

Election of the Right Rev. Edward Sullivan  
Bishop of Algoma  
to the See of Huron  
October 1883

# JOURNAL

OF A

SPECIAL MEETING

OF THE 436

## SYNOD OF THE DIOCESE OF HURON

HELD FOR

THE ELECTION OF A BISHOP

TO FILL THE VACANCY IN THE SEE CAUSED BY THE RESIGNATION  
OF THE RIGHT REV. ISAAC HELLMUTH, D. D., D. C. L.,  
SECOND BISHOP,

IN THE CITY OF LONDON,

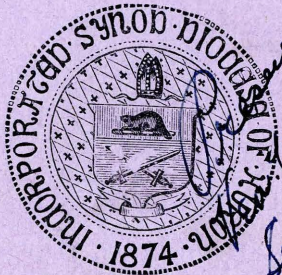
ON

WEDNESDAY AND THURSDAY,

**OCTOBER 17th AND 18th, 1883.**

WITH APPENDICES.

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Diocesan Library  
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LONDON:  
FREE PRESS PRINTING COMPANY.

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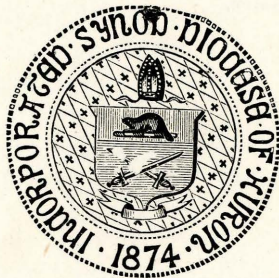
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1883

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## ELECTION OF THIRD BISHOP OF HURON.

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### PRELIMINARY MEMORANDUM.

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In the year 1787 the Rev. Dr. Charles Inglis, having been nominated to the See of Nova Scotia, was consecrated its first Bishop, and was given Ecclesiastical jurisdiction over the Provinces of Upper and Lower Canada, New Brunswick, and the Island of Newfoundland.

By Letters Patent, under the Great Seal of the United Kingdom of Great Britain and Ireland, bearing date at Westminster the 28th day of June, 1793, in the thirty-third year of the reign of His Most Gracious Majesty King George the Third, the Provinces of Lower Canada and Upper Canada and their dependencies in America were separated from the See or Bishopric of Nova Scotia, and were thereupon erected and constituted a new and separate See or Bishopric, under the name of the See or Bishopric of Quebec, and the late Right Reverend Jacob Mountain, D. D., was, by the same Letters Patent, nominated and appointed to be the First Bishop and Ordinary Pastor thereof.

By Letters Patent under the Great Seal of the United Kingdoms of Great Britain and Ireland, bearing date at Westminster the 27th day of July, A. D. 1839, in the third year of the reign of Her Most Gracious Majesty Queen Victoria, the Province of Upper Canada was separated from the See of Quebec, and was thereupon erected and constituted a new and separate See or Bishopric, under the name of the See or Bishopric of Toronto, and the late Right Reverend John Strachan, D. D., LL. D., was, by the same Letters Patent, nominated and appointed to be the Bishop and Ordinary Pastor thereof.

The said the late Right Reverend John Strachan, D. D., D. C. L., Lord Bishop of the said See or Bishopric of Toronto, so constituted and erected as aforesaid, with a view to the extension of the Church of Christ in the said Province of Upper Canada, and to the end that the said Province of Upper Canada might be divided into

more than one Diocese, did, on or about the 26th day of June, A. D. 1857, surrender to Her said Most Gracious Majesty the said Letters Patent first above mentioned.

By certain other Letters Patent under the Great Seal of the United Kingdom of Great Britain and Ireland, bearing date at Westminster the 2nd day of October, A. D. 1857, in the twenty-first year of the reign of Her said Most Gracious Majesty, All and singular, the Western portion of the said Province of Upper Canada, consisting of the Counties of Brant, Bruce, Elgin, Essex, Grey, Huron, Kent, Lambton, Middlesex, Norfolk, Oxford, Perth and Waterloo were erected and constituted a new and separate See or Bishopric under the name of the See or Bishopric of Huron, and the late Right Reverend Benjamin Cronyn, D. D., was, by the same Letters Patent, nominated and appointed to be the Bishop and Ordinary Pastor thereof.

By certain other Letters Patent under the Great Seal of the United Kingdom of Great Britain and Ireland, bearing date at Westminster the 19th day of July, A. D. 1860, in the 24th year of the reign of Her said Most Gracious Majesty, and certain other Letters Patent under the said Great Seal of the said United Kingdom of Great Britain and Ireland, bearing date the 12th day of February, A. D. 1862, in the 25th year of the reign of Her said Most Gracious Majesty, the late Right Reverend Francis Fulford, D. D., Lord Bishop of Montreal, was appointed to be the Metropolitan Bishop in and over the said Province of Canada, and of all Dioceses then or thereafter to be erected and constituted therein, subject, nevertheless, as will appear by the words of the said Letters Patent, as to the succession to the Metropolitan See to such rules, regulations and canons as shall and may be made in respect thereof by the Bishops, Clergy and Laity members of the United Church of England and Ireland, of the said Province, in their General Assembly.

By an Act passed by the Parliament of the said Province of Canada in the 19th and 20th years of the reign of Her said Most Gracious Majesty, intituled "An Act to enable members of the United Church of England and Ireland in Canada to meet in Synod," and by another Act passed by the said Parliament in the 22nd year of Her said Most Gracious Majesty's reign, intituled "An Act to

amend the Act," intituled "An Act to enable the members of the United Church of England and Ireland in Canada to meet in Synod." it was among other things enacted that "The Bishops, Clergy and Laity members of the United Church of England and Ireland, in this Province, may meet in their several Dioceses, which are now, or may be hereafter constituted in this Province, and in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein, of whatever order or degree, any rights of the Crown to the contrary notwithstanding, and for the convenient and orderly management of the property, affairs, and interests of the Church in matters relating to, and affecting only the said Church, and the officers and members thereof, and not in any manner interfering with the rights, privileges, or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland; provided always, that such constitutions and regulations shall apply only to the Diocese or Dioceses adopting the same."

Under and by virtue of the said recited Acts of Parliament, the Bishops, Clergy, and Laity of the said Diocese of Huron in the due order of their deliberations duly passed and enacted with divers other Canons, certain Canons, Rules and Regulations for the election of a Bishop, on a vacancy occurring in the said See, and also for the election of a Coadjutor Bishop, with right of succession to the See or Bishopric on the same subsequently becoming vacant.

In accordance with the said Canons, Rules, and Regulations, the said Synod, of the said Diocese of Huron, duly met at London in the said Diocese on the 19th day of June, A. D. 1871, and then and there duly elected the Very Reverend Isaac Hellmuth, D. D., Dean of Huron, to be the Coadjutor Bishop of the said Diocese, with right of succession as aforesaid.

On the 24th day of August, A. D. 1871, being the Festival of St. Bartholomew the Apostle, the said the Very Reverend Isaac Hellmuth, D. D., Dean of Huron, was duly consecrated at St. Paul's Church, London, Ont., as a Bishop of the Church of God, under the name and title of "Bishop of Norfolk, Coadjutor Bishop of the Diocese of Huron."

And the said the Right Reverend Isaac Hellmuth, D. D., LL. D., so consecrated as aforesaid Bishop of Norfolk and Coadjutor Bishop, with right of succession to the See or Bishopric of Huron on the death of the said the Right Reverend Benjamin Cronyn, D. D., on the 22nd day of September, A. D. 1871, thereupon became, by said right of succession, Bishop of the said Diocese, See, or Bishopric of Huron.

