

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

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

Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, APRIL 15, 1861.

No. 8.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

We are authorised to state that in consequence of the session of the Court of Appeal in the second week of June, a circumstance which would prevent many churchmen from attending the meeting of the Synod, and annual meeting of the Church Society, were they held at the usual time, these meetings will not be held till the last week in June.

The Bishop of Toronto proposes to hold confirmations in all the parishes and missions between Toronto and the River Trent, during the month of June—and later in the season in the Home and Gore Districts. The list of the appointments will be forwarded to the Clergy respectively in due time.

Toronto, 25th March, 1861.

The Right Reverend the Lord Bishop of Toronto, hereby gives notice that a meeting of the Synod of this diocese will be held on Tuesday, the 25th day of June next in the City of Toronto.

STEPHEN LETT, L. I. D., Clerical Sec.
JAMES BOVELL, M. D., Lay Sec.

Toronto, April 11, 1861.

DIOCESAN SYNOD.

The secretaries of the synod of the Diocese of Toronto would request such of the clergy, as have not already forwarded the certificates of the election of their lay delegates to J. W. Brent, Treasurer, to do so as soon as convenient, as the synod list will immediately be printed.

April 10, 1861.

All members of the Synod, having business to bring forward, are requested to send it (post-paid) to the secretaries, Toronto, on or before the 14th day of May.

Members of the Synod, lay delegates, who are not incorporated members of the Church Society, on the payment of one dollar, are entitled to the privileges of membership for the year. The dollar should be sent up without delay, in order that a list of those entitled to take part in the proceedings may be at once made out, and so prevent confusion at the time of meeting.

THOMAS SMITH-KENNEDY,
Secretary Church Society.

TRINITY COLLEGE.

We are requested to state that all students of Trinity College, who have graduated in Arts, and have completed their theological course, are qualified to compete for the first Kent Prize, for

a Theological Essay, the second prize being restricted to those who are still keeping terms.

The subject is the same which was announced last year:

"The applicability of the term 'fulness of time,' to the state of the Gentile world at our Lord's first advent."

The exercises are to be sent in to the Provost on or before October 1st, 1861, after which date none can be received. Every exercise should bear a motto, and be accompanied by a sealed envelope containing the name of the writer, and bearing on the outside the same motto as the exercise.

THE EASTER VESTRY MEETINGS.

ST. GEORGE'S CHURCH, KINGSTON.

At the vestry meeting on Easter Monday, Messrs. James A. Henderson and Robert Sellars were unanimously re-elected Churchwardens, and Messrs. Edmund Boyle and William Rudston, Sidesmen.

ELECTION OF LAY DELEGATES.

The meeting was held in the Sunday School House, on Monday, at 7 p.m., the Rev. A. Stewart, assistant minister, in the chair. The attendance was very large, as every one felt that the persons chosen would have a voice in the election of a bishop for this diocese.

Six gentlemen having been duly proposed and seconded, a ballot was taken, when the numbers were found to be as follows: James A. Henderson, 45; T. Kirkpatrick, 44; L. Muckleston, 43; A. H. Campbell, 36; Dr. Robinson, 35; W. B. Simpson, 29; whereupon the chairman declared the first three duly elected.

Before the proceedings terminated, a vote of thanks was passed unanimously to the Rev. A. Stewart, for his able and impartial conduct in the chair.

To the Rev. A. J. Broughall, M.A.

REV. AND DEAR SIR,—

The congregation of St. John's Church cannot allow you to depart from amongst them, without expressing the great regret they feel at parting with one who has so faithfully discharged the duties of curate under our respected pastor, the Rev. Mr. Kennedy, for a period of over three years. We shall ever hold in lively remembrance the many times, and oft which with true evangelic spirit you have preached unto us the sacred truths contained in the Holy Scriptures, both by precept and example, reminding us that true christianity consists not in forms and ceremonies, but in clinging to the faith which is in Christ Jesus, thereby adorning the doctrine of God our Saviour. Those who have been sick amongst us, and the poor of this parish bear willing testimony to the zeal which you have shown in ministering to their wants. Be assured, Rev. and dear sir, that many, very many, of this parish will hold in grateful recollection the interest you, in conjunction with our pastor, have taken

in establishing a congregation in the west end of his city. The numbers which now attend St. John's church prove that your labours have not been in vain.

We earnestly hope that in your new field of labour abundant success may attend your efforts in advancing the truths of the Gospel; those who have attended your ministrations in the first scene of your labours, pray that blessings may attend your efforts, and happiness reward your zeal in the sacred calling which you have espoused.

Signed on behalf of the congregation, as chairman of the vestry.

THOMAS SMITH-KENNEDY,
Incumbent of St. John's

Easter Monday, 1861.

To the Reverend Thomas Smith Kennedy, Incumbent of St. John's Church, &c. &c.

REV. AND DEAR SIR,—

Will you be so kind as to convey to the members of St. John's congregation my warmest thanks for the very considerate address which they have presented to me through you, as chairman of the meeting, on the occasion of my removal to another parish. Believe me, I shall never forget the extreme kindness with which I have been met on all hands, while endeavouring to labour among them in conjunction with yourself. I may add, too, that the three years and a half, during which time I have had the pleasure of being your assistant, have been spent by me in the happiest manner.

In referring to my humble exertions to impress upon them the sacred truths of God's word, the members of the congregation are pleased to say that they will ever "hold them in lively remembrance." My greatest earthly reward will be to be able to believe that they are determined to cling to the faith which is in Christ Jesus; the faith which has once for all been delivered by God's revelation to the saints, and to frame the lives of themselves and their families in all respects according to this. While ministering to the spiritual and temporal wants of the poor and the sick, and giving attendance to other parochial work, I have only aimed at performing that for which "necessity was laid upon me." Few can feel more painfully than myself, how easily I have fallen short of accomplishing that which was my duty to do; it affords me, however, the sincerest pleasure to feel that their prayers for God's blessing upon my efforts will accompany me to my new sphere of labour. It would be well for God's people, if the ministry of His Church were more generally remembered by them in their prayers and intercessions to the throne of grace; the latter could indeed go forth to their work with a refreshed spirit, seeing that their hands were thus upheld by those for whose souls they watch, "as they that must give an account." That God may be pleased to give all the members of your congregation "the spirit of grace and supplication;" that He may guide them safely through "the many changes and chances of this mortal life," and finally bring them all to his eternal and everlasting

ing kingdom, through the mediation of our blessed Lord, the great Head of the church, is the earnest prayer of

Your faithful friend and
Brother in Christ.
A. J. BROUGHALL.

Trinity College, Toronto, }
April 12, 1861.

COLLECTIONS UP TO APRIL 12, 1861

STUDENT FUND FOR 19TH YEAR.

Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Student's Fund, for 19th year, received between the 28th ult. and 12th inst.

Previously announced \$ 32.50
Carrying Place, per Rev. H. E. Ples..... 0.95
Bradford, Christ Church, W. G.....\$0.58
" St. Paul's " W. G..... 0.53
" Trinity " 2.34

Per Rev. J. Fletcher..... 3.48
Mono, per Rev. J. Van Linge..... 0.53
Osnabruck, per Rev. R. Garrett..... 3.50
Camden and Sheffield, per Rev. G. W. White..... 4.00
Collingwood, All Saints, per Rev. J. Langtry 2.00
Barrie, St. Mark's\$3.00
" St. James', Pittsburg... 2.50
" McLean's School-House 1.60

Per Rev. E. C. Dower 7.10
Barton, St. Peter's 4.65
Blandford, St. Paul's..... 3.20

Per Rev. G. A. Bull 7.75
Seymour 4.15
Percy 1.00
School-house 0.20

Per Rev. F. J. S. Groves..... 5.41
St. Paul's, Fort Erie 2.39
St. John's Bertie..... 0.87
Stona Bridge 2.70
Port Colborne 2.17

Per Rev. H. Holland..... 8.13

28 Collections amounting to.....\$75.35

MISSION FUND, JANUARY COLLECTION.

