



# The Church Chronicle.

No. 8.

TORONTO, NOVEMBER, 1867.

Vol. V.

It is with feelings of the most profound sorrow—a sorrow which will be felt by the whole community—that we announce the death of the Venerable Bishop of Toronto. His Lordship has been sinking rapidly the past few days, and breathed his last about 3 o'clock, A.M., the 1st inst. He was in full possession of his faculties to the very hour of his death. Truly a great and good man has been taken from us.

## CHURCH SOCIETY NOTICES.

THE NEXT QUARTERLY MEETING of the Church Society will be held in the Society's Board Room, on WEDNESDAY, the 13th instant, at 11, A.M.

THE COMMUTATION TRUST COMMITTEE will meet on the same day at 10 A.M.

THE STANDING COMMITTEE AND MISSION BOARD will meet on TUESDAY the 12th instant, at 11, A.M.

### Widows and Orphans' Fund.

For the information of those Clergymen who are about to take up the usual collection in aid of this fund, the Secretary begs to state that *twelve widows* and *four orphans* are in receipt of pensions from it—the sum of \$2210 having been paid on that account last year.

The receipts from last year's collections in Churches were \$1081.85, a little less than half the amount required for the pensions; the balance due therefor being paid out of, and almost absorbing, the receipts from subscriptions, donations, rents of property and interest on money invested.

In view of the fact that the claims upon this fund may at any moment be increased, it is hoped that the collections to be made during this Month will, with the balance now on hand (about \$300), suffice for the payment of the pensions for the current year, thus leaving the receipts from other sources available for investment.

The Secretary gives notice that in accordance with the 3rd clause of the Constitution, he will, at the next meeting of the Church Society, make a return of those Incorporated Members who have not paid their subscriptions for the year ending 30th April last, and will propose that such names be erased from the list of Incorporated Members.

WM. P. ATKINSON, Secretary.

CHURCH SOCIETY'S OFFICE, Toronto, November 1st, 1867.

## COLLECTIONS RECEIVED FROM THE 1st TO 31st OCTOBER, INCLUSIVE.

MISSION FUND (July Collection).		MISSION FUND (Thanksgiving Collection).	
Etobicoke, Christ's .....	\$2 15	Toronto, St. James's .....	28 38
“ St. George's .....	3 57	“ Trinity .....	4 10
Saltfleet and Binbrook .....	1 00	“ St. Peter's .....	12 00
Wellington Square and Nelson ...	5 00	“ Holy Trinity .....	8 18
Port Whitby .....	2 20	“ St. George's .....	19 64
Cobourg .....	29 76	“ St. Stephen's .....	19 25
Ancaster .....	7 00	“ St. John's .....	11 35
Dundas .....	5 00	“ St. Anne's .....	2 67
Beverley .....	2 12	Chester .....	2 48
Bradford, Trinity .....	7 20	Guelph .....	27 80
“ Christ's .....	1 00	Hamilton, Christ's .....	10 00
“ St. Paul's .....	1 30	“ Ascension .....	20 00



COLLECTIONS—Continued.

INDIAN MISSION FUND.		PAROCHIAL COLLECTIONS.	
Toronto, St. Peter's.....	\$12 00	From James Bancroft, Esq., Treas- urer of Gore and Wellington District.....	\$204 00
BOOK AND TRACT FUND.			
Rev. W. Belt .....	2 50		
Rev. E. Morgan .....	2 50		

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

*Subscriptions and Collections received from 1st to 31st October, 1867.*

Collections at Scarborough, per Rev. W. Belt..... \$50 00

HENRY ROWSELL,

Treasurer, H. D. Branch of Ch. Society.

PERSONAL.—The Rev. H. D. Cooper, having been appointed to the Mission of Fergus, requests that all communications to him be addressed Fergus P. O.

PAROCHIAL MEETINGS.

Lincoln and Welland Rural Deanery.

*Amended List of meetings on behalf of the Church Society in the above Rural Deanery, 1867:*

Clifton .....	Monday .....	November 18 .....	7 P.M.
Stamford .....	Tuesday .....	" 19 .....	11 A.M.
Drummondville .....	" .....	" 19 .....	7 P.M.
Chippawa .....	Wednesday .....	" 20 .....	7 P.M.
Port Robinson .....	Thursday .....	" 21 .....	7 P.M.
Welland .....	Friday .....	" 22 .....	7 P.M.

DEPUTATION.—Rev. Dr. McMurray, and A. Gaviller, Esq.

