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# The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, SEPTEMBER 1, 1859.

No. 16.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral, Toronto, on Sunday, the ninth of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev H. J. Grasett, B.D., examining Chaplain, their intention to offer themselves, and to be present for examination in the Library of the Parochial School House, at Toronto, on the Wednesday previous to the day of Ordination, at nine o'clock, A.M. They are required to be furnished with the usual testimonials, and the *St. Quis* attested in the ordinary manner.

### COLLECTIONS UP TO AUG. 27TH, 1859.

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

#### MISSION FUND.

Previously announced .....	\$100.19
Kemptville, per Rev. J. Harris .....	9.80
St. Mary Magdalene, Lloydtown..	5.75
Christ Church, Albion .....	2.33
St. James's, " .....	4.45

Per Rev. H. B. Osler .....	12.53
Cartwright, per Churchwardens.....	11.00
Columbus, per Rev. T. Taylor .....	2.00
Trinity Church, Cornwall .....	19.00
Christ Church, Moulinette .....	3.25

Per Rev. Dr. Patton.....	22.25
Camden, per Rev. G. White.....	3.00
Christ Church, Ottawa, per Churchwardens	26.00
Rockton, Beverley .....	2.50
Sheffield .....	1.20
Lowville, Nelson .....	2.80

Per Rev. G. A. Higginson .....	6.50
St. George's, Guelph, per Churchwardens.	14.03
St. John's, Whitby .....	6.00
St. George's, Oshawa .....	2.00

Per Rev. J. Pentland .....	8.00
Welland and Marshville, per Rev. J. Stannago.....	4.00
Christ Church, Mimico, per Churchwardens	1.50
St. John's, Berkely, per Churchwardens.	2.65

98 Collections, amounting to .....\$522.95

#### GENERAL PURPOSE FUND, FOR 17TH YEAR.

Oakridges .....	5.40
King Station .....	1.83

Per Rev. Dr. Beaven..... 7.23

#### STUDENTS' FUND, FOR 17TH YEAR.

St. John's, Elora, per Rev. C. E. Thomson	3.25
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#### BLAKE TESTIMONIAL.

In the list previously published J. C. Street, should be Thomas C. Street

Collections received in addition to those previously announced.

Per the Rev. the Provost. —

Rev. A. Townley, D.D.....	\$4.00
" H. Patton .....	8.00
" H. W. Davies .....	5.00
" J. Hilton .....	2.00

August 27th, 1859.

### DIOCESE OF HURON.

The next meeting of the Church Society of the Diocese of Huron, will be held on Thursday, the 8th of September, in St. Paul's School House, London, at seven o'clock p.m.

By order,

J. WALKER MARSH,

Sec. C. S. D. of H.

August, 30th 1859.

The Lord Bishop of Huron visited Crosshill, Wellesley, County of Waterloo, on Sunday, the 31st of July. Divine Service commenced at 10 o'clock in the morning, in the Town Hall, where the congregation meets for public worship, there being as yet no church edifice in the place. Prayers were read by the Rev. J. Walker Marsh, and the Lessons by the Rev. W. Clotworthy, Minister of the Congregation.

After this, his Lordship preached a sermon from St. Paul's Epistle to the Hebrews, 2nd chap., 3rd verse: "How shall we escape if we neglect so great salvation." After the sermon, Confirmation was administered by the Bishop to 29 persons, and followed by a very suitable address to the candidates. At the close of the address the Sacrament of the Lord's Supper was administered to the communicants.

In the afternoon his Lordship rode six miles from Crosshill, to fill an appointment made for him at Millbank, in the township of Mornington. The services were held in the Presbyterian Church, the use of which was kindly granted by the congregation. After Baptism, the Bishop again preached from 2nd Thess. 3rd chap., 1st verse. "Finally, brethren, pray for us, that the word of the Lord may have free course to be glorified; even as it is with you." The congregation, as might be expected, was very numerous.

The Lord Bishop of Huron gains new friends on every hand during his visitations, and attaches more than ever to him the congregations which

were set apart in his Diocese. His benign manners and venerable appearance—his eloquence and truly Christian conduct—his zeal in the cause of the Church as manifested in his great labours—cannot fail to make him very popular with the whole Laity of his Diocese, while by the Clergy he is looked to as a worthy head of the Church, under whom it is both a pleasure and an honour to labour in the work of Christ.—*Berlin Chronicle.*

ARTHUR, August 17th, 1859.

MY DEAR SIR,—Will you allow me through the Ecclesiastical Gazette to acknowledge publicly the receipt of the following subscriptions, from gentlemen in Guelph and Hamilton, towards the completion of a Church now being erected in Mount Forst.

#### GUELPH.

Rev. E. M. Stewart .....	\$5.00
Rev. H. W. Stewart .....	5.00
J. Battersby .....	3.00
George Elliott .....	4.00
J. F. Whitman .....	1.00
A. Lemon .....	5.00
A Friend.....	1.00
George Draper .....	1.00
Horsman Bros. ....	2.00
A. Higinbotham.....	1.00
J. J. Kingsmill .....	2.00
George Grange .....	5.00
James Davie .....	2.00
R. M. Morro .....	1.00
C. E. Overfield .....	2.00

#### HAMILTON.

Samuel Walkington .....	\$4.00
George Mills .....	2.00
J. Browne .....	4.00
J. Viner .....	2.00
—Dyet.....	3.00
Dougald McJames.....	1.00
Chas. A. Saddlier .....	4.00
J. Bray .....	1.00
J. Kidner .....	1.00
L. P. M. ....	2.00
A. S. Nowbury .....	1.00
C. S. Chittenden .....	1.00
R. B. Purd .....	1.00
Rev C L F Hensel .....	1.00
A. F. Ball .....	1.00

Yours truly,  
STEWART HOUSTON.

### A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESE OF HURON,

*In St. Paul's Cathedral, London, Canada West, at his primary visitation, in June, 1859, by Benjamin Cronyn, D.D., Lord Bishop of Huron.*

The great sin of the Roman apostacy is, that it interferes with, and encroaches upon, the office of Him "who abideth a Priest for ever," that it dishonours the Priesthood and sacrifice of the Lord Jesus Christ, intruding sinful and fallible

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men into a participation of the former, and placing the latter on a level with those sacrifices of the law which needed daily to be repeated, and which could never take away sin. And that instead of inviting and encouraging men to come with boldness to a throne of Grace, through our Great High Priest who is passed into the heavens, it interposes men of like passions with ourselves, between the sinner and the Saviour, and makes the Priest, instead of a Messenger, Watchman and Steward of the Lord, a judicial dispenser of absolution and salvation to his fellow sinners. Hence have arisen many of the unscriptural doctrines of the Church of Rome. Because of this false assumption on the part of the Priesthood, auricular confession and priestly absolution have been introduced; penances and self-inflicted torments have been resorted to as an atonement for sin, and purgatory, with its thousands of years of torments, which are represented as being as bad as those of hell, has been brought in to finish the work of purification which that precious blood, "which cleanseth from all sin," alone can effect.