Previously announced.....\$646.68
Bowmanville, St. John's, per Rev. Dr. McNab..... 4.00
Scarboro', Christ Chur..... 4.00
" St. Jude's do..... 2.00
" St. Paul's do..... 2.00

Per Rev. W. Belt 8.00
Carrying Place, per Rev. H. E. Ples..... 1.00
North Augusta..... 4.75
Leah's Pond 2.85
Teath Line 0.93

Per Rev. F. Tremayne..... 2.53
Bradford, Trinity Church 1.00
" Christ Church, W. G..... 0.69
" St. Paul's, W. G. 0.58

Per Rev. J. Fletcher..... 2.87
Mono, per Rev. J. Van Linge..... 1.24
Iroquois, St. John's, Matilda..... 2.68
" St. Paul's, Edwardsburgh 2.31
" 3 Sec. School-house, do. 0.51

Per Rev. E. W. Beaven..... 5.50

139 Collections amounting to\$677.82

WIDOWS AND ORPHANS' FUND, 19TH YEAR.

Previously announced.....\$1045.27
St. John's Bowmanville..... 11.00
Per Rev. Dr. McNab.....
Carrying Place, per Rev. H. E. Ples... 1.55
Rookwood 1.85
Eramosa 0.45
Eden 0.20

Per H. H. Swinford, Esq. 2.00
Brockville per Rev. Dr. Lewis 40.00
Cornwall, Thankoffering per Rev. Dr. Patton 5.00
Mono, per Rev. J. Van Linge 2.00
Amherst Island, Church, per Churchwarden 4.00
Picton, per Rev. T. Bousfield 4.50

158 Collections amounting to 1115.42

PAROCHIAL BRANCHES.

Etobicoke per Rev. H. C. Cooper..... 78.60
Gore and Wellington District on account 1000.00
Per F. W. Gates, Esq.
Cobourg Association, on account. 308.50
Colborne, do. do. 87.62
Grafton, do. do. 76.00
Cavan, St. John's..... 43.57
" St. Paul's 29.27
" St. Thomas 46.45
Cartwright Association 58.50

Per the Ven. the Archdeacon of York. 650.00
St. John's Church, Berkeley, per Churchwarden 16.00
Sterling 89.25
Marmora 14.66

Per Rev. J. A. Preston 103.91
Picton, 1/4th per Churchwarden..... 21.15
Seymour, per Rev. J. S. Groves 24.75
Carrying Place, per Rev. H. E. Ples... 9.52
Cornwall, per Rev. Dr. Patton 27.00

MISSION FUND, JULY, 19TH YEAR.

Carrying Place, per Rev. H. E. Ples..... 2.30
Cornwall, Girls Mission Box, per Rev. Dr. Patton 1.00
Fees per Rev. Dr. Patton 5.75
Mono, per Rev. J. Van Linge 2.00

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. H. C. Cooper 5.00
Rev. H. E. Ples 5.00
Rev. Dr. Patton 5.00
Rev. H. W. Davies 5.00
Judge Jarvis 5.00
S. Hart, Esq. 5.00
Hon. V. P. Vankoughnet 5.00
Rev. F. Tremayne 5.00
Rev. E. W. Beaven..... 5.00
Rev. W. E. Cooper 5.00
do. do. Book and Tract Fund.. 2.50
Rev. Dr. Beaven..... 10.00
do. do. Book and Tract fund..... 2.50
Rev. T. Bousfield, do. do. 2.50
Rev. Thos. Green..... 5.00
Rev. J. A. Preston 5.00

THE BYE-LAWS OF THE CLERICAL ASSOCIATION OF THE NIAGARA RURAL DEANERY.

I. The objects of the Association shall be to promote the ends of personal holiness and ministerial efficiency in its members, by means of united prayer, consideration of the Word of God, and the friendly discussion of subjects connected with parochial ministrations and pastoral duty.

II. The Association shall consist of all clergy-

men of the rural deanery, not under ecclesiastical censure, who shall enrol their names as members of the same. The clergyman at whose house the meeting takes place shall be chairman of the day.

III. The Association shall meet four times in the year in the months of February, May, August, and November, at such place as shall be agreed upon at each previous meeting of the Association.

IV. That the Association shall meet at the church for morning prayer and Holy Communion at 9 a.m., of which notice shall be given in the church on the previous Sunday. That the morning session be from 10 1/2 a.m., to 1.30 p.m.; the afternoon from 3 p.m., to 5.30 p.m. Evening service with a sermon at 7 p.m. Each member in rotation, according to seniority of ordination, being the preacher.

V. A secretary shall be chosen annually by the Association at its meeting in February, who shall take minutes of the proceedings, and conduct any business thereof. He shall keep a list of the members of the Association in order of seniority according to date of ordination, and correct the same from time to time, as occasion may require.

VI. All meetings of the Association shall begin and end with a prescribed form of prayer as hereinafter determined on.

VII. Immediately after the opening prayers, the secretary shall (a) mark the names of the members present; (b) read the minutes of the previous meeting, which shall be, if necessary, corrected; (c) introduce any clergyman of the deanery who shall signify his wish to become a member, who shall then affix his signature to the rules of the Association; (d) the chairman shall call upon the member to whose turn it falls to read the appointed passage of Holy Scripture, make any remarks, or suggest any enquiries which may appear to him to arise out of the same, which passage shall then become the subject of conversation.

VIII. Immediately before adjournment of the meeting, the passage of Holy Scripture to be considered at the next quarterly meeting shall be determined on, provided that whatever book of Holy Scripture is in course of reading, shall be read through; after which the sense of the meeting shall be taken, as to which book shall be taken up next. Each member of the Association shall be called upon in rotation, according to seniority, to read the appointed passage, or in case of the absence of such member from whatever cause, it shall be the duty of the chairman to make the opening remarks. The said absent member being required to take his turn at the next meeting of the Association.

IX. The afternoon session shall be devoted to the consideration of the subject previously agreed upon; and matters of individual and parochial interest shall be discussed for the remainder of the session.

X. It shall be competent for any member of the Association to propose a resolution embodying a subject for discussion at the ensuing meeting, which, on being accepted by the meeting, shall be announced by the chairman as above; and should an amendment be proposed embodying any other subject, the question shall be determined on by vote in the usual manner.

XI. No private conversation shall take place among the members of the association during its meeting.

XII. Every member of the association shall be expected to attend its meetings regularly, or in the case of unavoidable absence, to send an excuse to the chairman previous to the meeting.

XIII. The following shall be the "form of prayer:"

Chairman—The Lord be with you.
Answer—And with thy spirit.

Let us pray.

Lord have mercy, &c.

Our Father, &c.

Collect for 2d Sunday in Advent.

Also "Prevent us O Lord," &c.

After which shall the following prayer from Hall's Manual of Devotion, pp. 169, or pp. 57 of abridgment, be said:

"Almighty God, the giver of every good gift," &c.
"Almighty God and Heavenly Father," &c., pp. 157 or 62.

CONCLUDING PRAYERS.

Let one or more of the following collects be said:

Collect for St John the Baptist's day.

" " St. Barnabas the Apostle.

" " St. Peter's day.

" " St. Bartholomew the Apostle.

Always concluding with the Collect for St. Simon, St. Jude, and All Saints, and the Apostolic benediction.

The clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will take place (D. V.) at Lundy's Lane, Niagara Falls, on Wednesday, May 1st, proximo. Those of the clergy who intend to be present on the occasion, are requested to intimate their intention to the Rector, the Rev. W. Leeming, one week previous to the day of meeting.

Morning prayer with Holy Communion at All Saints' Church, Drummondville, at 9 a.m.

Portion of Holy Scripture, 1 Tim. iii.

Subject—Visitation of the sick.

CHARLES LEYCESTER INGLES,

Secretary.

Drummondville, April 2nd, 1861.

Notice is also hereby given that there will be a meeting of the District Committee of the Church Society at the same place, at 3 p.m. on Wednesday May 1st.

CHARLES LEYCESTER INGLES,

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

ALL SAINTS' CHURCH, DRUMMONDVILLE.

To the Editor of the Ecclesiastical Gazette.

