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The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, FEBRUARY 1, 1859.

No. 2.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

ST. JAMES' SUNDAY SCHOOL FEAST, TORONTO.

The annual festival of St. James' Sunday and Parochial Schools was held on Wednesday the 8th instant, at the School House, corner of Church and Adelaide streets. The children met at six o'clock in the lower school room, where a magic lantern was exhibited to them. Many of the pictures were very instructive, and several relating to Astronomy were ably explained by Mr. Freeman, one of the Sunday School teachers. The children were delighted, many of them having never seen a similar exhibition before. At half-past seven they ascended to the upper school room, where an excellent tea provided by Mrs. Webb, awaited them, to which the children did ample justice. The room was decorated with ever-greens and flags of the different nations with much taste, while the bright happy faces of upwards of 400 children assembled there made it a most interesting sight. After tea they sang a few hymns and were then addressed by the Rev. S. T. Boddy, assistant minister of St. James' Church, and afterwards by the Lord Bishop, who closed the proceedings with the benediction. Her Excellency Lady Head was present and nearly a hundred visitors. General satisfaction was given and many thanks are due to those ladies and gentlemen who so ably assisted in the entertainment.—*Colonist.*

MEMORIAL OF THE LATE REV. R. BLAKEY, RECTOR OF PRESCOTT.

PRESCOTT, Jan. 10th, 1859.

A meeting of the congregation of St. John's Church, was held this day, in the school-house, to take into consideration the subject of erecting in the Church now being built in this town, a stained-glass window in memory of the late Rector, the Rev. Robert Blakey.

The Rev. Richard Lewis, M.A., lately inducted as Rector of the Parish, having taken the chair, the assistant minister, the Rev. E. W. Beaven, M.A., was requested to act as secretary.

The following resolutions were then submitted to the meeting and carried.

I. That this congregation remembers with gratitude the long and valuable services of the late Rev. Robert Blakey, Rector of the Parish.

II. That a memorial stained-glass window be erected in the new Church to his memory.

To this resolution the following was proposed in amendment, "that a marble slab be erected in the new Church to his memory," which having been lost the original resolution was adopted.

III. That as a suitable window cannot be procured for less than \$600 (£150), we pledged ourselves to endeavour to raise that amount.

IV. That the Rev. R. Lewis, Rector, Rev. E. W. Beaven, Messrs. Hooker, Ellis, Shaver, French, Dunham Jones, Herrey, Knapp, Sims, T. Robinson, and Dr. Jessup, be a committee to collect subscriptions and manage the whole business.

V. That a subscription be now opened for the purpose, and that Chas. Shaver, Esq. be appointed treasurer, and the Rev. E. W. Beaven, secretary of the committee.

VI. That a copy of the proceedings of this meeting be sent to Mrs. Blakey, to the papers of the town, and to the "Ecclesiastical Gazette."

The subscription list was then opened and \$160 (£40) subscribed in the room.

SUNDAY SCHOOL FESTIVAL

On Wednesday evening Dec. 22nd, a feast was given to the children connected with Christ Church in this City, (Ottawa), in the Temperance Hall. The Hall was nicely decorated. The upper end of the room was neatly festooned with evergreens and flowers, and in the centre of the wall, surrounded by evergreens, hung an admirably got up painting, somewhat in the shape of a crest. At the top, in a scroll, appeared the words:—

"Suffer little children to come unto me," and beneath, in another scroll, were the words "Christ Church Sunday School," while in the centre appeared in bold characters, the words:

"They that seek me early shall find me"

On either side was placed an angelic looking creature, each blowing a trumpet, from which issued the words respectively: "Peace on earth,"—"Good will towards men." On one of the side walls hung another painting, descriptive of life's journey. In the foreground appeared a high hill, leaning against which were two tablets bearing the figures "1858" and 1859."—Around the foot of the hill winds a path, along which weary pilgrims of all ages are seen marching along. High up on the top of the hill, very conspicuous, stands a finger-post, bearing the words "TO ETERNITY," in which direction the pilgrims seemed moving. At the foot of the room on a large banner were inscribed the words, "Welcome to our visitors," and around the room were hung various and appropriate mottoes. The hall was not so elaborately decorated as we have seen it, yet it appeared to much advantage, and the decorations displayed correct taste. In the centre of the room were ranged several tables, around which were congregated 260 as fine, intelligent, healthy looking children as could be found. On either side and at the foot of the hall a space was reserved for the visitors, which was soon densely crowded.

About 6½ p.m. the proceedings commenced by the singing a hymn by the whole assembly, after which the Rev. Dr. Lauder asked a blessing. The children were then permitted to partake of the refreshments provided, which they did with zest and a will that was amusing to behold.

On the platform we noticed the Rev. Dr. Lewis, the Rev. Messrs. Lauder, Johnston, Har-

ris, Butler, and Loux, Judge Armstrong, Drs. Hill and VanCortlandt, Jns. FitzGibbon, Esqr., and the Superintendent and several of the teachers.

After the children had partaken of the good things so profusely provided for them, the Rev. Mr. Lauder assumed the chair, and Mr. Cousens, the Superintendent, read the following statement of the progress of the school:—

Mr. Chairman, I thought it might prove interesting to the members of our Church (especially to those who are parents), to lay before them this evening a statement of the progress of an institution of great moment to them, and particularly to the children, for whose benefit it was designed. This institution, as you are aware, is our Sunday School, which had a small beginning, but thanks to Almighty God, without whom all our efforts are fruitless and vain, who has stirred up a living zeal in the hearts of the teachers of the school to be active and diligent in the good work. We have seen it progress until it now assumes a place (as regards numbers) of some importance among Sunday Schools. I however hope, sir, that this will only prove a farther stimulus to all connected with our Sunday School to persevere until we shall have all the children belonging to our congregation not only brought under the influence, but also as regular attendants of our Sunday School, and as one of the means to attain this end, I would appeal to parents to aid us by their countenance, in not only causing their children to attend regularly, but also to become occasional visitors themselves, thereby shewing their children how deep an interest they take in that teaching which opens up to the view of their children, the path that leads to life eternal. I might say more on the subject, but I will leave it to others more competent than myself. I have taken a statement from the Sunday School register, commencing May, 1856, shewing the average attendance each month, and summing up all; then the average attendance during each year:—

Average Monthly attendance	Collections for the year.	Average Monthly Collections.
1856... 71	£2 7 10	£0 3 11
1857... 116 or 43 per cent over '57	6 2 4	or 10 2½
1858... 149 or 28 "	" 58 11 10 1	or 10 1

Our teachers number 29. I might at the same time say that we have a library containing about 150 volumes—besides which we have a good supply of Catechisms for the children, and books for teachers, to aid them in the instruction of their classes. The attendance, as read to you, shows a steady increase. I might remark that it was about the month of June, 1857, that a few teachers associated themselves together in this good work, and being toll off in Committees to the several wards of the city, searched from house to house where they could find members of our Church, and urge on them the necessity of sending all their children to our Sunday School. We have now a register of all the children attending our Sunday School, and they number over 300. But as you may perceive, our attendance on any Sunday has not exceeded 216, so that we have about one-third who absent themselves each

Sunday. One reason assigned for this is—the school being held so far to one end of our city. I hope, sir, that our congregation will, ere long, make an effort to procure for this important branch of the Church-work, a building in some central position, where the young can more conveniently assemble to learn their duty to God and man, and be brought under the practical influence of the wise man's words. "Train up a child in the way he should go, and when he is old he will not depart from it."

Mr. Cousens also read a statement of the finances of the school. The amount of cash on hand on the 13th March, 1858, was £9 2s 8d, and the receipts since that period up to the present time amounted to £9 14s 8d—making in all £18 17s 6d. The expenditure during the same period amounted to £18 14s 9d, leaving a balance of 2s 8d on hand at this date.—Of the expenditure, £14 4s. 9d was for books and other matters connected with the library.

