upon those who do not warn him against sins so fearfully prevalent, by bringing before him the full iniquity of such sins! The full iniquity of such sins is, that they defile Christ's body,—those members which are His, not ours; and none can urge this consideration on Christians in danger of such sins, unless they believe that such Christians have been in very deed made partakers of the grace which Baptism was instituted to convey.

"When one thinks of the devastation that these forms of iniquity are working among baptized Christians, how can ministers of Christ be free from men's blood, if such warnings do not form a part of their public teaching to their baptized flocks? And how can parents answer for their children's souls, unless they teach them (as the Church directs them in their Catechism) that they are members of Christ, and so that their very bodies are to be revered and held sacred as in union with His?

"But they are fearful lest baptized men should think they are members of Christ when they are not. Had St. Paul any such fear? His fear is, not that they should think that they are members of Christ when they are not, but lest they should fail to realize it when they all are."—*The Guardian*.

EPISCOPAL INCOMES.

[The following article taken from the *Scottish Ecclesiastical Gazette*, we commend to the consideration of those interested, in providing endowments for the Canadian Dioceses.]

There can be no question as to the extreme undesirableness of the financial position of the Bishops of our Church.

The amount of their proper ecclesiastical incomes is miserably insufficient. It arises almost wholly from the proceeds of a fund subscribed for this object some years ago, and invested, for the most part, in the purchase of an estate in Ayrshire. Occasional donations and Church Offeratories, and, in some few praiseworthy cases, regular individual subscriptions, add slightly to the amount: but the whole annual allowance commonly apportioned to each Bishop (the occupant of the see of Argyll and the Isles excepted, on account of the endowment of the see) is at present, we believe, not more than £130. To this will be added, eventually, the interest accu-

ing from another sum now in course of collection under the name of the Compensation Fund, the object of which is to supply the deficiency caused by the somewhat discreditable withdrawal of the biennial Government grant of £1200. That grant, extended over two years, sufficed to raise the incomes of the Bishops (Argyll being again excepted,) to £230 per annum; and it is hoped that, when the subscription to the present fund shall be closed, the supply arising from it will not fall far short of that amount. As yet, however, the scheme is far from completion. The subscriptions are scarcely more than half paid up: in some cases necessarily so, as their payment was to extend through several years; and the entire interest of the sum accruing from it, to each see, from the commencement of any payment to the present time, is £17, Argyll again excepted. At present, therefore, the income of the Bishop is barely £160.

These facts should speak for themselves. It is, of course, utterly impossible for a Bishop even to live, far more to discharge the duties of his position and office as he ought, on such a pittance as this. He is called on imperatively to take his place, socially as well as ecclesiastically, at the head of his Diocese—to use hospitality—to welcome his clergy—and to receive strangers. He is required to do this now far more imperatively, and more largely, than a few years since when the Church was a smaller body. The power of doing this affects, to a very large extent, his influence and authority in his Diocese. He has to do with the wealthier classes who must be met on equal terms. He has, moreover, very heavy expenses to meet, arising from his ecclesiastical position. He has Synods to attend and proceedings to pay for. The cost of all this must come from his private purse or be charged upon his income as Bishop; and, as the experience of the last two years has proved, this may almost wholly swallow up the meagre maintenance allowed him. At this very time, we believe, a sum of £26 has been, or is about to be, deducted from the amount, as regards the six Bishops, to defray the expenses incurred in the proceedings instituted against the Bishop of Brechin, at the demand, and in the service, of the Church.

And what has been, and is still, the result of this? That Bishops have either been almost necessarily chosen, in some measure, with a regard to those private means which might make their Episcopate more effective, or else that they have been obliged themselves to supplement their inadequate means of living by assuming the ministerial charge of some large and influential congregation within their Dioceses.

And can either of these courses be desirable?

