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The
Canadian Ecclesiastical Gazette :

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

VOLUME IX.

TORONTO, SEPTEMBER 1, 1862.

No. 17.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

The Lord Bishop of Toronto will hold his next general ordination in the Cathedral, Toronto, on Sunday, the 19th October.

Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasset, their intention to offer themselves; and they are required to be present for examination in the library of St. James' Parochial School House, Toronto, on Wednesday, October 16th, at nine o'clock, a.m., with the usual testimonials and *si quis* attested in the ordinary manner.

PROVINCIAL SYNOD.

Notice is hereby given, in accordance with the 20th section of the rules of order of the Lower House, that the following notices of motion have been received, and will stand next on the orders of the day, after the consideration of the Metropolitan's Patent, with special reference to which the meeting of the Provincial Synod has been called, to be held in this city, on the 10th day of September next.

CHARLES BANCROFT, D.D.,
Clerical Secretary.
JAMES BOVELL, M.D.,
Lay Secretary.

Montreal, 19th August, 1862.

To be moved by the Rev. W. STEWART DARLING:

Whereas, the Provincial Synod is henceforth likely to meet only once in three years, and whereas its proceedings ought confessedly to be marked by deliberation and devotion, and whereas those protracted and indefinite sittings, by which it was distinguished on a previous occasion, proved exhausting to both mind and body, and left little time for united prayer, be it

Resolved,—"That the members of Synod, lay and clerical, be requested to meet in the synod room in sufficient time to proceed in a body to the Cathedral, for morning prayer, at 9 o'clock."

To be moved by the Rev. W. STEWART DARLING:

Resolved,—"That the Very Reverend the Dean of Montreal be respectfully requested to make arrangements for the choral celebration of the matins and even-song during the session of the Provincial Synod, in accordance with the simple 'plainsong' of the United Church of England and Ireland."

To be moved by the Rev. W. STEWART DARLING:

Whereas, the feeling of this Synod is adverse to the setting forth of any new office for the Ember weeks, be it

Resolved,—"That the Upper House be respectfully requested to consider whether in calling attention to the present neglect of those seasons,

a step which was last year agreed to by the Upper House, a short and appropriate form of private devotion might not be published under the sanction of the bishops, for distribution among the members of our several congregations."

To be moved by the Rev. W. STEWART DARLING, seconded by Dr. BOVELL:

Whereas, a growing feeling exists in England in favour of a union between the Convocations of Canterbury and York, and whereas many of the bishops and clergy of Ireland are seeking, not only the restoration of their rightful powers of convocation, but for a general synod of the united church in the mother country, be it

Resolved,—"That this Provincial Synod hereby declares its conviction that in order that such General or Imperial Synod (should it ever be summoned together) may have the weight and influence which it ought to possess, the numerous and extensive ecclesiastical provinces of the colonies ought to be duly represented."

The Rev. Dr. FULLER gives notice
"That he will move the Lower House of the Provincial Synod to request their Lordships, the Upper House, to take such steps as their wisdom may suggest, to remove the liturgical discrepancies existing in the province."

The Rev. Dr. BEAVER will move
1. "To request the Upper House to concur in the appointment of a committee to revise the English canons, with a view of adopting them to our circumstances in this colony.

2. "To request the Upper House to concur in the appointment of a committee to revise the prayers at present in use for the Governor-General and Provincial Legislature."

The Rev. Canon BANCROFT will move
"To request the House of Bishops to concur in a committee to prepare a third service which may be used in any church in which the order for Morning and Evening Prayer shall have previously been used.

"Also, a form of thanksgiving, to be used on the day appointed by public authority, after the ingathering of harvest.

"Also, a prayer for a person going to sea."

The Rev. Dr. FULLER gives notice
"That he will move the Provincial Synod to provide a form of prayer to be used in the churches of the province, at the request of a person going to sea; and also to provide a form of thanksgiving to be used in a like manner at the request of a person desirous of returning."

E. G. O'BRIEN will move
"That the Upper House be requested to concur in a joint committee to appoint a day in seed-time and in harvest, to entreat the Divine blessing on the labours of the husbandman, and to frame prayers for the occasion."

The following notice has been sent to the church papers, and to the members of the synod:—

"Notice is hereby given, by direction of the Metropolitan, under the 4th clause of the constitution, that a meeting of the Provincial Synod

of the United Church of England and Ireland in Canada, will be held in the city of Montreal, on Wednesday, the 10th day of September next, when the amended Patent of the Metropolitan will be brought under the consideration of the Synod, especially with reference to the future succession of that office, and the establishment of a provincial court of appeal.

"The members of the Synod will assemble in the Cathedral school house, at half-past ten o'clock, and proceed to the Cathedral, where divine service, with the Holy Communion, will be celebrated, to commence at eleven o'clock, a.m.

CHAS. BANCROFT, D.D.,
Clerical Secretary.
J. BOVELL, M.D.,
Lay Secretary.

Montreal, Aug. 1, 1862."

We append to the above a complete list of the members of both houses.

HOUSE OF BISHOPS.

The Right Rev. Francis Fulford, D.D., Lord Bishop of Montreal, Metropolitan, the Right Rev. George Jehoshaphat Mountain, D.D., D.C.L., Lord Bishop of Quebec, the Hon. and Right Rev. John Strachan, D.D., L.L.D., Lord Bishop of Toronto, the Right Rev. Benjamin Cronyn, D.D., Lord Bishop of Huron, the Right Rev. J. Travers Lewis, D.D., L.L.D., Lord Bishop of Ontario.

LOWER HOUSE.

DIOCESE OF QUEBEC.

Clerical Delegates.—Revs. C. Hamilton, M.A., Quebec, Henry Roe, B.A., Quebec, Dr. Nicolls, Lennoxville, G. V. Housman, M.A., Quebec, C. P. Reid, M.A., Sherbrooke, A. J. Woolrycho, Point Levi, S. S. Wood, M.A., Upper Durham, J. W. Williams, M.A., Lennoxville, H. Burrage, M.A., Hatley, M. M. Fothergill, M.A., Danville, A. Balfour, Kingsey, E. W. Sewell, Quebec.

Substitutes.—Revs. E. C. Parkin, Valcartier, H. Petry, B.A., Quebec, W. S. Vial, W. Richmond, M.A., Compton, A. C. Scarth, Lennoxville.

Lay Delegates.—H. S. Scott, Esq., Quebec, George Irvine, Esq., Quebec, Right Hon. Lord Aylmer, Melbourne, Hon. Ed. Hale, Quebec, J. B. Forsyth, Esq., Quebec, Wm. Soragge, Esq., Quebec, E. J. Hemming, Esq., Diamondville, B. S. Morris, Esq., Lennoxville, Major H. W. Campbell, Quebec, Wm. Petry, Esq., Quebec, J. Thompson, Esq., Coaticook, Thomas Wood, Esq., New Ireland.

Substitutes.—W. G. Warteke, Esq., Dr. Blatherwick, C. N. Montzambert, Esq., R. H. Smith, Esq., Geo. Wood, Esq., Quebec.

DIOCESE OF TORONTO.

Clerical Delegates.—Ven. Archdeacon of Toronto, Revs. Jas. Beaver, D.D., W. S. Darling, E. H. Dewar, M.A., T. B. Fuller, D.D., D.O.E., J. G. Geddes, M.A., S. Givins, rural dean, H. T. Holland, M.A., T. S. Kennedy, A. Palmer, M.A., rural dean, Jonathan Shortt, D.D., Provost of Trinity College.

Lay Delegates.—Hon. G. W. Allan, M.L.C., Hon. Geo. S. Boulton, M.L.C., Judge Boswell, Jas. Bovell, M.D., Hon. J. H. Cameron, M.P.P., C. J. Campbell, Esq., R. B. Denison, Esq., J. W. Gamble, Esq., S. B. Harman, Esq., E. G. O'Brien, Esq., Hon. J. Patton, T. C. Street, Esq., M.P.P.

DIOCESE OF MONTREAL.

Clerical Delegates.—The Dean of Montreal, Revs. Canon Leach, D.C.L., R. Lonsdell, M.A., G. DeC. O'Grady, M.A., Ven. Archdeacon Scott, D.D., Revs. E. Duvernet, M.A., W. Bond, M.A., Canon Bancroft, D.D., D. Lindsay, M.A., W. Anderson, G. Slack, M.A., J. C. Davidson.