And whereas the said the Right Reverend Isaac Hellmuth, D. D., D. C. L., did, on the ninth day of June, A. D. 1883, in conformity with the Canons of the Provincial Synod of Canada, give in writing to the Metropolitan his resignation of the Diocese, See, or Bishopric of Huron, which said resignation was, on the 13th day of September, A. D. 1883, duly accepted with the consent of a majority of the House of Bishops, and the said See of Huron became vacant thereupon.

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## DIOCESAN CANON ON ELECTION.

On the See of Huron becoming vacant, the Canons and Constitution of the Synod of the Diocese provide as follows for the election of a Bishop :

### CANON I.—ON THE ELECTION OF A BISHOP.

The Bishop of the Diocese shall be elected in the manner laid down in the Constitution of the Synod.

### CANON II.—ON CERTIFICATE OF ELECTION.

The Bishop elect shall receive from the Chairman and Secretaries of Synod a certificate of his election by the Clergy and Lay Representatives, in accordance with the rule of the Diocese.

Such Bishop elect shall resign all the preferment which he holds in the Church previous to his consecration ; except in the case of a Coadjutor, who shall resign all such preferment previous to his taking full charge of the Diocese.

The following is Section 23 of the Constitution :

In case of a vacancy in the See, it shall be the duty of the Secretaries of the Synod, within ten days from their knowledge of such vacancy, to give notice thereof to every Clergyman and Lay Representative, and at the same time to summon a meeting of such Clergymen and Lay Representatives to be held at London within six weeks, for the election of a Bishop, and to give at least one month's notice thereof. At such meeting for the election of a Bishop, the Senior Dignitary present shall take the chair, and shall vote whether there be an equality of votes or not. The Clergy and Lay Representatives present shall vote separately by ballot, and a majority of the votes of each order present shall determine the choice, provided always, that it shall be competent for such meeting to postpone the election to such further period as to them shall seem expedient.

## Circular Convening Synod and Rules Adopted for the Meeting.

CHAPTER HOUSE, LONDON, ONT., }  
September 13th, 1883. }

SIR,—In accordance with the provisions of Section 23 of the Constitution, we beg to notify you that, owing to the resignation of the Right Reverend Bishop Hellmuth, the See of Huron is now vacant.

We further notify you that a Special Session of the Synod of the Diocese will be held on Wednesday, October 17, 1883, at the Chapter House, London, for the purpose of electing a Bishop.

We remain, your obedient servants,

J. B. RICHARDSON, M. A.,  
Hon. Clerical Secretary.

E. BAYNES REED,  
Hon. Lay Secretary.

### Order of Business.

Wednesday, October 17, 1883, Divine Service with Holy Communion in the Chapter House, at 9 o'clock a. m.

Immediately after Service the Synod will assemble, when the rolls will be called and the necessary steps taken to proceed to the business for which the Synod is summoned.

Special attention is called to the following extracts from the Constitution :

Part of Section 3—Each Representative shall continue in office until his successor is appointed.

Section 7—If a vacancy occur by the death, removal, or resignation of any Representative, the Clergyman shall proceed to hold a new election within one month, due notice being given by him during Divine Service on some Sunday preceding the meeting, provided that no such election shall take place between the time that the See becomes vacant and the election of a Bishop, saving and except when a vacancy occurs by death, removal, or resignation during the above interval, or within one month previous to the vacancy of the See.

By resolution of the Synod, no Lay Representative can take his seat unless all assessments due by the Congregation he represents are paid.

### Rules adopted by the Synod for this Special Meeting :

1. The list of the Clergy shall be that furnished by the Bishop.
2. The list of the Laity shall be certified in the usual way.
3. Scrutineers shall be named by the chair, viz. : Two Clergymen and one Layman for the Clerical Ballot, and two Laymen and one Clergyman for the Lay Ballot. Ballots shall be provided by the Secretaries.
4. The Synod will assemble for the election at such a time as may be agreed upon.
5. When the Synod assembles for the ballot no nomination shall be allowed; nor shall any discussion on any subject be permitted.
6. The Hon. Clerical Secretary shall call over the names of the Clergy, and each Clergyman when his name is called shall rise and proceed to the table and deposit his ballot in the ballot box, and then return to his seat. When the Clergy have all voted, the Hon. Lay Secretary shall call over the names of the Laity, who shall vote in the same way; and before each ballot is closed the Secretary shall ask if any Clergyman or Layman, as the case may be, has not voted, and if any such is present he shall then be permitted to vote, if entitled to do so.
7. An interval of not less than half an hour shall elapse between each ballot if more than one ballot is necessary, the precise time to be named by the Chair.



MEMBERS OF THE SYNOD  
—OF THE—  
**Diocese of Huron.**

SPECIAL SESSION TO ELECT A BISHOP,  
OCTOBER, 1883.

**Honorary Secretaries :**

CLERICAL :—REV. J. B. RICHARDSON, M. A. LAY :—E. B. REED, ESQ.

Those marked thus \* were not present.

CLERGYMEN.	CONGREGATIONS.	LAY DELEGATES.
Rev. D. Armstrong, D. D.	Moortown, Trinity.....	Jos. Featherstone.
	Corunna, Christ Church.....	George R. Goldie.
	Froomfield, St. Mary's.....	*Capt Jas. Warwick.
Rev. S. R. Asbury, B.A.	Durham, Trinity.....	*Thomas Jones.
Rev. J. W. Ashman.....	Kingsville, St. John's.....	James King.
	Colchester, Christ Church.....	C. W. Cornwall.
Rev. James Ashton.....	Princeton, St. Paul's.....	*C. W. Mellor.
Rev. C. W. Ball.....	Thorndale, St. George's.....	Chas Harrison.
	do. do.	Wm. Lee.
	Nissouri, Grace Church.....	*J. B. Fram.
Rev. J. A. Ball.....	Lynedoch, Christ Church.....	*Samuel Hillyer.
	Delhi, St. Alban's.....	R. W. McKay.
	Waterford, Trinity.....	*Ed. Matthews.
Rev. G. G. Ballard, B. A., R. D.	St. Thomas, Trinity.....	H. F. Ellis.
	do. do.	*John Pottinger.
	do. do.	C. O. Ermatinger.
Rev. H. Banwell.....	London.....	
Rev. Isaac Bearfoot.....	Point Edward, St. Paul's.....	Geo. W. Scott.
	Perche, St. John's.....	*Robt. Faithorne, sr
	Camlachie, Christ Church.....	*Robt. Joynt.
Rev. C. J. A. Batstone.....	Alvinston, St. John's.....	Alex. Lucas.
	Inwood.....	*J. M. Courtright.
Rev. J. W. Beaumont, D. D.	Berlin, St. John's.....	John Fennell.
Rev. E. M. Bland, R. D.	Ingersoll, St. James'.....	Henry Crotty.
	do. do.	Maj. T. W. Hipkin.
Very Rev. M. Boomer, LL. D.	London, Chapter House.....	W. J. Imlach.
Rev. T. O'Connell, B. D.	do. do.	Isaiah Danks.
*Rev. J. W. Campbell.....	Southampton, St. Paul's.....	*Eli C. Morgan.
	Port Elgin.....	*W. J. Kilner.
Rev. J. Carrie.....	Dungannon, St. Paul's.....	*J. M. Roberts.
	St. Helen, Christ Church.....	*Ezekiel Phillips.
	Port Albert.....	Nixon Dougherty.
Rev. D. J. Caswell.....	Paris, St. James'.....	Capt. J. D. Pettit.
	do. do.	Charles Fremlin.