19 We can never be sufficiently thankful, my Brethren in the Ministry, that, at the glorious Reformation, our Church was delivered from this, among so many other delusions of the wicked one; that the true character of the Christian Ministry was vindicated, and our Lord was restored to that office, which he alone can fill; "the only and all sufficient Priest of his Church and people." Let us ever bear in mind that we are Ambassadors for Christ, that we have the ministry of reconciliation committed to us. "To wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation," and that, therefore, it is our duty to make the godly determination not to know any thing amongst the people over whom we are placed but "Jesus Christ and him crucified." As Messengers then we are faithfully to exhibit the word of reconciliation. We are to invite sinners to be reconciled to God. We are to proclaim the Gospel to every creature. We are to set forth the record that "God hath given to us eternal life, and this life is in his Son." In order that this duty may be efficiently discharged, we must have our own minds duly impressed with the saving truths of the Gospel. How can a man entreat sinners to be reconciled to God, who has not experienced this reconciliation in his own soul? How can a man press the acceptance of the record of God concerning Christ upon others, who has not embraced that record with a living faith? It is indeed a melancholy position for a man to occupy, to be a Minister of Christ, but not a real Christian. The external call to the Ministry which we have received according to primitive order, only confers official authority; the internal call is the true Divine vocation without which no man can really perform with effect the office of a Messenger of Christ. What can be more solemn than the question put by the Bishop at the ordination of a Deacon in our Church? "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office?" Bishop Burnet, remarking upon this, says, "Certainly the answer that is made to this ought to be well considered, for if any says 'I trust so, that yet knows nothing of any such motion, he lies to the Holy Ghost, and makes his first approach to the altar with a lie on his mouth, and that not to men but to God." My Reverend Brethren, there is such a thing as being outwardly a Minister of Christ, it may be even for many years, without any vital union with him, who is the fountain of all grace, "the head over all things to the Church." Such Ministers may well be compared to clouds without water, no fructifying blessing descends upon

the people through their means. That portion of the field, upon which their shadow rests, is rendered unproductive of spiritual fruit, no harvest is gathered into the garner of the Lord. Bishop Bull has well said, "The Priest who is not clothed with righteousness, though otherwise richly adorned with all the ornaments of human and divine literature, and those gilded over with the rays of seraphic prudence, is yet but a naked beggarly and despicable creature, of no authority, no interest, no use, no service in the Church of God." For the due discharge of our ministry, we are therefore called, in the first place, to take heed unto ourselves and to the state of our own souls. Archbishop Leighton, in a sermon to the clergy, fully and faithfully treats this subject. He says, "We think, that they who savingly know not Christ, should not be fit to make other men acquainted with him. He that can tell men what God has done for his own soul, is the likeliest to bring their souls to God, hardly can he speak to the heart who speaks not from it, again, how can a frozen hearted preacher warm his hearer's hearts, and enkindle them with the love of God? But he whom the love of Christ constrains, his lively recommendations of Christ, and speeches of love, shall sweetly constrain others to love him. Above all loves, it is most true of this, that none can speak sensibly of it, but those that have felt it." There is a great danger, my Reverend Brethren, that from constant habit of speaking and preaching upon divine subjects, our own personal religion may be neglected, that we may be tempted to rest satisfied with what has been well called, "a professional piety." Often the minister who appears warm and energetic in the pulpit is cold and formal in his private devotions. This should be guarded against, we should endeavour to maintain communion with God, in the reading of His word, in meditation upon it and in prayer, that so we may speak out of the abundance of the heart, when we undertake to fulfil the office of Messengers of Christ. The words of Archbishop Leighton, upon this point also, are most valuable. "Upright, meek, humble, and heavenly minds, then, must the Ambassadors of this great King have, and so obtain His intimacy, mounting upon those wings of prayer and meditation, and having the eye of faith upwards. Thus shall they learn more of His choicest mysteries in one hour, than by many days pouring upon casuists, school men and such like. This ought to be done, I confess, but above all the other must not be omitted.— Their chief study should be that of their commission, the Holy Scriptures, the way to speak skilfully from God is often to hear him speak." But we are also Watchmen, and in the discharge of this duty we are to be faithful, placing before men their danger, their ruined and lost state by nature, and warning them to flee from the wrath to come. We are to use great plainness of speech, testifying to all "repentance towards God, and faith in our Lord Jesus Christ," setting before all alike that "if any man have not the spirit of Christ he is none of His," that "unless a man be born again he cannot see the kingdom of God." These truths faithfully declared, will not be acceptable to the natural man, but we are bound to perform the part of faithful watchmen, whether the people will hear, or whether they will forbear, our warning must therefore be given with no uncertain sound, we must "declare all the counsel of God, that 'we may be pure from the blood of all men.' This office of Watchmen, we are to perform with all love, with an earnest desire for the salvation of souls, in "meekness instructing them which oppose themselves, if God peradventure will grant them repentance to the acknowledgment of the truth." As Stewards, it is required that a man be found faithful, St. Paul (in

1 Cor. iv., 12,) says, "Let a man so account of us as Ministers of Christ and Stewards of the Mysteries of God." As we have been allowed of God to be put in trust with the Gospel, it becomes us faithfully to devote it; like the great Apostle of the Gentiles, we are to keep back nothing that is profitable to the people. He could not surely be regarded as a faithful Steward of the Mysteries of God, who would deliberately suppress any part of Divine truth committed to him. Following the example of our blessed Lord and His Apostles, the faithful Steward of Christ will endeavour, that everything which God has revealed in his Holy Word for the instruction of men, shall in due measure be presented to them. Thus only can he "fulfil the ministry which he has received of the Lord Jesus, to testify the Gospel of the grace of God."

20 Amongst the many means of grace which God has appointed in the Church, and in the diligent use of which we are to fulfil the duties of Messengers, Watchmen, and Stewards of the Lord, the preaching of the word stands pre-eminent. The pulpit is the Minister's great battle-field. There he conquers, or is overcome. And here, I would address myself more particularly to my young brethren. It is of the utmost importance that you should give all diligence to prepare yourselves for the efficient discharge of this most important part of your ministerial duty. The exhortations of St. Paul to Timothy, concerning his ministry at Ephesus, show us what a prominent place he assigns to the preaching of the word, in the 4th chap. of the 1st Epistle to Timothy he thus writes: "Till I come, give attendance to reading, to exhortation, to doctrine, neglect not the gift that was in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery, meditate on these things, give thyself wholly to them, that thy profiting may appear to all, take heed unto thyself, and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee," and again, "study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth," and again, in this most solemn address which we find towards the close of the 2nd Epistle. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, preach the word, be instant in season, and out of season, reprove, rebuke, exhort with all long suffering and doctrine." From these, amongst many similar passages from the writings of the Apostles, we learn what a high value he set upon the ordinance of preaching. He evidently recognised it as God's ordinary means for the conversion of sinners, and the edification of saints. It has been well said by an able writer of our day: "Of all the methods of diffusing religion, preaching is the most efficient. It is to preaching Christianity owes its origin, its continuance, and its progress." Our blessed Lord in his last interview with his disciples, thus delivered to them their commission "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptised shall be saved, but he that believeth not shall be damned." And we read, that in compliance with this command, "They went forth and preached every where, the Lord working with them, and confirming the word with signs following." Preaching, then, must be regarded by the Christian minister as the primary instrument, in the Divine economy, for the gathering in of Christ's sheep, that are dispersed abroad, and for the edification of his children who are in the midst of this naughty world. Hooker has thus described this ordinance. "So worthy a part of Divine service we should greatly wrong, if we did

not esteem preaching as the blessed ordinance of God, sermons as keys to the Kingdom of Heaven, as wings to the soul, as spurs to the good affections of men, unto the sound and healthy as food, minister of Christ, then to spare no labour to fit and prepare himself for the efficient discharge of this duty. It is indeed a solemn, nay a most awful position, which the ambassador of Christ occupies when he stands before the people to deliver to them a message from his Lord, upon the reception or rejection of which their eternal desecular depends. Placed in such a position, how foolish should he be to speak as the oracles of God, not to waste the precious moments which he spends in the pulpit upon the vain display of fine speaking, or fine writing, or upon the discussion of subjects of mere worldly interest, or upon foolish and unlearned questions which gender strife, and which are after the traditions of men, after the rudiments of the world, and not after Christ. I shall now offer a few remarks as to the manner and matter of our sermons, not with the hope that I shall be able to add any thing to what has already been written, upon subjects which have exercised the minds, and engaged the pens, of some of the most pious and devoted men in every age of our Church since the Reformation, but that these things may be more solemnly impressed upon our souls. As to the manner of preaching, much difference of opinion prevails. There are some who think that sermons read to the people are not calculated to produce any striking or lasting effect upon the hearers. That, however sound they may be as to their doctrine, and however accurate in their style and composition, and however well and logically arranged, they fail to reach the heart, and to affect the consciences of the great mass of the people. They argue that it requires all the appliances of the eye, voice, and action to arrest and retain the attention of men, who, for the most part, are unaccustomed to fix their thoughts, for any length of time, upon subjects of a purely intellectual or spiritual character, and that therefore the reading of sermons from the pulpit should be altogether forbidden, or, at least, discontinued as much as possible. On the other hand, there are those who equally condemn the practice of what is commonly called extempore preaching, who say that sermons delivered without book, must, of necessity, be always crude and ill-digested. That those who adopt this habit are strongly tempted to give way to sloth, and in all probability will continually varied, will substantially always preach the same sermon. Experience convinces us that truth lies between these extremes; we have known preachers who invariably wrote and read their sermons, who were eminently blessed of God in their ministry, and who were made the instruments of turning many sinners from darkness to light, and from the power of Satan unto God.