Lay Delegates.—Hon. Geo. Moffatt, Hon. J. S. McCord, James Armstrong, Esq., J. S. Huntingdon, Esq., M.P.P., Waterloo, Wm. Barrett, Esq., Major Campbell, Hugh Taylor, Esq., R. A. Young, Esq., Dr. Smallwood, Edward Carter, Esq., Hiram Foster, Esq., Knowlton, Bromo Co., D. McNaughton, Esq.

DIOCESE OF HURON.

Clerical Delegates.—Ven. Archdeacon Brough, A.M., London, Revs. M. Boomer, J.L.D., Galt, E. L. Elwood, A.M., Goderich, R. Flood, A.M., Delaware, J. W. Maish, M.A., London, F. W. Sandys, D.D., Chatham, J. Smythe, B.A., St. Mary's, Blanshard, J. C. Usher, Brantford, Ven. Archdeacon Hellmuth, D.D., London, Revs. W. Bettridge, B.D., Woodstock, St. George Caulfield, L.L.D., St. Thomas, E. Sullivan, A.B., Birr.

Lay Delegates.—L. Lawrason, Esq., London, W. Watson, Esq., London Judge Robinson, Sarnia, A. Lefroy Esq., Goderich, G. Hunt, Esq., London, G. Kaines, Esq., St. Thomas, P. Rowe, Esq., St. Thomas, W. J. Imlach, Esq., Stratford, Dr. Dewson, Windsor, Dr. Daves, Thamesford, W. Grey, Esq., Woodstock, G. Ryland, Esq., London.

DIOCESE OF ONTARIO.

Clerical Delegates.—The Very Rev. the Dean of Ontario, Kingston, Rev. J. A. Mulock, Kingston, the Ven. the Archdeacon of Ontario, Brockville, Revs. T. S. Lauder, A.M., Ottawa, T. H. M. Bartlett, A.M., Kingston, Wm. Bleasdel, A.M., Trenton, R. L. Stephenson, A.M., Perth, J. G. Armstrong, B.A., West Hawkesbury, C. Forest, A.M., Metcalf Village, F. R. Tanc, Brockville, H. Mulkins, Kingston, Ven. the Archdeacon of Ottawa, Cornwall.

Lay Delegates.—Thos. Kirkpatrick, Esq., Q.C., Kingston, G. P. Baker, Esq., Ottawa, Hon. Jas. Shaw, Smith's Falls, Hon. George Crawford, Brockville, Hon. John Hamilton, West Hawkesbury, W. B. Simpson, Esq., Kingston, W. Ellis, Esq., Prescott, R. F. Steele, Esq., Brockville, Sheriff T. Corbett, Kingston, Edmond J. Sisson, Esq., Belleville, S. G. Chesly, Esq., Cornwall, D. F. Jones, Esq., Gananoque.

COLLECTIONS TO 28TH AUGUST.

MISSION FUND.

Previously announced.....\$431.94
St. Mary Magdalene's, Lloydtown.....\$3.75
Christ's Church, Bolton..... 1.18
St. James', Albion..... 2.80

Per Rev. H. B. Osler..... 7.73
Cartwright, per churchwardens..... 9.00
St. John's, Elora..... 2.39
St. James', Fergus..... 1.60

Per Rev. C. E. Thompson..... 3.89
St. James', Cookstown..... 2.00
St. Peter's, N. Essa..... 2.71
School-house, E. Essa..... 1.00
School-house, Tecumseth..... 0.61

Per Rev. A. J. Fidler..... 6.82

Christ's Church, Mimico, per c'warden 2.90
St. Paul's, Mount Forest..... 2.50
Trinity, North Arthur..... 1.25
Grace Church, Arthur..... 1 25

Per Rev. S. Houston..... 6.00
Omagh, per Rev. F. Tremayne..... 1.30
St. John's, Cavan..... 6.00
St. Thomas', Millbrook..... 6.00
St. Paul's, "..... 3 15
Per Rev. Thomas W. Allen..... 14.15
St. John's, Hamilton, per Rev. J. G. D. McKenzie..... 4 00

Christ's Church, Hamilton, per vestry clerk..... 27.03
Binbrook..... 0.88
Saltfleet..... 0.55
Stoney Creek..... 1.06
Ontario..... 2.36
Bartonville..... 0.65

Per Rev. J. L. Alexander..... 6.50
112 collections amounting to.....\$517.76

DEDUCT

2 collections, per Rev. F. J. Osler, in July, which should have been credited Students' Fund.
Ancaster..... 6 00
Dundas..... 1 00

110 collections amounting to.....\$507.76
PAROCHIAL BRANCHES, 20TH YEAR.
St. John's, Peterboro', per churchwarden 13.43
St. John's, York Mills..... 32.00

CONSECRATION, &c.—TRINITY CHURCH, DURHAM, COUNTY GREY.

On Saturday last, the 16th instant, the Lord Bishop of Huron visited this village. A large congregation assembled at Trinity Church to witness and assist at the consecration of the church, and the confirmation. Before the proceedings commenced, the incumbent, Rev. S. C. Haines, baptized a young woman, who was afterwards confirmed. When all was prepared the incumbent and churchwardens met the Bishop at the west door, and requested him to consecrate the church. The procession, headed by the Bishop, attended by the Rev. A. H. R. Mulholland, then proceeded up the aisle to the altar, reading the 24th psalm. Within the rails the Bishop took his seat, the clergy occupying the chancel stalls. After the consecration service was completed, the Bishop called upon the rural dean to read the act of consecration, which he did, and Trinity Church was once and for ever set apart from all profane or worldly use, and devoted only to the worship of the Holy Trinity. Evening service next followed, and the singing was more than usually sweet, being accompanied by Mr. Body on the melodeon. The hymn to the Holy Spirit was a most solemn invocation of the "Heavenly Dove" to inspire the souls of the lambs of Christ's flock at this important moment of their lives, and it was beautifully rendered "en masse." After service the Bishop preached a clear and impressive sermon. When his Lordship had again taken his seat at the altar, the candidates for confirmation were called forward. Being 44 in number they quite filled the chancel, and each in turn knelt to receive the apostolic blessing. Beautiful indeed was the sight. An aged "father in God" blessing and laying his hands upon the "children of the faithful." May many such scenes gladden our hearts in this village, and may all answer to the "gift of the Holy Spirit" which they received upon this red-letter day in the calendar of their lives.—*Durham Standard.*

QUARTERLY MEETING OF CHURCH SOCIETY, DISTRICT OF TORONTO.

A meeting of this society was held on Wednesday, 13th August, 1862, at the society's rooms.

The Archdeacon of Toronto in the chair. Present.—Revs. Dr. Beaven, S. Givins, J. H. McCollum, Dr O'Meara, F. L. Osler, J. Carry, W. S. Darling, S. B. Ardagh, Dr. Fuller, J. G. Geddes, A. Palmer, J. Davidson. Messrs. R. B. Denison, J. W. Gamble, Hon. J. H. Cameron, C. J. Campbell, and the Rev. secretary.

The secretary read the opening prayers. The minutes of last meeting were then read and approved.

The balances and statement of the income and expenditure on account of the several trust funds were then read.

The accounts of Henry Rowsell, and Messrs. Wakefield, Coate & Co., were passed, being recommended by the Standing Committee.

The following communications were then read with the recommendations of the Standing Committee.

From cashier of the Bank of Upper Canada, stating the number of new shares the society was entitled to subscribe to. Standing Committee recommended that no new stock be subscribed for. Recommendation approved of.

From T. C. Street, M.P.P., relative to the shares of the Goro Bank, held in trust by the society. The secretary had given a power of attorney to Mr. Street to vote for the society. His action was approved of.

From Sheriff Grange, with mortgage to him from some other party, to replace the amount of Grand Trunk Telegraph Stock, which he had made himself accountable for at 8 per cent. interest, he guaranteeing payment of both principal and interest. The security having been approved by the solicitor, it was accepted.

From Crown Lands Department, relative to certain lots in Sullivan.

From S. Brough, Esq., relative to costs in *Re Saugen Municipality vs. Church Society.*

Secretary authorised to negotiate with the Government at Quebec on both the above subjects, and also as to the costs in the Markham rectory.

From E. J. Chesley, to Rev. G. S. Hill, relative to the payment of award by government for loss of Markham glebe. Secretary ordered to authorize Mr. Chesley to take scrip for the amount, and to consult with Mr. Chesley as to the best method of rendering it equitably available for the present rector, and his successors.

From the Rev. H. E. Pleece, giving a statement of the amount realized by sale of Ameliasburg glebes. Action deferred till the transfer of securities to the Diocese of Ontario.