Happily the possession of private means has hitherto been a point for which the Church has only to be most truly thankful. She has sacrificed nothing for it. That recommendation has been much more than equalled by others of higher character, and the result, therefore, has been only that of a double gain. But it is impossible to defend the principle of such a choice, however we may be compelled to adopt it. There ought to be no one point—no one consideration influencing the selection but that of personal claim and fitness.

So again with ministerial charges. It cannot be denied that such a system is wholly contrary to the design and character of the Episcopate. The Diocese should be the Bishop's congregation—not one especial flock in it—and the want of this arrangement must influence, and has influenced greatly for evil, the operation of Episcopal authority.

In the first place, as things are now constituted in our congregations, the Bishop becomes the

charge, we may almost say, the property, of a part of his allotted district only. His own flock support, and are, therefore, left to support him. His claim on the care and support of the whole Diocese is forgotten. He stands, so far, in the position of the Diocesan clergy—recognised as a charge, and maintained, only by his immediate people.

Then, must not this position interfere, from its very nature, with the true character of the Episcopate? Can it be fitting for one who should be independent of all personal interest in the favour of his people, to depend on the uncertain and often wayward feelings of a congregation, or, it might be, of a vestry, for his support? It is well for one who is, ecclesiastically, the head of all, to be practically a mere servant? The position of the clergy generally, in a voluntarily supported Church, is far from satisfactory, but it is directly opposed to the office and character of a Bishop. And how can he devote the care that is necessary to the affairs of the Church—how can he be present continually as an overseer in the different parts of his Diocese—and how be prepared to deal with the graver duties and weightier business of the Church at large, if unceasing Sunday services and parochial work in one place are always pressing on him? Where can he find the time for his peculiar work.

These are all serious considerations: they affect the very life of our Church; for unless the head be sound, there can be no health or vigour in the body. And it is with true satisfaction, therefore, that we have observed the move now made, by the laymen of the Diocese of St. Andrew's, for the better maintenance of their Bishop. It is a move which does the promoters the greatest honour, and one which, if followed up, will do more to redeem our Church from difficulties than any step which has been taken for centuries. Place the episcopate on a right footing, and you gain the fulcrum for the lever—the support of all efforts. You must give power to the driving wheel if you would make machinery effective. And at present we have not done this: we have set other wheels in motion—"wheels within wheels" in some cases—but they have wanted that impelling, sustaining, and correcting action, which can alone give union of effort and stability of purpose to the whole.

The course proposed by the memorialists is, if we understand them rightly, the formation of a Diocesan Endowment Fund; and, pending this, the Bishop's income is to be augmented at once, by a special annual offertory. Nothing can be better than this arrangement. A permanent endowment is, of course, the point to be aimed at; but the progress of such schemes is slow: and it is a great thing to do something at once—both to supply the deficiency now existing and to bind ourselves down to the principle of such an effort.

That principle, too, is admirably supported by the adoption of special diocesan offertories. These are the very channels through which the stream should flow. The Bishop is thus recognised, throughout the district over which he has been made overseer, as entitled to the support of all and many are enabled as well as reminded, to give of their scantier means—possibly, even, of their "deep poverty"—who, though anxious to bear in some measure the burthens of the Church and to testify their affection for their chief shepherds could not take part in regular subscription schemes. It was the way, of old, for this to be done, more especially at *Easter Tide*: and for the amount then gathered, to bear the name of *Easter Offering*; and why should not these, now, be made the occasion and name of a general yearly offering to the Chief Pastors of our Holy Church; partly, perhaps, for the supply of their present

needs, and partly towards the increase of an otherwise accruing fund for the permanent endowment of their sees?

At any rate, we trust most earnestly that the example so nobly set forth by the laymen of the Diocese of St. Andrew's may provoke very many to a like exertion. All honour to them, both for their discernment and their zeal! They have struck the point on which, above all others, the welfare of our Church depends, and they have done so with an energy and unitedness of aim and feeling which leaves nothing to be desired but that all should follow the course in which they have so nobly led.