Mr. Heubach then stepped forward, and, on behalf of the teachers, read the following brief address to Mr. Cousens, and presented that gentleman with a handsome Bible and Prayer Book, as a testimonial of their respect and esteem:—
TO WILLIAM COUSENS, Esq., Superintendent of C
C Sunday School, Ottawa.

We, the teachers of Christ Church Sunday School, Ottawa, have much pleasure in presenting you with the accompanying Bible and Prayer Book, as a mark of our esteem for you, and in appreciation of your indefatigable exertions as our Superintendent.

We trust you may be long spared to fill your present position, and that God may bless you and your family, is the earnest wish of
Yours very sincerely,

Geo. Heubach,	George May,
Henry Horne,	Sarah Foster,
L. J. O'Connor,	Saml. Hunter,
James Tracy,	L. Perrins,
Geo. Keating,	M. May,
C. Blasdel,	M. Christie,
A. H. Yielding,	M. Fotsyth,
W. Johnston,	J. S. Lauder, Rector.

Ottawa, 29th Dec. 1858.

The two volumes are printed and bound in the very best style, and are a valuable present. In the cover of each volume is inserted a silver plate, with the following words neatly engraved thereon:—

"Presented by the Teachers to Mr. Wm. Cousens, Superintendent of Christ Church Sunday School, 1858."

Mr. Cousens expressed his thanks briefly but cordially. He expressed his surprise at being made the recipient of such a gift, he little expected such a mark of their approbation. He assured them that he received this mark of respect with extreme thankfulness, and felt an honest pride and satisfaction in accepting this testimonial of their appreciation.

Judge Armstrong came forward and expressed his intense satisfaction at witnessing such a seemingly delighted and happy gathering, but not alone on that account was he gratified. He said he regarded Sunday School teaching as being essential and necessary to the progress of the Church, and a proper knowledge of the religion which Christians profess. The proper training of the young he regarded as being of the utmost importance—it was a sacred duty; and to that end he knew of no more efficient means than the Sunday School—there they were taught wholesome and lasting truths,—there were sown the seeds of truth, morality and religion, which in time would produce fruits meet for Salvation. In view of these facts, it became them to improve

every advantage at their command and to foster and encourage every effort put forth for the establishment and maintenance of Sunday Schools. He then addressed himself particularly to the children, and closed some suitable and appropriate observations, by impressing upon them the necessity of being steadfast, persevering and honourable in all their occupations and transactions. After paying some graceful and well-merited eulogiums to their respected Pastor for the zeal and energy displayed by him in advancing the interests and making more efficient the Sunday School, as well as for his attention and solicitation for the spiritual and physical well being and advancement of his flock, his Honor resumed his seat.

After the applause which the Judge's appropriate and feeling observations had called forth, had subsided, two fair, bright-eyed, rosy-cheek'd damsels approached the chairman, (the Rev. Mr. Lauder), having borne before them a beautiful and substantial present for him, in the shape of a large Cake. They were accompanied by Mr. Cousens, who read the following address:—

To the Rev. J. S. LAUDER, Rector of Ottawa, &c.
REVEREND AND DEAR SIR,—We, the children of Christ Church Sunday School, beg of you to accept the accompanying Cake, with which we present you, as a small token of our love for you as our Pastor. We hope you may be long spared to exercise your ministrations amongst us, and that the Sunday School, to which it is our privilege to belong, may increase more and more to the glory of our Heavenly Master.

(Signed) WILLIAM COUSENS,
On behalf of the children of Christ Church Sunday School, City of Ottawa.

One of the charming young creatures, on behalf of her school fellows, in a very graceful manner, presented the Rev'd Gentleman with their offering. The Cake was then, whatever it may be now, a very handsome one; it was "four stories" in height; chastely ornamented in pure white, bearing on one side the following inscription, in raised letters of Gold:—

"TO OUR PASTOR,
From the Children of Christ Church
Sunday School."

To the close observer, the Rev'd gentleman appeared to be taken somewhat aback by this manifestation of feeling on the part of the little fair ones. He then addressed them nearly as follows:—

My dear young friends, I may truthfully say, as Mr. Cousens said a few moments ago, that you have taken me by surprise, for I never heard any thing of this presentation nor saw any thing of the Cake to this moment. Indeed, so much am I surprised, that I can hardly refrain from laughing. There is only one regret about this,—it (pointing to the cake) is destined to vanish. I can hardly find suitable words to express my indebtedness; but after demolishing this present, I doubt not I will long preserve a kindly remembrance of you in my mind. Children, I sincerely thank you for this substantial present.

Three young graces then came on the platform (Misses MacCarthy, Workman, and Cousens) and sang in an exquisite manner, the following song and chorus, the first named playing the accompaniment on the melodeon, and each one in turn singing the solo:—

OUR PASTOR.

Pure and sacred is the love
We to our faithful Pastor bear:
Kindly o'er his little flock
He watches with a father's care.
Tenderly he leads the erring ones
To duty's path of peace;
Pointing upwards to that home,
Where sorrow shall for ever cease.

Chorus.

Heaven bless the name we hold so dear.
Our Pastor and our friend;
Ever shall our grateful prayer
At night and morn for him ascend.

With the social group he joins
Their innocent delight to share,
And the sparkling eyes of youth
With gladness bid him welcome there;
For he hath a cheerful word for all,
And old and young rejoice,
While they greet his quiet smile,
Or listen to his kindly voice.

Chorus.

Heaven bless, &c., &c.
By the sufferer's weary couch,
How oft with lifted hands he kneels,
And the silent tear-drop tells,
The grief his tender spirit feels.
From the Holy Book of truth he reads,
The promise God has given,—
Come ye heavy laden—come,
And ye shall find a rest in heaven.

Chorus.

Heaven bless, &c., &c.

The Rev. Dr. Lewis said he rose to address the assembly with some degree of diffidence. The audience was composed of persons of different ages, and it was no easy matter to address them so as to be understood by all; but he would endeavour to employ such language as would be understood by both young and old. He was a visitor, and the inscription on the banner before him—"Welcome to our visitors"—gave him encouragement. He said that every discerning christian must admit the advantage of Sunday Schools, and he congratulated all concerned in the present exhibition—nothing in the course of his lengthened ministerial duties gave him more real satisfaction than the present exhibition, as he might very properly term it. He remarked that it was to be deplored that there were too many persons in the country belonging to the church destitute of a proper knowledge of the first principles of the christian religion, and asserted that in the Sunday School chiefly was the real means of religious instruction to be found. He said there was only three means to which they could look for assistance in the matter of religious instruction—in the Common Schools, by the parents, or by the clergy. He regretted to say that from our present system of Common School education they had little to expect or to hope in the matter of religious instruction; in too many instances the parents of children were themselves so ignorant of the first principles of christianity that they were utterly incapable of imparting knowledge of christian truths; and to say that the minister could look after the religious instruction of every little one in his usually extensive parish, was utterly absurd. Their chief hope, then, lay in the Sabbath School. He said the church got on badly before the institution of Sunday Schools; and he was proud to say that Sunday Schools had their origin in the Church, as had every good and great and holy movement since the Reformation. He next spoke of the influence of Sunday Schools, and how they were operating in England and elsewhere. In Britain the staff of Sunday School teachers outnumbered the entire army, the navy, and the whole civil service—in England alone there were 300,000 Sunday School teachers; and, asked the R. Dr., who can estimate the amount of good that such a noble army of christian teachers can accomplish? He had often heard it observed that children who had regularly attended the Sunday School were no better than many of those who had never attended such a school; but that was no argument at all—they