From Rev. J. H. McCollum, thanking the society on behalf of the Parsonage Building Committee at Aurora for the promised grant of \$50, and urging the speedy payment; also requesting that the deed of the site might be sent to the building committee, to hold in trust to indemnify themselves till their present securities to the contractors for the due performance of their obligation have been secured to them.

Resolved, "That the \$50 be paid so soon as the regulation of the society be complied with, that the parsonage be securely roofed in, as this is the first promise o. grant on the list."

Some discussion took place with regard to the propriety of handing over the deed, which can be no security, to the committee, whereupon the Rev. W. S. DARLING, seconded by Rev. S. GIVINS, moved

"That the deed of the parsonage lot in the village of Aurora be intrusted to the Rev. J. H.

McCullum, (on his giving a receipt for the same,) to be returned to the society in two years from the present date, and with the understanding and engagement that the deed shall not be made use of for raising money, or for security for money, and that the deed shall be returned in May, 1864."

This resolution was put to vote, and the yeas and nays demanded.

Yeas—Revs. S. Givins, J. H. McCollum, Dr. O'Meara, F. L. Osler, J. Carry, W. S. Darling, S. B. Ardagh.

Nays—Revs. Dr. Beaven, Dr. Fuller, A. Palmer, J. G. Geddes, and J. W. Gamble, Esq. Messrs. Davidson, the secretary, and R. B. Denison, Esq., did not vote. The yeas therefore were 7; nays 5. Resolution carried.

From Rev. Dr. Lundy, to be reimbursed for Prayer-books (50) purchased for the use of the soldiers encamped at Grimsby. Granted \$8.

From Rev. G. N. Higginson, for a set of service books for a frame church erected in his mission at Lowville. Granted.

From Rev. W. E. Cooper, stating, that whilst incumbent of the mission of Holland Landing he had purchased books for the Sunday school to the amount of \$20, and praying to be reimbursed. A conditional grant of \$10 was voted.

From Rev. E. Morgan, applying for grant to new church, building in the township of Essa. The sum of \$50 was voted to be paid in its turn, if the building be securely roofed.

From Rev. J. Carry, for aid in the erection of a parsonage at Tullamore. The house to be of brick. Site given by S. M. Chafee, Esq., two acres. Proposed cost, \$1,600 (exclusive of drawing materials, which will be gratuitously given.) In consequence of the mission being now divided, the amount required for the payment of the missionary will fall heavy on this portion, the aid of the society is therefore much needed. The sum of \$50 was granted when the building was securely roofed, provided the society was in funds, and to be placed in its turn on the list of promises.

From Rev. W. Stennett, stating that the inhabitants of Keswick were about to build a church—cost at least \$920, of which \$720 had been subscribed, and asking for aid. It was resolved that the society pay \$50 towards its completion, so soon as the General Purpose Fund is in a position to do so.

The Rev. S. GIVINS, seconded by Rev. DR. BEAVEN, moved

"That the registrar of the diocese be authorised to take the necessary steps for registering all deeds and other instruments affecting church property, as speedily as possible, and that the Archdeacon of Toronto and rural deans be requested to ascertain that such instruments are duly executed, and forwarded for registration, and farther, that Hon. J. H. Cameron, and R. B. Denison, Esqs., be a committee to arrange a schedule of fees to be charged by registrar."

Rev. E. H. DEWAR gave notice that at the next meeting he would move, seconded by Dr. DOVELL

"That a committee be appointed to enquire whether the rules at present in force regulating the appointment of divinity students, and the management of the funds subscribed for their support are working satisfactorily, and to suggest any alterations or improvements which they may think desirable."

The secretary gave notice that at the next meeting he would propose that the Rev. George C. Williams, A.M., Chaplain of Her Majesty's forces, in Toronto, be an incorporated member of the society. The chairman then requested the

secretary to read the concluding prayer, and the meeting adjourned.

THOMAS SMITH KENNEDY,
Secretary D. T.

CONSECRATION OF TRINITY CHURCH, MITCHELL.

The past week has been one of great interest in the parish of Mitchell, county of Perth—a new house of prayer has been solemnly consecrated to the public worship of Almighty God. Sunday, the 24th August, the tenth after Trinity, was the day appointed by the Bishop for the purpose. The weather was most beautiful. An immense crowd had assembled to witness the interesting and solemn ceremony. At 11 a.m., the Bishop being received in the vestibule of the church by the churchwardens, the petition to consecrate was read by the incumbent, the Rev. W. B. Rally. The Bishop having signified his assent, walked up the aisle, repeating alternately with the congregation, which rose spontaneously as he entered, the 24th psalm. At the conclusion of the psalm, the *Gloria Patri* was taken up by the choir, the melodeon leading, the congregation uniting, with a very pleasant effect. The Bishop then read the prayers of consecration, according to the form appointed for Toronto Diocese, and preached from Mark, v., 34. The sermon was a most impressive illustration of the nature of faith, and the necessity of spiritual cleansing. The service was concluded by the administration of the Holy Communion. The sermon at 3 p.m. was delivered by the Rev. E. Patterson, incumbent of Stratford, from John, iv., 24; it was an able exposition of the nature of spiritual worship. The Bishop preached again at 7 p.m., John, i., 1, 8, 9, appropriately selecting his text from the second evening lesson. The music on the occasion was plain, intelligible, and devotional, the canticles being chanted to single chants, partly Gregorian. W. Selgewick, Esq., ably presided at the melodeon. The efficiency of the choir, which was merely the ordinary church choir, was highly creditable. The church is a frame building, 40 x 60, with a tower at the west end, and has been erected at a cost of about \$2,000.

DIOCESE OF QUEBEC.

In connection with the "Jubilee" held lately in Quebec it has been proposed to obtain by subscription a sufficient sum to found a Scholarship at Lennoxville Colledge, for students who propose to enter into Holy Orders, to be called in grateful remembrance of the Bishop, "The Mountain Scholarship."

DIOCESE OF MONTREAL.

ORDINATION.—The Lord Bishop will hold an Ordination in the Cathedral of this city, on Sunday forenoon next. The morning service will, on this occasion, commence at half-past ten o'clock instead of eleven.

THE CHURCH SOCIETY.—The quarterly meeting of the Central Board of the Church Society of this Diocese, will be held at the Church Society's office on Wednesday, the 3rd of September, noon.

CONFIRMATIONS.—The Lord Bishop of Montreal has been, during the last week, visiting some of the Church of England Parishes and Missions in the Southern portion of the Deanery of Bedford, with results very encouraging to his Lordship and the members of the Church in that part of his Diocese.

On the evening of Monday, 4th inst., he arrived at Farnham. Divine Service was performed in Trinity Church at 11 a.m. on the following day,

the Ven. Archdeacon Scott, Rector of Dunham, and Rev. Messrs. Slack and R. Lindsay, in addition to the incumbent and his son, assisting at the service. Eleven persons received at his Lordship's hands the solemn rite of Confirmation, and an earnest and affectionate address was delivered to them and the congregation by the Bishop. In the afternoon the Bishop, driven by the Archdeacon, proceeded to Durham, accompanied by the Rev. Messrs. Slack and Lindsay, where he again preached to a very large congregation, and confirmed *forty-three* persons, many of them heads of families, as well as young members of the Church. Several more were by various circumstances prevented from attending to receive the sacred rite, as they had designed doing. This is believed to have been the largest number ever confirmed at one time in this Church. His Lordship remained Tuesday night at Durham, as the guest of Mr. and Mrs. Thos. Wood, and in the morning proceeded to Sutton Flats. The very feeble state of Archdeacon Scott's health prevented him from accompanying the Bishop. He was therefore attended to Sutton by the Rev. Messrs. Slack and R. Lindsay, and upon the arrival they were met by the Rev. Thos. Godden, who is temporarily officiating there until the appointment of a resident minister—the Rev. J. Davidson, Jun., of his Diocese. There were also present, to meet the Bishop, the Rev. Mr. Jones, an American clergyman from East Berkshire, Vt., whose presence with his brother of the English Church that day witnessed to the pleasing fact of the entire harmony that exists between these two branches of the Church Catholic—a harmony which is believed no national jealousies or heart-burnings can disturb. His Lordship, with the clergy, dined at the hospitable dwelling of F. C. Dyer, Esq. At 3 p. m., although a very fine day, in the midst of the hay harvest, a large congregation filled Grace Church. The Bishop again preached, and addressed those who, to the number of eighteen, received Confirmation. Of this number two were from the Parish of Durham, and two from Knowlton, in Brome. *Seventy-two* persons, in about equal proportions of male and female, were confirmed in these three missions of Cowansville, Durham and Sutton. It is to be hoped that a gracious Providence will raise up a faithful pastor for the last-mentioned large and interesting parish, which, after September 1st., will be vacant. The Bishop proceeded the next morning to Frelighsburgh.—*Abridged from the Waterloo Advertiser.*

DIOCESE OF ONTARIO.