Extract from the Address to the Synod of St. Andrew's, by the Right Reverend Bishop Dodsworth:—

With respect to the business that is to come before us now, I received on Wednesday last a printed circular from Mr. Milne, the Synod clerk, informing me—as you have no doubt been all similarly informed—that "the Rev. G. H. Forbes is desirous of moving the adoption of a resolution that there should be in every congregation of the diocese an annual offertory for the Bishop."

"What I feel is—first, that the motion is scarcely one to be discussed in the presence of the Bishop himself, except it be upon the understanding that it is to be regarded solely with the view of making necessary provision for the maintenance and discharge of the episcopal office; and, secondly, I feel that your experience on the former occasion, when the same resolution, though passed, as I have said, at a meeting of clergy, (from which I was absent,) led to no practical results, should induce you now to put the matter in a different shape; I mean that, whereas a number of the principal laymen of the diocese have now taken up the proposal, you should rather throw your resolution into such a form as to express your willingness (if indeed you are willing) to co-operate with them in what they have already done, and in what they are proposing to do further. I have every reason to believe that the laity (upon whom the success of the measure, and even the introduction of it at all, in some instances, must entirely depend) are desirous to show to you, in regard to it, all proper respect, and would wish not to proceed without your concurrence. The proposal is no doubt an important one, not merely or mainly in relation to my own personal interest (indeed, I need scarcely say, the less it is regarded as a personal question, the better,) but as likely, I trust, if carried into effect, to strengthen the cause of the Church in various ways throughout the diocese. For this reason, I am sure that both the mover of the proposed resolution and the Synod in general will take in good part the remarks which I have ventured to make concerning it.

VERNACULAR BIBLE IN RUSSIA.

We have frequently alluded to the providential indications that the Greek Church is to play an important part in bringing in the latter-day glory of the Gospel. The (London) *Clerical Journal* extracts from the St. Petersburg paper, *Le Nord*, an account of a project recently set on foot in Russia for providing a vernacular edition of the Holy Scriptures, to replace the Slavonic version now in use. We give the latter part of the statement, which is made by a Moscow correspondent:—

The first to raise this question in our day was Philarrates, the Metropolitan of Moscow. At the coronation of the Emperor Alexander, when most

of our Archbishops assembled at Moscow, it was decided that all the theological academies, as well as all the representatives of theological science in Russia, should be appealed to, to concur in this important work. The performance of it is now commenced by the New Testament, as to the Old, it is proposed only to publish it in separate books, in order to be able to profit, on the publication of the entire Bible, by those observations to which the translation will doubtless give rise. The first portion of it has already made its appearance. It is to be desired that there may be no delay in publishing the last, that we may not be preceded by foreign presses, which have also undertaken a similar task. Without any doubt the new translation will be compared with the Hebrew text, as well as with that of the Greek Septuagint, and be moreover enriched with all the results of Biblical hermeneutics, in order to avoid any error which is unpardonable at our epoch. A negligent performance would be all the more vexatious, as it might cause the foreign undertaking to supersede it, for, as one of our Russian journals has judiciously remarked, "the frontiers of our empire are no longer those of our press." It is to be desired also that the translation should, by its price, be within reach of everybody. The New Testament of the London Bible Society's edition is sold at the price of two francs. The Russian edition ought not to cost more.

This movement is only one of many indicating the social progress for which the present Emperor's reign is happily distinguished, and is in itself a strong contrast to the policy of the Emperor Nicholas, in the suppression of the Russian Bible Society, of which the reigning Czar is said to be a munificent supporter. The *Clerical Journal* adds:—

We are the more gratified to hear of the present enterprise, because the arbitrary conduct of the late Czar Nicholas has been often appealed to as a proof that the Greek Church is opposed to the dissemination of the Scriptures among the people. Russia boasts the possession of some of the most precious manuscripts of the Bible known to exist, and among them the venerable Sinaitic Codex lately obtained by Dr. Tischendorf.