I hope a brief account of our Lent services in All Saints' Church, Drummondville, will not be out of place in your columns. On Ash Wednesday there was the usual morning service with a sermon. On the first third and fifth Sundays a second service at 7 p.m. The subject of these discourses on those occasions were "the homily on salvation, and the homily on repentance." The reason for there not being a second service on the second, fourth, and sixth Sundays in Lent was, that unhappily the morning service has to be performed on alternate Sundays at Stamford, an arrangement which it is to be hoped may in time be altered (if in no other way) by an additional labourer in this portion of the Lord's vineyard. The attendance was very encouraging. On every Wednesday evening there was a service at 7 p.m. with a course of lectures on the latter part of the Apostle's creed. The attendance was only fair, yet an interest seems to have been shown. As holy week came round, the most was attempted to be made of that hallowed and solemn season. A service was appointed for every night at 7 p.m. On Monday and Tuesday before Easter the weather was most unfavourable; heavy rains, and the roads exceedingly heavy; however, on Monday we had about 20 out; I wish much there had been more. The weather did not prevent our good friend, the Rev. Mr. VanRensselaer, D. D., President of Devereux Col-

lege, on the American side of the bridge, coming over and giving us a most interesting lecture on "Christ's sufferings." On Tuesday, the Rev. T. T. Roberts, of St. Catherine's, came and gave us also an interesting discourse on "the barren fig tree," and the warning we ought to take from the narrative; there were a few more present. On Wednesday, the rector kindly gave us a lecture on Judas' character. The night was much finer, and a tolerable number present. On Wednesday and Thursday the Rev. the Rural Dean came over and gave us an interesting discourse on Christ crucified, setting forth this as the main foundation of our preaching.—A fine evening and larger attendance. On Good Friday there was morning service at St. John's, Stamford; and at 7 p.m. evening service in All Saints'. The curate gave a lecture on the trial and crucifixion of our Lord.—A larger congregation, the night being fine. On Easter, evening service at 7 p.m., when there were about one hundred and forty present. There were two young persons, pupils in the Sunday school, baptised as adults, which made the service most interesting. There is another in course of preparation. The lecture was by the curate, the concluding one on the creed, "the life everlasting." The eternity of punishment was set forth very strongly, as well as the happiness of the blessed. It is our earnest prayer that the recurrence of these seasons may be a blessing to the church, and that as each season comes round, we may be found more and more conformed to the image of Christ, our only Redeemer and Saviour.

On Easter morning, the day being fine, for which we all were truly thankful. There was a good congregation. The service and sermon on the day by the curate. The choir, which is becoming a very efficient one, under the management of a lady, a member of the congregation, led the musical portion of the service in very good style, indeed the Easter Anthem, Te Deum, Jubilate, Anthem after the 2nd Collect, Easter Hymn, responses to the commandments, Doxologies, &c., and in the post Communion service, the Trisagion and Gloria in Excelsis, were very effectively sung; the Trisagion particularly. In short we had a glorious Easter festival, and though only thirty-one communicants remained to partake of the Holy Supper, yet it is a happy thing that so many were found ready "to return and give glory to God." May God grant that the seed thus sown may, in His good time, bring forth fruit, for His sake "who died for our sins, and rose again for our justification."

X. Y.

Drummondville, April, 1861.

Foreign Ecclesiastical Intelligence.

CONVOCAION OF THE PROVINCE OF CANTERBURY.

On Tuesday, the 26th of February, the Houses of Convocation met at Westminster for the despatch of business. This was the first time for considerably more than a century and a half that Convocation has met for the despatch of actual business under license from the Crown.

THE UPPER HOUSE.

The Archbishop presided in the Upper House, which assembled in Queen Anne's Bounty Office. There were also present the Bishops of London, Winchester, Oxford, St. David's, Landaff, Lincoln, Gloucester and Bristol, St. Asaph, Salisbury, and Norwich.

After the presentation of several petitions, Mr. F. H. DYER, the Queen's Proctor, by direction of the Archbishop, proceeded to read Her

Majesty's license, empowering Convocation to proceed to actual business. It set forth that Her Majesty had, for divers weighty causes, given and granted full free license, liberty and authority to the most Rev. Father in God the Archbishop of Canterbury and the clergy of the province, that they should make from time to time in the present Parliament, any agreements upon and concerning a repeal of the 20th Canon of 1603, or any part of the same, and giving them, at the same time, power to substitute a new canon, and to promulgate and execute such new canon as they may think convenient for the service of Almighty God and the better government of His Church, provided that such canon be not contrary or repugnant to the orders and services of the Church of England already established, and provided also that the said canon shall not be of any force or effect until by letters patent under the great seal it shall be confirmed.

THE 29TH CANON OF THE CHURCH.

The Bishop of OXFORD said that as he was the person who moved the application to the Crown for the license which had been granted it appeared seemly that he should now move the alteration of the canon, to do what they were empowered by the license which had just been read. The canon in question provided that for each child brought for holy baptism there should be three sponsors, the parents who brought the child for baptism not being allowed to act in that capacity. He should move that the canon should be so altered as to allow the parents of the child to act as sponsors together with one friend in whom they had confidence, thus making the three sponsors required by the rubric of the Church.

The Bishop of LINCOLN seconded the motion, which was supported by the Bishops of Llandaff, St. David's, London, Winchester, and Gloucester and Bristol.

The Bishop of NORWICH partially supported the proposition.

The Bishop of SALISBURY said that neither on practical nor theoretical grounds could he come to the conclusion that alteration in the canon was necessary. He thought it very likely that in primitive times there was only one sponsor. He felt, however, that this change would be productive of great danger, and that it would not lessen the practical difficulties which had been complained of.

The Archbishop of CANTERBURY expressed his fear that the canon in its altered state would not remove all the difficulties which had been adverted to, but hoped it would tend to remove some of them.

The resolution was then put to the House, and carried without a dissentient.

The Bishop of OXFORD moved that the amended canon should be reported by his Grace the President to the Lower House, and that its concurrence should be asked.

The motion was agreed to.

MISSIONARY BISHOPS.

The Bishop of OXFORD inquired whether any answer had been received from the officers of the Crown in reference to the question as to the consecration of missionary bishops in this country.

The Archbishop of CANTERBURY said that the question he had submitted to the law officers of the Crown was, whether missionary bishops appointed to exercise episcopal functions beyond the limits of Her Majesty's dominions could be lawfully consecrated in this country. The answer he had received was signed by Sir John Harding, the Queen's Advocate; Sir Richard Bethell, the Attorney-General; and Sir W. Atherton, the Solicitor-General. It stated that they were not aware of any statute or rule by which the Arch-

bishop of Canterbury or his suffragan bishops would violate any law by consecrating bishops in this country who were to exercise their episcopal functions beyond the limits of Her Majesty's dominions; but bishops so consecrated must not assume the status, style, or dignity of bishops while in Her Majesty's dominions. At the same time, they thought that such consecration in this country ought to be discouraged and deprecated. The Secretary, in forwarding this opinion, added that Lord Palmerston and Sir George Lewis entirely concurred in the latter part of the memorandum.

THE SUPREME COURT OF APPEAL.

The Bishop of Oxford inquired whether any answer had been received as to the intention of Parliament relating to the Supreme Court of Appeal in regard to doctrine.

The Archbishop of Canterbury said that he had received a letter from Lord Palmerston assuring his Grace that before any bill was introduced proposing to alter the Supreme Court of Appeal, in matters of doctrine and discipline, Convocation would be consulted.

After the transaction of some other business the House adjourned.

THE LOWER HOUSE.

The Lower House assembled in the Jerusalem Chamber, the Ven. E. Bickersteth, M.A., Archdeacon of Buckingham, acting as Prolocutor. There were also present the Hon. and Rev. Dr. Pellow, Dean of Norwich; the Ven. Archdeacon Hale (London); the Very Rev. Harvey Goodwin, D.D., Dean of Ely; the Ven. Archdeacon Denison, Lord Alwyne Compton, the Rev. Sir G. Provoat, the Rev. Henry Mackenzie, Archdeacon Sandford (Coventry), Archdeacon Thorpe, the Rev. Messrs. Ommauney, Vincent, Jebb, Mildmay, Alahew, and Glynn.

"ESSAYS AND REVIEWS."

On the motion of Dr. JELF, the standing orders were suspended in order that the House might proceed to address his Grace the President on this subject.