had nothing to do with the results; their duty was to train up the children in a knowledge of the christian faith, and leave the result to God. But there was a great delusion existing in the minds of some persons regarding the benefits of Sunday Schools. Some persons attempted to argue that Sunday Schools were of little or no benefit because their good results were not manifest; but he was convinced that it was impossible to show the benefits of Sunday Schools at a glance in a general way; unless they could trace the individual position of each member of a Sunday School, they could not with any degree of certainty say what good had been done by any one Sunday School. One good result of early training in Sunday Schools is the influence it has on the after life of the early christian, though a vicious man; and who can tell how much the recollections of the teachings imparted in Sunday Schools affects the after life of the fallen man. We have the testimony of ministers who followed the British army to the East, and who administered consolation to the sick, the wounded and dying in the hospitals at Scutari and Varna, on the battle field at the Alma, and in the camp hospitals at Sebastopol, to the happy effects of Sunday School instruction—they invariably express the satisfaction they had in ministering to those who had been instructed in their youth in the Sunday School; for in them they had a groundwork, a sort of basis, to work upon, in such they had not to deal with heathens, or men little better taught than are the natives of South Australia. Speaking in more general terms, he said that there were many reasons which could be adduced to show the great benefit of our Sunday Schools. He would give one simple one. The blood of Jesus Christ cleanseth from all sin; and enlarged upon this grand truth upon more general grounds. A celebrated writer hath wisely said,—Children were God's problems, waiting for man's solution. And he declared it the imperative duty of parents to bring up their children in fixed religious principles. It was the opinion of some that all that was necessary to do for a child was to give it a thorough secular education, and sound moral instruction; but he declared that in his view the man who advanced such an opinion speaks contrary to truth, and was an infidel at heart. He then spoke of the usefulness and influence of Sunday School teachers, and contrasted their noble position with that of the man and the parent who was incapable of imparting to a child the first principles of religion. He admitted the difficulty, and the labour, and the self-denial of Sunday School teachers, and in glowing terms spoke of the merit of such self sacrifice—pointing to the acts of our blessed Saviour for instruction, and asked, is it wrong for others to follow such an example? He next referred to the happy position of the man who was early instructed in Christian truths, and who continued through life to be guided thereby. The bad man, though fully reclaimed from his wicked ways in after life, had a fearful retrospect; while he who had been brought up with a knowledge of divine truth as a little child, and had followed on upwards in the paths of a holy life, had a peaceful and a noble career to look back upon. He compared a reclaimed man to a little spring, raising not a great distance from the ocean, which quickly attained respectable proportions, fast swelling into a large river, but soon comparatively lost in the mighty ocean; while the little child brought up in the Sunday School he compared to a little spring far away in the desert, refreshing and invigorating every thing in its course as it runs along and increases in volume, and which finally at last becomes a mighty river and falls into the ocean to be seen no more. Such was the difference between the

relative positions of persons situated as above described. He then called upon them, in strong and feeling terms, for the Church's sake, for their own sake, and for the sake of their children, to follow in the path of duty, by educating the young. Some persons thought that all that was necessary was to teach a child the decalogue and general morality; and then to let him alone, but he declared that it was necessary that children should be thoroughly indoctrinated in the principles of the Bible, or else there was a great risk of their becoming a mass of infidels. He finally addressed himself especially to the children, and urged them to avail themselves of the advantages of the Sunday School. He said "remember your Creator in the days of your youth" and may you be spared many days to look back with happy recollection to the days spent in the Sunday School, and closed with a beautiful figure respecting the benefits that would flow from the instruction imparted in Sunday Schools.

A Ballad ("Hearts and Homes,") was then sung by Miss MacCarthy with admirable taste.

Dr. Hill rose, and said that he laboured under considerable disadvantage in attempting to address such an audience. In the first place, his common-place talk, he feared, would be considered very common-place indeed after hearing such elegant discourses as they did from the able gentlemen who had preceded him; and secondly, too much unanimity prevailed for him to succeed in speech-making. Were political or municipal subjects allowable, he would get on better; as it was, he found much difficulty in getting through creditably. Therefore, he did not intend to trespass long upon their time and patience, more particularly as the evening was getting late and as there were other and abler speakers to follow him. However, he could not sit down, without making some allusion to one subject, as being intimately connected with Sunday Schools, viz.,—that the elegant banquet here prepared to feast and entertain the little ones, proved the attention that was bestowed upon them by their superintendents; and the kindly returns by the children, afforded presumptive evidence of the cordial and happy feelings entertained by the children for their instructors.—And this reciprocal display of feeling of kindness and regard that existed between the teachers and the taught he regarded with great pleasure and high satisfaction; it spoke well for the benefits of Sunday Schools. It was still more satisfactory to find that these feelings were not produced by the banquet—that they were not now begun; but that they had been engendered before it was thought of. And, it was equally satisfactory to find that the adult population rightly regarded the benefits of Sunday School training.—They showed conclusively their appreciation by their presence there on this occasion; and it was gratifying to witness the marked increase of the growing appreciation of the merits of Sunday Schools by the adult population.

Miss Workman then sang very feelingly the touching ballad, "Whisper what thou feelest." She was followed by Miss Cousins, who sweetly sang another Ballad, "Gentle Annie."

Dr. Van Cortlandt rose, and was greeted with marked favor by the youthful assembly. He said that most men had some one ruling passion,—and he had to confess that his weak point was his love of children, as many of those before him could testify. It was true that he had not interfered much with the bonnets of young ladies over fifteen, and perhaps that was attributable in some degree to his bashfulness; but he was sure he had pulled the caps off fifty hundred boys, some of them as many as an hundred times; as many of those before him well knew. (Loud cries of

assent from the boys). And to such a degree did this habitual indulgence go with him, that it was customary to hear the boys exclaim as he approached,—"Here comes the doctor!" This latter remark produced very distinct manifestations of delight from the boys. The doctor then addressed a few words of happy counsel to the lads, towards the close of which he remarked that owing to an unfortunate circumstance he had not been to church for eight years until very lately, and he was willing to confess that during all that time he had not one happy hour of a Sunday. On one occasion latterly he had occasion to go to church, and as he looked around the old familiar edifice, he could not tell why, but a peculiar sensation came over him, and he felt he could not stay away any longer—so he "resolved to go to church again." The doctor here paused a moment, and then said,—I have made my speech; I must stop here. When I began my heart was here (laying his hand well down on his left side); before I was half through it was here, (moving his hand farther up); and now it is up here, (getting his hand up near his neck); and should I go much further, no doubt it would get up under my neck-cloth and choke me,—so I will conclude. As the doctor retired the juveniles made the hall ring with no very indistinct tokens of intense satisfaction.

The children then sung the 68th hymn,— "Come let our voices join," &c.—Mr. Couson leading, and all the little ones joining in,—the sound of their many voices harmonizing well with the tunes of the melodeon played by Mr. Mercer.