APPEAL FOR AID IN BEHALF OF MISSIONS IN THE NEW DIOCESE OF ONTARIO.

(From the Colonial Church Chronicle.)

We lay before our readers most readily the following letter from the Archdeacon of Ottawa:—

Dear Sir,—With your kind permission, I desire to avail myself of your useful and widely-known journal, to address a few words to our Christian brethren in England, concerning the newly-constituted Diocese of Ontario, and in furtherance of the appeal which our Bishop is now making on behalf of its missionary work. Having laboured for thirty years as a minister of the Gospel within the bounds of what now constitutes the Diocese of Ontario, I may be supposed to possess some knowledge of the subject; and regarding my lot as cast therein for life, I feel a very deep interest in its spiritual growth and prosperity.

The Diocese of Ontario comprises the most eastern portion of what was formerly called

Upper Canada, but which is now more familiarly known as Canada West. It was severed from the Diocese of Toronto, and regularly organised as a new See, by the consecration of its first Bishop, the Right Rev. J. Travers Lewis, D. D., on the 25th of March last. It is bounded on the east by Lower Canada, on the north by the river Ottawa, on the south by the St. Lawrence, and on the west by the river Trent and a line stretching thence to the Ottawa. In length it is about 200 miles; and being of a triangular shape, its breadth varies from 50 to 250 miles. It comprises 15 counties, and 150 surveyed townships, most of which contain 100 square miles. Besides these, there is an extensive tract of country in the north-west of the Diocese not yet surveyed, but which is being partially settled by squatters, and filled, during the winter season, with lumbermen where a travelling Missionary might be usefully employed. The population of the Diocese according to the census of 1861, numbered 371,541, of whom 81,000 were returned as members of the United Church of England and Ireland. To minister to this population, scattered over such an extensive area, we have only 50 clergymen, where there is at present ample employment for 70; and as the country is, year by year, becoming more settled, and the members of the Church more numerous, the numbers of the clergy will require to be proportionately increased. The establishment of the city of Ottawa as the seat of the Government will naturally cause the tide of emigration to flow up the course of the river Ottawa, into the newly-surveyed portions of our Diocese, thus materially increasing our numbers, and at the same time increasing our responsibility to minister to them "the Gospel of the grace of God." It may serve to illustrate the rapid growth of the Church in Canada, to refer to the changes which have occurred there during the ministerial lifetime of one individual, the present vigorous-minded, devoted, and venerated Prelate, the Lord Bishop of Toronto. When that venerable man of God was ordained, in 1803, there was but one Bishop, with seven clergymen, and a small body of laymen, in the whole of Canada, which then constituted the single Diocese of Quebec. It now comprises the five Sees of Quebec, Montreal, Ontario, Toronto, and Huron, with 364 clergymen, and 375,000 members of our Church.

In Upper Canada, where the youthful Deacon saw but four clergymen, and a small but devoted band of laymen in 1803, the aged Prelate, now in his eighty-fifth year, beholds three Bishops, 246 clergymen, and, according to the census of 1861, a church population of 311,565. Beholding this wonderful increase, effected by God's great blessing within one ministerial life-time, well may that venerable servant of Christ exclaim with astonishment, 'What has God wrought!' Much of this growth and prosperity is due, under God, to the fostering care of the venerable *Society for the Propagation of the Gospel in Foreign Parts*, which, during the earlier period of our history, was truly a nursing mother unto the church, struggling into life. A debt of gratitude is also due to that kindred institution, the venerable *Society for Promoting Christian Knowledge*, which aided us by liberal grants of books and assistance towards building our churches. The praise of these two most useful and charitable societies is in all the Colonial Churches of the British empire, and the infant Diocese of Ontario will be greatly cheered and encouraged, and its Bishop's hands will be greatly strengthened, by the liberal aid promised by these benevolent Societies to forward our Missionary operations within the Diocese. But, timely and invaluable as this assistance will prove in extending the ministra-

tions of the church into the interior of the land, still more is required, in order to meet our urgent necessities. We have whole counties, as large as any in England, with not a single clergyman resident within their bounds. Cases of extreme spiritual destitution are to be met with in every direction. From every quarter is heard the Macedonian cry, "Come over and help us." From personal experience and an intimate knowledge of the country, acquired during thirty years of ministerial labours there, I can truly testify that the harvest indeed is great but the labourers are few—very few, indeed, compared with the extent of the field. My own isolated position there may serve to illustrate and confirm the truth of the statement. My nearest clerical neighbour in any direction lives 14 miles to west of me; the nearest towards the north is 55 miles distant; the nearest to the east is in the Diocese of Montreal, upwards of 30 miles distant; and the nearest to the south is somewhere in the United States, but where or how far distant, I know not. Now, my position is only the counterpart of many. Some, indeed, are still more isolated. On the eve of my departure from my Canadian home, two of the clergy of my Archdeaconry wrote to me in most earnest and desponding language on the deplorably destitute condition of the country around them. Thus, one writes: 'Above me there is a triangular-shaped tract, the base resting on my Mission; the north side, formed by the river Ottawa, being about 50 miles long; the south side about 80. It comprises 31 townships, some only recently surveyed. The permanent population is about 15,000, swelled, during the winter months, by the addition of 4,000 or 5,000 lumbermen. The whole country is a Babel of doctrines; the war and din of sects is incessant; the whole region is totally destitute of the ministrations of the church. The Board of Missions was lately petitioned by the church residents for a clergyman; but the Board had no funds, and, I believe, no one to send. The church, in fact, follows her people here at a distance of a hundred miles behind—rather too respectful a distance. They call to her, but she cannot go faster—she is too weak. On the Opeonga road, recently opened by the Government for free settlements there were 45 church families twelve months ago. Not one of these ever see a clergyman. Some of them have expressed to me their readiness to deny themselves for the support of one, if sent among them. Children are born and die unbaptized. To all intents and purposes, this Colony is cut off from any Christianizing influences; and yet, strange to say, our people, in such extreme circumstances of destitution, frequently retain and cherish a most extraordinary attachment for their church. Isolation seems, in virtue, as it were, of a beneficent compensatory law, to minister to the increase of this sentiment. I have travelled more than once through the county of Renfrew, and been in the adjacent parts, for the purpose of baptizing, aiding the cause of Missions, &c. The impressions produced on my mind by these visits were singularly compounded of the very pleasurable and very painful. A few examples will explain. A mother, for instance, has heard of my intended visit; she anxiously watches and patiently waits. Sectarian preachers daily pass, and she lets them; she rushes out and stops me. Her hut is swept and garnished; it assumes a holiday look—so does she, so do her children, and so does every thing around. Her welcome warm and respectful, and pleasingly familiar. She arranges, semicircularly, seven or eight children, homely but cleanly attired, for baptism. It is administered in the midst of an atmosphere of holiness and reverence, which irradiates every counte-

nance, and leaves an ineffaceable impression on the memory of the administrator. This poor woman had not seen a clergyman for more than twenty years!

'Through a rocky and intricate pass, I penetrated to a full-grown family, many in number—all, except the parents, unbaptized. These, with few others, were periodically visited for instruction in the Christian doctrine, and, after a suitable progress, voluntarily presented themselves before a large congregation for holy baptism. The number was fourteen, half of them marriageable, and one a father.

'Again, further on, a father has grown grey, and his family grown up around him, without his once seeing the face of a minister of the church. For more than *thirty years* he lives in the midst of dissent, and prefers to incur the charge of bigotry, rather than to be lured by their noisy professions. He waits in faith that the church will come to him before he dies. On such occasions, the numbers which gather round the clergyman, to listen to the word of life, to hear again the once familiar language of the Prayer-Book, to rejoice in the sight of the surplice, and to hear the voice of the church, are truly astonishing. Their "joy and gladness" are exhilarating to behold; but the emotion is much damped by the thought, that the visit is but a fleeting ray of light, which leaves the "darkness darker still."

As a specimen of what some Canadian clergymen have to undergo, in the discharge of their sacred but laborious duties, the same clergyman writes to me thus: 'I have always had four stations, one 25 miles from home. Fifty miles is no uncommon distance for me to travel on a Sunday. I leave home at 7 a.m.; travel 12 miles; stop for Sunday-school and Divine service; rush off, dinnerless, 13 miles further, generally on horseback in summer, the thermometer, perhaps, 120° in the sun; the roads so bad, as to necessitate caution, and oftentimes to dispirit the horse; yet I have to travel against time. I frequently dine on horseback, going at the rate of eight or ten miles an hour. After Evening Service, I return home (if no sick visits detain me), where I arrive generally at 11 p.m. The country of which I have spoken above, including my own Mission, would give constant and laborious employment to at least twenty clergymen, and yet it has but two.'