Dr. JELF then proposed an address to the Upper House, praying the official attention of his Grace and their lordships to the volume called "Essays and Reviews."

After a long discussion, an address condemnatory of the volume was determined upon for presentation to the Upper House.

The House then adjourned.

WEDNESDAY, FEB. 27.

Both Houses of Convocation resumed business, the Upper House in Queen Anne's Bounty Office, and the Lower House in the Jerusalem Chamber, adjoining the Abbey.

THE UPPER HOUSE.

The Archbishop of Canterbury presided, and there were present the Bishops of London, Winchester, Oxford, St. David's, Lincoln, Norwich, Salisbury, Gloucester and Bristol, Llandaff, and St. Asaph.

THE "ESSAYS AND REVIEWS."

The Ven. Archdeacon Bickersteth, the acting Prolocutor of the Lower House, who was accompanied by the Hon. and Rev. Dr. Pellow, Dean of Norwich, the Rev. Canon Wortworth, the Ven. Archdeacon Grant, the Rev. Canon Woodgate, and other gentlemen, attended before their lordships, and stated that the Lower House, having on the previous day discussed the merits of the volume of "Essays and Reviews," written by Dr. Temple, Dr. Williams, Mr. Wilson, Mr. Jowett, Mr. Goodwin, Mr. Baden Powell, and Mr. Mark Pattison, had come to the following resolution:—

"That the Clergy of the Lower House of Con-

vocation of the Province of Canterbury, having agreed to the unanimous censure which has been already pronounced and published by the Archbishops and Bishops of both provinces on certain opinions contained in a book entitled 'Essays and Reviews,' entertain an earnest hope that, under the Divine blessing, the faithful zeal of the Christian Church may be enabled to counteract the pernicious influences of the erroneous opinions contained in the said volume."

HYMNAL.

The Bishop of St. Asaph presented a petition from the deanery of Chow, in the diocese of Bath and Wells, praying the House to adopt measures for preparing a hymnal for the use of congregations of the Church of England, a want which had been long and generally felt by the members of the English Church.

NEW BAPTISMAL SERVICE.

The Bishop of Norwich presented a petition from a rural deanery in his diocese, stating that a very considerable inconvenience had been experienced from the want of a special service for the admission into the Church of persons who had been privately baptised, or baptised by persons not ordained ministers of the Church of England. The petitioners prayed their lordships to take such want into consideration, and to draw up and sanction for the use of the clergy a special service for the admission into the Church of persons privately baptised, or baptised by persons not members of the Church of England.

MISSIONARY BISHOPS ABROAD.

The Bishop of Oxford rose to move the appointment of a joint committee of both Houses of Convocation for the purpose of drawing up an address to his Grace the President, praying him to put himself in communication with the various metropolitan bishops in the colonies as to the regulations which should govern the relations of missionary bishops to the Home and Colonial Church. His lordship said he had received a communication from the Bishop of Cape Town, the metropolitan of the South African branch of our Church, requesting him to bring this question before their lordships in consequence of the recent consecration to the episcopacy of Archdeacon Mackenzie, who last year went out to that part of the world as the head of the Oxford and Cambridge Mission to Africa. At a time when the Church took this new step of sending new elements of her strength beyond the frontiers of the Queen's dominions they must take every care that the precedents they were now creating tended to the unity of the Church, to the maintenance of our pure reformed faith in all the branches of the Church which might spread from it, and to strengthen the great cause of truth which had been committed to their guardianship. A second reason why they should take some step arose out of the very courteous communication which had been made to Convocation by Lord Palmerston through the law officers of the Crown, that it was open to the bishops of England to consecrate bishops to act in parts external to Her Majesty's dominions. That opinion having set the legality of such consecrations at rest, whenever a question arose whether or not they should send forth such missionary bishops, it would be well if they had previously communicated with the colonial bishops, and have laid down a rule which may tend to secure peace and truth for centuries to come. He believed that it was according to the providence of God that the Church of England should be His great instrument of spreading His truth throughout the world, and spreading also the truth of the Church of England in her formularies, and fixed, and eterotyped discipline. There was another matter which made

him extremely anxious that their lordships should take action without delay. A communication had been made to this country by the King of the Sandwich Islands, praying that a Bishop of the Church of England should be sent out to organise the branches of the Christian Church in his own dominions. As, perhaps, some of their lordships might not know exactly what had taken place, he might mention the circumstances a little more in detail. The Consul of his Majesty the King of the Sandwich Islands had received a communication from his Majesty, stating that he was most anxious to see a branch of the Church of England planted in his dominions. He stated that by the constitution of his dominions there could be no established church in its proper sense, for all creeds were to be left free, and to be supported voluntarily; but that the Roman Catholics had made great attempts to convert his subjects to their faith; that they had bishops, clergy, and nuns settled in the Island; and that they received great support from the Emperor of the French, who certainly spared no efforts to gain over the King himself, for he had sent him a magnificent service of plate. On the other hand, the King mentioned that Protestant Dissenters had a mission there, but he found that there was not fixety enough of purpose, faith, or discipline in their missions to make head against the Roman Catholics; that he was convinced, from having been in England, that the only body that could render his people free from the errors of Rome, and hand down a pure faith to posterity, was the Church of England; and it was on that account that he was anxious that a branch of the Church of England should be established in his dominions. His Majesty proposed to give a portion of the Crown lands for the endowment of the proposed bishopric, and towards the payment of such clergymen as might be sent out. He would, moreover, make the bishop the preceptor to the Crown Prince, which would enable him to give the bishop a stipend out of the public revenues. The King wrote to Her Majesty the Queen a letter, in excellent English, begging Her Majesty to give all the assistance she could towards the accomplishment of the object he desired to accomplish. He believed his Majesty had also written to his Grace the Archbishop of Canterbury on the subject.

The Archbishop of Canterbury said he had not had a letter from the King, but he had received one from his Majesty's Consul.

The Bishop of Oxford said the last mail brought him a letter from the Bishop of Cape Town, stating his views of the extreme importance of action in reference to that part of the world, which would become the centre of a great missionary enterprise. The American Church was very anxious to co-operate with the Church of England in this work, and had offered to contribute their share of the mission. These various causes seemed to make the present a time when it would be exceedingly desirable that they should be able to come to some distinct conclusions as to what was the duty of the Church of England in the matter, and to communicate them to the bishops abroad. By such means he believed they would be enabled to maintain the true tone of Church of England doctrine and the true tone of Church of England discipline. He trusted that the joint committee might be appointed, so that they might be able to present their report at the next meeting of Convocation.

The Bishop of Gloucester and Bristol said he quite felt with the Bishop of Oxford that it was of the greatest importance that every thing should be done to promote unity of doctrine and discipline in Churches, but he could not concur in the proposition the right rev. prelate had made. Present interference appeared to him to be unwise.

The Bishop of LINCOLN said he should be the last to interfere with the due and fitting liberty of any Church more than necessary; but there were considerations far more important than mere liberty—namely, the preservation of the doctrine of the Church of Christ. While they were incurring responsibilities in sending forth missions, not only in Her Majesty's dominions, but beyond them, they must also accept the responsibility that might attach to any want of care, or to any indiscretion of any bishop or presbyter who might bring a stain upon the Church or her doctrine. They knew perfectly well that the great strength of the Church of Rome lay in the singular wisdom which she displayed in all her parts. That might be carried to excess; but when the Church of England sent forth bishops and presbyters into foreign lands, he thought the Church at home was bound to take all prudent means to see that unity in doctrine, and, as far as possible, unity in action, was secured and maintained in the different branches of the Church so planted. It should be recollected that more than one of the colonial bishops had applied to the bishops at home with a view to ascertain what should be the status of those bishops appointed beyond Her Majesty's dominions, and, in justice to them, the bishops at home must give them such advice as they were able, although they might use their free will in following it or not.

The Bishop of SALISBURY thought that if they wished to keep the Churches under missionary bishops in connexion with the Church of England, rules should be drawn up for their guidance. New missions would be constantly springing up, and he thought they would be the first to appreciate the ties which bound them more closely to the Church of England.

The Bishop of LLANDAFF could not see that the motion of the Bishop of Oxford would in any way interfere with the liberty of churches in distant lands.