The Rev. Mr. Lauder here rose and said that he deemed it necessary to explain the reasons they had for giving the present festival, and the objects had in view.—He said that the funds would not allow of individual tokens being dispensed, nor yet any extended recognition given generally; so the teachers had adopted the plan of the present feast, in the hope that it would afford some encouragement for the little ones to persevere in their attendance at the Sunday School. He then referred to the working of the School, and said that, all things considered, its present state was most satisfactory, as all could see, although all the members of the School were not present. And while all were not present, none were excluded; but he regretted to say that there were many children of the church not under the fostering influence of the Sunday School. He was free to admit that he took to himself much pride in the present state of the Sabbath School; but so long as any of the children of his flock remained away from it he would not be satisfied—when every child of the Church was connected with the Sabbath School he would be satisfied, but not till then. He had every hope that good results would be accomplished through the instrumentality of the Sunday School. He regarded it as the nursery of the Church; there it is that the child begins its upward growth of the perfect man. He agreed with Dr. Lewis as to the insufficiency of Common Schools in inculcating the doctrines of the Church. While he was as anxious as any man that the children should be brought under the Common School system, yet it must be admitted that the Common School system does not afford the requisite religious education for children desired by any christian man; and in view of that fact, what a blessing to them was the institution of the Sunday School. He then pointed out the difference of time provided by law for secular and religious training in the Common Schools, which rendered it impossible to be carried out; therefore he wished that all the children should regularly attend the Sunday School; if they merely attended the School and never said a lesson, they would at least carry much away with

them that would be of inestimable value to them in after life. He said that he was punctual in his attendance upon the Sunday School, and he could speak most favorably of the order observed by the children, and for their general good behaviour, morality, and propriety of language; in that respect they compared most favorably with those of any school with which he had been heretofore connected, and he was pleased and happy to say so much in favor of the children in the presence of their parents. He said that although many compliments had been paid to him respecting the present state of the School, he desired not to take the credit of it; but he wished to place the honors of the good work upon the right shoulders; the credit is chiefly due to my friend and your friend, Mr. Cousens. Were that gentleman not present he might more freely express his acknowledgments and thanks. But this much he could not avoid saying, that in all his intercourse with Mr. C. he had no occasion to differ with him; and the better he became acquainted, he had reason to respect him more and more. He said the attention and exertions of the teachers were indefatigable and most praiseworthy, and he hoped and trusted they would have their reward hereafter for their holy and zealous labours. He strongly urged upon parents whose children did not attend regularly, to send them punctually. He thought he could not do better than quote an eminent writer's advice for young and old; it was 'punctuality, perseverance, patience and prayer'; by that they should be influenced and guided through life. He then particularly addressed himself to the little folk before him, saying that perhaps there was no one more happy incident in all his life that afforded him more gratification, than seeing them all here so happy, enjoying themselves so well; but one thing he hoped, and that was, that they would bear through all time a pleasing remembrance of the many happy and profitable hours spent in connection with Christ Church Sunday School and its teachings. The reverend gentleman then said that before sitting down he could not refrain from drawing attention to the two works of art which adorned the walls of the Hall, and which proved that the artist, too, had an interest in their welfare. The artist, he was proud to say, was quite a youth—his name was Henry Chitty, and he was glad to see him exercise his talents and ability in this way. Indeed, the talent and ability displayed in the preparation of such works of art, would naturally justify the belief that he may yet accomplish some great achievement that will astonish the world. He said he wished him well, and hoped he might prosper in his occupation, and be a good member of the Church and society. In conclusion, the Rev'd. gentleman said,—and as for you little ones, I pray that God's blessing rest upon you and that you may grow up not only good churchmen and churchwomen, but fruitful in every good word and work.

The chairman then announced that the children would sing the Dismissal Hymn, and afterwards the National Anthem.

Dr. Hill here rose and said that he was not going to attempt a second speech, particularly after the poetic address of his respected confrere, Dr. Van Cortlandt; but he thought that it was only just and right that a vote of thanks should be given to the immediate patrons of the Sunday School,—they were justly entitled to their thanks for successfully carrying out the banquet. Therefore he would move a vote of thanks to the teachers, male and female, for their exertions in this matter.

Judge Armstrong cordially seconded the motion, and hoped they would testify in some way their appreciation of the services rendered. He was

delighted with the evening's proceedings, and anticipated good results from the meeting. Largo as was the present assembly, he hoped to live to see a still larger one next year; and he hoped to have the pleasure of adding one or more scions of his house to swell the number of the Sabbath School before that interesting occasion.

The vote was then taken, amidst no small applause.

Mr. Cousens acknowledged the compliment on the part of himself and assistant teachers. While he felt grateful for this testimony of approval, still he felt they were only discharging their bounden duty,—and this public manifestation of approval of their services, would prompt them to further exertion.

The childr. then sang the Dismissal Hymn, "Lord dismiss us with thy blessing, &c.," after which followed the National Anthem with much effect.

The Rev. Dr. Lewis pronounced the blessing—and thus concluded one of the most pleasing social gatherings it has ever been our good fortune to witness.—*Ottawa Citizen.*

COLLECTIONS UP TO JANUARY 27TH, 1869.

Collections appointed to be taken up in the several churches, chapels and missionary stations, in the Diocese of Toronto, in the month of January, in behalf of the General Purpose Fund of the Church Society.

Previously announced.....	\$ 7.25
St. John's, Smith's Falls	\$1.80
St. James', Port Elmsley	0.80
Per Rev. J. B. Worrell	2.60
St. Paul's, Newmarket.....	4.20
Christ Church, Holland Landing	2.02
Trinity Church, Aurora	1.55

Per Rev. S. Ramsey	7.77
St. Mary Magdalene, Picton, per Churchwardens	10.25

7 Collections, amounting to

STUDENT'S FUND, XVI. YEAR.	
St. George, Toronto, per Churchwardens	17.15

MISSION FUND.

Previously announced.....	1012.69
Fitzroy Harbour	2.75
St. Mark's, Pakenham.....	1.25
9th Line, Fitzroy	1.00

Per Rev. J. A. Morris.....	5.00
St. George's Church, Toronto, per Churchwardens	22.00

162 Collections, amounting to

WIDOW AND ORPHANS' FUND.

Previously announced.....	1120.83
Barrie	17.17
St. James', Kingston, per Rev. R. V. Rogers	9.00
St. John's, Smith's Falls	3.40
St. James', Port Elmsley.....	1.00

Per Rev. J. B. Worrell	4.40
Christ Church, Delaware,	7.00
Mr. Brydges	2.00

Per R. Flood	9.00
St. George's Church, Toronto, per Churchwardens	79.12

144 Collections, amounting to

SPECIAL MISSION FUND.

Previously announced	1501.84
Trinity Church, Toronto, per Churchwardens	42.90
St. James', Kingston, per Rev. R. V. Rogers	4.70
St. Paul's, Cavan.....	4.42
St. Thomas "	3.40
St. John's, "	2.62

Per Rev. J. W. Allen.....	10.41
St. Luke's, Camden East, Per Rev. G. W. White	2.50
St. John's Church, Craighurst, per Churchwardens	2.00
Chester, per Churchwardens.....	2.50
Walpole Mission, per Rev. S. Briggs ..	6.00
All Saints, Drummondville	9.00
St. John's, Stamford.....	4.22

Per Rev. C. L. Ingles.....	13.22
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139 Collections, amounting to

ANNUAL SUBSCRIPTIONS.

Rev. R. V. Rogers	5.00
Major Moffatt	5.00
Rev. R. Flood	5.00
John Carter, Esq.	5.00
T. B. Fuller, Esq.....	5.00

BOOK AND TRACT FUND.

Rev. G. Hallen, (annual subscription)...	2.50
Rev. B. C. Hill.....	2.00

DIocese OF HURON.

CERICAL CHANGE.

The Reverend E. R. Stimson, formerly Incumbent of All Saints Church, Mount Pleasant, has been transferred to the incumbency of Berlin, County of Waterloo, Diocese of Huron.

All communications may be addressed to Mr. Stimson at Berlin, C. W.

English Ecclesiastical Intelligence.

VISITATION OF THE BISHOP OF LONDON, ENGLAND.