EXTRACTS FROM REPORT OF THE FOREIGN TRANSLATION COMMITTEE FOR THE YEAR 1860.

"The printing of the Pentateuch and the Book of Isaiah in the Ojibwa language was postponed, in consequence of the Rev. Dr. O'Meara's being called by important business to London last Autumn. But he returned in March to Canada, where his first work was to be the superintendence of the printing of this version at Montreal, where, with the sanction of the Foreign Translation Committee, he had obtained a satisfactory contract for the work before coming to England.

"While he was in London, Dr. O'Meara informed the Committee, that the use of the New Testament in Ojibwa for some years, and his improved knowledge of the language, together with a rather extensive course of Biblical study since the time that the translation was made, had enabled him to correct several errors and to improve the style of his version; and he was, therefore, requested to prepare a copy so corrected and improved, for putting to press as soon as a new edition of the work may be required. It is only by means of repeated revisions, and corrections suggested by the use of successive editions, in the ministrations of intelligent and studious missionaries among the natives, for whose benefit they are undertaken, that accurate and satisfactory versions of the Scriptures, in such languages,

can after a time be at last obtained. It was a government appointment which placed Dr. O'Meara as a missionary among the Indians on the shores and islands of Lake Huron, and the Committee regret to have to state that that appointment has now been withdrawn. Referring to this circumstance, in a letter dated the 10th of February, just before leaving London, Dr. O'Meara wrote, "I would beg you to inform the Committee of my great desire to devote the space which is likely to intervene, before I enter on whatever new sphere of labour the Lord of the harvest may have prepared for me, to the preparation of a new and revised edition of the New Testament. On my return to Canada I shall, for a time at least, be in circumstances far more favourable for carrying through that work, and leaving to future generations of Indians and Indian missionaries as perfect a translation of the New Testament as is possible, than I was before, or am likely to be again."

"Through the Rev. Dr. Caswall, the Committee have received from the Rev. J. H. A. Dupont, Missionary at Rio Pongas, the promised revised and completed Susu version of the Morning and Evening Services, written on the system of Dr. Lepsius' Standard Alphabet, together with the Athanasian Creed, the Litany, the Occasional Prayers and Thanksgivings, the Communion Service, the Catechism, and various Offices of the Church. The work of carrying these through press was proceeding, and had advanced to the end of the Evening Service, when the manuscript of a Susu Primer was received, with a request that it might be printed, and a supply of copies sent out as soon as possible; the printing of the Prayer Book being suspended, if need be, till this object was accomplished. An edition of this Primer has been printed accordingly, and is now ready for the first ship sailing for Sierra Leone, to be forwarded from thence to Fallangia. The Liturgy has been put in hand again, and is in type to the end of the Litany.

"Meanwhile the Mission on the Pongas appears to be prospering. In September last the Committee were informed that the good work there was "moving onwards." "We have up to the present date," Mr. Dupont wrote from Fallangia, on July 11, "205 baptized persons registered, who were baptized by us: 70 attending the weekly class, preparing for Confirmation and the Lord's Supper; 22 the class for holy Baptism, and about 400 attend the Sunday Services. The daily, morning and evening prayers are also well attended. The number on the list of the Day School up to the 1st of July was 108, average attendance 80, highest attendance in any one day 98. Ten of the girls are instructed by Mrs. Dupont in needle work and washing, and three of them have begun to learn to mark." And more recently the Committee have learned, under date of the 21st of May, that the Mission was "prospering most remarkably." Mr. Phillips, one of their new Missionaries, had established a new Station at Domingia, where he only lacked means to build a church, "there being "excellent material on the spot." The new Mission-house at Fallangia was nearly complete, erected by means of the Insurance money recovered after the loss of the Iron House sent out from this country. It appears to be the wonder of West Africa; multitudes coming to see it from the far interior, and "regarding it," it is said, "as we regarded the Crystal Palace in 1851."