While we have known others, and these not a few, who always preached without a written sermon, upon whose ministry the Divine seal has been most abundantly set, and to whom many souls have been given for their hire. If there is, upon the part of the preacher, much study, meditation and prayer, if he draws from the resources of a mind richly stored with Divine truth, and enlightened by the Spirit of God, his sermons, whether written or not, will be acknowledged of God, and the Divine promise will be fulfilled, which says, "So shall my word be that goeth forth out of My mouth, it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." In speaking of extempore preaching, I would not be misunderstood, as though I used

the word in the literal sense. It can only be regarded as irreverent in the highest degree, or as most awfully presumptuous, in any man to stand up, as an ambassador of Christ, and to trust to the impulse of the moment, or to a natural fluency of speech for the message which he is to deliver to the people. I would warn you, my Brethren in the Ministry, against such an irreverent and unbecoming practice. There may be some who imagine that, because they possess much self-confidence, and are not affected by that constitutional nervousness and timidity, which often render the truly pious and humble man embarrassed before the people, they may trust to a natural readiness of expression, and neglect laborious preparation for the pulpit. It should ever be borne in mind that there is such a thing as a vicious fluency of speech; that sound without sense cannot benefit the hearers, and that the tongue may often run rapidly, because it carries no weight either of thought or reflection. Such preaching is unworthy of the name. And while I would encourage my younger Brethren to cultivate the habit of preaching without a written sermon, as the mode most likely to render their ministry acceptable and profitable to their hearers, I would impress upon them the necessity of "being diligent in prayers and in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh." Upon this subject, an eminent writer of our own day thus expresses himself, "A most erroneous notion prevails of the easiness of this attainment. A collection of words is often mistaken for a justly defined sentiment, and fluency of utterance is considered to be either indicative of solidity of thought or a fair amend for its deficiency. Now, such an extemporaneous faculty can bring no substantial instruction to our people. Our subject must be studied till it is understood, digested and felt. For a well conducted habit we need not impulse or fluency merely, but a furniture of solid knowledge, combined with simplicity of style; solid as well as animated matter; and—instant omnium—a mind deeply enriched with the unsearchable treasure of Scripture. This resource will supply the place of many secondary qualifications, while nothing will compensate for the lack of it." In the discharge of this duty of preaching, the minister of Christ should employ such language as will be most intelligible to all the members of the congregation. There are many in every Christian assembly who have not enjoyed the benefit of a liberal education. The language of the preacher should be such as would easily be understood by them. But is it not often the case that the sermons of our Clergy appear to be intended for the educated alone? and are nearly as unintelligible to many members of the congregation as the Latin mass is to the illiterate members of the Church of Rome? Archbishop Whately says concerning a fault in speaking and writing akin to that of which I have just spoken, "Young writers and speakers are apt to fall into a style of ponderous verbosity from the idea that they are adding both perspicuity and force to what is said, when they are only encumbering the sense with a needless load of words. It is not indeed uncommon to hear a speaker of this class mentioned as having a very fine command of language, when perhaps it might be said with more correctness that his language has a command of him; that is, that he follows a train of words rather than of thought." When we ascend the pulpit let this thought be always uppermost in our minds, that we are the bearers of a message of mercy to sinful men, and that the present may be the last opportunity we shall have of delivering our message to some of those who hear us. Under the influence of such a reflection

as this, the minister of Christ will be careful not to waste the precious moments in the pulpit, and so to clothe his ideas in plain speech, that all who, in the Providence of God, are brought within the sound of his voice, may clearly understand the message of mercy which he is commissioned to proclaim. It is indeed a distressing thought that one benighted fellow creature should leave the house of God after listening to Christ's ambassador delivering his message without any clear comprehension of the purport of that which has been spoken in his hearing.

I now pass on from the consideration of the manner of delivering the gospel message to some reflections upon the matter or substance of it. And here, my Reverend Brethren, the word of God is clear. In whatever way the Minister of Christ delivers the message which is entrusted to him, whether by written or by unwritten sermons, by reading God's word, or in any other way, still the message is ever one and the same, the substance of our preaching must be Jesus Christ and him crucified. The Christian minister should ever bear in mind, that his great aim should be, not to improve the intellects, or gratify the taste of his hearers, but to convert sinners unto God. In our mixed congregations there will always be many who are yet in the gall of bitterness and in the bond of iniquity, and it is only by exalting Christ and proclaiming Him as the Saviour, that they can be raised up to newness of life. We may set before such the terrors of the Lord, His judgments against sin as denounced in His holy law, but if we fail to exhibit Christ, as the only and all sufficient Saviour, our labour will be in vain. The following passage from the writings of an eminent author of the last age, puts this in a striking light: "Had you the fullest acquaintance that ever man acquired, with the principles and duties of natural religion, both in its regards to God and your fellow-creatures; had you the skill and tongue of an angel, to range all these in their fairest order, to place them in their fullest light, and to pronounce and represent the whole law of God, with such force and splendour, as was done to the Israelites at Mount Sinai: you might perhaps lay the consciences of men under deep conviction (for by the law is the knowledge of sin,) but I am fully persuaded you would never reconcile one soul to God, you would never change the heart of one sinner, nor bring him into the favour of God, nor fit him for the joys of Heaven, without this blessed Gospel which is committed to your hands." Our blessed Lord declared, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life," and again, "I, if I be lifted up, will draw all men unto me." For the conversion of sinners, for the edification of Saints, for enforcing holiness of life upon the people of God, and for preparing them for that eternity to which we are all hastening, we should know nothing but Jesus Christ and Him crucified, all our discourses should so centre in Him, that the minds of our hearers should be continually directed to Him. Archbishop Secker, speaking of the falling away of members of the Church to dissent, thus warned his Clergy, "We have in fact lost many of our people to sectaries, by not preaching in a manner sufficiently evangelical, and shall neither recover them from the extravagancies into which they have run; nor keep more from going over to them but by returning to the right way." And Bishop Horne remarks, "Many well-meaning Christians of this time thirst after the doctrine of the Gospel, and think that they have heard nothing unless they have heard of salvation by Jesus Christ, which is what we properly call the Gospel. And if they do not hear it in the discourses from our

pulpits, where they expect to hear it, they are tempted to wander in search of it to other places of worship." If therefore we desire to retain our people, and to save souls, we shall be diligent in preaching Christ in all His fulness, and in all His power to save. The loss of the people to sectaries, spoken of by these eminent prelates as the effect of defective preaching in our pulpits, though deeply to be deplored, is not the greatest evil to be apprehended, precious souls are thus sacrificed, and another Gospel is preached, which is yet not another but a perversion of the Gospel of Christ.