THE DAYS FOR STATE AID GONE BY

The present state of this question is, I grant, a very anxious one; but still, my Rev. brethren, let me not exaggerate the difficulties before us. To my mind, the one great lesson which all these inquiries into secular matters connected with our Church forces upon us is this—that the days are gone by when the Church of England can look to be propped up by the adventitious aid of secular authority, if it be not true to itself, and to its heavenly Master, and to the souls He has committed to it; and yet that it is not therefore less prosperous and strong. If we, the clergy, are true to our vows, the temporal aid which the laity can give, both privately and by law in their national corporate capacity, will not, I feel confident, be refused to us. But, above all things, it is important for us to understand that our true strength is not temporal. The Church, as a spiritual institution, the Church of Christ, can never perish; and this our own national development of the Church of Christ with its own peculiar institutions, dear to true-hearted Englishmen from the historical associations of the centuries of England's most real greatness; which has been bound up with so many crises of the nation's history in times past; which men love because it maintains the faith in which their fathers lived and died, and in which they desire to rear their children;

to which all the Protestant nations of the earth look as the great bulwark of that once reasonable and loving Christianity which commends itself only the more to right-minded men, the more they love freedom and the more they are educated—I say, this our great national development of the Church of Christ is in no danger if we, its ministers, are what we ought to be. If we are faithful to its reformed teaching, considerate of our people's feelings, zealous, wise, and self-denying, our national Church will be sure to grow and flourish, rooted in our people's hearts. On the one hand, no claims of a zealous priesthood will avail us without our people's love; on the other, no influence, either of learning or of intellect, however they may be admired in their way, will command our people's love, if they see us fail in zeal for Christ. But with their love gained by faithful adherence to our heavenly Master, we shall be sure to stand. And thus it all comes round to the same point: a deep responsibility, my rev. brethren, is laid on you and me. Who is sufficient for these things? All of us; even the weakest of us, if we seek earnestly in singleness of purpose our heavenly Master's help, and are guided by His Word.

Suffer me, then dismissing for the present further matters of secular moment attaching to our Church establishment, to lay before you now some thoughts as to the way in which our great mission may be best fulfilled, whether we receive the adventitious aid we seem entitled to, or learn to do without it. How shall we, clergy of the Church of England, taking her as she is, using the means which are already open to us, best do our duty to our Church and our heavenly Master?

ENOUGH OF LEGISLATION FOR THE PRESENT.

I think the impression is gaining ground, that we have had of late almost enough of legislation for the Church. What we want rather is to take things as we find them now ordered, and make the best of them. What we want is, that our machinery, such as it is, be worked in the best possible way, rather than to be striving perpetually after new experiments for altering it. After all, the Church's usefulness far more depends upon the conscientious discharge of duty, than even upon the appliances of our ecclesiastical arrangements being adapted to the best possible theory.

BETTER TRAINING FOR ORDINATION CANDIDATES REQUIRED.

And here, in offering practical hints to my brethren, I would turn first to the very beginning of ministerial usefulness. We want, I think, a considerable improvement in the training of our candidates for ordination—not in the theory, but in the practice. You may say this is not your business; you are thankful to obtain the assistance of the young men ordained, such as it is, after their training is over, when they have passed my examination as approved for their work. But your part and mine goes hand and hand in this matter. Such as you require your curates to be, such your Bishop must secure that they are, before he sends them to you. He may, indeed, take care that they possess qualifications of which you cannot be supposed to take cognisance in offering them a title; but still, considering how pressing are the claims of your parishes, the Bishop will not long be able to maintain a higher standard than you think necessary. If, therefore, you form a low estimate of what is required in a curate; if you are contented with a young man who can read audibly (though I am free to confess there are many who can scarcely do this); and if you do not care whether his preaching be spirit-stirring and real, and are not anxious as to whether or no he has a true sympathy with the poor, and

understanding of their wants; or if you treat learning as a thing not necessary, provided the young man be willing to go through a certain amount of routine work, you will do even more than a Bishop careless in his examinations could do, to lower the standard of ministerial qualification. You need not be afraid that you will be unable to obtain curates if you require a high standard. My experience tells me that, in this metropolitan diocese, we may have the choice of the young men in the kingdom. There is no difficulty in finding candidates for orders here. I have certainly more applications than we can meet, both for ordination, and for employment in the diocese. To be sure, our field of labour is boundless, but our means of providing remuneration for the labourers is very limited; and generally for such curacies as we have, we may obtain the very best candidates. Young men desire to begin their work in the greatest sphere of pastoral labour which the world offers. Now, as no man can be ordained without a title, let candidates for ordination in this diocese understand that you form a high estimate of the intellectual, moral, and spiritual qualities required in one to whom you offer a title. Thus co-operating with the Bishop, you will re-act on the Universities; and the various appliances which our great theological schools possess for giving a thorough training to the young candidate for orders will become more efficient. No system of professional training, or preliminary discipline, can indeed give a young man the highest qualities required for the ministry; but faults may be amended which are found at present to be sorely in the way of pastoral usefulness: young men may be taught to compose and speak with force and fluency; a thorough acquaintance with Scripture may be communicated: and useful hints may be given for the difficult duty of reaching, both in public and private addresses, distressed and ignorant human souls. There is really a great fault somewhere, if these obvious qualifications are not attended to by the teachers in our theological schools. It is your business and mine to consider how much the fault rests upon ourselves. Such as we require our young curates to be, such the Universities must make them. I fully believe that candidates for ordination have of late years greatly improved: but there is still room for improvement, especially in distinct training for their work.

NOT A LOWER CLASS OF MEN.

I know it is a favourite theory with some in the present day, that we need a lower order of clergymen of a more homely type, with less of Latin and Greek. For my own part, I totally disbelieve in this theory; learning and refinement will never stand in a pastor's way, if he adds higher qualities; and you do not multiply the chances of securing the higher qualities by dispensing with learning and refinement. Important as it is at times to receive into the ministry those who have shown a remarkable aptness for the work of Scripture-readers, or in that zealous activity for the cause of Christ which is often, (I rejoice to say) to be found amongst our young men in trade; and gladly as I allow that many most valuable men have been thus received; still these ought, in this diocese, to be exceptional cases. I should deeply deplore any change by which our clergy were to be less able, in point of intellect and information, to hold their own in any position which may be allotted them. In this age we want our clergy to be better, rather than worse, educated, and that not in matters only which are strictly connected with theology. An improvement in their mere technical professional knowledge would be dearly purchased by any decline in their general liberal education. But what I plead for now is, that

our schools of theology, especially in our great Universities, should be induced by us to add more professional knowledge and some more distinct professional training to their sound general education. It will be well that our united voice should be heard imploring the Universities to take this matter into their serious consideration. If we insist, as we ought to do, on the requisite qualifications, our young men will be sure to gain them by residence with private clergymen, or in theological training colleges—if the Universities do not take the pains to give them—and so far the Universities will suffer. My distinct conviction is, that the great Universities can do this work far better than any private institution. There will, probably, always be cases in which it is well that young men should be removed from the scene of past temptations during the immediate training for orders; and arrangements ought to be made for receiving such elsewhere. But, usually, it would be far better to have our full professional training for our young clergy, where they ought to be able to have access to many men of real weight, learning, and experience—where the very number of teachers must be the best safeguard against the exclusiveness of narrow sects—where noble libraries are at their command, and where, I am certain also, experience has shown that abundant opportunity may be found in the parishes of the University town or surrounding country, under proper regulations of discipline, for a quiet gradual introduction to some acquaintance with pastoral work. Our Universities have received many improvements of late; I trust it will not be long before they remove every reasonable complaint on this ground, and become great theological schools.

THE OFFICE OF DEACON.

In another point also it occurs to me to mention, that more rests with you in the direct training of the young clergy even than with me. Fortunately, in this Diocese the deacon's probationary office is generally a reality. It very rarely happens, and never with my free consent, that a Deacon has the sole charge of a parish amongst us. He is, as he ought to be, a mere assistant to the Priest, learning his work, serving an apprenticeship. All who have had the blessing of being trained during the diaconate under a faithful and able clergyman, of mature age, will know the great advantages they gained from such an initiation. I trust all of you, my rev. brethren, who give titles to young curates, will remember the great responsibility under which you lie, by your advice and good example, and gentle but firm discipline, to make this year of apprenticeship what the Church's rule intends. And you the Deacons, who may be here at present, if you feel (as which of you cannot but feel?) your great insufficiency, so use well the office of a Deacon, that you may profit by this year, during which, after entering on a near practical acquaintance with much work, you are still waiting for your full responsibilities. So much as to the first steps in the ministerial office.