CLERGYMEN.	CONGREGATIONS.	LAY DELEGATES.
Rev. J. Chance .....	Tyrconnell, St. Peter's.....	Stephen Backus.
	Dunwich, St. Stephen.....	Thos. Pearce.
*Rev. C. H. J. Channer, M. A. ....	Meaford, Christ Church.....	*Peter Fuller.
Rev. H. P. Chase.....	Muncey, St. Paul.....	*Jas. Wolfe.
	do. St. John's.....	*John French.
	Oneida, Zion Church.....	*J. T. Schuyler.
Rev. W. T. Cluff.....	Walkerville.....	C. M. Walker.
Rev. R. O. Cooper.....	Chatham, Holy Trinity .....	*John E. Brooke.
	do. do.	Jas. C. Small.
	Dover East, St. Thomas'.....	*H. J. Pattinson.
Rev. R. S. Cooper, B. D. ....	Invermay, Christ Church.....	Jos. Coleman.
	Sullivan, Grace Church.....	*Wm. Quigley.
	Lake Arran.....	Richard Fenton.
Rev. W. Craig.....	Clinton, St. Paul's.....	R. M. Racey.
	do. do.	*W. W. Farran.
Rev. J. P. Curran.....	East Zorra, Trinity.....	Geo. Skelton.
	Huntingford, Christ Church.....	*Richard Moysey, jr
Rev. W. Daunt, M. A. ....	Aylmer, Trinity.....	E. J. Hutchinson.
Rev. Evans Davis, M. A. ....	London South, St. James'.....	Judge Davis.
	do. do.	William Moore.
Rev. T. R. Davis, M. A. ....	Sarnia, St. George's.....	A. C. Kitter.
	do. do.	F. W. Klarmaster.
Rev. W. Davis, R. D. ....	Thamesville, St. Stephen's....	F. J. Lawrence.
	Selton, St. George's.....	Arthur Robinson.
Rev. D. Deacon, M. A. ....	Stratford, Memorial Church..	Charles Nield.
Rev. P. B. DeLom.....	Mitchell, Trinity.....	Abraham Dent.
	do. do.	W. R. Davis.
	Dublin, St. Mary's.....	James Green.
Rev. M. M. Dillon.....	Port Dover, St. Paul's.....	Lawrence Skey.
Rev. R. F. Dixon.....	Bothwell, Grace Church.....	James Dadswell.
	Moraviantown, St. Peter's....	*Jonas Noah.
Rev. John Downie.....	Howard, Trinity.....	W. Westcott.
	Morpeth, St. John's.....	Matthew Wilson.
	Clearville, St. David's.....	David H. Gesner.
*Rev. S. Edelstein.....	Euphrasia, St. James'.....	*George Vicars.
Rev. Jabez Edmonds.....	Seaforth, St. Thomas'.....	F. Holmsted.
	do. do.	*A. Strong.
Ven. E. L. Ellwood, A. M. ....	Goderich, St. George's.....	*R. Radcliffe.
Rev. John Walters.....	do. do.	*John Deacon.
	do. do.	John A. Naftel.
Rev. E. N. English, M. A. ....	London, St. Ann's Chapel, H. L. C.	
Rev. W. B. Evans, B. A., R. D. ....	Woodhouse, St. John's.....	John S. Baker.
	Victoria, Christ Church.....	James Covernton.
Rev. A. S. Falls, A. B., R. D. ....	Amherstburg, Christ Church..	W. M. Read.
Rev. A. Fisher.....	Tilsonburg, St. John's.....	George Frost.
	Dereham, St. Charles'.....	*Jas. Scott, jr.
Rev. T. Fisher.....	Gorrie, St. Stephen's.....	James Perkins.
	Fordwich, Trinity.....	Adam Spence.
	Wroxeter, St. James'.....	*Dr. S. B. Smale.
Rev. R. Fletcher.....	Dresden, Christ Church.....	*J. W. Sharpe.
Rev. John Gemley.....	Simcoe, Trinity.....	J. H. Ansley.
	do. do.	Daniel Matthews.
Rev. A. J. A. Gollmer.....	Belmont, St. George's.....	Alex. Crawford.
	Harrietsville, St John's.....	Wm. Johnstone.
	Dorchester, St. Peter's.....	Thomas Irwin.
Rev. W. A. Graham, B. A. ....	Millbank, Grace.....	*John McKee.
	Crosshill, St. Mary's.....	*George Rennie.
	Elma, Trinity.....	*Thos. Knox.

CLERGYMEN.	CONGREGATIONS.	LAY DELEGATES.
Rev. C. B. Guillemont, B.A.	London, St. Ann's Chapel, H. L. C.	
Rev. J. M. Gunn.	Metcalfe, St. Mary's.	Thos. Moyle.
	Kerwood, St. Paul's.	N. W. Currie.
	Brooke, St. James'	George Lucas.
	do. do.	Wm. Cowan.
Rev. John Hale.	Paisley, The Ascension.	A. Lefroy.
	Pinkerton, St. Paul's.	*R. Keyes.
Rev. E. B. Hamilton, B.A.	Eastwood, St. John's.	Robert Robinson.
	Oxford Centre, Christ Church.	*Peter Lampman.
	Innerkip, St. Paul's.	*Dr. W. D. Clement.
Rev. Freeman Harding.	Haysville, Christ Church.	Chas. D. Brown.
	Wilmot, St. James'	*Robt. Campbell.
	Hamburg, St. George's.	*F. D. Woodcock.
Rev. A. A. W. Hastings.	East Woodstock, St. Paul's.	*John Peers.
	do. do.	John Barwick.
	do. do.	A. R. McCleneghan.
	Beachville, Trinity.	R. T. Weaver.
Rev. W. Henderson.	Forest, Christ Church.	Thos. Jones.
Rev. Canon Hill, M. A.	Strathroy, St. John's Evan.	W. J. Dyas.
	do. do.	Dr. R. A. Stevenson.
Rev. Jeffrey Hill, M. A., R. D.	Listowel, Christ Church.	Robt. Martin.
	Shipleigh, St. Paul's.	*Fred. Hemsworth.
Rev. Jas. J. Hill, M. A.	Woodstock, St. Paul's.	Wm. Grey.
	do. do.	W. H. Eakins.
	do. do.	W. Higgins.
Rev. W. T. Hill, B. A.	Kincardine, The Messiah.	*Robt. Baird.
	do. do.	Dr. DeWitt Martyn.
	Pine River, St. Luke's.	John Emmerton.
Rev. Canon Hincks, R. D.	Galt, Trinity.	A. T. H. Ball.
	do. do.	R. S. Strong.
*Rev. D. H. Hind, B. A.	Burford, Trinity.	*Andrew Miller.
	do. do.	*Henry Ballard.
	Cathcart, St. John's.	*Wm. Mills.
Rev. W. Hinde.	Petrolia, Christ Church.	Chas. Jenkins.
	Wyoming, St. John's.	John B. Dale.
Rev. P. E. Hyland.	Warwick, St. Mary's.	C. J. Kingstone.
	Watford, Trinity.	Thos. Woods.
Rev. J. Holmes.	Delaware, Christ Church.	Richard Price.
	Caradoc, Burwell Memorial.	Geo. V. Burwell.
Rev. Canon Innes, M. A.	London, St. Paul's.	Richard Bayly.
Rev. A. Brown, B. A.	do. do.	James Hamilton.
	do. do.	E. Baynes Reed.
Rev. John Jacobs.	Sarnia Reserve, St. Peter's.	R. S. Gurd.
	Kettle Point, St. John's.	Adam Shawanoo.
Rev. A. Jamieson, R. D.	Walpole Island, St. John's.	Joshua Greenbird.
Rev. W. Johnson.	Ailsa Craig, Trinity.	Thos. Brown.
	McGillivray, St. Mary's.	John Morgan.
	do. Christ Church.	James Neil, Sr.
Rev. R. W. Johnstone.	Sandwich East, St. Stephen.	*A. Banwell.
Rev. E. Steuart Jones.	Port Rowan, St. John's.	*S. P. Mabee.
	do. do.	*Dr. Geo. Stewart.
	St. Williams, St. William's.	Joseph Martin.
	Rowan Mills, Jireh Church.	*Thos. H. Barrett.
*Rev. J. Kennedy, M. A.	Adelaide, St. Ann's.	Geo. Bishopp.
	Wisbeach, St. Paul's.	E. McGillicuddy.
Rev. F. W. Kerr, M. A.	London, Western University.	
Rev. Geo. Keys, R. D.	Chatsworth, St. Paul's.	*John Merriam.
	Williamsford, St. Luke's.	*Wm. Davidson.