"Last year the Committee had to record the loss of a whole edition of 5000 copies of the Maori Prayer Book, in a ship that was burned at sea, and another similar loss they have, unfortunately, to deplore on this occasion. It will be in the recollection of the Board, that it was announced to them, last July, that a second edition

of the Cree Prayer Book in the syllabic character, and also an edition of a Cree Hymn Book in the same character, had been printed under the superintendence of the Rev. William Mason, Missionary at York Factory, who was then in London, and that a supply of 3000 copies of each of these books had been sent off to Rupert's Land early in June. But the vessel in which they were shipped has never been heard of since, and as soon as all hope of her safety was gone, the stereotype plates were put to press again, and another supply, equal to the former, of the Cree Prayer and Hymn Books, and Books and Maps for schools, is now on its way, by the last ship of the present season by which they can reach that distant Diocese, before all communication with it is closed for the winter by the ice.

"The Foreign Translation Committee stated, in their last Report, that, in consequence of a suggestion received from New Zealand through the Rev. Robert Burrows of Waimate, they had put in hand an edition of the Maori Prayer Book of a pocket size. In the month of October they received a letter from the Rev. Richard Taylor of Whanganui, in which, after acknowledging the receipt of the 1500 copies of the Maori Prayer Book mentioned in the last Report, as having been sent out as a first instalment to supply the loss of the consignment of 5000 copies lost by fire at sea, he strongly urged the importance of providing such a pocket Prayer Book, for which, he said, there were large and pressing demands, not only from members of our own Church, but also from the Wesleyan Missionaries, who used our Liturgy in public worship, as well as in their occasional ministrations among their converts. By that time the edition in question was nearly completed, and on the 10th of November 1500 copies were shipped to Auckland for the Rev. R. Burrows.

"In connexion with this version of the Book of Common Prayer, the Committee have much pleasure in recording an interesting visit lately paid to the Society by two New Zealand Chiefs, "William Toetov" and "Samuel Rerehan," (as they wrote their names,) from Auckland.

"They had been brought to Europe, in the Novara frigate, by Professor Frederick Von Hochstetter, who accompanied that expedition. Being Wesleyan converts they were familiar with the use of the Maori Prayer Book. In Vienna, where they had remained from the time that the Novara returned to Trieste, they were much noticed by the Court, as they professed to be Christians, were urged to attend the Services of the Roman Catholic Church. As, however, they objected to this proposal, on the ground of their being Protestants, and as it was found that they had some knowledge of the English language, they were referred to the British Minister at Vienna, Lord Augustus Loftus, with the view of their attending the English Chapel; and his Lordship procured copies from London of the Maori Prayer Book for their use, in order that they might the more easily follow, and profit by the Service. They had now come to London with Dr. Hochstetter, for the purpose of returning home in the first ship sailing for New Zealand. Having secured their passage, they were visiting the principal objects of interest in and about London, and among the rest, they had requested to be brought to the house of the Society for Promoting Christian Knowledge, that they might see the place "where the Maori Prayer Book was made." They were both good-humoured and intelligent looking young men, although their countenances were disfigured by tattooing, and in the case of one of them more especially, in an elaborate manner. They produced from their pocket, as if by way of passport, the Prayer Book of the original larger size, and were delighted to examine and become possessed of the smaller edition,

which they had not before seen or heard of. They manifested great respect and regard for Bishop Selwyn; and when they were told that it was a brother of the Bishop who had superintended the printing, and corrected the press of their Prayer Book, they desired to be taken to see him immediately, and were much disappointed to learn that he lived more than fifty miles off, at Cambridge. In the Depository they were particularly pleased with the pictures which adorn the walls, and the books illustrated with colored plates; and were delighted when asked to deposit in their pockets, along with their Prayer Books, copies of the 'Bible Pictures and Stories.' The hearty shake of the hand, on taking leave, showed that they left the Society much gratified with their visit. Two or three days afterwards they were presented to the Queen; and on the next day, June 20, they were to start on their long homeward voyage."