THE YOUNG PRESBYTER.

And now, supposing the young presbyter launched at last on his full responsibilities, how shall he best meet them? He has brought with him, doubtless, from college his peculiar sympathies with one or other of the marked schools of opinion which now, as in all ages of our Church, divide, though they need not separate its members. A reverent lover of antiquity, and feeling his devotion aided by becoming ritual observances—or rejoicing rather in the freedom of the Gospel system and its ready adaptation to the soul's ever-varying wants—a man afraid of the temptations of secular learning and free inquiry, or

convinced that the love of truth is akin to the love of the God of truth, and that Christ's Gospel demands the full exercise of all our intellectual powers—he will, if he is endowed with but ordinary humility, have kept his own tastes in the background while he was the deputy of another. But the time comes when he feels himself entitled to follow more distinctly his own bias and endeavour unrestrained to impress his own character on his people; and here is a time of great danger.

EXCESSIVE RITUALISM.

First, it would be foolish as well as useless to attempt to conceal or overlook the fact that there are churches in this as in other dioceses in which ritual observance is carried to an unwise extreme. None, indeed, but those who are afflicted with a morose Puritanism will deny that architecture and music, and the decorative arts, may well be used in the cause of the Gospel. Our worship also will be none the less spiritual because that part of it, which is necessarily ceremonial, is clothed with the grave comeliness which recommends itself to persons of refined minds. When our Church purified itself from the corruptions of Romanism it raised no protest, such as some other Reformed Churches have raised, against the system which had come down from remote antiquity, of enlisting on the side of Christ the majestic or lovely beauty of the arts—if by any means the eye, as well as the ear and the intellect, might become a help to the soul's spiritual emotions. Witness our great cathedrals, with their majestic services, which our Reformers, instead of demolishing that they might build conventicles in their place, but purified of the dross, the hay, and stubble, and the tawdry decorations of a sensuous worship, that the fine gold of the Gospel might hereafter be encased in such a chastely simple but beautiful setting as well accorded with its purity. Who has not felt, in rigid Presbyterian countries, that a mistake has been made in this respect? Indeed, the most rigid Puritans have now learned that there is no connection between want of taste and the pure Gospel, and those who wish a national Church to be really national will always be very cautious that there shall be as little as possible in its forms or in its teaching harshly to check those aspirations of the heart and intellect, which as they have nothing in them that is sinful, will (many not unnaturally expect) receive their highest development at the coming of the Lord Jesus Christ, when all creation is made fit to welcome Him its King. And as great Universities, where science and literature are nourished, and beautiful cathedrals where Christian worship is offered up with splendour, have always been regarded as integral parts of our reformed national system; so it is, of course, well that the buildings and the worship of our quiet parochial churches also, without falling into any foolish mimicry of cathedrals, should be beautiful of their kind, and that their music should be refined as well as solemn and hearty. As the sermons which are preached within them will lose nothing of their heart-stirring Gospel force by being well composed and well spoken, so will our distinct acts of prayer and praise lose nothing of their spirituality because their adventitious accompaniments are beautiful as well as grave.

I shall not, then, be misunderstood, as if I were saying any thing to depreciate that attention to the outward aids of our worship, which is a good thing in its way, or as if I were ungrateful to those who have been the revivers of a better ecclesiastical taste in this age, when I point out that some amongst us do harm by carrying their love of the external of worship to an extreme. It is, in my judgment, carried to an extreme in

all cases in which men's minds are led to dwell on such things: rather than on those spiritual affections, those revealed theological truths and sound practical principles which are the essence of the Gospel, while these things are at the best but its helps. Thus, if any man's love of what he deems the beautiful in worship leads him to think more of good singing than of faithful preaching; or if he resolutely insists on his own views as to the form of worship in violation of the plain Christian duty of obedience to those set over him in the Lord; or when it is obvious that by so insisting he casts a stumbling-block in his people's way, instead of drawing them to Christ; in these cases we must pronounce that zeal for the outward helps of religion is carried to a dangerous extreme.

ITS DANGERS.

I am, of course, aware that persons who are thus misled intrench themselves behind some supposed bulwark of duty, persuading themselves that so-called catholic authority outweigh all other considerations, but they are not the less blameable for their personal disobedience, and for the pitfall into which they cast the flock which Christ has given them to feed, because they have persuaded themselves, in their folly, to overlook the plain distinctions between right and wrong. I shall say nothing more on the subject of disobedience, because I verily believe that in this diocese the number of persons who for such matters of ceremonial would disobey the deliberately expressed injunction of a regularly constituted authority, is very small. But suffer me, my reverend brethren, to point to the other danger. It is a great responsibility which any man incurs, who irritates the parish in which he lives by an excessive ritualism. We dare not, indeed, make the popular opinion the measure of what is right for us even in such matters; but there is a basis, at least, of truth in the dislike with which the sound English feeling of the middle and lower orders in this country regards what they perhaps unreasonably connect in some way with Popery. I speak to our younger clergy especially on this subject. Their consciences may acquit them of any hankerings after Rome, though with the experience of the past secessions of many like them, I am justified in urging them to be very scrupulous and conscientious in taking themselves to task, before they declare that they are free from the enticements of this subtle adversary, but still, whether they are safe themselves or no, that love of a showy and almost tawdry worship, which manifests itself at times amongst us, and which common people invariably connect with Rome, ought much to be guarded against. Why should any clergyman wish to make his Church such that a common man, placed suddenly within it, would not be able to say whether he was in a Church of England, or a Romish place of worship? I believe there is danger to our souls in encouraging these tastes, which insensibly break down the barriers by which the wisdom of older times has separated us from a corrupt form of faith. I believe, also, there is great danger to your people in these unwise approximations to a bad system; and of this I am certain beyond all doubt, that the injury is great which such clergymen as I have spoken of would, through their unwise innovations if unchecked, inflict on the national Church of this country, by alienating from it the affections of the great mass of the community. They may gain the good-will of a few men, and still more women, of eccentric tastes, chiefly among the upper classes. Excessive floral decorations, and continual bowings and genuflexions, and candles lighted in broad day, and peculiar scarves and vestments, and the other mimicry of the outside of Rome, may be ac-

ceptable to a few of the laity, but the mass of religious persons among common-sense Englishmen look upon such things as folly at the best. The great body of the educated cannot endure them, because they are trifling with holy worship and miserable taste, while the common sort of the well-disposed and religious are not only irritated by them, but rendered suspicious, not without ground, that something really dangerous lurks behind. I am quite aware that the sensitiveness of our people on such matters is at times unreasonable, also that good and pious clergymen are at times thwarted by persons who, influenced I fear, more by a love of popularity than any zeal for souls, exaggerate every cause of offence, and take a pleasure in the strife they are raising. And I know that young and ardent spirits amongst us are apt to be made reckless by such opposition, and to plunge into the more determinately into extremes; but he who thinks quietly with himself of the value of the souls intrusted to him will, I am sure, be ready to waive his own tastes and inclinations in such matters, in deference to the expressed wish of those set over him in the Lord—who warn him, as I do this day, that it is a great wrong to the Church of England to continue such practices, the prolific cause of strife.

If any of you find that some of your people have set their hearts on the kind of ritual observances here spoken of, and are alarmed from thinking that there is no alternative offered them between such a ceremonial as I have described and the nakedness of an austere worship with which they feel they cannot be content—then a wise and faithful pastor will, I am sure not be disappointed if he sets himself down in a prayerful spirit kindly and gently to direct the thoughts of such weak brethren to what is truly beautiful and solemn in our ordinary Church System as sanctioned by our living authorities. His people thus wisely guided will, I am sure, find in such quiet and chaste worship a far truer exponent of calm reverend faith than could ever be gained by straining after some spurious imitations of what is only found in its full proportions in the gaudy worship of Rome.