CLERGYMEN.	CONGREGATIONS.	LAY DELEGATES.	
Rev. Geo. Keys, R. D.	Sullivan, St. John's	James Bryans.	
	Holland, St. Mark's	*Andrew Irvine.	
Rev. G. C. Mackenzie, R.D.	Brantford, Grace Church	A. H. Dymond.	
	do. do.	*Thos. Botham.	
	do. do.	*C. S. Mason.	
Rev. T. W. Magahy	Lucan, Holy Trinity	B. Stanley.	
	do. do.	Robert Fox.	
	Biddulph, St. James'	Thos. D. Hodgins.	
	do. do.	James W. Evans.	
Ven. J. W. Marsh, M. A.	London Tp., St. John's	T. H. Talbot.	
	do. do.	Geo. Shoebottom.	
Rev. C. R. Matthew, M.A.	Goderich Tp., St. Stephen's	*Geo. Montgomery.	
	Holmesville, St. John's	*Henry Ford.	
	Middleton, St. James'	Geo. Middleton.	
Rev. J. H. Moorhouse	Bervie, St. John's	Dr. Thos. Bradley.	
	Kinloss, St. Matthew's	*James Stringer.	
	Kinlough, St. John's	Henry Haldenby.	
Rev. Canon Mulholland	Owen Sound, St. George's	W. Kough.	
	do. do.	D. Creighton.	
Rev. R. McCosh	Wingham, St. Paul's	Crowell Wilson.	
Ven. A. Nelles	Mohawk, St. Paul's	Robert Ashton.	
Rev. Canon Newman	London West, St. George's	Samuel Gibson.	
Rev. J. F. Parke	Blythe, Trinity	*F. Metcalfe.	
	Belgrave, Trinity	*Lancelot Nethery.	
Rev. E. Patterson, M.A., R.D.	Stratford, St. James'	*R. Smith.	
	do. do.	W. Thistle.	
Rev. G. W. Racey	Florence, St. Matthew's	*John A. Young.	
Rev. W. H. Ramsay, M.A.	Windsor, All Saints'	John F. Bell.	
	do. do.	Jas. Crampton.	
Rev. J. B. Richardson, M.A.	London, Memorial Church	Verschoyle Cronyn.	
	do. do.	F. Rowland.	
	do. do.	Benjamin Cronyn.	
Rev. E. J. Robinson	Exeter, Christ Church	B. V. Elliott.	
	Hensall, St. Paul's	J. C. Klauson.	
Rev. J. Ridley	Onondaga, Trinity	*R. Harris.	
	Middleport, St. Paul's	*Adam Mitchell.	
Rev. F. Ryan	Brussels, St. John's	E. E. Wade.	
	Walton, St. George's	*John Hewitt.	
Rev. G. B. Sage, B. A.	Byron, St. Ann's	*Arch. Kains.	
	Lambeth, Trinity	Charles Gerrard.	
	Hyde Park	John Routledge.	
Ven. F. W. Sandys, D. D.	Chatham, Christ Church	H. A. Patterson.	
Rev. N. H. Martin		do. do.	Matthew Wilson.
		do. do.	R. S. Woods, Q.C.
*Rev. J. Schulte, D. D.	Aldboro, St. Peter's	*Chris. Schleihauf.	
	Bismark	Henry Hill.	
Rev. W. E. Scott	Norwich, Trinity	*W. A. Sampson.	
	Otterville, St. John's	*Wm. Carter.	
	Northfield, St. Paul's	*Paul Huffman.	
Rev. W. M. Seaborn	London East, St. Luke's	C. F. Complin.	
	London Tp., Emmanuel	Fred. Fitzgerald.	
Rev. W. Murton Shore	Ridgetown, St. George's	Wm. Simpson.	
	Highgate, Ch. of Redeemer	Wm. Tolson.	
	Duart, St. Paul's	*Ed. McCollum.	
Rev. W. Shortt	Walkerton, St. Thomas'	*Judge Kingmill.	
	do. do.	Wm. Collins.	
	West Brant, Trinity	*Patrick Garland.	