The Archbishop of CANTERBURY said he did not think that such interference was at all contemplated.

The Bishop of LONDON said that when the question of missionary bishops was first brought forward he felt the difficulties which now presented themselves, and that the experiment was so grave a one, that he was instrumental in having the matter fully considered before any decided step was taken. His apprehension was, when the subject was first started, that these missionary bishops would be in an anomalous and independent position, and he ventured in that House of Convocation to say that hitherto in the Western Church it had been a peculiar feature that there had never been different sects headed by different bishops, but that in the East that was not the case; for each sect or denomination had its bishop, and there was much episcopal dissent in the Eastern Churches, as there was non-episcopal dissent in the Western Churches. It occurred to him also that the union of the Church of England with the State prevented their acting in the consecration of bishops without the consent of the State, and that as now our Colonial Church was less intimately connected with the State than some might desire, the question was opening up how we should preserve our unity when that connexion with the State was interfered with. It appeared to him to be a grave question how the Church was to be kept together when we had missionary bishops scattered throughout the world. This difficulty had again presented itself in a letter which he had received from the Bishop of Grahamstown, and in a letter which had been addressed to the Bishop of Oxford by the Bishop of Capetown, and he thought

it was but right that they should give what advice they could under such difficult circumstances. He thought, moreover, that it would be wise for them to call in the assistance of learned divines who were not members of their lordships' house in the way of a joint committee. He felt quite sure that such a committee would be very much on its guard against any thing like dictation to the Church in the colonies or elsewhere.

The Bishop of NORWICH moved an amendment expressing an earnest desire that no action might be taken until further communication had been had with the bishops abroad.

The Archbishop of CANTERBURY put the amendment to their lordships, who negatived it, and affirmed the Bishop of Oxford's resolution.

The House, after transacting some further business, adjourned.

THE LOWER HOUSE.

The Venerable Archdeacon Bickersteth presided in the absence of the Dean of Bristol, the Prolocutor of the Assembly. There were present the Dean of Norwich, the Archdeacon of Winchester, the Archdeacon of Barnstaple, the Archdeacon of Bristol, Archdeacon Alton, the Rev. Messrs. Jeff, Glyn, Harvey, Hutchinson, Mildmay, Woodgate, Hughes, Seymour, Best, Randalph, Jebb, Joyce, &c.

THE "ESSAYS AND REVIEWS."

Upon the reading of a minute as to the previous day's proceedings,

The Rev. Mr. SKYMOUR drew attention to a decision which he understood was come to, that Dr. Wordsworth's resolution (reported in the proceedings of the Upper House,) should be communicated to the Bishops and Archbishops, and proposed a motion with a view of supplying that omission.

The motion was agreed to.

PROTESTANTISM IN ITALY.

The Rev. Canon WORDSWORTH, D.D., presented a petition, signed by a great number of the members of the Lower House:—

"We, the undersigned members of the Lower House of Convocation of the Province of Canterbury, respectfully invite the attention of the Upper House to the opportunity now afforded by Divine Providence for the advancement of true religion in Italy."

The prayer of the petition was that His Grace and their lordships give the requisite directions for the appointment of a committee, for the purpose of framing the draught of a letter to be submitted to this Convocation for consideration at some early opportunity.

ACCESSION OF THE QUEEN.

The Rev. Mr. SKYMOUR gave notice of an address to His Grace the President and the Bishops of the Upper House, praying their lordships to consider in what way the 20th of June, on which Her Majesty commenced her happy reign, and for which special prayer is provided in the Prayer Book, may be most speedily and effectually restored to its observance as a national holiday. The rev. gentleman said he had submitted this as a notice, but, knowing the difficulty of dealing with a motion upon the subject, he laid it upon the table in the form of a *gravamen* to the Upper House.

DILAPIDATIONS.

The Rev. Mr. SKYMOUR asked whether any bill had been introduced, or was likely to be introduced, to improve the law of dilapidations in harmony with the plan approved by both Houses.

The Dean of NORWICH said he did not think any step had been taken since the report of the committee.

The Rev. E. O'MHANNY believed that Lord Duncannon had given notice of a bill on the subject.

THE 20TH CANON.

The PROLOCUTOR communicated a message from the bishops, inviting the concurrence of the Lower House with their lordships on the alterations they had agreed to in the 20th Canon.

The Rev. Canon WOODGATE questioned whether they should enter upon the consideration of the canons in the English language, seeing that the authoritative canons were in Latin.

The Ven. Archdeacon HALE complained that they only knew from the newspapers that they had Royal authority for going into the canons, and he expressed his opinion that the dignity of that House was concerned in entering upon the question under such circumstances.

The Rev. Mr. JOYCE quite concurred in this view, and remarked that whenever a license had been given to Convocation for such a purpose, it had been sent from the Crown and communicated to that House by the Archbishop.

The Rev. Mr. SKYMOUR said it was not correct that the first intimation of a license came from the Crown. It was communicated to the House through its Prolocutor.

The Rev. Mr. JOYCE then proposed that certain terms in the license be referred to a committee, which motion, after a long discussion, was carried.

The further consideration of the question having been adjourned, the sitting was suspended.

THURSDAY, FEB. 23.

THE UPPER HOUSE.

The Archbishop of Canterbury presided, and there were present the Bishops of London, St. Asaph, Llandaff, Gloucester and Bristol, Salisbury, Norwich, Lincoln, Oxford, and St. David's.

THE "ESSAYS AND REVIEWS."—DECLARATIONS OF THE BISHOPS.

The Bishop of OXFORD presented a petition on a subject which he said had caused anxiety to the Church. It was in reference to a work entitled "Essays and Reviews," written by certain clergymen, all of them being members of the Church of England. The petition which he had been asked to present, asked His Grace and their lordships not to terminate their sittings without taking some legal and judicial notice of the publication of that work.

After a lengthened and most interesting discussion, in which the Bishops of London, St. David's, Oxford, St. Asaph, Lincoln, Llandaff, Gloucester and Bristol, and Norwich took part.

The Archbishop of CANTERBURY said the petition which had led to the present discussion stated that the book of "Essays and Reviews" was full of dangerous doctrines. Nothing could express his own feeling more clearly. After what had been said, and after the expression of opinion on the part of the bishops in the document they had all signed, there could be no question as to what were their feelings on the subject. Their only doubt would be in what way they should attempt to avert the dangerous consequences. The bishops thought, when they took the unusual course of giving their opinion on these essays, it was doubtful what power they might have to ensure their condemnation. It was doubtful also what would be the effect of any formal condemnation of them by Convocation. Other measures had been pointed at, and were still under the gravest attention of the bishops. As the Upper House of Convocation, they were not now quite at liberty to take action upon this subject. The bishops had fixed a day next month when they would meet the bishops of the northern province, and on that occasion they hoped to be able to decide in what manner the

essays could be legally dealt with. The public would gather from this that the bishops of the Church of England were by no means insensible to the gravity of the occasion, and that they wished to meet it by the best means in their power.

After the transaction of some other business the House adjourned.

THE LOWER HOUSE.

The Ven. Archdeacon Bickersteth presided in the absence of the Dean of Bristol, the Prolocutor. Dr. LEIGHTON, Warden of All Souls' College, moved that copies of the representations of the House upon reports of committees be kept, which was agreed to.

THE 29TH CANON.

The Rev. M. W. MAYOW, M.A., Incumbent of St. Mary's, Brompton, presented a *gravamen* complaining that the terms of the license for the consideration of the 29th canon appeared to convey that they could not confer upon the question till they had had the licence, whereas it was known that they had the power. He wished that there should be some record of this point.

On the motion of Archdeacon DENISON, the *gravamen* was ordered to be entered upon the records of the proceedings of the House.

CHURCH-YARDS.

CANON WOODGATE presented a petition to the Upper House, respectfully requesting their lordships to take into consideration such measures as they might think expedient to prevent the progress of a bill having for its object to allow persons, not being in communion with the Church of England, to officiate in church-yards.

THE 29TH CANON.