THE USE OF THE CROSS IN CHURCHES.

Here, perhaps, it may be expected that I should say something of the principles on which I act in this diocese in reference to the arrangement and decoration of churches which I am called to consecrate, or allow to be altered. Happily, the decision of the highest ecclesiastical court of appeal has now settled many of the disputed points with reference to such matters—matters very unimportant in themselves, but not unimportant when we consider the undue interest attached to them by many earnest minds. For certainly in religion, whatever a man regards as important becomes really important in its effects on his character, while he so regards it, however insignificant it may be in itself. Now, I will take as an example, to illustrate my practice, the use of the cross in church decoration. There is no doubt now that a Bishop may lawfully sanction it. The words of the Judgment of the Judicial Committee of the Privy Council are:—

“Upon the whole their lordships, after the most careful consideration, have come to the conclusion that crosses, as distinguished from crucifixes, have been in use as ornaments of Churches from the earliest periods of Christianity; that when used as mere emblems of the Christian faith and not as objects of superstitious reverence, they may still lawfully be erected as architectural decorations of churches.

But, lest these words should be so interpreted as, under the plea of innocent decoration, to introduce what may tend to superstition, or give reasonable offence to the feelings of the parishioners—seeing that the line which separates in

this instance the thing allowed from the thing depreciated, is so narrow that it cannot be defined in any general rule—reference is immediately afterwards made in the judgment to the discretion of the living authority, the Ordinary, on whom the responsibility is thrown of deciding in each particular case, whether there is any attempt, while the letter of the law is observed, to set at naught its spirit and the following clause is therefore added—

" Their lordships hope and believe that the laws in force respecting the consecration of any building, and which forbid any subsequent alteration without a faculty from the Ordinary, will be sufficient to prevent any abuse in this respect."

Now, whereas the whole tenor of the judgment is to point out that it is a communion-table, and not an altar in the Romish sense, that law commands to be erected in our churches, and it is distinctly laid down that a cross attached to the table is inconsistent both with the spirit and the letter of the law, it is, I apprehend, the duty of the ordinary to do his best to prevent the law from being evaded in this matter. Obviously, a cross standing on the communion table being unlawful, may, in order to evade the law, being removed one inch backwards and separated by an imperceptible line from the table; be so tactled to the wall as to be out of sight, and the very same appearance which it had while it violated the letter of the law, or the same effect might be produced in the eyes of all who looked at the table from a few yards distance, by sculpture or even painting. Against any thing which has the appearance of being an evasion of the law in this and kindred questions, it is the Ordinary's duty to use his influence. And generally, with regard to all decorations, that they may not violate the letter of the law, say that at no point its spirit, and becoming excessive impart an un-English character to our worship, and foster that sort of undue ritualism and gorgeous ceremonial which we have been complaining—The Ordinary ought to regard himself as invested with a discretionary power to check eccentricity in deference to the feelings of the Church. Especially in these days, therefore, when there is so much sensitiveness on such matters, I should strongly advise the persons who are invested with authority in each particular parish where changes are intended, in order that they may not be blamed or misrepresented, as if they wished to introduce any excessive or improper decoration, and that they may be safe in keeping within the law, always, if they have any doubt, to take the Bishop's or Archdeacon's advice before they give their consent to the intended changes. If this be omitted, many difficulties will be likely to arise. Similar innovations in a totally different direction, with respect, for example, to placing the communion-table in the centre of the church might be, and indeed have been attempted—institutions which, without violating the letter of the law, might greatly alter the character of our worship. Against all these we have a safeguard in the discretion of the Ordinary. Holding these questions to be very unimportant in themselves, and not worthy, except from their effects upon the weaker brethren; to occupy the attention of men charged with the ministry of souls, I am confident I can promise for myself that, using the discretion vested in my office, I shall always be ready to give my best advice when consulted on such matters, taking care that all kindly attention may be paid, so far as the spirit of our Church permits, to the wishes and feelings of both those who love, and of those who dread, elaborate arrangements of ceremonial worship.

19 DESIRE FOR UNITY

But, secondly, we must not, my rev. brethren, deceive ourselves into supposing that the differences in our Church can be resolved altogether into these questions of ceremonial. I do, indeed, trust and believe that, in the essentials of Christian doctrine, we are far more agreed than at times we are disposed to think. Good men, who love the Lord Jesus Christ, and are taught of His spirit, and united by Him, with all their difference of sentiment and speculation, wonderfully one in heart in the unity of the one essential faith. It would be a poor account to give of Christendom, if men belonging to many diverse portions of the Church of Christ did not feel themselves continually thus drawn together. And if this holds of separate communions, shall it be much more true of those who, subject to the same government, using the same forms, and assenting to the same articles, gather together habitually to worship at the same table of the Lord? Yet it is right that, steadily facing the difficulties which beset us, we should call to mind, in a spirit of mutual forbearance indeed, but very seriously, and without any carelessness of latitudinarian indifference, that many of the questions in dispute amongst us are of deep moment from their direct effect on our own, and our people's souls. In pointing now to difficulties especially, and referring, as an example, to those questions as to the authority and claims of the ministerial office, which have in these days grown to an importance such as has scarcely ever before attached to them in our Church since the Reformation

20 AUTHORITY OF THE MINISTERIAL OFFICE.

On this matter I must be explicit. First, then, let us not forget, in approaching such questions, that nothing can exceed the solemnity of the words in which it has been thought proper, in the Church of England, to confer the full rights of the office of the Presbyter. Also, let us not forget that these words of ordination have always in our Church, been interpreted by a large and influential body—by many, indeed, of our most honoured divines—as conferring the right, derived from Christ Himself, not only to administer His Holy Sacraments and preach His Holy Word in the congregation, but also to speak of pardon with authority, in Christ's name in the Church's service in a way in which other men cannot speak, for the comfort of distressed souls. We have no right, my rev. brethren to forget that such has been the language of some of our best divines, whether we ourselves use as we are fully entitled, our individual statements, or to or no. I do not say that the statements which we meet with in these questions, in this subject of the Presbyter's office, applied for example especially to Absolution, are very definite or clear. I do not mean that from the very first you will not find powerful objections made in our Church to such statements, as tending when scrutinised by the light of a rigid logic to foster notions of priestly power which are untenable and untrue. The learned and able divines on the subject of the claims of the ministerial office pleading that their views are expressions in our formularies, have, it is certain, been satisfied to leave the matter in some degree of vagueness, contending, perhaps, after all, when we suit their statements, only for this undoubted truth—that as Christ has appointed the ministry of His Church, so it is in all its offices, not merely in its preaching and in its sacraments, a ministry of consolation, capable of dispelling the gloom of comfort in Christ's name into repentant souls through every reverent word it speaks while fulfilling its pastoral mission. Now, the claim of

such authority as attaching to the Presbyter's office, though, as I say, good men in the Church have often thought that it was exaggerated by those who put it forward, and though there have, accordingly, always been two schools amongst us, one upholding it, the other pointing out that there is danger in making much of it—the claim, I say, of such authority for Presbyters by the Church of England has hitherto been usually expressed with guarded moderation, even by those who thought most highly of it. Isolated passages may be adduced from our great divines upholding the Priest's absolving power, but any dangerous application is guarded against by the whole tenor of those more moderate sentiments which we find breathing through the works quoted when we view them as a whole.