ENGLAND.

DURHAM—Three new churches are to be built in the parish of Tynemouth, Durham, in addition to the three already existing, so that the parish will comprise six incumbencies. The five new parishes will be endowed with £200 per annum each. To carry out this plan, the Duke of Northumberland contributes the munificent sum of £30,000. The Ecclesiastical Commissioners will make a grant of a similar amount.

LICHFIELD.—The Dean and Chapter of Lichfield Cathedral have recently issued a second report on the restoration now in progress at Lichfield Cathedral. The sum required for proposed additional works will not be less than £2000, together with the ordinary fabric fund, and the Dean and chapter observe that they are not without hope that, as the amount of promised contributions has encouraged them to a more complete restoration than was contemplated a year ago, so their present efforts may induce those who have already rendered their assistance to interest others in this work, and also call forth from those who have not contributed, but who have seen with satisfaction the progress already effected, some substantial mark of their sympathy and approval. The following sums are still required to complete the choir, and the estimates are as follows, Reredos, £1600 to £1800, sedilia and canopies, £300; screen opposite sedilia, £150, four screens and gates east of stalls, £500, steps to Communion table marble and encaustic tiles, £50. Towards the required sums donations and collections have at present been received from the following parishes. Abbot's Bromley, Armitage, Anley, Berwick, Burton, Brillington, Chesterton, St. Paul's, Derby, Gayton, Kidsgrove, Ravenstone, Shenley, Trentham, Weston, and Winwick.

WHITWELL.—A new church at Whitwell, Yorkshire, erected at the sole cost of Sir E. and Lady Lechmere, was recently consecrated by the Archbishop of York. The building is a very good specimen of pure Geometrical Gothic, designed by G. E. Street, Esq., and consists of nave and chancel, eighty feet long. On the south side, at the angle of junction, rises a very handsome tower, surmounted by a bronched spire one hundred and thirteen feet in height, containing six bells. The floor of the nave throughout is paved with Minton's tiles, and a dado of the same materials is raised inside on the walls as high as the string-course. There is much rich inlaid work of Derbyshire marbles, spars, and alabaster throughout the interior, especially on the reredos, which is an exquisite work of art; the centre compartment consists of a dark red cross Languedoc marble on a ground-work of diapered alabaster, on which is

suspended a most delicately sculptured crown of thorns of pink alabaster; the whole has a very striking effect. The lectern is of oak, and there are open seats of solid oak throughout the church, four stained glass windows, an organ, (built by Mr. Wallis,) a vestry on the north side, and a porch on the south.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, September 7th, 1860.

The annual report for 1860 is at press, and will be published at the end of this month as usual.

The monthly meetings of the Society are discontinued in the months of August, September, and October.

The monthly statement of the treasurers show that at the end of July the Society's income for this year was slightly in advance of the income of the preceding year.

At this time, when so many friends of the Society throughout the country are engaged in promoting its cause at meetings, the following paragraphs from the conclusion of the report may help them to realize the pressing wants of the Society:—

"In the British Colonies the Church is every year assuming a more organised form, through its Diocesan and Provincial Synods, while it is at the same time laying the foundation of independence by means of endowments in land. This is, in truth, the Society's reward for its past labour, and its encouragement for the future. In the older and newer colonies alike; in Australasia, no less than in America, the settlers are exerting themselves to place their Church on a secure and permanent footing. Tasmania, on the one side of the world, and Toronto (as far as British congregations are concerned,) on the other, have disappeared from our missionary list, and the most vigorous and systematic efforts are being made in Nova Scotia, Montreal, in Adelaide, Newcastle, and Capetown, to provide for the ministrations of the Church from local resources. This is a prospect which may well encourage the friends of the Society to aid young colonies in the early periods of their settlement, in the assurance that when older they will be able to bear their own burdens.