The other clergyman to whom I have referred, writes in a similar strain: 'The whole of this section of country is *one vast want*—a waste of not less than 900 square miles, over which the foot of a Church Missionary rarely wanders, and in which "the form of sound words," as heralded by the church, is seldom ever heard. With justice might this waste be extended from "The Nation" to the western extremity of the Diocese of Montreal, inasmuch as the flourishing Mission of Hawkesbury is the only one (at least inland from the St. Lawrence) in which the Church has been able to enter upon her work. I say *able*, for she has lacked the means wherewith to answer the cry of want; and thus are we, even at this hour, presented with the melancholy spectacle of a tract of country of no less than 2,000 square miles, peopled in many places most thickly by sons and daughters of the church, and in every part having the strongest claims upon our sympathy, left destitute of that "Bread of Life," which the church was commissioned to dispense "to every creature." In the immediate vicinity of my own Mission, which of itself covers an area of 250 square miles, the call for missionary labour is most urgent. The people feel that they and their children are perishing—are sinking deeper and deeper into habits of ungodliness and

sin. The more soberminded, forsaken by the church, give themselves up, reluctantly indeed, to every "ism" which may accidentally stray amongst them. Eager for religious instruction, they take to its semblance, where the reality is not to be had; yet often will they, at almost every hazard, keep their children from baptism for years, hoping even against hope, that some clergyman may, in God's good time visit them. I myself have thus baptized from many of the surrounding townships, and on every occasion the most piteous appeals were made for the ministrations of the church.

'Cumberland, the extreme of this large Mission, contains no less than 65 Church families. Their numbers and love for the church are daily increasing. They would do anything in their power, make any sacrifice, to get a resident clergyman; but, alas! we are too poor to grant their request. *One hundred square miles ready for a clergyman!* In similar language does this clergyman refer to several other townships, concluding his remark on each with the saddening cry, 'Another hundred square miles, and no clergyman!' He then describes another tract, including seven or eight hundred square miles ending once more with the same bitter wail, 'and no clergyman!'

I have only given extracts from these letters, which are filled with similar distressing details—details which loudly invoke the sympathy of a generous Christian people, blessed with ample means to ameliorate this pitiable condition of things. We most earnestly appeal, then, to our Christian brethren in the mother country to aid us in our efforts to relieve this spiritual destitution. Our Bishop has issued a brief but stirring appeal on behalf of the Missionary wants of his new Diocese, and some kind friends have already responded to it in a liberal spirit. May God bless them for their generous sympathy, and may He who has the hearts of all men in His holy keeping be graciously pleased to cause many "to go and do likewise." In thus appealing to our Christian brethren, we wish it to be distinctly understood, that the Churchmen in the Diocese of Ontario do not ask aid from abroad before they have put their own shoulders to the wheel. We have parochial subscriptions, and at least two sermons and special collections in all our churches, on behalf of our Missions, every year. Last year, we completed the great effort to raise £10,000 for the endowment of our Episcopate; and we are now endeavouring to raise amongst ourselves £2,000 more, to build a See-house, in order that our Bishop, whose income is only £750 per annum, may not have to rent a house. It must also be borne in mind, that every parish has to aid in supporting its own clergyman, as well as to minister to their still more destitute brethren, as we have no state endowment, no church-rates, and no tithes. We are aware that there are very many appeals just now to the liberality of British Christians, and we are also well aware that there are many good and pious philanthropists with whom our appeal would have more weight, if it were made on behalf of the Negro or the Hindoo—and God forbid that we should ever seem to interfere with their claims upon the sympathies of Christians; but we do feel, at the same time (it may be indeed, selfishly), that our own fellow-countrymen—members, moreover, of the same household of faith—are entitled to at least equal consideration in their deep distress, and they have not forfeited their claims upon the compassion of their more favoured brethren at home, by emigrating to a colony of the British empire: and it is on behalf of such chiefly that our appeal is made; for it is of this class, emigrants and the children

of emigrants, from the British Isles, that our land is mainly peopled. Commending, then, our appeal to the favourable consideration of a benevolent people, and with humble prayer that, by God's grace, it may not be made in vain,
I remain, your obedient Servant,

H. V. PATTON, D.C.I.

Archdeacon of Ottawa, Diocese of Ontario
Donations to the 'Ontario Mission Fund' will be thankfully received and acknowledged at the Office of the Society for the Propagation of the Gospel, 79, Pall Mall.

GENERAL SYNOD OF THE SCOTCH CHURCH.—SIXTH DAY.

ADMISSION OF THE LAITY.

The PROLOCUTOR, in reporting the proceedings of the Lower Chamber, stated that there was one subject which the Lower Chamber had had under consideration, and on which they wished to offer something in the way of suggestion rather than a resolution to which they were committed. It was a subject on which they desired rather to be guided by the Upper Chamber; and they only laid the present suggestion before the Upper Chamber, as showing something like the direction which they wished any legislation on the subject to take. The Prolocutor then read the propositions on the subject of the admission of the laity sent up from the Lower Chamber.

The PRINCE said he had long been of opinion that there should be an admission of the laity in Synod, and that some step should be taken with a view to that end. He was prepared to make a proposal to the Synod to lead them to discuss the question, but he would first of all bring to the recollection of the members of this Chamber, the resolution passed by the Episcopal Synod on this subject in 1852. It was as follows:—

"That the admission of the laity in ecclesiastical synods under certain conditions, and to speak and vote therein on a large class of ecclesiastical questions, is not inconsistent with the Word of God, and is not contrary to that pure constitution of the Church to which it has been the special privilege of the Church of Scotland to bear testimony."

No action had hitherto been taken on that resolution by the Episcopal Synod. It had been left for the Church to take it up at such a time as she may be called on to consider other matters of importance to the well-being of the Church. The grounds on which he would desire to propose the resolution with which he would conclude were, that if the sitting of the laity in ecclesiastical synods was not forbidden in Holy Scripture, and if it was not prohibited by any canon of the church universal recognised by this church, then he thought the question might be fairly raised as to whether the introduction of the laity in our Synods be expedient or not. The present position of the laity was in his opinion far from satisfactory. They were altogether excluded from any share in the general management of the affairs of the church, and such exclusion operated injuriously on the efficacy, well-being, and expansion of the church. They lost the advantage of the wisdom and experience of men who, equally desirous with themselves to promote the best interests of the church, were in the habit of looking at matters affecting the church from a different point of view from that which, by habit or profession, they (the clergy) generally looked at them. If they invited them to take part in their deliberations, he was confident that there were in every diocese those who would willingly do so, and who after sitting say for three years continuously in one of their Diocesan Synods, would become well qualified to take part in the more important matters which

were brought before their General Synods. The clergy by this proposal would keep the matter in their own hands until the laity should have been awakened to a higher appreciation of their duties as members of the church. He felt that if once they recognised the principle of admitting the laity to the Synod, and if acting on that they made them members of the Synod, they should never get rid of them again. He would therefore endeavour so to introduce this new element so as to preserve the church from the possibility of the clergy being, what many of them were afraid of being, outvoted by the laity in Synod. His proposal therefore was:—

"1. That each Diocesan Synod shall (or may) nominate a certain number of laymen resident in the diocese not exceeding one-half of the instituted clergy of the diocese, who in virtue of such nomination shall be entitled to sit and speak in the Diocesan Synod. 2. That such lay members shall not be entitled to vote on any question of doctrine or to act as judges in trials for heresy in the Diocesan Synod."

He threw out this as a suggestion, and he thought the proposal was so guarded as would make it more readily listened to by those who were opposed to the admission of the laity chiefly from the fear lest the clerical voice should be overpowered, while on the other hand it showed a willingness and desire to invite the laity to take part with them in the work of the church, which invitation he had no doubt would lead them to take a much more lively interest than they at present did in the affairs of the church.

The opinion of the Bishop of Edinburgh on this subject was read by the Bishop of Argyll as follows:—

"I believe that in the original constitution of the Christian Church, in the apostolic age, the laity, called in Scripture "the brethren," possessed and exercised the right of sitting and voting in ecclesiastical councils; and, inasmuch as they now have a deep interest in the decisions of such councils, I think that their right, though it may have been long in abeyance, still exists.