21 CONFESION.

At the risk of being tedious, I think it right to enter somewhat at length into this matter. The silence of the Church of England's formularies compared with the fulminant anathemas of Rome in treating of this subject, confession is itself, to my mind, an irrefragable argument to show that the mind of our Church is quite against the practices now sought to be introduced.

THE TRIDENTINE CATECHISM AND DECREES. In the Tridentine Catechism the subject of Confession is distinctly treated of in all the sections of Part II. from XLV. to LXXXIII. The following may be taken as showing how a church which enjoys private confession makes arrangements for its due observance.

LVI. DE CŒRMONIIS AD CONFESSIŒM ADHIBENDIS.

Sed quemadmodum confessionem a Domino Salvatore institutam esse Fideles docent, sunt, ista etiam monere eos oportet quodam rite et solemnem cœrmoniam ecclesie auctoritate traditas esse, que etiam ad sacramenti rationem non spectant, ejus tamen efficaciam annuo pietate accensus ponunt, et confitentium animos pietate accensus, dum enim aperto corde ad pedes sacerdotis accedunt, demisso in terram vultu, supplices humiliter audientes, aliquo humilissimo Christianæ humilitatis signa dantes, que ad sacramenti rationem necessaria non sunt, peccata confitentur, ex his perspicue intelligimus, tum in sacramento celestem vim agnoscentium, tum à nobis divinum misericordiam summo studio requirendam atque elligitandam esse.

I would refer also to the Tridentine Decrees themselves. Chapters 6, 7, Session 14, are devoted distinctly to Confession. The seventh chapter treats of those cases which are not to be dealt with by the priest in self, but reserved for a higher authority. Besides those which are reserved for the Pope, it is well to observe the control reserved for each Bishop in his own diocese. The following is also to be noted.—

SESSIO XVIII., CAP. XV. NULUS CONFESSIOES ADIUDICI NISI AB ORDINARIO APPROBATUS.

Quandvis Presbyteri in sua ordinatione à peccatis absolventi potestatem accipiant, decernit tamen sancta Synodus, nullum, etiam Regularem posse confessiones secularium, etiam Sacerdotum audire, nec ad id idoneum reputari; nisi aut proximo beneficio aut ab Episcopis per examen, si libet, videretur necesse, nisi alius idoneus iudicator, et approbationem, que gratior, obtinet, privilegia, et consuetudine quæcumque, etiam immemorabilia, non obstantibus.

THE ENGLISH PRAYER-BOOKS.

And now contrast the silence of the Church of England. Let me remind you how even that slight sanction which appeared to be given in the

First Book of Edward VI., of 1549, was removed when the book was revised, and the second substituted in 1552. The rubric in the Visitation of the Sick in the First Book stood thus: "Here shall the sick person make a special confession, if he feels his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this form, and the same form of absolution shall be used in all private confession."

In the Second Book, the words "the same form of absolution shall be used in all private confessions" are expunged. And it is important to note that at the same review the book was relieved from another Romish practice in the same service. The Visitation of the Sick, as set forth in 1549, retained a form of extreme unction: in 1552 this was expunged, together with the authority for using a form of private confession.

The passage as to extreme unction expunged from the book ran thus:—

"If the sick person desire to be anointed, then shall the Priest anoint him upon the forehead or breast only, making the sign of the cross, saying thus:

"As with this visible oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed with the Holy Ghost, who is the spirit of all strength, comfort, relief, and gladness. And vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health and strength, to serve Him, and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable providence) shall dispose of thee, we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon all thy sins and offences committed by all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee; but that thou mayst have perfect victory against the devil, sin, and death; through Christ our Lord, who by His death hath overcome the prince of death; and with the Father and the Holy Ghost evermore liveth and reigneth, God, world without end. Amen."

Then followeth the 13th Psalm.

Thus at the same review of the Prayer-book all authority was withdrawn for practising extreme unction, and for using a form of private absolution; the Church was being further reformed, and was dropping some more of those ancient practices of the unreformed Church, which had at first been retained. At this same revision also in the Communion Office that other passage was expunged which contained the words in the address to communicant "requiring such as shall be satisfied with a general confession not to be offended with them that do not use to their further satisfying the auricular and secret confession to the Priest."

HOOVER.

I shall now give you one quotation to illustrate how our ancient hierarchy treated the subject. The 6th Book of Hooker's *Ecclesiastical Polity*, which has all the weight of his great authority, though most of its chapters were probably transferred by accident to their present place from some other portion of his works, speaks very highly indeed of the power of the Clergy in this matter. Besides sec. 17. chap. 6, the whole of the 4th chapter expresses in strong terms the High Church view of Confession and Absolution,

and yet it is only in exceptional cases that he advises recourse to be had to the clergy. How does he sum up the whole?—

"In sum, when the offence doth stand only between God and man's conscience, the counsel is good which St. Chrysostom giveth. I wish not thee to bewray thyself publicly, nor to accuse thyself before others. I wish thee to obey the Prophet, who saith, disclose thy way unto the Lord, confess thy sins before Him, tell thy sins to Him that He may blot them out. If thou be ashamed to tell unto any other wherein thou hast offended, rehearse them every day between thee and thy soul. I wish thee not to confess them to thy fellow servant, who may upbraid thee with them, tell them to God, who will cure them; let God alone see thee at thy confession. I pray and beseech you that you would more often than you do confess to God eternal, and reckoning up your trespasses desire His pardon. I carry you not into a theatre or open court of many of your fellow servants, I seek not to detect your crimes before men; disclose your conscience before God, unfold yourselves to Him, lay forth your wounds before Him, the best physician that is, and desire of Him salve for them." If hereupon it follow, as it did with David, "I thought, I will confess against myself my wickedness unto thee, O Lord, and thou forgavest me the plague of my sin," we have our desire, and there remaineth only thankfulness, accompanied with perpetuity of care to avoid that, which being not avoided, we know we cannot remedy without new perplexity and grief. Contrariwise, if peace with God do not follow the pains we have taken in seeking after it, if we continue disquieted, and not delivered from anguish, mistrusting whether that we do be sufficient; it argueth that our sore doth exceed the power of our own skill, and that the wisdom of the pastor must bind up those parts which, being bruised, are not able to be cured of themselves.

THE HOMILIES.

I have no doubt that practically the great body of our divines have assented to the view of the Church of England doctrine which is well set forth in the Second Book of Homilies, in the second part of the Sermon on Repentance. This important passage I pray you now to excuse me for recalling to your memory by quoting it at length; it is well that you should ponder on the words as speaking the mind of our Reformed Church. The first part of repentance having been described as the contrition of the heart, the homily goes on—

"The second is an unfeigned confession, and acknowledging of our sins unto God, whom by them we have so grievously offended, that, if he should deal with us according to His justice, we deserve a thousand hells if there could be so many. Yet, if we will with a sorrowful and contrite heart make an unfeigned confession of them unto God, He will freely and frankly forgive them and so put all our wickedness out of remembrance before the sight of His Majesty, that they shall no more be thought upon. Hereunto doth pertain the golden saying of the holy prophet David, where he saith on this manner: "Then I acknowledged my sin unto thee, neither did I hide mine iniquity: I said, I will confess against myself, my wickedness unto the Lord, and thou forgavest the ungodliness of my sin." These are also the words of John the Evangelist: "If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all our wickedness." Which ought to be understood of the confession that is made unto God. For these are St. Augustine's word: "That confession which is made unto God is required by God's laws," whereof John the Apostle speaketh, say-

ing, "If we confess our sins, God is faithful and righteous to forgive us our sins, and to make us clean from all our wickedness." Which ought to be understood of the confession that is made unto God. For, without this confession, sin is not forgiven. This is, then, the chiefest and most principal confession that in the scriptures and the word of God we are bidden to make, and without the which we shall never obtain pardon and forgiveness of our sins. Indeed, besides this there is another kind of confession, which is needful and necessary.

(To be Continued.)

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