Font Hill .....	Monday .....	November 25 .....	7 P.M.
Marshville .....	Tuesday .....	" 26 .....	11 A.M.
Port Colborne .....	" .....	" 26 .....	7 P.M.
Fort Erie .....	Wednesday .....	" 27 .....	7 P.M.

Grimsby .....	Monday .....	December 2 .....	7 P.M.
St. Catharines .....	Tuesday .....	" 3 .....	7 P.M.
Grantham .....	Wednesday .....	" 4 .....	11 A.M.
Port Dalhousie .....	" .....	" 4 .....	7 P.M.
Thorold .....	Thursday .....	" 5 .....	7 P.M.
Niagara .....	Friday .....	" 6 .....	7 P.M.

DEPUTATION.—The Ven. Archdeacon Palmer, M.A., and Rev. S. Houston, M.A.

Simcoe Rural Deanery.

Trinity Church, Bond Head.....	Monday .....	January 13 .....	7 P.M.
St. John's " Tecumseth .....	Tuesday .....	" 14 .....	7 P.M.
St. John's " Mono Mills .....	Wednesday .....	" 15 .....	7 P.M.
St. James's " Albion .....	Thursday .....	" 16 .....	7 P.M.
Christ's " Tecumseth .....	Friday .....	" 17 .....	7 P.M.
St. John's " Cookstown .....	Monday .....	" 20 .....	7 P.M.
Trinity " Adjala .....	Tuesday .....	" 21 .....	2 P.M.
St. Luke's " Mulmur .....	" .....	" 21 .....	7 P.M.
Christ's " Whitfield .....	Wednesday .....	" 22 .....	7 P.M.
St. Paul's " Mono .....	Thursday .....	" 23 .....	7 P.M.
St. Peter's " West Essa .....	Friday .....	" 24 .....	7 P.M.

## Simcoe Rural Deanery—Continued.

St. Bartholomew's East Essa.....	Monday .....	January	27 .....	7 P.M.
St. Jude's Ch. Thoraton .....	Tuesday .....	"	28 .....	7 P.M.
Ramosbottom Mills North Essa ...	Wednesday .....	"	29 .....	2 P.M.
Christ's Church, " .....	" .....	"	29 .....	7 P.M.
St. Paul's " Innisfil .....	Thursday .....	"	30 .....	7 P.M.
St. Peter's " " .....	Friday .....	"	31 .....	7 P.M.
Trinity " Bradford .....	Monday .....	"	13 .....	7 P.M.
Christ's " W. Gwillimbury .....	Tuesday .....	"	14 .....	2 P.M.
St. Paul's " " .....	" .....	"	14 .....	7 P.M.
Stayner " .....	Wednesday .....	"	15 .....	7 P.M.
Orange Hall Mulmur .....	Thursday .....	"	16 .....	2 P.M.
St. Luke's Ch. Creemore .....	" .....	"	16 .....	7 P.M.
Christ's " Nottawasaga .....	Friday .....	"	17 .....	2 P.M.
All Saints' " Collingwood ...	" .....	"	17 .....	7 P.M.
Wye Bridge .....	Monday .....	"	20 .....	3 P.M.
Penetanguishene .....	" .....	"	20 .....	7 P.M.
Victoria Hill .....	Tuesday .....	"	21 .....	2 P.M.
St. John's Ch. Oro .....	" .....	"	21 .....	7 P.M.
St. George's " Medonte .....	Wednesday .....	"	22 .....	2 P.M.
St. James's " Orillia .....	" .....	"	22 .....	7 P.M.
Severn Bridge Muskoka .....	Thursday .....	"	23 .....	2 P.M.
Gravenhurst " .....	" .....	"	23 .....	7 P.M.
North Falls " .....	Friday .....	"	24 .....	7 P.M.
Travelling to Orillia .....	Monday .....	"	27 .....	
St. Luke's Medonte .....	Tuesday .....	"	28 .....	2 P.M.
St. Mark's Oro .....	" .....	"	28 .....	7 P.M.
Shanty Bay " .....	Wednesday .....	"	29 .....	7 P.M.
Barrie Trinity Church .....	Thursday .....	"	30 .....	7 P.M.

DEPUTATION.—Rev. Rural Dean Ardagh, Rev. Dr. O'Meara, Rev. W. Belt, Rev. J. H. McCollum, Francis Irwin, Esq.

The Clergy of the various Deaneries are earnestly requested to make provision for the conveyance of the deputations from place to place, in their several localities, in order to avoid unnecessary expense to the Society.