"But I doubt the wisdom of forcing upon any class of men the exercise of a right on which they are making no claim, and for which they do not appear to me to be prepared.

"We have in our communion many men of high character and attainments, whose counsels would be invaluable in Synods, if there was any good reason to believe they would sacrifice that time and attention to ecclesiastical matters without remuneration, which, for the support of themselves and their families, are necessarily devoted to secular business. I hear of congregations in the country where the incumbent cannot procure a vestry to manage the pecuniary affairs of his church, and its relations with the Church Society.

"Till, then, the laity show a much stronger wish for admission to Synods than they have yet shown, I think it would be inexpedient to introduce so fundamental a change in our constitution as that proposed. I should wish to see the assertion of the clum freely ventilated and discussed; and that whenever it shall appear that any large portion of the more highly educated laity are desirous to claim the right, and are prepared to exercise it as a grave duty, that then a General Synod should be held for the sole purpose of enacting such a radical reform in our ecclesiastical system."

The PRINCE said he thought the suggestion he offered would meet the difficulty stated by the Bishop of Edinburgh, seeing he proposed that the selection should be made not by congregations from their own number, but by the clergy in Diocesan Synod.

The Bishop of St. Andrews thought they must

all acknowledge the moderation with which the *Primus* had brought this subject before them. For himself, he felt the necessity of being still more cautious than even he was, because he could not go along with him in saying that he thought there was nothing in Scripture or in the authority of the Primitive Church to oppose the recognition of the laity as constituent members of Church Synods. His own opinion with regard to the scriptural argument was the other way. His opinion with regard to the argument derived from the practice of the Primitive Church was certainly not such as would allow him to concur in the remark made by the *Primus*, that there was nothing in the constitution of the Primitive Church to forbid their taking the step proposed.

The *Primus* said his remark was that there was no canon of the church universal recognised by this church which seemed to him to prohibit it.

The Bishop of St. Andrews said he was quite prepared to deal with this question in the most practical way; and the most practical way, he thought, was not to lay down any general principle, but to take the circumstances of the church as they stood, and apply the best rule they could towards bringing the laity to participate to some extent in synodical action. But on the other hand, if there was nothing to authorise the admission of the laity in the practice of the Primitive Church, he did not think it followed that they were precluded from admitting them, their circumstances being those of a voluntary and non-established communion. He should draw a strong distinction between the case of the church as established and a church circumstanced as the Scotch and American Churches were. He considered it to be quite competent for him to say what, under their circumstances, it would be expedient for them to do, because he did not think that the principle which would be applicable to an established church, and which would forbid the introduction of the laity, for instance, into Convocation in England, was applicable to this church; and therefore they were at liberty to go into prudential considerations further than he thought they might do in the case of an established church. Therefore, looking at the question from that point of view, he would be disposed to recommend something short of what the *Primus* had proposed. They all admitted that the laity did not do, and were not called on to do, so much as they thought was desirable for the good of the church. He would not go so far as the *Primus* in saying that they were excluded at present from the general management of the church's affairs, because the Church Society had been really a canonical society, and its affairs were practically to a great extent in the hands of laymen, and the working of the committees was also very much in the hands of the laity. But looking to the question of bringing laymen into Diocesan Synods, he should first ask himself what was the proper theory of a Diocesan Synod. He believed that the proper theory was, that it was the Consistory of the bishop, and that he brought around him the clergy to assist him with their counsel in the administration of the affairs of the diocese. He granted that it was quite competent for the church to go beyond that, and say that the bishop shall bring into his counsels his presbyters, and that they shall have certain rights in relation to the Consistory. That he believed to be fully authorised by the example of the Primitive Church in a way in which he did not think it was authorised with reference to any right on the part of the laity. Fully admitting, therefore, that the church may do what it had done, and give to the presbyters certain rights in the Consistory, he would say with regard to the admission of the laity—let them try what could be done by authorising, and

may be even requiring, the bishop to invite a certain number of his most intelligent laity to his Diocesan Synod, and let him place the laity on the same footing in which the non-instituted clergy were placed. They would by following this course feel their way, and ascertain how far they were likely to succeed in raising a sufficient interest in the laity with respect to the church's affairs—an interest which, as the Bishop of Edinburgh said, they did not sufficiently feel at present, and which it became their duty to attempt to awaken in the least objectionable and dangerous way. He thought, as a first step (and he wished it to be understood that he merely proposed it as a first step,) something of this kind might safely be adopted:—"Each bishop shall be at liberty to invite to his Diocesan Synod any of the laity who take a helpful and intelligent interest in the affairs of the church, and such laymen when present shall have the same right as the non-instituted clergy to speak on all matters that are brought under discussion at the Synod." The *Primus* had reminded them that this was a matter which, if they advanced, they could not retrace their steps. He believed that whatever power they granted to the laity in this matter would be granted beyond hope of recall. Bearing that in mind, and believing that no right on their part could be founded either on Scripture or antiquity, he thought it would nevertheless be a wise course to try to get all the advantages which they felt the want of in the laity's assistance, avoiding so far as possible any danger that might arise from indiscreet meddling with the constitution of the church, which they had hitherto succeeded in retaining in its primitive purity. In making this proposal, it would still be open for them to consider how the question with regard to the election of bishops should be dealt with. He believed the voice of the laity would be exercised very beneficially in the choice of the supreme governors of the church, and he must guard himself against saying that they ought not to have votes in that matter.

The *Primus* said he felt quite disposed to adopt the suggestion of the Bishop of St. Andrews, that the bishop should nominate a certain number of lay members to sit in Synod. The proposal he made was drawn up very much with the view of getting rid of that which was made in the report of the committee on the revision of the canons—namely, that there should be an election by each congregation. The remarks of the Bishop of Edinburgh bore strongly against that form of congregational representation; but he felt no objection to adopt the suggestion of the Bishop of St. Andrews. He desired to approach this subject by the slowest degrees, and he was rather fortified in his remarks by the experience of those Colonial Churches with which they were in communion. Suppose they adopted this proposition, it would not of course carry out the further view, in which he entirely concurred, as regarded the election of bishops.

The Bishop of St. Andrews said that was quite a different thing, and it would not come under this canon.

The Bishop of ARGYLL said he was very anxious to see the introduction of the laity into the deliberative assemblies of the church, but he thought they should be truly represented, and should neither come in by the nomination of the bishop nor by the election of the clergy—but by nomination from among themselves, from the communicants deputing or electing one or more representatives. He thought anything short of that would not be a true representation of the lay element, and would be without value as a distinct opinion from the opinion of the clergy, if at any time the opinion of the laity and of the clergy should happen to be distinct. He did not

think that the proposal of the Bishop of St. Andrews would have the effect of bringing the laity into their assemblies, if they found their coming there was of no use, and that they could not attain any practical object by attending. But he should be sorry to come to any hasty decision, and he thought the question was so important that they ought to defer consideration of it to a future time—perhaps till the adjourned General Synod, to be held after the meeting of the Diocesan Synods.

The Bishop of BRISBANE said he had dissented from the resolution of the Episcopal Synod in 1852. The amendment he proposed on that occasion was as follows:—

"That whereas it is very doubtful what is the interpretation of the passage quoted in the Acts of the Apostles for the admission of the laity into church councils, and whereas the historical evidence for this proposition is very insufficient, this Synod cannot affirm the principle that the laity may sit and vote in ecclesiastical synods."

Having thought the matter over very carefully since that time, he was still much of the same opinion. He did not think any sound argument could be adduced either from Scripture or from antiquity in favour of admitting the laity to their Synods. No doubt many of the early fathers, as Cyprinn showed, hardly took any step without consulting the laity, but there was no trace that the thing was done in Synod. He believed, however, the earliest records would show that the laity had a certain voice in the election of bishops; and if that could be carried out, he, for his part, should not oppose it, although he saw great practical difficulty in regard to it from the constitution of some of the congregations, all of whom would need to be represented if it were to be a real representation. But with regard to the point before them, they had seen how the experiment had answered in America, and in some of the British colonies. In Australia particularly it was not working well, and he thought they ought very much to guard against empirical legislation in this matter. Nothing could exceed the caution shown in the propositions his right rev. brethren had made, but he must express a strong opinion that now was not the time for such a change. There was no cry for it, and even if there were, it was not quite clear that they ought to listen to it. In the present circumstances of the church there seemed no demand for it.

The *Primus* said the demand was more felt by those who would be indisposed to come forward and make it in the shape of a demand. He believed the desire was felt by many of those who would be most valuable to them if admitted into consultation; but they were not the persons likely to agitate such questions, and hence they found nothing in the shape of petitions coming before them.