Another subject which I esteem of paramount importance, and upon which I desire to occupy your attention for a few minutes, is, the true nature and character of the Church. In the XIX. Article, it is thus described, "The visible Church of Christ, is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in the matters of faith. By the use of the term "visible church," it is plainly implied, that while there ever has been, and ever will be, a church on earth visible to mortal eyes, yet that there is, also, a mystical and spiritual body of Christ, the members of which cannot be discernable by man. This is "the general assembly and Church of the first-born which are written or enrolled in Heaven;" the true circumcision "which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." The holy Catholic Church in which we profess our belief in the creeds. The visible Church has been compared by our blessed Lord to a net cast into the sea, which gathered of every kind both bad and good; to a field in which both tares and wheat grow together until the harvest; to a vine some of whose branches are unfruitful, and fit only to be burned, while some bring forth fruit and are purged of God, that they may bring forth more fruit. In setting this subject before you, I would adopt the words of the learned and judicious Hooker: "The Church of Christ which we properly term his body mystical, can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in Heaven already with Christ, (albeit their natural persons be visible,) we do not discern under this property, whereby they are truly and infallibly of that body, only our minds by intellectual conceit are able to apprehend, that such a real body there is, a body collective, because it containeth a large multitude; a body mystical, because the mystery of their conjunction is removed altogether from sense. The whosoever we read in Scripture concerning the endless love and saving mercy which God sheweth towards His Church, the only proper subject thereof is this Church. Concerning this flock it is, that our Lord and Saviour hath promised: 'I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands.' They who are of this society have such marks and notes of distinction from all others, as are not objects unto our sense; only unto God, who seeth their hearts and understandeth all their secret cogitations, unto Him they are clear and manifest. All men knew Nathaniel to be an Israelite. But our Saviour piercing deeper giveth further testimony of Him than men could have done, with certainty, as he did, 'Behold an Israelite indeed in whom is no guile.' If we profess, as Peter did, that we love the Lord, and profess it in the hearing of men, charity is prone to believe all things, and there-

fore charitable men are likely to think we do so, as long as they see no proof to the contrary. But that our love is sound and sincere, that it cometh from a pure heart and a good conscience, and a faith unfeigned, who can pronounce, saving only the Searcher of all men's hearts, who alone intuitively doth know in this kind who are His?" This able writer and eminent divine, also puts this question: "Is it then possible that the self-same men should belong both to the synagogue of Satan, and to the Church of Jesus Christ?" and answers thus: "Unto that Church which is His mystical body, not possible; because that body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God. Howbeit of the visible body and Church of Jesus Christ, those may be, and oftentimes are, in respect of the main parts of their outward profession, who in regard to their inward disposition of mind, yea, of external conversation, yea, even of some parts of their very profession, are most worthily both hateful in the sight of God himself, and in the eyes of the sounder part of the visible Church most execrable." And I most fully agree with the same writer, that, "For lack of diligent observing the difference first between the Church of God mystical and visible, then between the visible sound, and corrupted, sometimes more, sometimes less, the oversights are neither few nor light that have been committed." Great practical evil must ever follow from the application of the promises and privileges intended for the members of the Spiritual Church, and addressed in God's word to them alone, to men, who are merely Christians by profession, who only pertain to the outward and visible Church, and who are evidently without Christ, being aliens from the commonwealth of the true Israel, and strangers from the covenant of promise,"—men who are far from God, and to whom pertain not the gracious promises and privileges of the Gospel, but the dreadful denunciations of God's wrath and displeasure against those who continue in sin, and who obey not the Gospel of our Lord Jesus Christ.

The minister who, while many members of his congregation are thus going down the broad road to eternal destruction unconverted, unrenewed, unjustified and un sanctified, leads them to imagine that no change of heart is necessary in them, but that they have only to attend to the religious observances of the Church into which they have been admitted by baptism, to cultivate a fair and respectable appearance before men, and that all will be well at the last, should ponder well the word of the Lord by the prophet Ezekiel, "because, even because they have seduced my people, saying, peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar! Say unto them which daub it with untempered mortar, that it shall fall. Then shall be an overflowing shower, and ye, O great hailstones, shall fall, and a stormy wind shall rend it."

(To be Continued.)

### Foreign Ecclesiastical Intelligence.

#### CONVOCAION DEBATES.

The important subject of the proposed Missionary Episcopate among the heathen, was moved by the Bishop of Oxford on Wednesday:

The BISHOP OF OXFORD.—There is an important subject for the consideration of which I trust your Grace will direct the other house to appoint a committee, the report of which committee, after due consideration by that house, shall be presented to us in a future session. The subject to which I allude is the employment of a higher or-

der of the Christian ministry in the Missionary work. There is a very strong and a growing impression in every part of the country that the missions of the Church of England will never possess their full vitality, or be able to root themselves in the countries to which they go, without a great extension of the Episcopate as a Missionary Episcopate external of the Queen's Dominions. At the same time there can be no doubt that the entering upon such a line of missionary work will be attended with many difficulties. There are the great questions as to who shall settle when it is desirable that a particular mission should be headed and when it should not be headed by a Bishop, and who shall appoint or select the Bishop to be placed at the head of the mission. Then there is the difficulty as to the connexion of these Churches with the mother Church, and how it should be secured; how they should maintain the rules of faith which the mother Church maintains, and that they should be emanations of the mother Church, and not falsifications of it. What the connecting link should be, and how it should be maintained, are questions of great importance, and need, from some quarter or other, great consideration and grave solution. The Lower House might form a body well able to consider those matters and report to us—not, of course, binding Convocation in any way. There are many men of great learning in that house, and some of the Archdeacons and Canons have given this particular subject their most careful examination. They would, we have every reason to believe, be the persons whom the Lower House would select, and after a careful consideration of their report by that house, we should have the benefit of the opinions of the clergy of this Province as represented in that Synod upon this important matter, and should then be in a position to come to some definite conclusion. Such a course of proceeding would prepare the way, in the most unobjectionable manner, for the consideration of the subject, which is daily growing in importance, and if it meets the approval of your Grace and my Rt. Rev. brethren, I will submit the following motion:—

"That his Grace the President be requested to direct the Lower House to appoint a committee to consider and report on the expediency of placing Bishops at the head of missions of the Church of England to the heathen and countries external to her Majesty's dominions; the mode in which it should be decided when it is expedient to send forth such a Bishop, and the rules which should govern his appointment; and the relations of the native Churches to the mother Church, and what guarantees can be suggested for maintaining between them the unity of faith and discipline."

The BISHOP OF LONDON.—I am extremely glad that my Rt. Rev. brother has mentioned this subject. We are probably all aware that for some time past there has been a great deal of discussion respecting it in private, and this morning I received an intimation that it will come under the consideration of the great Society for the Propagation of the Gospel in the course of next week. One great difficulty which has hitherto beset this matter is, that no opportunity has yet been presented of considering it in an authorised and calm manner. It has merely been a subject of conversation or discussion at private meetings and committees of various kinds, and yet the impression has gone abroad that some scheme of this kind is on the point of being launched upon the Colonial Church. I should wish altogether to suspend my judgment upon so very difficult and important a question until it has received the full discussion to which it is entitled. I have, at some of the private meetings to which I have referred, expressed my opinion as to the many