CANON WORDSWORTH, gave notice of the following motion:—

"Although it is much to be desired that other persons rather than their parents should be sponsors for their children at baptism, and although it is most fit that sponsors should be communicants, yet these rules may be relaxed in cases where grave and urgent reasons for such relaxation shall appear. No godfather or godmother shall be suffered to make any other answer or speech than by the Book of Common Prayer is prescribed in that behalf; and inasmuch as the action of Convocation on this subject would be defective, if not inoperative, unless the Latin original of the Canon of 1603 were also modified, the following Latin draught of the said canon is also submitted to their lordships." (The Latin draught was annexed.)

A long debate on the 29th canon followed, the result of which was the adoption of a resolution agreeing with the conclusion which had been arrived at by the Upper House.

The House then adjourned.

THE UPPER HOUSE.

FRIDAY, MARCH 1.

The Archbishop of Canterbury attended at Westminster, and formally continued the business of Convocation.

The proceedings of the Upper House were entirely formal.

THE LOWER HOUSE.

The members of the Lower House assembled in the Jerusalem Chamber, under the presidency of the Ven. Archdeacon Bickersteth, the Dean of Bristol, the Prolocutor being still absent. There was a very large attendance of proctors and other representatives.

PETITIONS.

The Rev. M. W. MAYOW, Incumbent of St.

Mary's Church, West Brompton, said he wished to present a petition to the Upper House, praying their lordships to take into consideration the draught of an amended form of satisfaction amending the 29th canon, which had been under the consideration of the House. The draught was headed, "Parents not required to be present at the baptism of their children, but that they may answer for them if they please." The draught also provided that a child not a communicant should not be a sponsor. It also stated what was to be understood by a communicant.

Several members having expressed an opinion that the House should not formally concur in the prayer of the petition.

The Prolocutor said that any member was at liberty to send up a representation to the Upper House on his own responsibility. Moreover, he might obtain the signatures of as many members as he pleased.

The petition was received.

THE JERUSALEM CHAMBER.

The Rev. Mr. HOPKINS complained of the place in which the Lower House of Convocation was compelled to hold its deliberations.

Dr. WORDSWORTH, as one of the canons of Westminster, reminded members that they were in the Jerusalem Chamber not only by sufferance, but under protest. It was the practice whenever Convocation met for a canon of Westminster to attend and present to his Grace the Archbishop a protest on behalf of the Dean and Chapter against their occupation of the Chamber.

THE 29TH CANON.

The Rev. Mr. RANDOLPH gave notice that he should move a resolution to the effect that, provided the amended form of canon 29 be accepted and allowed, steps be taken to reconcile the inconsistencies which will then subsist between the new canon and the text of the Liturgy. He thought that by the recent proceedings in Convocation the Church was about to stultify itself in the eyes of the country—namely, by passing a canon that is generally inconsistent with the rubric. The rubric declared that there were to be three *susceptores*—that was, one *susceptor* and two *susceptores*, as the case might be, which meant, according to the legal phraseology, not the parents. In the Catechism the child was asked, "Who gave you this name?" and the answer was, "My godfathers and godmothers in my baptism." They clearly meant, in Latin, *susceptores*, but now words would be put into their mouths which were inconsistent with the new canon. He therefore thought that this was a piece of legislation which, though it might not operate badly, was of a very slovenly character, and which was entirely inconsistent with the ability and sense of this revived Convocation. At a time like this, when the Convocation was limited in its sitting, he thought its members were taking a suicidal course in asking for powers on this subject; it might cause the doors to be closed against them on some future occasion.

Archdeacon HALK said that in reference to what had taken place about the new canon, at their sitting yesterday, he wished to move, at the proper time, that it should be an instruction to the committee who carried up the resolution to the Upper House to propose a conference between some of its members and the Committee of Privileges of the Lower House as to the best mode of communicating to the Convocation of the province of York the proceedings which shall have taken place on the formation of the new canon. He would make no remarks upon the subject, considering that he had only done his duty in bringing before the House a matter of such grave importance.

The PROLOCUTOR said he had received a message from his Grace the Archbishop of Canterbury, stating his wish that the Lower House should proceed with the consideration of the Special Services.

NOTICES OF MOTION.

Archdeacon SANDFORD said he wished to call the attention of the House to the exceeding inconvenience to which members were subjected in not being able to bring on for consideration the motions of which they had given notice. He had on the paper the following notice of motion.—

"That his Grace the President be respectfully requested to nominate a committee of the Upper House, to act with a committee of this House in preparing a draught of hymn-book, to contain also select metrical paraphrases of the book of Psalms, and with the canticles printed for chanting, which, if approved by Convocation, may be submitted to Her Majesty, with a humble prayer that she would authorise its use in such congregations of the Church of England as may be disposed to receive it."

He had hoped to bring this motion on during the present session.

The Dean of Norwich said he was in a worse position than Archdeacon Sandford. He had on the books a motion which had been there ten years, but which he hoped to bring on in the next session of Convocation. It was as follows:—

"To move that the Upper House of Convocation be respectfully invited to concur with this House in a humble petition to Her Majesty the Queen, that she will be graciously pleased to appoint a commission to consider whether the Book of Common Prayer may not be better adapted to the existing position and exigencies of the Church—namely:—1. By some modification of the Rubric so as to dispense with certain repetitions which occur in the public service as at present used. 2. By enlarging, and in some cases altering, the table of appointed lessons. 3. By a re-arrangement of the Psalter, and the substitution of the Bible version for that of Cranmer. 4. By the use of but one creed at each public service, and that the Apostles' or Nicene Creed, except on Trinity Sunday, when that of St. Athanasius should be read. 5. By allowing the officiating minister, at his discretion, to transfer the Liturgy or Communion service from the morning to the afternoon or evening service. And 6th. By the addition of certain prayers or services for humiliation, for thanksgiving, for a blessing on home and foreign missions, for prisoners, and other special occasions. The commission to be strictly required to confine its deliberation to the above points, and to such others as may be specially submitted to it by Her Majesty, and on no account whatever to interfere with the doctrines of the Church as contained in her Articles, Canons, and Liturgy."

FORMS OF PRAYER FOR SPECIAL OCCASIONS.

The House proceeded to the consideration of this subject.

A long discussion ensued, in which the clauses altered by the Upper House were considered.

Archdeacon RANDALL, at the request of the House, drew up a schedule for presentation to the Upper House, setting forth the reasons which induced the Lower House to come to the decisions from which their lordships differed, and making further suggestions for amendment, but at the same time declaring that the alterations included would not be insisted upon if the points of difference were not conceded by the bishops.

Archdeacon DENISON moved that the alterations sent down by the Upper House be accepted by this House, and that the schedule prepared by Archdeacon Randall accompany them.

Archdeacon MOORE seconded the resolution, which was agreed to.

THE NEW HYMNAL.

Archdeacon SANDFORD, in moving the resolution given above, dilated upon the advantage of church music as an act of devotion, and spoke especially of the influence it exercised on the lower classes. He remarked, in confirmation of this, that those who went to Continental churches could not but be struck with the effect of their service in promoting religion. At present, there was no authorised hymn-book of the Church of England, every clergyman being at liberty to adopt his own, so that it not unfrequently happened that not only every parish church, but every church in a district would have a different hymnal, occasioning great inconvenience, and rendering it necessary for persons moving from one place to another to procure different books for themselves and their families. He believed that Convocation would be doing good service to the Church by directing its attention to this question, and would show that it really assembled for practical purposes.

Archdeacon RANDALL, Canon WORDSWORTH, the Rev. J. JOYCE, and other gentlemen having spoken upon the question, the House adjourned.

SATURDAY, MARCH 2.

Both Houses assembled this day, but no business of importance was transacted in the Upper House.

THE LOWER HOUSE.

The Venerable Archdeacon Bickersteth presided.

THE 29TH CANON

The Rev. Canon WOODGATE presented a petition addressed to the Upper House, praying their lordships not to repeal that portion of the 29th canon which presumes that sponsors are communicants. The petition, which was influentially signed, had sundry reasons appended in its support.

CHURCH MUSIC.

The Rev. Dr. BRISCOE, Proctor for the Diocese of St. Asaph, gave notice of a motion to the following effect:—"That a humble petition be presented to his Grace the president and their lordships the bishops, praying his Grace and their lordships to consider the best method of encouraging the study of church music in candidates for holy orders."