The Bishop of ABERDEEN said the question was very important, and he had not quite made up his mind concerning it. It seemed to him that the laity ought to have some voice in the election of the bishop, and he believed this was in strict accordance with the practice of the Primitive Church; and perhaps, under certain restrictions, the presence of the laity in Synods might be useful in many ways, and give more force to legislative enactments. But he did not wish to come to any determination on either point, and he would not pledge himself to support either of the two motions made till he knew more accurately whether the laity felt anxious to have this privilege placed in their hands. When the draft was discussed in the Diocesan Synods they should then have the opinion of the clergy, and no doubt the laity would also take some method of letting their opinion be known.

The Bishop of GLASGOW said he was disposed very much to concur with what the Bishop of Brechin had said as to the argument derived from Scripture and antiquity; and he also concurred with a great deal that had been said by the Bishop of St. Andrews. The scheme of representation suggested by the committee appeared to him utterly impracticable; and altogether he thought the question was not ripe for legislation.

After some further discussion, it was agreed to send down to the Lower Chamber the three proposals made in the course of the discussion as revised, and also the note drawn up by the Bishops of Brechin and Glasgow, expressing their opinion that it was inexpedient to legislate at present. The following were the alternative propositions and notes sent down:—

"That the male communicants (of three years' standing) in each congregation shall nominate a representative to attend the Diocesan Synods.

"That each Diocesan Synod shall nominate a certain number of laymen, resident in the diocese, not exceeding the number of the clergy entitled to be summoned to attend the Synod, who, in virtue of such nomination, shall be entitled to sit and speak in the Diocesan Synod. Such nomination to be subject to the approval of the bishop.

"Each bishop shall be at liberty to invite to his Diocesan Synod any of the laity of the diocese who take a helpful and intelligent interest in the affairs of the Church; and such laymen, when present, shall have the same right as the non-instituted clergy to speak upon all matters that are brought under discussion at the Synod.

"Two of the bishops were of opinion that, considering the difficulties which surround the question, as one of principle, and those which attend on its practical application, it is not expedient to legislate upon the matter at this present Synod."—*Scottish Ecclesiastical Gazette.*

SERMON BY ARCHDEACON BADNALL, AT THE CONSECRATION OF BISHOP WELBY.

The consecration of the new Bishop of St. Helena was performed in the Chapel of Lambeth Palace, on Ascension Day, by the Archbishop of York—acting for the Archbishop of Canterbury—assisted by the Bishops of London, Oxford, Landaff, and Colombo. The Ven. H. Badnall, who has succeeded the now prelate in the Archdeaconry of George, preached the sermon on the occasion, and has kindly enabled us to present it to our readers entire. We believe that they will unite with us in regretting that the ceremony of which it formed a worthy part took place in a building of such mean dimensions. When shall we see again a consecration in Westminster Abbey?

Bishop Welby is the first instance of a clergyman ordained in Canada being elevated to the Episcopate. He was first admitted to the ministry by the present Bishop of Toronto.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph., iv., 8, 11, 12, 13.

The Apostle Paul in this passage presents in a condensed and somewhat remarkable form the same two great topics which occupy the whole

of the Epistle to the Ephesians:—1st, The amazing riches of God's gifts to us in His Son; and 2ndly, the end for which those gifts were bestowed, viz., the perfecting of the saints, the gradual building up of the whole body of the church into the oneness of the faith, even into Him on whom we believe, into Christ Himself, who is the Head.

The gifts of necessity precede the blessedness of using them aright. These are God's unmerited bounty in His only-begotten, His dearly-loved Son. They are the earnest of the eternal inheritance won for us by the Incarnation, Death, and Resurrection of our Lord, crowned in His Ascension to the right hand of power, and thence dispensed to all His faithful ones in constantly enlarged measure according to the enlargement of their desire—"Open thy mouth wide, and I will fill it." And going God's gifts in Christ are wholly free, being before all works and deservings of our own—our acts of obedience, self-denial, faith, and every other—therefore the Apostle speaks of them first, ascribing them wholly to the great redemptive work which in the Ascension reached flood-height, and thenceforward began to overflow upon the expanding church in never-failing, and ever wider and more copious showers of grace. Not until he has spoken of the mercy, does he proceed to expatiate upon the ultimate purposes for which the mercy is bestowed.

I propose to say something on both divisions of the subject, merely inverting the order in which St. Paul treats of them, for the sake of the object immediately in hand.

I. And first, let us notice some of the peculiarities of the language in which the Apostle here sums up the inseparable marks, the essential constituents, of saintliness. He represents all Christian excellence as consisting in Christian unity. It is true he does not throughout the Epistle confine himself to his view. In a subsequent portion of it he sounds, as it were, the depths of moral depravity to which the Ephesians in their heathen state had sunk, and point by point he tells out the fearful catalogue against them in words as plain as they are ever delicate and tender. Darkness of the understanding—alienation, by an untold distance, from the life of God—blindness of heart—moral insensibility—and in proportion to their incapacity of recognising and being gladdened by all that is truly lovely, and ever-growing, ever self-defeating, greediness after defiling pleasures—these are some of the characteristics by which the spiritual corruption of heathen Ephesus is portrayed for us. How was it possible but that "bitterness, and wrath, and anger, and clamour, and evil-speaking" should be prominent among the more ordinary fruits of a state of selfishness so headstrong and intense? And then St. Paul proceeds, by way of contrast with his picture of their former selves, to throw in his living outlines of what the Christian, redeemed even out of Ephesian wickedness, both ought to be and might be, in Christ. Truthfulness, kindness, tender-heartedness, incorruptness, thoroughness in the discharge of their worldly callings,—these, and the like, are exhibited to the Christians of Ephesus as the new life to which Christ had re-created them. Christian unity, then, is not so inculcated by St. Paul as though it meant, or, in its own true and proper nature, ever could mean, less than daily growth in all excellence. And yet let us notice how in that particular part of the Epistle to which the text belongs, all Christian graces whatsoever, all the infinite purposes for which Christ came into the world, are gathered up, as within one mystic mighty band,

under the head of Christian unity. Surely there is something here that deserves attention.

We know that Christian unity is often spoken of as though it were hardly more than a happy accident of Christian discipleship—to be desired by those who have it not, and to be prized by those who have it, but as in no sense necessary to the Christian life. Here, however, we find it treated in a widely different strain. According to St. Paul, the one paramount end of all that God had wrought in Christ was the edifying of Christ's Body, the Church; not simply the multiplication of Church-goers, or Bible-readers, but the knitting and welding together of an ever increasing number of disciples, as one well-compacted body, into Christ, our one life-giving, life-sustaining Head. Almost every term and image he employs, profuse and varied as his language and imagery are, implies a fresh assertion of the same leading thought. The faith and the knowledge of the Son of God he assumes to be, not, indeed, exhaustible by one mind, or one Church, or one age, but one and unchangeable as Christ Himself. By the oneness of this faith and divine knowledge, he supposes the spiritual energy of every several member of Christ's Body to be constantly directed and controlled, as a subordinate portion of some one grand living organism, every part of which belongs to every other, and which collectively begins from Christ, and ends in Him. The perfect fitness of all the parts, and the symmetry and cohesion of the whole, including the conceptions of sustained life and constant increase, is illustrated by the growth of a human body. No member—no function—is solitary or independent. To be tossed about, like straws, upon the gusts of human opinion—the sport of what the world calls "clever men"—had been a familiar note of Ephesian society in its heathen condition. In their Christian estate it was to be so no more. Now, for the first time, they had become possessed of the truth. And that truth, kept "whole and undefiled," was to be a prime condition of the articulation of which the Apostle speaks, as that whereby the life proceeding from the Lord of life was to minister continually new force to every several part, and ever-increasing compactness to the whole.

And further, it should be distinctly observed, this idea is exhibited to us as though the unity so imaged forth were no mere accident of Christ's cause in the world, but positively identical with it. What St. Paul means appears to be this, and nothing short of it, that Church-membership is Christianity, and that Christianity is Church-membership. Or, in other words, that the Apostles were sent forth not simply to deliver an oral message, or circulate a written one, but to found a kingdom—a kingdom with its offices, and officers, and governments, and gradations, and laws, and standards, and watchwords, and language, and king, and people, and—enemies;—a spiritual kingdom totally distinct from, and yet perfectly compatible with, the kingdoms of this world, which, however, it shall be the Church's final triumph utterly and for ever to supersede. And in the fullest, and only true sense, to believe the Gospel is to become subjects of that kingdom, to bow the knee in humble faith before its Invisible King, to own His delegates, and keep His ordinances. It would be superfluous to do more on this occasion, than just to remind my hearers how entirely the doctrine of St. Paul in this part of his Epistle to the Ephesians is at one with the rest of his writings, and the rest of Scripture, from first to last. Or, as it may be expressed, what a varied but perfectly concordant testimony Holy Scripture every where supplies to that great article of our faith, which we have just confessed,

"I believe one Catholic and Apostolic Church, as ensuing necessarily upon a sound and unreserved belief in the doctrine of the ever-blessed Trinity, and as the divinely ordered agency whereby alone (so far as God's will stands revealed), the mercy of God in Christ Jesus can be appropriated by any of us, whether the forgiveness of sins, or the resurrection of the body, or, the crowning gift of all, the life everlasting.