CLERGYMEN.	CONGREGATIONS.	LAY DELEGATES.
Rev. Canon Smith, R. D....	London, Christ Church.....	Wm. Horton.
	do. do.	Henry Macklin.
Rev. S. L. Smith.....	St. Thomas East, St. John's..	*J. T. Pullen.
	Glanworth, Christ Church....	M. Jackson.
Rev. Arthur Smith.....	Leamington, St. John's.....	*Dr. C. W. Flock.
	Essex Centre, St. Paul's.....	*J. J. Fulmer.
	North Ridge, Trinity.....	*Wm. Speechley.
Rev. E. Softley, B.D. <i>loc. ten.</i> ..	Port Burwell, Trinity.....	*M. G. Burwell.
	Vienna, Christ Church.....	George Downs.
*Rev. H. D. Steele.....	Blenheim, Trinity.....	*Dr. J. Golden.
	Raleigh, Christ Church.....	*James Webb.
Rev. J. L. Strong.....	Port Stanley, Christ Church..	Henry Arkell.
	Yarmouth, St. John's.....	*J. P. Martin.
Rev. G. B. Taylor.....	Bayfield, Trinity.....	Thomas Naftil.
	Goshen, St. Luke's.....	Edward Fee.
	Varna, St. John's.....	*Andrew Stinson.
Rev. W. J. Taylor.....	Wardsville, St. James'.....	C. A. O'Malley.
	Newbury, Christ Church.....	Thos. Robinson.
	Glencoe, St. John's.....	W. Swaisland.
Rev. H. A. Thomas.....	Wallaceburg, Trinity.....	Dr. J. A. Somerville.
Rev. Mark Turnbull.....	Kirkton, St. Paul's.....	*Francis Robinson.
	Prospect Hill, Trinity.....	John Dinsmore.
	Biddulph, St. Patrick's.....	Samuel Davis.
*Rev. R. J. Uniacke. B. A..	Chesley.....	*G. H. Golding.
	Vesta.....	*Daniel McCaw.
Rev. J. Ward.....	Markdale, Christ Church.....	*W. Lucas.
Rev. Thos. Watson.....	Hanover, Christ Church.....	*A. E. Goodeve.
Rev. R. Wilson.....	London Tp., Trinity.....	Jos. W. Ferguson.
	do. do.	Jos. W. Taylor.
	do. St. George's.....	William Robson.
	do. do.	Thos. E. Robson.
	Carlisle.....	Geo. M. Shipley.
Rev. J. T. Wright.....	St. Mary's, St. James'.....	John E. Harding.
	do. do.	George Whiles.
*Rev. Herbert Wyllie. ....	Clarksburg, St. George's.....	S. F. Robinson.
	Heathcote, St. Augustine....	*James Kerr.
Rev. W. A. Young.....	Brantford, St. Jude's.....	*J. T. Gilkison.
	do. do.	*R. E. Smithe.

## VACANT PARISHES.

Rev. A. Anthony, Assistant	}	Kanyeageh, St. Paul's.....	*Chief Wm. Wage.
		do. do.	*Chief A. G. Smith.
		Tuscarora, St. John's.....	*Alex. Bumberry.
		Cayuga Mission,.....	Roquaho Loft.
		Warton, Trinity.....	*E. A. Carver.
		Presque Isle, St. John's.....	*Chas. Julyan, Jr.
		Pelee Island, St. Mary's.....	*D. McCormick.
		do. North End.....	*Wm. McCormick.
		Shelburne, St. Paul's.....	*Wm. Timbury.
		Tilbury West, St. George's..	*Andrew Wilson.
		Comber.....	Arthur Ludlam.
		Merlin.....	*Henry Sales.
		Lacknow, St. Peter's.....	*J. G. Jones.
		Parkhill, St. James'.....	*K. Goodman.
		McGillivray, Grace Church..	John Baker.
Thedford, St. Paul's.....	*H. L. Morphy.		
Thamesford, St. John's.....	C. Brock.		
Lakeside, Christ Church.....	Thos. McConkey.		

## ON LEAVE.

\*Rev. F. D. Brown, \*Rev. W. F. Campbell, Rev. P. Owen Jones, \*Rev. R. V. Rogers, Rev. R. H. Starr, Rev. G. W. Wye.

## SUPERANNUATED.

\*Rev. T. S. Ellerby, \*Rev. S. Harris, \*Rev. A. E. Miller, Rev. E. W. Murray, Rev. W. Murphy, \*Rev. W. B. Rally, \*Rev. R. J. Roberts, \*Rev. Canon Salter, M. A., \*Rev. T. E. Sanders, \*Rev. W. Tibbetts, Rev. Canon Townley, D. D.

## RETIRED.

\*Rev. W. Wood.

PROCEEDINGS OF A SPECIAL MEETING  
OF THE  
**INCORPORATED SYNOD of the DIOCESE of HURON**

Held for the purpose of Electing a Bishop to the Vacant See, on  
Wednesday and Thursday, October 17th and 18th, 1883.

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**FIRST DAY.**

Wednesday, October 17, 1883.

Pursuant to notice Divine Service was held in the Chapter House, London, at 9.15 a. m.

The Litany was said by Ven. Archdeacon Nelles.

The Very Rev. the Dean of Huron read the Ante-Communion Service ; the Epistle was read by Rev. Canon Innes, M. A., and the Gospel by the Very Rev. the Dean.

The Sermon was preached by Rev. Canon Innes, M. A., Rector of St. Paul's Church, London, from St. Luke vi., 12-16.

The Holy Communion was administered to the Clergy and Lay Representatives by the Very Rev. the Dean, assisted by the Ven. Archdeacons Marsh, Ellwood and Nelles, and Rev. Canon Innes.

The Synod assembled in the Chapter House immediately after Divine Service.

The Very Rev. M. Boomer, LL. D., Dean of Huron, in the Chair.

After prayer by the Chairman, the rolls of the Clergy and Lay Representatives were called by their respective Secretaries, when 108 Clergy and 142 Lay Representatives responded to their names; the printed voting papers of the following form being distributed at the same time :

**SYNOD OF HURON.**

Special Session  
FOR  
Election of a Bishop,  
October, 1883.

---

Clerical Voting Paper.  
First Ballot.

---

The Voter will write the name  
of his Candidate in the  
space below.

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**SYNOD OF HURON.**

Special Session  
FOR  
Election of a Bishop,  
October, 1883.

---

Lay Voting Paper.  
First Ballot.

---

The Voter will write the name  
of his Candidate in the  
space below.

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The Honorary Lay Secretary read the following report of the Certificates of Lay Delegates.

REPORT ON CERTIFICATES.

The Scrutineers appointed to examine the Certificates of the Lay Delegates report that they have done so, and find 211 Certificates reporting the election of 258 Delegates. The Certificates, as passed at the last session in June, remain unchanged, with the following exceptions :

LUCKNOW, St. Peter.—Mr. J. G. Jones was elected at a meeting held June 28, 1883, no previous election for 1883 having been made.

SARNIA INDIANS, St. Peter.—Mr. Silas Waubmong having resigned, Mr. R. S. Gurd was duly elected in his place at a meeting held June 18, 1883.

SARNIA, St. George.—Mr. D. B. Charleson having resigned, Mr. F. W. Kittermaster was duly elected in his place at a meeting held October 8, 1883.

WALKERVILLE.—Mr. C. M. Walker was duly elected at a meeting held July 31, 1883, no previous election for 1883 having been made.

KINGSVILLE, St. John—COLCHESTER, Christ Church.—The Secretaries were notified that the election for 1883 had been duly held, and that the former delegate, Mr. James King, had been re-elected for Kingsville, and Mr. C. W. Cornwall for Colchester.

The assessment has not been paid by the undermentioned Parishes or Missions, which have elected Delegates, and until this is done the Delegates are not entitled to take their seats :

Vesta.  
Port Elgin.  
Pinkerton, St. Paul.  
Chesley.  
Yarmouth Tp., St. John.  
Sandwich East, St. Stephen.  
Essex Centre.  
Leamington, St. John.  
Merlin.  
Heathcote, St. Augustin.  
Durham, Trinity.  
Hanover, Christ Church.  
Markdale, “  
Meaford, “  
Euphrasia, St. James.  
St. Helen, Christ Church.

Dungannon, St. Paul.  
Varna, St. John.  
Wroxeter, St. James.  
Lucknow, St. Peter.  
Raleigh, Christ Church.  
Froomfield, St. Mary.  
Crosshill, St. Mary.  
Dresden, Christ Church.  
Blenheim, Trinity.  
Duart, St. Paul.  
Inwood.  
Waterford, Trinity.  
Otterville, St. John.  
Shiple, St. Paul.  
Elma.  
Aldboro, St. Peter.