"ESSAYS AND REVIEWS."

Archbishop DENISON gave notice to move at the next session for a committee of the House to take into consideration a volume entitled "Essays and Reviews," and to report thereupon to the House. He also stated that he should propose on that occasion to move the suspension of the standing orders in order to enable him to bring forward this motion.

FORM OF THANKSGIVING FOR HARVEST.

On the motion of the Rev. J. JOYCE the following resolution was adopted:—"That the Lower House gives its best thanks to his Grace the president and their lordships the bishops for the great pains and trouble they have taken in preparing the harvest thanksgiving services, and respectfully calls attention to the ancient practice of Convocation in having the signatures of members of the Synod appended to the form before being put forth for use."

DIVISIONS OF CHRISTIANS.

The Rev. F. C. MASSINGBERD, pursuant to notice, submitted the following resolution:—"Humbly to represent to his Grace and their lordships that it appears to this House to be a subject which might fitly occupy the attention of this Convocation whether it might not lead, under the divine blessing, towards the accomplishment of an object so earnestly to be desired, and so anxiously to be sought, as the union of the divided members of Christ's body in our country, if their

lordships should be pleased to commend the subject, in some definite and formal way, to the prayers of the faithful members of the Church."

The Rev. Dr. JAY, Principal of King's College, seconded the motion.

Archdeacon SANDFORD expressed his hope that Mr. Massingberd's recommendations would meet with the cordial sanction of the House.

The motion was put, and carried unanimously.

On the motion of the Dean of St. Asaph, seconded by the Rev. ASHTON OXENDEN, a vote of thanks was awarded to Archdeacon Bickersteth, for the manner in which he had discharged the duties of Prolocutor.

The Archdeacon returned thanks, and the schedule of prerogation having been read, Convocation was prorogued.

REVIEW OF TRAVELS AND ADVENTURES OF THE REV. JOSEPH WOLFF, D.D.

From the London Guardian.—Commenced in our last number.

In the evening came the Governor, and seeing Wolff, he came straight up to him, and asked him, "Where do you come from?" Wolff—From Malta. Gov.—What town is Malta? Wolff—Noah had three sons, Shem, Ham, and Japhet. Ham, again, had a son, whose name was Canaan. Malta was peopled by the descendants of Canaan. Gov.—Whereabouts is Malta? Wolff—The contrivances of man, and their inventions for their convenience are wonderful; but every nation has its own ways. Here you have boats made of skins. At Malta are boats called *steamboats* (Wolff gave him the English name, for, of course the Governor could not tell whether it was English or Chinese,) and these are dragged on by smoke, which makes a whirring noise (here Wolff imitated the noise,) and in such a boat one reaches Stamboul from Malta in four days. Gov.—Who rules in Malta? Wolff—The name of the governor is Ponsobny Khan, the son of Besbrough Khan, and his wife's name is Amalee Khatoun (the lady,) daughter of Rathurst Khan. (It is to be remarked that Wolff pronounced these names in a broad Eastern way, and with a powerful voice.) Gov.—Where were you born? Wolff—Here we must go to the Holy Book, the History of the World.—But here the governor became impatient, and exclaimed, "This man is too learned for me." But he came back, and Wolff began to read from Gen. ii. 10—"The sons of Japhet, Gomer and Magog (these are the Mangag, a tribe of Moguls,) and Javan and Tubal (to which the caravans go from Bokhara, called Tobolak) and Meshech (Moscow) and Tiras." Then Dr. Wolff passed over the third verse. "And the sons of Gomer, Ashkenaz." (Wolff here said) "I was born in the land called *Ashkenaz*," which is the Hebrew name for Germany; which, however, Wolff did not explain to the governor. The governor was perfectly satisfied with this explanation, and said, "Verily thou art full of truth, and lies are not in thee." And how could he have said otherwise? and he walked away quite satisfied, and rejoiced that he had met a man who was born in a country the name of which he had never heard before.

His boldness and original expedients preserved his life, but they could not always save his clothes. He fell among a set of robbers, whom he describes as "of the tribe of Mangag, the 'Magog' of Scripture, a Mogal tribe belonging to the Hazara, very inexorable and cruel":—

Wolff was called by his people "Hajee Joseph Wolff." The Hazra took offence at this, and said "Why do you dare to take the name of *Hajee*, as you are not a Muhammadan?" Wolff said, "Even the Muhammadans in Bokhara and Arabia re-

cognise as Hajee all Jews and Christians who have been to Jerusalem." They replied, "This is not the custom here among us; we are *Kharjies*—i. e., seceders." Wolff replied, "I could not know your usage: so all you can do is not to call me *Hajee*, and I shall tell my people not to call me *Hajee*. But they said, 'The mischief is done; and therefore you must say 'There is God and nothing but God, and Muhammad the prophet of God: or we will sew you up in a dead donkey and burn you, and make saunages of you.'" Wolff said, "There is God, and nothing but God, and Jesus the son of God." They at once gave the sign, and all their Moollahs assembled in a large cave, hewn out of the rock. The Affghans who accompanied Wolff, as well as his three servants, trembled with anguish, and said, "Say the Creed, and the moment you are on your journey again you may be just what you were before." Wolff replied, "Leave me and let me alone. I will manage them."

Then, after writing about his danger to Lord William Bentinck, he entered the cave where the Moollahs were seated, with the Koran before them, deciding that he must be put to death. He addressed them:—

"What humbug is this! You cannot dare to put me to death. You will be putting a guest to death." They replied, "The Koran decides so." Wolff said, "It is a lie. The Koran says, on the contrary, that a guest should be respected, even though he be an infidel. You have no power to put me to death. You must send me to Muhammad Moorad Beyk at Kondoz. Have you not seen how little I am afraid of you?" When they heard the name of Muhammad Moorad Beyk, they actually began to tremble, and asked Wolff, "Do you know him?" As Wolff could not say he knew him, he said, "This you will have to find out." They replied, "Then you must purchase your blood with all you have." Wolff answered, "This will I do; for I am a dervish, and do not mind either money, clothing, or anything." Thus Wolff had to surrender everything. Oh! if his friends in England could have seen him then they would have stared at him. Naked like Adam and Eve, and without even an apron of leaves to dress himself with, he continued his journey.

He went, he says, in this condition 600 miles, to Cabul, where Burnes clothed and entertained him. He dwells especially on the reception he met with from Runjeet Singh. When he arrived at Attock, besides a salute fired in his honour, and 250 rupees, *twenty pots of sweetmeats* were handed to him, and *linen to make twenty shirts*, and this was the "daily allowance to Joseph Wolff the great Padre of England," as he takes care to repeat on another occasion. It does not seem to strike him as anything but a reasonable display of liberality. His account of his conversation with Runjeet Singh is curious:—

Rundjud Singh said, "You say you travel about for the sake of religion: why, then, do you not preach to the English, who have no religion at all?" . . . He continued, "Now propose some question to me, and the Pundits here, about religion." Wolff asked them, "How may one come nigh unto God?"—an expression used by the Sikhs, and which corresponds with the Christian inquiry, "How may one be saved?" The King gave a polite answer, mixed with sarcasm; he replied, "One can come nigh unto God by making an alliance with the British Government, as I lately did with the *Luard Nwah Sahib* at Roopar. Have you heard of that conference?" Wolff said, "Yes, I have heard of it at Bokhara." The King was quite astonished, and then resumed—"We come nigh unto God, by making such an alliance with England, to keep

out the Russians from India. Wolff smiled, but said, at the same time, such alliances may be of beneficial result, but they are not the direct way of coming nigh unto God. Then Raudjud Singh said, "We must come nigh unto God by giving money to the poor." Wolff replied, "The giving money to the poor is certainly an act of benevolence; and acts of benevolence are commanded by Jesus himself. but, after all, our hearts may be distant from God. Here Raudjud Singh gave a most beautiful answer—'Oh! for the heart a medicine is required.' . . . Wolff said, 'You have well spoken, Misha Bajah, but would your Majesty further tell us what that medicine is?' He replied, 'This wisdom is hidden from me.' Wolff then read to the King the words of St. Paul (1 Cor. i. 20—24.) 'Where is the wise,' &c.