difficulties which stand in the way of the scheme, as I understood it was to be launched without any very competent authority; but this by no means would prevent me from giving my cordial assent, if it should, after careful consideration, prove to be a desirable thing, and be introduced by competent authority. As the matter has been much discussed of late, it may not be unavailing to point out one or two of the difficulties that have occurred to me. The plan, as I understood it, is this—that under the Metropolitan of the African division of our Colonial Church a Bishop should be consecrated for missionary work, by himself, or in connection with his two Suffragans. Now, it appeared to me impossible that this could take place without a very serious change in what has hitherto been considered the universal practice of the Church of England—namely, that the Queen shall always, by virtue of her supremacy, nominate all Bishops of the Church of England, whether colonial or at home. That has appeared to me to be a great difficulty in the way of the scheme. Another difficulty is this—that it was proposed, as I understood, that these Bishops should be consecrated without the royal mandate. Now, those who are acquainted with the Consecration Service know that the reading of the royal mandate is as much a part of that service as any other portion of it. If the legal opinion with which I understand the parties interested in the matter have fortified themselves goes to the extent of saying that the royal mandate may be omitted in the consecration of Bishops under certain circumstances, it would go thus length, that any change soever might be introduced, and the omission of the subscription to the Thirty-nine Articles might just as well be sanctioned as the omission of the royal mandate in the consecration of Bishops. Another difficulty with respect to the scheme, as it is commonly talked of, is this—I have heard it said that there was a plan for the consecration of a Bishop not amongst the heathen strictly so called, but for a territory which is called the Free Orange Territory, which is as much an independent state as the United States of America or any of the kingdoms of Europe; and therefore it appeared to me that if this step were taken unadvisedly, we should put ourselves in the very position which we so strongly objected to at the time of the Papal Aggression, when Bishops were sent with jurisdictions into a country the inhabitants of which country and the ruling power of which country did not wish to have them. I do not see at this moment—but I should be glad to have my doubt removed—what difference there would be between three Bishops of the Church of England consecrating a Bishop for the Free Orange Territory and three Bishops of the Church of England consecrating a Bishop for Prussia on their own authority, or consecrating a Bishop for Switzerland or any other country where the Episcopal system does not exist. These difficulties occur to me as very serious ones. I thought, also, there had not been a sufficient consideration of this very important point—whether after all, this plan of appointing Bishops at the head of merely incohabite Churches is authorized by any ancient ecclesiastical usage; whether the system of the universal Church has not from the earliest times been this—that the Church shall be formed first, and the Bishop shall come afterwards. It seemed to me that even the way in which the Roman Catholic Church has appointed its missionary Bishops, by appointing them not merely nominally to these missionary sees, but to some ancient Church supposed to exist somewhere *in partibus infidelium*, was a sort of confession that the practice was not founded in primitive or catholic practice; and I am inclined to think there is one of the canons of the General Council of Chal-

cedon forbidding the appointment of Bishops in this way. It also occurred to me that the great missionaries who spread Christianity in this Country—Augustine, for example—or those who spread Christianity in the North of Europe, did not come as Bishops but as presbyters, and after their Church was established, went back and received Episcopal consecration when the Church was really formed. These are difficult questions connected with the history and the laws of the Church, respecting which it would be most important to have a full inquiry on the part of those who occupy the great chairs of theology and are most conversant with the matter. I am glad that the scheme is not to be rashly undertaken on the part of one or two Bishops, although they may be fortified by high legal opinions, but that it is likely to be calmly considered. I fully agree with the Bishop of Oxford in thinking that no step ought to be taken without the most grave and serious consideration, and I should be extremely sorry if any important body connected with the Church of England committed itself in any way to this scheme without having fully and maturely weighed all the great difficulties with which it seems to be surrounded.

The PRESIDENT.—This seems to me to be a subject on which the members of the Lower House are especially competent to form a conclusive judgment. I consider it very much a question of experience; and if it should be desirable to consider the matter, I think it would be better to form a general committee, not taken from Convocation, but consisting of the secretaries of the different great societies, with the assistance of persons of foreign experience, who would pronounce a practical and not a mere theoretical opinion. I think, likewise, that before anything is determined on this subject by Convocation, it would be well to consider for what particular reason we are called upon to move in the matter, and whether the missions as hitherto conducted have proved inadequate to the work which they have undertaken.

The debate was adjourned to the next day, when the discussion was resumed.

The BISHOP OF WINCHESTER.—The question is one of immense importance, embracing a great variety of considerations; and if I thought, in sending such a message to the Lower House, it involved any opinion on the part of this House, I should be sorry to consent to it. As at present advised, I see the greatest possible objection, both on the ground of precedent and of consequences, to such a measure as is implied in the resolution. At the same time I think the subject so important as to deserve the most serious consideration, and I should rejoice to see it calmly discussed by members of both houses. Guarding myself against the supposition that I am disposed to concur in the principle laid down in the resolution, I am not unwilling to send it down to the other house.

The BISHOP OF SALISBURY.—After differing from my Rt. Rev. brother the Bishop of Oxford so seriously on one subject, I am glad to be able to assent to the present resolution. If I had entertained any doubt on the subject, I should have been satisfied after the remarks made by the Bishop of London yesterday, that in this case we ought to ask the counsel and advice of the members of the Lower House.

The BISHOP OF LLANDAFF.—I listened with great satisfaction to the remarks made by the Bishop of London yesterday. We must all feel thankful that there is a missionary spirit now working in the Church which has never been manifested in any former period. It is most important that we should determine on the best mode of carrying on the missionary work. I do not presume to offer any opinion on that point.

Some persons think that evangelization should precede the Bishop; others consider it desirable that the Church should at once send out persons invested with the highest authority. We must all feel the great difficulty of the question, but I think the best mode of solving it is by acting upon the suggestion contained in the resolution.

The BISHOP OF OXFORD.—I entirely agree with the Bishop of Winchester, that in agreeing to this resolution we do not assent to any foregone conclusion. Our desire is to render the Church abroad, as well as at home, as perfect as possible. I think this matter ought to be solemnly discussed by the authorities of the Church, and am thankful for the way in which the resolution has been received. It does not, as the Bishop of Winchester seems to imagine, propose a joint committee, but a committee of the Lower House, to inquire and report to Convocation. It will then be in our power to send the report to the Lower House for consideration, and finally to consider the whole matter ourselves.

The President then put the resolution, which was agreed to.

#### GENERAL SYNOD OF THE CHURCH OF ENGLAND IN NEW ZEALAND, AND ADDRESS OF THE BISHOP.

(From the "New Zealand Spectator")

We think that no apology to our readers is necessary for laying before them the following important document. It is only forty five years since the first Missionary landed in New Zealand. There are now five Bishops there, one of whom was consecrated in the Colony, and we learn from the Bishop's address that a sixth Bishop will be appointed for the Melanesian Mission; sufficient money for the endowment being invested in the English funds.)

The first meeting of the General Synod of the branch of the United Church of England and Ireland, in New Zealand, took place at five o'clock, P.M., on Tuesday, March 8, 1859, in the new Provincial Council Chamber, placed at the disposal of the Synod by the Superintendent of the Province.

There were present the Bishops of New Zealand, Christchurch, and Nelson, Archdeacons W. Williams, Brown, and Kissling; R. Burrows, S. Williams, J. C. Bagshaw, S. Pool; Messrs. Atkins, Bury, Fearon, Haultain, Hirst, St. Hill, Swainson, and Williams.

The Bishop of New Zealand reported to the meeting the steps he had taken for carrying into effect the resolutions of the General Conference held at Auckland, with a view to the Constitution of the first General Synod, and the names of the several persons who had been elected members.

On the motion of the Bishop of Christchurch, seconded by Mr. Swainson, the Bishop of New Zealand was elected President of the Synod. The meeting then adjourned to the following day (Ash Wednesday,) at half-past one P.M. Shortly after the adjournment of the meeting, the members proceeded to St. Paul's Church, where the Holy Communion was administered.

Wednesday, March 9.—The Synod met at half-past one o'clock. Present,—The President, the Bishops of Christchurch and Nelson, Ven. Archdeacons W. Williams, Brown, Kissling, Revs. C. Alabaster, J. C. Bagshaw, R. Burrows, S. Williams, Laity: Messrs. Atkins, Bury, Battersbee, Capt. Haultain, Messrs. Hirst, Fearon, Swainson, and Williams.

The President having opened the proceedings by reading the fifteenth chapter of the Acts of the Apostles, and prayer, delivered the following address:—

"The present meeting, my dear brethren, is the fulfilment of hopes which have been cherished by many of us during a period of fifteen years. In the year 1844, the first Synod of the Diocese of New Zealand was held at the Waimate, but, in the uncertainty which prevailed on the subject of Church Government in the Colonies, many high authorities in England censured our proceedings as illegal. Being well aware that this opinion was unfounded, I was not deterred from convening a second Synod at St. John's College, Auckland, in the year 1847, at which I read a correspondence between the Archbishop of Canterbury and Mr. Gladstone, then Secretary of the State for the Colonies, containing a proposal for a Church Constitution, in which the three orders of Bishops, Clergy, and Laity should be associated on the basis of voluntary compact.