## THE LAMBETH CONFERENCE.

### Opening Address.

My most Rev. and Right Rev. Brethren,—In opening the proceedings of the first Conference that has ever taken place of the Bishops of the Reformed Church in visible communion with the United Church of England and Ireland, my prevailing feeling is one of profound gratitude to our Heavenly Father for having thus far prospered the efforts which have been made to promote this solemn assembling of ourselves together. Many have been the anxious thoughts and great the heart-searchings which have attended the preparations for this remarkable manifestation of life and energy in the several branches of our communion. Many also have been the prayers, and fervent, I trust, will continue to be the prayers, offered up by us, severally and collectively, that He will prosper our deliberations, to the advancement of His glory and the good of His Church. Having met together, as I truly believe we have done, in a spirit of love to Christ, and to all those who love Him, with an earnest desire to strengthen the bonds which unite the several branches of our Reformed Church, to encourage each other in our endeavours to maintain the faith once delivered to the saints, and to advance the kingdom of Christ upon earth, I will not doubt that a blessing from above will rest upon our labours, and that the

guidance of the Holy Spirit, whose aid we have invoked, will direct, sanctify, and govern our counsels.

The origin of this Conference has already been stated in the circular of invitation which I addressed to you all. It was at the instance of the Metropolitan and the Bishops of the Church of Canada, supported by the unanimous request of a very large meeting of Archbishops and Bishops of the Home and the Colonial Church,—a request confirmed by addresses from both the Houses of Convocation of Canterbury,—that I resolved upon convening it. Further encouragement to venture upon this unprecedented step was afforded when the petition from the Canadian Church was first discussed, a plain intimation being given by a distinguished member of the Protestant Episcopal Church in the United States of America, that it would be regarded as a very graceful act, and would be hailed with general satisfaction in that Church, if the invitation to the Conference were extended to our Episcopalian brethren in those States.

Fully conscious, however, of all the difficulties which must surround the attempt to organize and superintend an assembly of so novel a character, I might well have hesitated to incur so great a risk. But to have refused to yield to wishes thus fully and forcibly expressed, to have shrunk from undertaking the consequent responsibility, would have been unworthy of the position in which, by God's providence, I am placed. In faith and prayer has the task been undertaken; and I humbly trust it will please God to prosper our work to a successful conclusion. The result, indeed, has thus far more than justified the expectations raised. We rejoice that so many of our brethren from distant parts of the globe have been moved to respond to the call; and we welcome with feelings of cordial affection and genuine sympathy the presence of so large a proportion of the American Episcopate. From very many also, who, owing to the various circumstances, have been prevented from joining us, I have received letters expressing the profound satisfaction and thankfulness with which they regard the opportunities afforded by this gathering, for conferring together upon topics of mutual interest; for discussing the peculiar difficulties and perplexities in which our widely scattered Colonial Churches are involved, and the evils to which they are exposed; for cementing yet more firmly the bonds of Christian communion between Churches acknowledging one Lord, one faith, one baptism, connected not only by the ties of kindred, but by common formularies; and for meeting through their representatives, from the most distant regions of the earth, to offer up united prayers and praise to the most High in the mother tongue common to us all, and to partake together of the Holy Communion of the body and blood of our Saviour Christ.

It has never been contemplated that we should assume the functions of a General Synod of all the Churches in full communion with the Church of England, and take upon ourselves to enact canons that should be binding upon those here represented. We merely propose to discuss matters of practical interest, and pronounce what we deem expedient in resolutions which may serve as safe guides to future action. Thus it will be seen that our first essay is rather tentative and experimental, in a matter in which we have no distinct precedent to direct us.

The subjects which will be brought under your consideration have already been laid before you in the prospectus of arrangements for our proceedings. They may be briefly comprised under the following heads:—(1.) The best way of promoting the Re-union of Christendom. (2.) The Notification of the Establishment of New Sees. (3.) Letters Commendatory from Clergymen and Laymen passing to distant Dioceses. (4.) Subordination in our Colonial Church to Metropolitans. (5.) Discipline to be exercised by Metropolitans. (6.) Court of the Metropolitan. (7.) Question of Appeal. (8.) Conditions of Union with the Church at home. (9.) Notification of proposed Missionary Bishoprics. (10.) Subordination of Missionaries. In the selection of topics, regard has been chiefly had to those which bear on practical difficulties seeming to require solution. It has been found impossible to meet all views, and embrace every recommendation that has been suggested. Some may be of opinion that subjects have been omitted which ought to

have found a place in our deliberations ; that we should have been assembled with the view of defining the limits of theological truth, but it has been deemed far better, on the first occasion of our meeting in such form, rather to do too little than attempt too much, and instead of dealing with propositions which can lead to no efficient result, to confine ourselves to matters admitting of a practical and beneficial solution.