He describes himself as much patted and caressed by the English in India, beginning with the Governor General. He preached about the Millennium and the Restoration of the Jews, he talked, he disputed, he made jokes and endured them, he paid compliments and said pretty things, and enjoyed himself to his heart's content. He speculated in his peculiar fashion on etymology and othology, and answered the puzzling questions of ladies and Major Generals.

He called also on Major General Adams, who asked him "what he thought about Jacob wrestling with the angel—whether it were a real wrestling or not, for it is said that Jacob's thigh was put out of joint." Wolff replied, like a flash of lightning, "I am sure you must have seen dervishes wrestling in prayer, and how their thighs are sometimes put out of joint by the exertion." Adams and all the party present said that this was a most ingenious and bold explanation, and they had not the slightest doubt that Wolff was right.

When facetious aide-de-camps put mischievous paragraphs in the paper about him, "he joined in the laughter, and only said in the best natured manner, 'Nasty fellow.' He received the greatest kindness from all whom he fell in with, and he records, as a singular exception to the readiness of every one to do him service, that a certain fellow-traveller "did every thing for Wolff except one thing, he would not scratch his back. Wolff was suffering dreadfully from prickly heat, and when he requested his friend to scratch him, he good-naturedly declined, saying, 'My dear Wolff, I am not accustomed to it,' and for several days he was incumbered. Does this mean that his objection at last was overcome?

In this way he wandered about, conversing with everybody, making friends with everybody, and for the most part believing everybody, from India he went to the Red Sea, where he has some wonderful things to relate of Arabs and Abyssinians. He tells with great gravity of a certain monastery "in which there is a silver cup, which walks about by itself and moves about in the air," and an other remarkable thing which were told him about hyrcanians in Abyssinia, and the Queen of Saba, he "heard from a great many Abyssinians and Armenians (and Wolff is convinced of the truth of it) that there are, near Navea, in Abyssinia, people—men and women—with large tails, with which they are able to knock down horses," a belief which he repeats again, with the addition that examples of the same things are not unheard of in London society. He distributed Arabic Bibles, and other books; and he remarks that the Mussulmen in one place "admired Robinson Crusoe as a great prophet." He excited the interest, and at last the enthusiasm of the Abyssinians, who thought him their Abouna or Patriarch in disguise. The peculiar form of blessing in use in Abyssinia is thus described:—

During Wolff's conversation one day with Hylco

and the priests about religion, Hylco, and the priests and the people about him, suddenly shouted, "He is our Abouna in disguise." At once they fell at Wolff's feet, kissed them, implored his blessing, and desired him to spit at and upon them. All his protestations were in vain, and as it is a great crime in the Abouna to smoke, Wolff brought forth his pipe and began to smoke. but they declared that this was a mere stratagem to deceive them. Hundreds of cows were brought to him as a present, and corn and milk, &c., and Wolff had to spit at them till his mouth was dry.

The characteristic feature of Dr. Wolff's religious temper is the largeness of his sympathies. It comes out in undoubtedly very singular shapes; but is undeniable and genuine, and of a kind which is not commonly met with. It is by no means a mere good nature. He can criticise and condemn with plenty of asperity. He is abundantly impatient of what he thinks cant and liberalism. But he has a kind of instinct, doubtless a mistaken one sometimes, for religiousness of mind. He finds it and rails it in Protestant and Roman Catholics: he respects it in Turkomans and Abyssinians, in Moolahs and Dervishes, in Monks and Pandits. He admires the ritual of the Irvingites: he admires the earnestness of Mr. Waterton, and records without remark that "he told Wolff candidly that he believed the account that St. Alphonso Liguori had been in two places in one and the same time." With the indiscriminating and uncritical simplicity of an Oriental, to whose mind all history and society appear in the same plane, he sees nothing odd in citing to an Egyptian, in proof that the French have had some religion among them, the names of Massillon, Bourdaloue, Fenelon and Bossuet, just as if his hearer was as familiar with them as an educated Englishman or Frenchman. The following passage shows at once the unconventionality which can appreciate and honour goodness in a despised race whose name only raises a smile in most of us, and the mixture of credulity, and unconsciousness of the extravagant and absurd, and what to us borders on the profane, which is part of the Oriental cast of Dr. Wolff's mind:—

It is worth while that Wolff should notice the great Abyssinian saint, Teckla Haymanot, for every one who reads Wolff's autobiography will observe that he only wandered about to see men—sinners, to preach to them, and saints, to be edified and taught by them, and therefore his autobiography contains nothing else but his conduct and proceedings when among sinners, and also when among holy men—how he taught the one and was taught by the other. He delighted also in hearing the history of saints who had slept for centuries in their graves. Now, let Wolff present to the reader's view the great Teckla Haymanot, who has slept in the grave already 1,100 years. His name conveys the idea of Planter of the Faith: his original name being Pesahat Zioon—i. e., the Joy of Zion. He was born in Shoah, He replaced the royal family on the throne, and was zealous in converting the Galas, a tribe on the border of Abyssinia. These Galas say of themselves that they came from Europe. They are of a yellow complexion, and Wolff has not the slightest doubt that they are descendants of the Gauls. Teckla Haymanot is said to have been so successful in his preaching, as to have made such an impression on the devil, that he (the devil) determined to become a monk for forty years. The same Teckla Haymanot stood for forty years in one place praying, till he broke his leg. There are twenty four elders round the throne of God, with censers in their hands, serving God, and Teckla Haymanot in the twenty-fifth. He had six wings like an angel.

The volume concludes with an account of his second journey to Bokhara, to ascertain the fate of Stoddart and Conolly, and with a notice of Wolff's principal English friends, and of the state and waste of his parish at Rio Brewers. Such a volume is not to be judged by ordinary rules. Dr. Wolff has chosen, not to write a common orderly biography, but to leave behind a perfect representation of his life and manner of thought and speech. We presume his *reducteurs* have had no choice about what to omit or alter. If such was his object, no book ever attained its end more perfectly. It is one which certainly helps us to realise some perplexing characters in history.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Bishop of Toronto, in a letter dated Toronto, January 31st, 1861, strongly recommended the petition of the Rev. John Stannago, (formerly of the diocese of Nova Scotia, Westland, late Merrittville, Canada West.

The application was for a new church of brick, fifty feet long, by twenty-four wide, to accommodate an increasing population, at Marsville, nine miles from Mr. Stannago's residence, and to cost about £400, of which £76 had been raised. The village was in the centre of a large marsh, through which the Westland Canal passes. The inhabitants were English and Irish settlers who wrought on the canal, and were very poor. Mr. Stannago asked for £50, and said:—"If permitted to finish this church, it will be the seventeenth church building of every kind which I shall have had the great honour of erecting, and nearly all with the assistance of the Society."

On the recommendation of the Standing Committee the Board granted £50 towards the object.

The Convocation of the Province of York was held in the Chapter House of York Cathedral. The Dean having been appointed chairman of the meeting, Archdeacon Long proposed that Archdeacon Thorp, of Durham, should be appointed *Prolocutor* of the Lower House, which, being seconded by the Hon. and Rev. F. R. Grey, was carried unanimously. The Dean was then appointed to present Archdeacon Thorp to the Archbishop, after which the meeting was adjourned until the afternoon, when the Archbishop attended as President of Convocation. The Dean having presented Archdeacon Thorp to the Archbishop, and his Grace having confirmed the election, Convocation was prorogued until the 20th of March.

SUBSCRIPTIONS RECEIVED TO APRIL 16.

TO END OF VOL. 8—Rev. Dr. McN., Darlington; F. W. G., Hamilton, (to No. 6, Vol. 9.); T. McC., Niagara, W. E., Prescott; Rev. A. E., Tuscarora.

THE
Canadian Ecclesiastical Gazette
IS PUBLISHED TWICE A MONTH,
BY HENRY ROWSELL, TORONTO.

TERMS OF SUBSCRIPTION:

7s. 6d. per annum; from which a discount of 2s. 6d. is allowed if remitted (postage free) within one month from commencement of the volume.

ROWSELL & ELLIS, PRINTERS, KING ST. TORONTO.