J. B. RICHARDSON, Hon. Clerical Sec'y.  
GEO. M. INNES,  
J. W. P. SMITH,  
E. BAYNES REED, Hon. Lay Sec'y.

The Chairman then named the following Scrutineers for the ballot for election of Bishop :

For the Clerical Ballot—

Rev. Canon Mulholland.  
Rev. Canon Newman.  
Mr. E. Baynes Reed, Hon. Lay Secretary.



## For the Lay Ballot—

Mr. R. S. Strong.  
 Mr. C. F. Complin.  
 Rev. J. B. Richardson, M. A., Hon. Clerical Sec'y.

Before the vote was taken the members of Synod, at the request of the Chairman, united in silent prayer.

The Hon. Clerical Secretary then called over the roll of the Clergy, when 107 answered to their names and voted.

The Hon Lay Secretary then called over the roll of the Lay Delegates, when 143 answered to their names and voted.

The Scrutineers then examined the ballots in presence of the Synod, after which the following reports were read to the Synod by the respective Secretaries :—

## FIRST BALLOT.

## CLERICAL VOTE.

No. of Clergy voting.....	107
Necessary to a choice.....	54 Votes.
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The Right Reverend E. Sullivan, D. D.....	69
Rev. F. Courtney.....	15
Rev. Principal Lobley, D. D.....	13
Rev. Canon Innes, M. A.....	4
Ven. J. W. Marsh, M. A.....	2
Rev. Canon Carmichael, M. A.....	2
Very Rev. Dean Boomer, D. D.....	1
Rev. W. S. Rainsford, B. A.....	1
<hr/>	
Total number of votes cast....	107

## LAY VOTE.

No. of Delegates voting.....	143
Necessary to a choice.....	72 Votes.
<hr/>	
The Right Reverend E. Sullivan, D. D.....	118
Rev. Principal Lobley, D. D.....	11
Rev. F. Courtney.....	5
Rev. Canon Carmichael, M. A.....	3
Rev. R. S. Cooper, B. D.....	2
Very Rev. Dean Baldwin, D. D.....	1
Rev. Henry H. Waters.....	1
Rev. Canon Innes, M. A.....	1
Rev. J. B. Richardson, M. A.....	1
<hr/>	
Total number of votes cast.....	143

Result: The election of Right Rev. E. Sullivan, D. D., as Bishop of Huron.

The Very Rev. the Dean then declared the Right Rev. Dr. Sullivan duly elected to be Bishop of Huron.

The following certificate of election was then read to the Synod and afterwards signed by the Chairman and Honorary Secretaries :

We the Clergy and Lay Representatives of the Diocese of Huron, in Synod assembled, do hereby certify that at the Chapter House, in the City of London, in the Province of Ontario, on the Seventeenth day of October, in the year of our Lord one thousand eight hundred and eighty-three, the Right Reverend Edward Sullivan, D. D., Bishop of Algoma, was duly elected according to the Canons of this Diocese, to be Bishop of the Diocese of Huron.

Signed on behalf of the Synod.

M. BOOMER, Dean,  
Chairman.

J. BANNING RICHARDSON, M. A.,  
Honorary Clerical Secretary.

EDMUND BAYNES REED,  
Honorary Lay Secretary.

On motion of Mr. V. Cronyn, seconded by Rev. Canon Townley, D. D., it was resolved

That the Chairman do telegraph the full particulars of the ballot to the Right Rev. Edward Sullivan, and inform him that the Synod in Session awaits his reply; and that in the meantime the Synod do adjourn until 10 o'clock to-morrow morning to receive his decision.

This resolution was carried.

The Chairman pronounced the benediction, and adjourned the meeting accordingly.

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## SECOND DAY.

Thursday, Oct. 18, 1883.

Morning prayer was said at the Chapter House at 9.30 o'clock.

The Synod assembled at 10 o'clock.

The Very Rev. the Dean in the Chair.

After prayer by the Chairman the Hon. Clerical Secretary read the minutes of the previous day, which being approved of were then signed by the Chairman.

The Hon Lay Secretary then read the following cable message which had been sent the previous night to the Bishop of Algoma :

London, Ont., Oct. 17, 1883.

To Bishop Sullivan,  
at Mr. Denistoun,  
6 Belgrave Place,  
Edinburgh.

Elected Bishop of Huron on first vote.

Clergy—Sullivan.....	Sixty-nine
Courtney.....	Fifteen
Lobley.....	Ten
Scattering.....	Ten
Lay—Sullivan.....	One hundred and eighteen
Lobley.....	Eleven
Courtney.....	Five
Scattering.....	Ten

Synod in Session awaits your reply,

BOOMER.

Chairman.

The Chairman then opened and read the following reply, which had just been received from the Bishop of Algoma :

Edinburgh, Oct. 18, 1883.

To Dean Boomer,  
London, Canada,

Most grateful to Synod, but duty to Algoma compels me to decline.

ALGOMA.

The Synod then immediately proceeded to give the second ballot.

The Hon. Clerical Secretary called the roll of the Clergy, when 104 responded to their names and voted.

The Hon. Lay Secretary then called the roll of the Lay Delegates, when 114 responded to their names and voted.

The Scrutineers then examined the ballots in the presence of the Synod, after which the following reports were read to the Synod by the respective Secretaries :

## SECOND BALLOT.

### CLERICAL VOTE.

No. of Clergy voting.....	104
Necessary to a choice.....	53 Votes.
Very Rev. Dean Baldwin, D. D.....	46
Rev. Canon Innes, M. A.....	21
Rev. F. Courtney.....	18
Rev. Principal Lobley, D. D.....	13
Rev. Canon Carmichael, M. A.....	5
Rev. Chas. Hamilton, M. A.....	1
Total number of votes cast.....	104

## LAY BALLOT.

No. of Delegates voting.....	114
Necessary to a choice.....	58 Votes.
Very Rev. Dean Baldwin, D. D.....	76
Rev. F. Courtney.....	12
Rev. Principal Lobley, D. D.....	12
Rev. Canon Innes, M. A.....	5
Rev. Canon Mulholland.....	3
Rev. Canon Carmichael, M. A.....	2
Ven. Archdeacon Marsh, M. A.....	2
Rev. J. B. Richardson, M. A.....	2
Total number of votes cast.....	114

Result: No election.

The Synod then adjourned, to meet at 2 p. m.

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**Afternoon Session.**

The Synod re-assembled at 2 o'clock.

The Very Rev. the Dean in the Chair.

The Synod proceeded to give the third ballot.

The Hon. Clerical Secretary called the roll of the Clergy, when 106 responded to their names and voted.

The Hon. Lay Secretary called the roll of the Lay Delegates, when 115 responded to their names and voted.

The Scrutineers then examined the ballots in the presence of the Synod, after which the following reports were read by the respective Secretaries:

**THIRD BALLOT.**

CLERICAL VOTE.