The unexpected position in which our Colonial Churches have recently found themselves placed has naturally created a great feeling of uneasiness in the minds of many. I am fully persuaded that the idea of any essential separation from the mother Church is universally repudiated by them : they all cling to her with the strongest filial affection, while they are bound to her doctrines and form of worship by cogent motives of interest. At the same time, I have good reason to believe that there are various shades of opinion as to the best mode in which the connection between the daughter Churches and their common mother can best be maintained ; and I trust that the interchange of thought between those who are chiefly interested in those important questions will lead to some profitable conclusions. I may also state my belief that legislation on the subject of the Colonial Churches has been postponed until the view taken by this Conference shall have been declared. These matters have been regarded under various aspects in the voluminous correspondence which I have had with many of my colonial brethren ; they will all, no doubt, be fully developed in the course of our discussion by those who represent these several opinions. I trust that under a deep sense of the solemnity of the occasion on which we are assembled, our discussions will be characterised by mutual forbearance, if sentiments at variance with our own shall be advanced, so that by the comparison, rather than the conflict of opinions we may be drawn nearer to each other in brotherly harmony and concord. With the arrangement that certain subjects shall, after a brief consideration, be referred to committees, I believe that the various topics for consideration may be profitably discussed.

Doubtless, there is much in these latter days, even as we have all been taught to expect, which is dark and dispiriting to the mind that has not been exercised to discern the meaning of such signs. The enemy is on every side plying his insidious arts, to sap the foundation of belief, to hinder the cause of God's Church, and prevent the Word of God from doing its work in the conversion of the soul of sinful man. No effort is spared to disparage the authority of those who witness for the truth and uphold the dogmatic teaching for which the apostolic writings are at once the model and the warrant. Though it be not our purpose to enter upon theological discussion, yet our very presence here is a witness to our resolution to maintain the faith, which we hold in common as our priceless heritage, set forth in our Liturgy and other formularies ; and this our united celebration of offices common to our respective Churches in each quarter of the globe is a claim, in the face of the world, for the independence of separate Churches, as well as a protest against the assumption by any Bishop of the Church Catholic of dominion over his fellows in the Episcopate.

Not one of us, I am persuaded, can fail to respond to that earnest desire for unity which is expressed in the introduction to our resolutions. It is but the echo of the petition which the Saviour of the world offered in behalf of his Church, when he prayed the Father that those who should believe in him might all be one in the Father and the Son. And while we deplore the divided state of Christendom, and mourn over the obstacles which at present exist to our all being joined together in the unity of the Spirit and in the bond of peace, this very feeling should be our most powerful motive to urge our petitions at the throne of grace, that it may please God, in his own good time, to remove such hindrances as at present render that union impracticable.

And now may our Almighty Father shed abroad upon us the spirit of wisdom, peace, and love, and inspire us with such counsels as may most tend to edification ; so that, being knit together more closely in the bonds of brotherly affection and

Christian communion, and animated with a more fervent zeal for the Saviour's honour and the salvation of souls, we may do our endeavour to prepare His Church for the coming of him whom we lovingly adore, and whose advent in power and glory we ardently look to and long for.

### Introduction to Resolutions.

We, Bishops of Christ's holy Catholic Church, in visible communion with the United Church of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the English Reformation, now assembled by the good providence of God, at the Archbishop's Palace of Lambeth, under the presidency of the Primate of all England, desire—*First*, to give hearty thanks to Almighty God for having thus brought us together for common counsels and united worship; *Secondly* we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfilment of the prayer of our Lord, "That all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou has sent Me:" and, *Lastly*, we do here solemnly record our conviction that unity will be most effectually promoted by maintaining the faith in its purity and integrity—as taught in the Holy Scriptures held by the primitive Church, summed up in the Creeds and affirmed by the undisputed General Councils,—and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity, and a love of the Lord's appearing.

### Resolutions.

*Resolution I.*—That it appears to us expedient, for the purpose of maintaining brotherly intercommunion, that all cases of establishment of new sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all presiding Bishops of the Anglican communion.

*Resolution II.*—That, having regard to the conditions under which intercommunion between members of the Church passing from one distant diocese to another may be duly maintained, we hereby declare it desirable—

(1) That forms of letters commendatory on behalf of clergymen visiting other dioceses be drawn up and agreed upon;

(2) That a form of letters commendatory for lay members of the Church be in like manner prepared;

(3) That his Grace the Lord Archbishop of Canterbury be pleased to undertake the preparation of such forms.