If it be asked, "Is this unity attainable?" we answer, absolutely, perhaps, not. Without doubt, not universally. But how far is honesty attainable, or truth or purity? None of us would wish the Sermon on the mount lowered to match our actual attainments in holiness. Why then attempt to explain away the Divine precepts concerning Christian unity, out of compliance with the miserably divided condition of modern Christendom? Still, if any do really doubt the practicability of St. Paul's teaching, the two following remarks may not seem irrelevant: one, that, as a matter of fact, strong convictions and consistent conduct are always far less likely to irritate and lead to quarrels than hollow friendships. The other, that probably every laborious pastor, who has had faith enough to pray for it and strive after it, has witnessed the growth of Christian Unity among the members of his own flock in sufficient measure to convince him that more abundant faith in the same direction would certainly ensue in larger results. We have seen—all of us most likely who are engaged in the ministry—in the course of our pastoral work, how wonderfully common prayer, frequent receptions together of Holy Communion, the constant interchange of holy sympathies, a growing interest in a common work, all springing out of the profession of one faith, has presently knitted together into a fellowship as real as any thing under heaven is real, characters naturally the most uncongenial and diverse, a fellowship not based on a concerted banishment of forbidden subjects, but so loving and so true that there no longer seemed any subjects to forbid. And no doubt many and many a pastor who has experienced this unspeakably sweet reward of his poor toils has been constrained to say within himself, when contemplating his little band of brethren and sisters in Christ,—“This is Christianity,—this is that Communion of Saints gathered by means of the Church out of the world, which time cannot weaken, nor seas divide, nor death itself rupture,” and has accepted the fact as perhaps the clearest evidence ever vouchsafed to him of the reality of his pastoral commission, and the certainty of the truths entrusted to his keeping.

II. But the text does more than teach us that living, loving union with one another in Christ Jesus is the end for which the Gospel was commanded to be published, is itself the cure and contradictory of sin, and the true rehearsal of the imperturbable love of Heaven. It further proclaims in the most distinct and unqualified terms, the human agency by means of which it is the Divine pleasure to work out this spiritual transmutation. Indeed, nothing is more remarkable in the use which St. Paul here makes of the sixty-eighth Psalm, than the boldness with which he identifies the human agents with the spiritual gifts themselves. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles, and some, prophets, and some, evangelists; and some, pastors and teachers.” Nor can it be pretended that we have here a mere haphazard, accumulative recital of various terms, not really representing different offices, but, rather, collectively expressing the collective function of the entire church, as intended to be exercised not more through the ministry properly so

called, than through the priesthood of each individual Christian. For elsewhere,* it will be remembered, the same Apostle enforces order, and a due regard to the partition and subordination of ecclesiastical functions, by enumerating these same offices, and insisting most pointedly on the distinctions intended to be made between them. But time forbids us to dwell now on this portion of our subject. Suffice it to say that, while we confess both the priesthood and the royalty of every baptized person, we none the less believe ourselves forbidden by numberless passages of Holy Writ, but by none more positively than by the one before us, to doubt either the Divine origin of the ministerial order as distinct from the mass of the Christian body, or the Divine authority of their peculiar commission, or that it is our Lord's will to employ this ministry, until He come again, not only as the ambassadors of His truth, but as the vehicles, however unworthy, of His grace.

And now it only remains that I endeavour to collect all that I have, at least, wished to say into a few sentences of special comfort for him whom the sacred service of this day is about to elevate to the highest office in Christ's Church. And what, I would ask, should more comfort and sustain a Bishop in any region of the earth, than to know, be thoroughly assured, that his office is most literally one of God's Pentecostal gifts to men, and an integral part of our Lord's own plan for the perfecting of His disciples? Every true man works better in a true position than in a false or doubtful one. Short only of direct communion with Christ Himself, what should cheer or nerve a Bishop more than a steady conviction that he is sent to do work which the Church on earth can never cease to require, and such as none but a lawful Bishop can lawfully undertake to do?

We are all familiar with the popular objections to this teaching, or, rather, less to the teaching itself, than to the unwelcome inferences which it is thought to necessitate. I would anticipate such objections in this instance with the general remark, that nothing that has been said has been intended even to imply a judgment upon any who may treat either Episcopacy in particular, or Holy Orders altogether, with contempt or unbelief. Confidence in Catholic truth is quite consistent with kindly helpfulness for those who in any thing have renounced, or perhaps have never been taught it, and with the most sensitive shrinking from every appearance of a claim to usurp the office of judge over them, further than the wholesome discipline of our own particular branch of the Church may demand it. Thousands of nominal Christians may, and do, deny the Godhead of our Lord, the personality of His Holy Spirit, the reality of His promised presence with His Church, the vitality of His Sacraments. Still larger, perhaps, is the proportion of nominal Christians, and even occasional church-goers, who lead immoral lives, are profane, unclean, untruthful, dishonest, or only conventionally honest, or in some other like way flagrantly disobedient. And even larger still, probably, is the number of those, who leading thoroughly respectable lives, and passing for good Christians, habitually neglect private prayer and Holy Communion, and have no sense of their obligation as Christians to be merciful, or self-denying, or placable towards those who wrong them. And, such being the facts, marvellous would it be if there were not crowds of church-goers and professed disciples, who would seem to have no other conception of unity than as of a universal toleration of universal disagreement; and crowds and crowds again,

who, under various influences, from the miserable taint of Socialism to the coarsest sensuality, avow themselves (and no doubt quite truly) incapable of perceiving any thing in Holy Orders to justify the solemn language of the ordinal, or to warrant the imputation to the ministerial office of any indelible sacredness, or, for example, to account for this day's proceedings—the sending forth a Bishop to a little island such as St. Helena. But do we affect to judge these? We judge none of them, as pretending to pronounce how far their several degrees of aberration from the truth are imperilling their eternal safety. We do know what Christ hath forbidden and enjoined, and we do know what sins Scripture pronounces to be deadly, whether it be unbelief or covetousness, or any other. But we do not affect to anticipate the judgment of the great day. Each class of cases alike runs at last into a difficulty expressed by the old question, “Lord, are there few that be saved?” And every such question can only be met safely by the memorable allwise answer, “Strive to enter in at the strait gate.” But we decline to pacify the world by surrendering any title of what we are assured is Catholic truth, or is necessary to Catholic order. And so long as we have the Acts of the Apostles, and the Pastoral Epistles, and the laws and monuments and universal customs of the earlier centuries, to guide us, our path of duty never surely needs be other than plain. And so judging—but not condemning—we can have no scruple in asserting that Christian unity, grounded in oneness of faith, is essential to the life in Christ, that orders are essential to unity, and episcopacy necessary to both, necessary to convey orders, and to maintain that paternal government and loving discipline, without which true, hearty, well-compacted brotherhood in Christ there cannot be. What better wish can we wish our brother (if “brother”) I may yet be permitted to call him, than that this conception of the high office he is about to receive may fasten on him year by year with ever tighter hold, and be making ever deeper marks upon his whole life and spirit!

So long as the *Sacra Privata* shall continue to be a text-book with us, who can forget that we have had island-bishops before St. Helena because an episcopal see, whose lot was far from the great highways of the world, whose revenues were scanty, whose flock was mostly poor and scattered, and whose only abiding sense of dignity must have proceeded from the profound conviction that the bishop is a chief office-bearer and delegate of Christ. But men's works live after them. And so long as the fragrant memory of the great and holy Bishop Wilson shall survive, our brother, now about to be made a bishop, will scarcely need any more convincing or more refreshing testimony, that the profoundest sense of the necessity and the dignity of the office, is the surest guarantee for a worthy estimate of its dangers, and for a meek and thankful and patient and withal brave perseverance in its saintly labours, until the Chief Shepherd shall see fit to end them, and crown them, as we humbly trust, with the incorruptible reward.

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