No. of Clergy voting.....	106
Necessary to a choice.....	54 Votes.
Very Rev. Dean Baldwin, D. D.....	52
Rev. Canon Innes, M. A.....	25
Rev. F. Courtney.....	12
Rev. Principal Lobley, D. D.....	9
Rev. Canon Carmichael, M. A.....	8
Total number of votes cast.....	106

## LAY VOTE.

No. of Delegates voting .....	115
Necessary to a choice .....	58 Votes.
<hr/>	
Very Rev. Dean Baldwin, D. D. ....	86
Rev. F. Courtney .....	10
Rev. Principal Lobley, D. D. ....	10
Rev. Canon Innes, M. A. ....	5
Rev. Canon Carmichael, M. A. ....	2
Ven. Archdeacon Marsh .....	1
Rev. Arthur Baldwin, M. A. ....	1
<hr/>	
Total number of votes cast .....	115

Result: No election.

With the consent of the members, the Synod proceeded at once to give the fourth ballot.

The Hon. Clerical Secretary called the roll of the Clergy, when 108 answered to their names and voted.

The Hon. Lay Secretary called the roll of the Lay Delegates, when 113 answered to their names and voted.

The Scrutineers then examined the ballots in the presence of the Synod, after which the following reports were read by the respective Secretaries :

## FOURTH BALLOT.

## CLERICAL VOTE.

No. of Clergy voting .....	108
Necessary to a choice .....	55 Votes.
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Very Rev. Dean Baldwin, D. D. ....	57
Rev. Canon Innes, M. A. ....	19
Rev. F. Courtney .....	13
Rev. Principal Lobley, D. D. ....	10
Rev. Canon Carmichael, M. A. ....	9
<hr/>	
Total number of votes cast .....	108

## LAY VOTE.

No. of Delegates voting .....	113
Necessary to a choice .....	57 Votes.
<hr/>	
Very Rev. Dean Baldwin, D. D. ....	1
Rev. F. Courtney .....	10
Rev. Canon Innes, M. A. ....	6
Rev. Principal Lobley, D. D. ....	4
Rev. Canon Carmichael, M. A. ....	1
Rev. Canon Du. Moulin, M. A. ....	1
<hr/>	
Total number of votes cast .....	113

Result: Election of Very Rev. Dean Baldwin to be Bishop of Huron.

The Very Rev. the Chairman declared the Very Rev. Dean Baldwin, D. D., to be duly elected Bishop of Huron.

The Chairman was requested to notify Dean Baldwin of the full particulars of the ballot, and inform him that the Synod would adjourn until 8 o'clock this evening to receive his reply.

The Synod then adjourned at 5 o'clock.

### Evening Session.

The Synod re-assembled at 8 o'clock.

The Very Rev. the Dean in the Chair.

The Chairman read the following message which had been sent to Very Rev. Dean Baldwin and his reply thereto :

London, Ont., Oct., 18, 1883.

Very Rev. Dean Baldwin,  
Montreal,

You are elected Bishop of Huron on the Fourth Ballot, having headed the poll since Sullivan declined.

Clergy Vote—Baldwin .....	Fifty-seven
Innes .....	Nineteen
Courtney .....	Thirteen
Scattering .....	Nineteen
Lay Vote—Baldwin. ....	Ninety-one
Courtney .....	Ten
Scattering .....	Twelve

Synod has adjourned to eight this evening, waiting your answer.

DEAN BOOMER, Chairman.

[.REPLY]

Montreal, Oct. 18, 1883.

Very Rev. Dean Boomer,

I gratefully accept the election of the Diocese of Huron, as the special indication of God's will.

MAURICE S. BALDWIN.

The Hon. Clerical Secretary then read the certificate of election, which was duly signed by the Chairman and Honorary Secretaries.

The minutes of the day were then read, and being approved were signed by the Chairman.

The Chairman pronounced the benediction, and the Synod adjourned at 8.20 p. m.

# APPENDICES.

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## A.—LETTER OF ACCEPTANCE.

The following Letter of Acceptance from the Very Reverend M. S. Baldwin, D. D., was received by the Very Rev. Dean Boomer, Chairman of the Synod :

THE RECTORY, MONTREAL, October 22nd, 1883.

To the Very Rev. Dean Boomer,  
Chairman of the Diocese of Huron.

VERY REVEREND AND DEAR SIR,—I have just received your official communication announcing my election by the Clergy and Laity of the Diocese of Huron to the vacant Bishopric. Please convey to the members of your Synod my deep sense of the high honor they have conferred upon me by making me the object of their choice. Indeed, were it not that I fully recognize the Divine Headship of the Lord Jesus Christ, and believe that I see in the action of your Synod the result of His Sovereign will, I should have felt compelled to decline so exalted an honor ; or to occupy a position so fraught with innumerable trials and anxieties as that to which, in His providence, I have now been called.

In His Name alone I therefore accept, believing that as He has called, His grace will be sufficient for all my need, and that the wants of the Diocese, vast as they are, will be fully supplied out of His inexhaustible fullness.

I am supported, too, by the hope that in the discharge of the various duties of my most responsible office, I shall be sustained by the generous sympathy and fervent prayers of the Diocese, on whose hearty co-operation and effectual good will I trust I can implicitly depend.

Again repeating my very high sense of the honor done me,

I remain, dear Mr. Dean,

Yours most sincerely,

MAURICE S. BALDWIN.

## B.—CERTIFICATE OF ELECTION.

The following Certificate of Election was sent by the Very Rev. the Chairman of the Synod to the Most Rev. Bishop Medley, Metropolitan of Canada, and also to the Bishop Elect :

We, the Clergy and Lay Representatives of the Diocese of Huron, in Synod assembled, do hereby certify that at the Chapter House, in the City of London, in the Province of Ontario, on the eighteenth day of October, in the year of our Lord one thousand eight hundred and eighty-three, the Very Reverend Maurice Scollard Baldwin, D. D., Dean of Montreal, was duly elected according to the Canons of this Diocese to be Bishop of the Diocese of Huron.

Signed on behalf of the Synod.

- (Signed) M. BOOMER, D. D.,  
Dean of Huron, Chairman.
- (Signed) J. BANNING RICHARDSON, M. A.,  
Honorary Clerical Secretary.
- (Signed) E. BAYNES REED,  
Honorary Lay Secretary.

## C.—THE CONSECRATION CEREMONY.

The Consecration of the Right Reverend Maurice Scollard Baldwin, D. D., late Dean of Montreal, as Bishop of Huron, took place at Christ Church Cathedral, Montreal, on Friday, the 30th of November, A. D. 1883, being the Festival of the Apostle and Martyr, St. Andrew.

Morning Prayer was said at 9 a. m. by the Rev. Dr. Mockridge and Rev. A. H. Baldwin, M. A., and the lesson read by the Rev. J. B. Richardson, M. A.

At 10.30 the Clergy and Lay Representatives assembled in the Vestry and Chapter House.

At 11 o'clock the procession entered from the Vestry in the following order :

- The Students of the Diocesan Theological College.
- The Clergy of the Diocese of Montreal and visiting Clergy in Surplices and Hoods.
- The Venerable Archdeacons Leach, Lonsdell and Lindsay.
- The Clerical Deputation from the Diocese of Huron—Very Rev. Dean Boomer, LL. D., Rev. Canon Innes, M. A., and the Rev. J. B. Richardson, M. A., Hon. Clerical Sec.
- Synod of Huron.



The Lay Representatives of the Cathedral,  
Mr. Geo. Macrae, Q. C., and Mr. Joel C. Baker.