The Diocesan Synods of 1844 and 1847 were exclusively clerical, but, from the time of the meeting of the Synod of 1847, efforts began to be made, and have never since been intermitted, with a view to the admission of Lay Representatives. The Conference of the six Bishops of the Province of Australasia, held at Sydney, in the year 1850, unanimously recommended a constitution, in which the Laity should be associated with the Bishops and Clergy.

In order to remove from our proceedings even the suspicion of illegality, attempts were made to procure from the English Legislature a recognition of the right of the Colonial Bishops to convene Synods for the management of their own diocesan affairs. Three bills for this purpose were brought forward in successive sessions of the British Parliament; but, one after the other, they all fell to the ground. In the meantime, a change of opinion took place among the legal authorities in England, and the question settled down upon its present basis, that, as the Colonial Churches must have laws for their own government, and as neither the Church nor the State at home can make laws for them, they must be left free to legislate for themselves.

Another question then arose, whether the Colonial Legislature ought not to be applied to, to give a constitution to our branch of the Church of England, and this opinion was strengthened by the fact that the Synods in Canada and Melbourne seemed to have adopted this course. Comparisons began to be drawn between a voluntary Association such as we have formed, and a Church established by law. The full discussion of this subject would occupy too much of your time, but a few remarks will be enough to show that we have not acted unadvisedly in avoiding, as much as possible, all application to the Colonial Legislature. If we had accepted an Act investing us with power over all persons, so far as they are ministers or members of the Church of England, we must at once have come into collision with the Church Missionary Society, which still retains in its own hands full powers of government over one half of the Clergy of the Northern Island; we must have said at once to all those lay members who have not yet joined us, "You can be no longer members of our Church, unless you accept our constitution and obey our laws." To recognise the power of the Colonial Legislature to enact a new definition of Church-membership, would have been to assume the part to be equal to the whole; for how can one Colony of the British Empire settle the question: "What is a member of the Church of England?" The constitution given to us in one Session of the General Assembly might be altered or repealed by another. Questions of the deepest interest to ourselves, and which ought to be discussed only in the solemn Synods of the Church, such as the test of Communion, and the veto of one order on the other two, might become

the subjects of political agitation. In short, we should incur all the liabilities of a Church established by law, while, at the same time, in the eye of the Colonial Legislature, we should be only as one of many denominations, all equal one to another.

These, and many more reasons of a like kind, induced the conference which assembled at Auckland in 1857, to concur in founding our Church constitution on the basis of mutual and voluntary compact. And it is with the deepest thankfulness that I acknowledge the wonderful Providence of God, which has already given to our first meeting so many of the essential characteristics of a Synod of the Church. Who would ever have thought that four Bishops would have met together here, and that one of our most solemn acts would be the consecration of a fifth; or that the present body of Clergy would represent sixty of their order? It is but five and forty years since the first missionary landed in New Zealand, and but twenty since the colony was formed. All this wonderful change has been accomplished within the lifetime of many who are here present. Surely 'this is the finger of God,' and this is the ground of our assurance, that He is with us in our present work, and that He will effectually accomplish what He has so wonderfully begun.

There is but one doubt of any importance which I have heard expressed on the subject of Church constitutions, and that is, that we may be tempted to rely on mere external and material organization, instead of resting on the one foundation-stone of Jesus Christ, and seeking for the quickening influence of his Holy Spirit. But is not this a danger inseparable from our mixed nature in its fallen state? As the flesh lusteth against the spirit, and these are contrary the one to the other, so must every thing that is outward and visible endanger the purity and vitality of that which is spiritual. However precious may be the ointment, a dead fly may cause it to stink. The brazen serpent might be made into an idol. The sacrifice of the Paschal Lamb might become an empty form. The temple of the Lord might be made a den of thieves. The word of God may be the letter that killeth, instead of the spirit that giveth life: the savour of death unto death, instead of the savour of life unto life. We may have the form of godliness while we deny the power thereof. The tables of stone may draw away our thoughts from the holy law of God written on the tables of the heart. Prayer, baptism, confirmation, communion, every ordinance that has a form of words, or an outward sign, is liable to the same danger; and even where no form of words is used, the lips may still draw near to God, while the heart is far from him. If every sacramental sign were removed, formality would still grow up from the dead heart within.

The danger, then, which is feared, of trusting to external organization, rather than to the inward life of the spirit, is not peculiar to our present work, but is the besetting danger attendant upon every religious ordinance, and common to the Church at large, and to all its members. It would be vain, then, to seek for spiritual life by rejecting outward organization. By God's appointment, the spirit and the flesh are linked together, and man cannot put asunder what God has joined. The Saviour of the world was not deterred from anointing the blind man's eyes with clay by any fear lest the virtue should be ascribed rather to the clay than to Himself. The miracle of the loaves was not less likely to be impressive because the multitude was arranged in order, by fifties and hundreds, or because the fragments that remained were carefully gathered up. The foolish Martha who had every thing to think of, and every thing to do at the actual moment of

her Lord's coming, was not more likely to be spiritually-minded than the provident Mary, who had trimmed her lamp and set her house in order, and done her share of the work beforehand, and was ready at a moment when He came to sit at His feet. The Gospel, even when preached by the apostles, was likely to be hindered, if occasion were given to the Grecians to murmur, that their widows were neglected in the daily ministration. That some might be able to give themselves continually to prayer and to the ministry of the word, it was necessary that others should be appointed to serve tables. The whole consideration of the subject of spiritual gifts in the fourteenth chapter of the First Epistle to the Corinthians, is closed with the warning that God is not the author of confusion, but of peace; and that all things ought to be done decently and in order. A man's ability to rule his own house, was to be taken as one sign of his fitness to take care of the Church of God.

No, my brethren, not one of us will ever think that out of the mere dry bones which we frame together we can constitute a living creature; but we all believe that our Heavenly Father, of His own free love, and for the merits of His dear Son, and in answer to our prayers offered up in His name, will pour down His Holy Spirit upon our hearts, to unite this our body with Christ our head, and all its members in the bond of peace; that the whole body, being fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase unto the edifying of itself in love. We trust to that quickening Spirit, to make us lively stones, built up as a spiritual house upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

In order that our Church may grow into an holy temple in the Lord, it must be fitly framed, and we must be builded together. When the wall of Jerusalem was built, every one had his sword girded by his side, and so he builded: every one with one of his hands wrought in the work, and with the other held a weapon. But the Temple was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building. So far from needing weapons, they did not need even a tool. May our work be of the same kind. We can have no enemies from without; we ought to have no enemies from within. We shall not have to cut and shape our stones, to fit them into spaces narrowed up by private interests or vested rights of property: we may take them at once as they have been made ready for us in God's holy word, and build without regard to any other model than the example of our blessed Lord and His Apostles.

Do we, then, boast ourselves against our Mother Church, in thus abandoning some parts of her present system? On the contrary, we desire, as faithful children, to show, so far as God may give us grace, how glorious she might have been in the purity of her doctrines, and in the holiness of her liturgy, if she had been released from those chains, from which the peculiar circumstances of the Colonial Church have set us free. The abuses of private patronage, the sale of spiritual offices, inequality of incomes, the failure of all corrective discipline over the benefited clergy, the heart-rending injustice of dilapidations,—all springing from the same root of private property,—these are no part of the Church of England, and they must have no place here. We should be guilty indeed, if, with our eyes open, and a free choice before us, we should engraft upon our new branch of the Church of England the same abuses against which the preachers at Paul's Cross and Whitehall remonstrated in vain.

You will forgive me if I detain you a little longer upon this point, because I should feel most acutely any imputation of disloyalty to our Mother Church. I wish you to feel with me, that our constitution simply proposes to remove those abuses which have been encrusted upon her system, and which, for many years back, even the State in England has been endeavouring to reform. It would be tedious to recite all the Acts of Parliament which have been passed to undo the faulty work of former ages, and to bring the Church into that system with which we propose to begin. The equalization of the incomes of Bishops, the suspension of Canonries for the better maintenance of the parochial ministry, the facilities afforded for the division of parishes,—these, and other Acts of the same kind, all recognise the existence of evils, which the State in England labours, after its own fashion, to remedy, but which it is our duty to prevent. We are bound to strive, and to pray, that our Church may be holy and without blemish. We must give good heed, that the wheat which we sow in our new soil be free from tares.