*Resolution III.*—That a committee be appointed to draw up a pastoral address to all members of the Church of Christ in communion with the Anglican branch of the Church Catholic, to be agreed upon by the assembled Bishops, and to be published as soon as possible after the last sitting of the Conference.

*Resolution IV.*—That, in the opinion of this Conference, unity in faith and discipline will be best maintained among the several branches of the Anglican communion by due and canonical subordination of the Synods of the several branches to the higher authority of a Synod or Synods above them.

*Resolution V.*—That a committee of seven members (with power to add to their number, and to obtain the assistance of men learned in ecclesiastical and canon law) be appointed to inquire into and report upon the subject of the relations and functions of such Synods, and that such report be forwarded to his Grace the Lord Archbishop of Canterbury, with a request that if possible it may be communicated to any adjourned meeting of this Conference.

*Resolution VI.*—That in the judgment of the Bishops now assembled, the whole Anglican communion is deeply injured by the present condition of the Church in Natal; and that a committee be now appointed at this general meeting to report on the best mode by which the Church may be delivered from the continuance of this scandal, and the true faith maintained. That such report be forwarded to his Grace the Lord Archbishop of Canterbury, with the request that he will be pleased to



transmit the same to all the Bishops of the Anglican communion, and to ask for their judgment thereupon.

*Resolution VII.*—That we who are here present do acquiesce in the resolution of the Convocation of Canterbury, passed on June 29, 1866, relating to the diocese of Natal, to wit—

“If it be decided that a new Bishop should be consecrated,—As to the proper steps to be taken by the members of the Church in the province of Natal for obtaining a new Bishop, it is the opinion of this House, first, that a formal instrument declaratory of the doctrine and discipline of the Church of South Africa should be prepared, which every Bishop, Priest, and Deacon to be appointed to office should be required to subscribe; secondly, that a godly and well-learned man should be chosen by the clergy with the assent of the lay communicants of the Church; and, thirdly, that he should be presented for consecration, either to the Archbishop of Canterbury,—if the aforesaid instrument should declare the doctrine and discipline of Christ as received by the United Church of England and Ireland,—or to the Bishops of the Church of South Africa, according as hereafter may be judged to be most advisable and convenient.”

*Resolution VIII.*—That, in order to the binding of the Churches of our colonial empire and the missionary Churches beyond them in the closest union with the mother Church, it is necessary that they receive and maintain without alteration the standards of faith and doctrine as now in use in that Church. That, nevertheless, each province should have the right to make such adaptations and additions to the services of the Church, as its peculiar circumstances may require, provided that no change or addition be made inconsistent with the spirit and principles of the Book of Common Prayer, and that all such changes be liable to revision by any Synod of the Anglican communion in which the said province shall be represented.

*Resolution IX.*—That the committee appointed by Resolution V., with the addition of the names of the Bishops of London, St. David's, and Oxford; and all the Colonial Bishops, be instructed to consider the constitution of a voluntary spiritual tribunal, to which questions of doctrine may be carried by appeal from the tribunals for the exercise of discipline in each province of the Colonial Church, and that their report be forwarded to his Grace the Lord Archbishop of Canterbury, who is requested to communicate it to an adjourned meeting of this Conference.

*Resolution X.*—That the resolutions submitted to this Conference relative to the discipline to be exercised by Metropolitans, the Court of Metropolitans, the scheme for conducting the election of Bishops when not otherwise provided for, the declaration of submission to the regulations of Synods, and the question of what legislation should be proposed for the Colonial Churches, be referred to the committee specified in the preceding resolution.

*Resolution XI.*—That a special committee be appointed to consider the resolutions relative to the notifications of proposed missionary bishoprics, and the subordinates of missionaries.

*Resolution XII.*—That the question of the bounds of the jurisdiction of different Bishops, when any question may have arisen in regard to them, the question as to the obedience of chaplains of the United Church of England and Ireland on the Continent, and the resolution submitted to the Conference relative to their return and admission into home dioceses, be referred to the committee specified in the preceding resolution.

*Resolution XIII.*—That we desire to render our hearty thanks to Almighty God for His blessings vouchsafed to us in and by this Conference; and we desire to express our hope that this our meeting may hereafter be followed by other meetings to be conducted in the same spirit of brotherly love.

After a resolution of hearty thanks to his Grace the Archbishop of Canterbury, for having convened the Conference, and for having presided at it, the Archbishop solemnly offered up the Prayer for the Church Militant. The *Gloria in Excelsis* was then sung by the assembled Bishops; his Grace the President pronounced the Benediction, and the present session of the Conference came to its close.