"Of the many questions which engage the attention of the Society, none are so important as those which relate to the supply of faithful and well qualified missionaries. Too often has the call for men been made, if not in vain, at least with no adequate response. While the harvest has been most plentiful, the labourers have been lamentably few. But this state of things, which had almost become a standing reproach to the Church of England, will, it is confidently hoped, be gradually remedied. The cheering signs of an awakening to our responsibilities as a Church and nation, are beginning to appear on every side. The missionary spirit, thank God, has begun to pervade the Church more deeply. The associations which have been formed in so many dioceses and archdeaconries, to obtain by earnest prayer, by personal exertions, and by necessary aid, a supply of promising missionary candidates, are a great advance upon past efforts. And as the centre and crown of all, we hail with the greatest thankfulness the necessity which has arisen for the immediate enlargement of the noble missionary foundation at Canterbury; and the determination which has been expressed by the authorities to attach to St. Augustine's College a building for native students, to be trained for the sacred ministry.

"Those who take part in this important work, may be said to be aiding the Society precisely when it is most in need of help.

"It only remains for the Society to repeat its cordial thanks to all who have lent it a helping hand during the past year, and earnestly to call upon all who have hitherto stood aloof, to claim their share in the propagation of the Gospel of our Lord and Saviour—to ask friends to redouble their zeal, objectors to lay aside their prepossessions, and all to join in one fervent prayer, that the Great Head of the Church will be with His ministers who have sent forth in His name, and will bless their labours to the furtherance of His glory, and the extension of His kingdom."

ENGLISH CHURCH AND DISSENT.

American non-episcopal religious newspapers so often predict the speedy downfall of the English Church, that we quote as worthy of attention, the following testimony of dissenters themselves. It may be added, that the large cities and manufacturing towns are the strongholds of dissenting influence.

The London correspondent of the *Manchester Guardian*, an able dissenting paper, says: "The dullest individual who walks the streets may note it, that all the external characteristics of a London Sunday, in so far as divine worship is concerned, is in favour of the predominance of the establishment. In all the suburban districts, not even excepting Hackney, noted of all as the peculiar habitat of dissenters,—in Brixton, or Clapham, or Newington, or Highbury, or Islington, where merchants, stock brokers, and tradesmen now reside—new churches start up almost daily, and these are almost invariably crowded. I simply state this as a fact. I cannot shut my eyes to the palpable evidence which every Sunday affords, that, with the middle and upper classes, the Church is more popular, or at least more affected, than dissenting chapels. More than once I have made it my business to note the congregations of people pouring out of churches and chapels, that I might try to ascertain, as far as externals go, the character of the classes who attend them; and I repeat, though the assertion may wound the self-love of sincere and ardent dissenters, that the evidence afforded by a London Sunday is decidedly in favour of the predominance of the Church amongst the middle and upper classes of the metropolis. From St. Paul's and Westminster Abbey—from the aristocratic parish church of St. James' to the plainest suburban chapel of ease—there is palpable demonstration in favour of this conclusion; and though Surrey Chapel, where Rowland Hill once held forth, usually contains its three thousand auditors, and though crowded congregations may attend the ministrations of a Binney, a Cumming, a Leifchild, a Burnett, or others of the able men who adorn the dissenting body, it is not possible to impugn the fact that the Church more than keeps its place, if we take mere numeration and appearance as our guide."

A London paper states that the Bishop of Hereford has ordained five dissenting preachers to the ministry of the Church; the Bishop of Chester has ordained two, who came over with their congregations; and the Bishop of Lichfield from the commencement received nearly sixty applications from dissenting or Wesleyan preachers, to be ordained ministers of the Church of England. The opposition to the Church from dissenters and Romanists, can easily enough be accounted for.