I shall now lay before you, as briefly as possible, the various subjects which seem to require your attention; and if in some instances I shall accompany the statement with practical advice, you will not, I am sure, suspect me of any wish to dictate to the Synod any peculiar system; for I trust that we have met here in a spirit of counsel, and that we shall be ready to give up or modify our private opinions, when we find that they are opposed to those of a majority of our brethren.

It may at once be assumed, that frequent meetings of the General Synod ought not to be necessary; and with this view, ample powers of delegation have been reserved to it by the deed of constitution. These powers will have to be used to bring into operation two classes of trusts; the one representing the General Synod itself, and competent to discharge certain of its functions; the other invested with powers of local administration under the authority of the General Synod.

I. First Class of Standing Trusts, representing the General Synod.

1. The first of these will be a Board for the determination of questions of reference brought up by appeal from any Diocesan Synod, or other subordinate administration.
2. The second will be a Board of Appointment, to exercise the powers of the General Synod, in appointing new trustees, and in confirming all elections to spiritual offices.

II. The Second Class of Trusts, invested with powers of local administration under the authority of the General Synod.

1. The first and most important of this class of Trusts will be the Diocesan Synods; the constitution of which will require careful consideration.
2. The second will be the Archdeaconry or Rural Deanery Boards, which though now rendered of less importance by the subdivision of the country into several dioceses, may still be found of use.
3. The third, the Parochial Trusts, including churchwardens, parochial committees, &c.
4. The fourth, all Special Trusts; such as those now in operation for the support of colleges, native schools, and for the management of property held in trust for special purposes.

In constituting these various Trusts, it will be necessary that you should select the trustees, and issue instructions for their guidance.

In the selection of trustees of the second class, the recommendation of the local representatives. The right principle for our guidance seems to be contained in the words of the Twelve, in Acts vi.

3; 'Brethren, look ye out among you.....men of honest report, .....whom we may appoint over this business.' The General Synod will act wisely in appointing men who possess the confidence of their own neighbours.

The same principle will apply to all spiritual offices. The Board of Appointment must not interfere needlessly with the Bishop and his Synod. But there are cases in which its powers will be brought into operation; as, for example, when the Diocesan Synod cannot agree with any congregation on the election of a minister, in which a reference ought to be made to the Board representing the General Synod, whose appointment should be final. But the highest duty of the Board of Appointment will be to take effectual care that no simoniacal contracts, or corrupt practices, be allowed to interfere with the simple rule of putting the right man in the right place. Their office will be, like that of the prophets and teachers at Antioch, to separate the ministers of Christ for the work to which they believe the Holy Ghost has called them. It cannot be consistent with the right discharge of this plain duty, that money, upon any pretext or in any manner, should have any weight or influence in the appointment to a spiritual office.

I think that we shall all agree in leaving the Diocesan Synods as much freedom of action as possible, subject, however, to a few general rules, to secure uniformity of action among the various Dioceses in matters of primary importance.

(To be continued.)

#### ST. AUGUSTINE'S MISSIONARY UNION.

(From the Church Journal.)

The following are the rules finally adopted by this new Association; and we print them in full as they may give some useful hints as to similar enterprises among ourselves:—

##### RULES.

1. That subscribers and donors to St. Augustine's, or any other Missionary College, members of Missionary Students' Associations, secretaries and treasurers of Missionary Societies or their local branches, and persons engaged or interested in Church Mission work, at home or abroad, be eligible as members of the Missionary Union.
2. That each member, except in cases provided for below, pay on entrance five shillings, or upwards, to the fund of the Missionary Union: but that the Union, in its corporate capacity, do not undertake to collect or dispense funds for Missionary objects.
3. That each member be entitled to receive by post (free) the annual and other papers of the Missionary Union; and if he desire it, the occasional and other papers of the St. Augustine's College, for use and circulation.
4. That each member endeavour to promote the Missionary cause, by any or all of the following methods, viz.:—

- a. By offering up prayer for Missions daily.
- b. By conversing on Missionary topics.
- c. By collecting something annually for a Missionary object.
- d. By taking in some Missionary periodical.

5. That each member, whose circumstances favour it, search out promising candidates for the Missionary work of the Church; and in particular, endeavour to find a Missionary probationer, enrol his name as such at St. Augustine's, or some other Missionary College, give him the benefit of his advice and assistance, and watch over his preparatory career as opportunity may be given.
6. That each member endeavour to obtain additional members of the Missionary Union; and

have the privilege of recommending such other persons for gratuitous admission into the Union as are approved by himself, and accept the rules, but are unable to pay entrance money.

7. That all the members, unless reasonably hindered, receive the Holy Communion on Whit-Sunday in each year, with special prayer for the Divine blessing, and the out-pouring of the Holy Spirit on the Missions of the Church.
- II. That the Bishops of the Church be invited to become *ex officio* members of the Union.
- III. That the Warden of St. Augustine's be requested to keep the roll of the members of the Union.
- IV. That the Warden of St. Augustine's be requested to act as secretary *pro tem.*; and that he be empowered to convene a meeting of the members of the Union, when he may think it desirable to call them together.

R. CAPEOWN, *Chairman.*

The Rev. Henry Bailey, Warden of St. Augustine's, has issued the following circular in furtherance of the new Association:—

#### TO THE FRIENDS OF CHURCH MISSIONS.

In inviting you to join the 'Missionary Union of St. Augustine,' I would venture to offer some remarks, explanatory of its occasion and purpose, which I will arrange in paragraphs numbered according to the 'rules' to which they refer.

1. It is designed to bind together by this common tie the increasing numbers of those who are aiding St. Augustine's in various ways; that they may become known to each other, and enjoy that strength and encouragement which such a connection implies. The nucleus being thus formed of persons specially interested in St. Augustine's led to the adoption of a special title, which has been retained, even when extending membership to a wider range, and including all who are working in support of any Missionary Society of the Church. This title, too, it is believed, will be acceptable to many, as indicating a base for their operations, and a definite centre for their exertions; and will be justified *in itself* by the thought of the relation which St. Augustine's Missionary College already holds to the Missions of the Church of England, and which, with advancing years, it must needs hold still more closely.

2. A fund is required for meeting the expenses of stationary, printing, and postage. There will be no necessity for collecting annual subscriptions; and no interference with the functions of any existing Missionary Association.
4. While considering these suggestions to be of the highest importance, we may leave the fulfilment of them as free as the varying circumstances of members require, consistently with their real adoption on some plan or other.
5. Now that the number of persons who express a wish for the Missionary life is increasing, it will be of the greatest service if each one can be attached to some person, in his own neighbourhood, of tried piety, judgment, and zeal in the cause of Missions, who will kindly test his character, form his spiritual habits, and cherish, under the Holy Spirit, the desire for Missionary life, till he is of age to go to a Missionary College.
6. This rule embodies the expansive principle of the Union, which will thus be self-propagating without limit of sex or condition, and secure, by the provisions here made, the blessing of the intercessions of large numbers of the poor of the Church.

No test is expressed or implied by membership in the Missionary Union, either of theological views, or of opinions on the best mode of Missionary action. It is to be hoped there is some common ground on which the friends of Church Missions can unite, where they may have the opportunity.



rather than the channel through which it is carried out; and being lifted up with one accord into a higher atmosphere of prayer and holy exercises, and aims for the enlargement of our common Redeemer's kingdom, may provoke one another to love and to good works. If the 'Missionary Union of St. Augustine' is blessed in contributing in any degree towards so desirable an end, it will not have been formed in vain. What may we not hope for from the Missions of the Church of England, through the diffusion of a more prayerful spirit on their behalf in her members, and a more vigorous and united action, arising out of a heartfelt sense of the inestimable blessings of the Gospel?

I shall myself be at all times glad to receive by letter the names and subscriptions of those who wish to become members of the Missionary Union, but I hope that ere long every Archdeaconry at the least will have its own corresponding member, who will undertake to collect names and subscriptions from their own neighbourhood, and transmit them to me. I am, &c.

HENRY BAILEY,  
Warden of St. Augustine's College.  
June, 1859."

#### DEATH OF THE BISHOP OF SIERRA LEONE.

Another victim to the climate of that colony which is sadly distinguished as "The white man's grave." On Saturday, the 2nd of July, Dr Bowen, the excellent Bishop of Sierra Leone, died of the prevailing fever.

Dr. Bowen was once a resident of Canada, where he was engaged in farming operations for seven or eight years. He served in the militia here during the rebellion in 1837. He left Canada in 1842, and entered Trinity College, Dublin, of which he became A.B., A.M., and LL.D. He was ordained by the Bishop of Ripon. In 1847 he went to Palestine and the East, and returned home in 1851. He made the acquaintance there of the celebrated Dr. Layard, and was with him at some of his excavations in Nineveh. He visited the East a second time in 1853, and returned in 1856. He was presented to the living of Orton Longueville, which he held till his appointment to the See of Sierra Leone, vacant by the death of Bishop Weeks. He arrived in his Diocese, December 13, 1857, and had only resided there two years and five months when he died. And that was a somewhat longer period than any of his predecessors. He was a man of deep piety, great energy, and strong physical powers, which he exercised unsparingly in the arduous task of the Episcopate in that terrible climate.

Why will any society persist in sending men to sure destruction in that forlorn hope! Should the prejudices or objections of a handful of Europeans who reside at Sierra Leone, be put in competition with the valuable lives of devoted men of God? Africans have proved their title to be Deacons and Presbyters of the Church, why should they be excluded from the Episcopate, especially in a climate where only Africans can exist in health for any length of time? There is a great deal of truth, well worthy of consideration, in the remarks of the Dean of Carlisle on this subject. He says:—

Another victim, of no common price or order, has been sacrificed to the cause of God in Western Africa. The excellent Bishop of Sierra Leone has been cut off by yellow fever. Why is it that such hesitation is shown in consecrating a man of colour to that Episcopate? An African Bishop is no novelty. Why should the West Coast be an exception, when the Northern Coast was in olden time distinguished by its negro bishops? It is our innate jealousy of colour, notwithstanding all our liberation principles? Or do we hesitate to

make a negro man "Mr Lord?" It is a pity that that baronial title was ever conferred on those bishops who are not Spiritual Barons.

It cannot be that the condition of the Sierra Leone Churches still requires the firmer hand and arm of a Saxon to rule them. They are orderly, in admirable discipline, are, in fact, advancing to entire self support, and are at least equal to any English parishes or congregations in moral conduct, and in the proportion of true piety. Nor can it be that there are no African clergymen who would be competent to govern that sable Diocese. There are several ordained natives of ability, character and experience, who might be safely trusted in such a position.

May we not go a step further, and affirm that the Great Head of the Church, by cutting off in such rapid succession our European Bishops, points with his finger to the duty of entrusting his Churches in Western Africa to the superintendence of a native?

I am so strongly impressed with this conviction, that I cannot, as an old friend of the Church Missionary Society, though unconnected with its management, refrain from urging the Committee thus publicly, to pause and well consider before they send out another European Bishop to almost certain death, when God has placed in their power native talent, piety, and experience.

I commit this interesting and important subject to the solemn thought and earnest prayer of all the members of a Society which I have loved and cherished for five and forty years.—*Echo*.

#### INDIA.

(From the Church Journal.)

Some notion of the progress of the work in some quarters, may be gathered from the fact that at Banipore, one of the two Missions served by the Rev. C. E. Driberg, the Bishop has lately confirmed 200 natives, reading the service himself in Bengalee. The Prayer Book has been already printed in Bengalee, in Tamil, in Teloo &c. The last has now been first issued, and was loudly called for in the Cuddeph Mission of the S. P. G., where there is extraordinary readiness for the Gospel among the lower classes.

The new Bishop of Calcutta is entering with thoughtful zeal upon his work, and grapples at once with points of the greatest delicacy and difficulty. He has addressed the following letter to each of his brethren, the Bishops of Madras, Bombay, and Colombo, on the very important subject of the remarriage of the native converts in India:—

Bishop's Palace, Calcutta, Feb. 2, 1859.

MR DEAR LORD,—I am very anxious for the benefit of your advice and help in a matter of great importance to the Church in India. I mean the remarriage of native converts.

A statement of the whole question will be found in *The Missionary* for April, 1852, vol. ii. No 6, containing a carefully considered opinion from the present Chief Justice of Bengal, given when he was Advocate General, on the law of the case.

It appears that the English law in India recognises the unions contracted between Hindüs even at the earliest age, as *bona fide* marriages, and therefore in no case can they be made void without a legal process.

Some Missionaries, however, of different Protestant bodies (including a few of our own Church), do not hesitate, if one of the parties is converted, in remarrying the Christian during the lifetime of the unbelieving partner. Others absolutely refuse.

It is Sir James Colville's clear opinion that these remarriages are illegal, and he even thinks

that a Christian so remarried is liable to a prosecution for bigamy under 9 Geo. IV., c. 74. He also feels certain that there is no tribunal in India now competent to dissolve the original marriage. He considers, however, that on the whole (though on this point he is less confident,) if such a case were to occur in England, the original marriage might be dissolved by an ecclesiastical judge, in accordance with the interpretation put on 1st Cor. vii. 13, 16, by the canon law, which, where it is not expressly superceded by the common or statute law, is part of the law in England.

The attention of certain members of the Legislative Council has been called to the question of these remarriages which, in its present condition is plainly fraught with most serious evil. It is possible that a bill may be brought in with a view to the final settlement of the question, perhaps providing that a Christian convert might summon the heathen partner before a tribunal appointed for the purpose, and that the judge, after ascertaining that the parties would not live together, should declare the marriage dissolved, and give each liberty to remarry.

The opponents of such a measure argue that the right of marriage can only be doubtfully inferred from 1 Cor. vii. 13, 16, and seems inconsistent with any interpretation of Matt. v. 32; that such remarriage might lead to the worst consequences, especially if the heathen partner should afterwards be converted; and that we must above all things guard against any laxity which can interfere with the sanctity of marriage, or with the letter of our Lord's own express words. Its supporters maintain that we cannot expect the law of India to be stricter than the canon law of the Christian Church: that the early marriage of a Hindü boy and girl is so destitute of the elements which constitute Christian marriage as scarcely to be included under our Lord's prohibition, that sometimes it is never followed by cohabitation, and often violated by adultery: that therefore the Court might at least take these circumstances into account, or grant a divorce *à vinculo*, after a certain period of separation, during which the resolution of the heathen partner to depart remained unchanged: that the habits of Hindüs are so unfavourable to celibacy that the cross is almost too great for a new convert to bear, and that its enforcement most certainly leads to sin.

Those who desire to remedy the present difficulty have consented to postpone any further action till I can lay before them further information as to the actual state of things in the country, together with the opinions of the Indian Bishops. I have therefore asked the Missionaries of my Diocese to favor me with the result of their observations, and I request your Lordship to take such steps as you may think necessary for forming your own judgment. I am also advised by our Chief Justice to obtain from some eminent civilian at home a more certain opinion as to the actual state of the law of England on the matter.

Although an Act of the Indian Council would not apply to the Diocese of the Bishop of Colombo, yet it might afterwards be adopted in Ceylon, and the difficulty must exist there as well as on the Continent.

I remain, my dear Lord,  
Your affectionate brother,  
G. E. L. CALCUTTA,  
Metropolitan in India and Ceylon.

SUBSCRIPTIONS RECEIVED TO SEPT. 1.

TO END OF VOL. 6.

Rev. R. C. B., Hillier; Rev. A. E., Tuscarora.

ROWSSELL & ELLIS, PRINTERS, TORONTO.