The Chancellor of the Diocese of Montreal,  
Mr. Strachan Bethune, Q. C.

Church Advocate of the Diocese of Montreal,  
Mr. L. H. Davidson, Q. C.

The Chancellor of the Diocese of Huron,  
Mr. Verschoyle Cronyn, LL. B.

The Registrar of the Diocese of Huron,  
Mr. E. Baynes Reed.

The Preacher, Rev. Canon DuMoulin, M. A.

THE BISHOP ELECT,

Attended by the Rev. J. A. Newnham, M. A., Chaplain.

THE BISHOP OF TORONTO,

Attended by Rev. Arthur H. Baldwin, M. A., Chaplain.

THE BISHOP OF MONTREAL,

Attended by Ven. Archdeacon Evans, M. A., and Rev. Canon  
Carmichael, M. A., Chaplains.

THE BISHOP OF QUEBEC,

Attended by Rev. Charles Hamilton, M. A., Chaplain.

The Bishop of Ontario (Consecrator), preceded by his Chaplain the  
Ven. Archdeacon Jones, D. D., bearing the  
Bishop's Pastoral Staff.

The Bishop of Fredericton (Metropolitan) being unable to be  
present, the Bishop of Ontario was designated to take his place.

As the procession entered the Church the choir sang the hundredth psalm, "With one consent let all the earth."

The Ante-Communion office was read by the Bishop of Ontario,  
the Epistle by the Bishop of Quebec, and the Gospel by the Bishop  
of Montreal.

After the Nicene Creed, read by the Bishop of Ontario, the hymn  
was sung, "Jesus, my Saviour, look on me."

The sermon was then preached by the Rev. Canon DuMoulin,  
M. A., Rector of St. James Church, Toronto, as follows :

Rev. i., 16 and 20.—"And He had in His right hand seven stars. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks: The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches."

Among the "divers manners" by which God revealed Himself to men, in both the Old and New Testaments, none is more frequent, none more impressive than the vision. Through this medium revelations were made to the receiver when in a state of trance or ecstasy. When his faculties were abstracted from

the natural world and all alive and awake to the spiritual, ideas were presented to his imagination, or the future was exhibited to him as it were in distant prospect.

The visions of God, preserved for us in Holy Scripture, are sublime and elevating. The natural tendency of things round about us is to depress and draw us downwards. All things gravitate toward the earth. This is a law in other matters than physics. The design of God's revelation, in great part, is to counteract this tendency of our nature and surroundings, and to help us in soaring above the earth and mere earthliness. A voice clear and divine comes to us from the sacred page, saying, "If ye then be risen with Christ, seek those things which are above." From the visions of Holy Scripture this voice speaks more frequently, more audibly, perhaps than from any other part of the sacred volume. The visions of God introduce us to heavenly persons and places and things, drawing aside the veil and helping our mortal eyes to behold the world of the unseen and unknown. "As it is written, eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." And that Sovereign Spirit has chosen to reveal such high and heavenly things chiefly in visions. Thus Ezekiel and Daniel in captivity were uplifted and comforted by glorious visions of the coming Prince and deliverer of His people; of the Ancient of Days; of the Son of Man who stood before Him; of the dominion and glory and kingdom given to the Son that all peoples, nations and languages should serve Him." Of the New Testament times, and as a result of the great pentecostal gifts, it was predicted "Your young men shall see visions." In fulfilment of this prediction, the visions of the New Testament for celestial light and transparency exceed all others; and according to a divine law by which revelation is made clearer and clearer as it approaches its close, those of the Apocalypse are the clearest of the clear, and the brightest of the bright. Taught by them we see "a door opened in Heaven" and its Throne and the elders' seats. We look upon the great multitude white-robed, blood-washed, unnumbered—redeemed from all the earth. We hear the voice of harpers harping with their harps. We listen to the mighty roll of the everlasting song; to the prayers of the martyrs, and to the anthem of those who have come out of great tribulation. Onward, ever onward, we press, led by these great teachers, till we come in full sight of the end of all things. The great White Throne; the last judgment; the Holy City; the new heaven and earth; and all these ineffable realities of the eternal world are unfolded to us in language most sublime; in speech coming across the gulf of time, from that land which is very far off, and deep with the echoes of eternity.

Of all the Apocalyptic visions here written, this one now before us is doubtless in order of time and in greatness of subject the very first and foremost. As Jesus Christ is the Sun, the Light, the Glory, the one all-absorbing object of heaven, so the vision of Him must of necessity be greater than all others. As it had been given to the first martyr to see "heaven opened and the Son of Man standing on the right hand of God," so here it is granted to the last of the Apostles—to "the disciple whom Jesus loved," to the man who leaned on His breast and asked Him questions—to see before everything else the Son of Man glorified and exalted, "a Prince and a Saviour," clothed with High Priestly robes, girt with a golden girdle, with hair like snow and eyes like flaming fire, with feet like fine brass and voice as many waters; "and He had in His right hand seven stars, and out of His mouth went a sharp two-edged sword, and His countenance was as when the sun shineth in his strength."

Before attempting to seek the meaning of that part of this scene comprehended in my text, let us pause reverently to observe how applicable the entire vision is to the occasion that has to-day called us together. The figure of the glorified Lord, when observed with special reference to its accompaniments, fitly and forcibly expounds the position of the Christian ministry in its entire subordination to Christ. It stands to Him in the same relation as the ring or bracelet

upon a man's hand stands to his life and person. It is an ornament with which it has pleased him to decorate himself. It is not necessary to him. Between it and his being and existence there is literally no comparison whatever. He may wear it or he may cast it aside, as he pleases. If it glitters and sparkles it serves to attract attention to the wearer, to draw men's eyes toward him and fasten their look and their attention upon him; so far it pleases its proprietor, so far it does its work, so he keeps and wears, he uses and values it. If, on the contrary, there is no scintillation, and the bracelet of stars is nought but a dull, rusty, leaden appendage, catching no eye, setting no attention upon its master and owner, it has evidently failed of its use and he lays it aside and continues to live as though it had never been. Such is the attitude of the Ministry toward Him who founded and commissioned it. It is in all things and in every way subordinate to Him. His is the gigantic, the overshadowing figure; and the highest officer in His Church, but as the ring upon His hand, to be kept there so long as it magnifies, adorns and beautifies Him, His person and offices, in the eyes of men, and to be put away as a worthless thing when it fails to rivet the hearts and longing looks of the lost and sinful upon "the Lamb of God who taketh away the sin of the world."

The seven stars and seven candlesticks of this vision are a declared mystery, and are on that very account in harmony with this whole book. It is the Apocalypse of Jesus Christ. Yet its deep mysterious character, so far from driving us from its perusal procures a special blessing upon any one honestly undertaking that study. "Blessed is he that readeth and they that hear the words of this prophecy." The very word "mystery" carries with it a certain degree of comfort, meaning as it does things revealed of God, which man by his own searching never could have discovered. "This is a great mystery, but I speak concerning Christ and the Church." Here we have both the mystery and its explanation. So likewise in the place before us; it is written, "The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches." As seven is the number of mystical completeness, and as there were at this time a far greater number of flourishing churches in Asia, it has been held with good reason, that those seven churches were selected as combining qualities and conditions representative of the whole church militant here in earth, and that too in its several and successive stages to the end of the age. In other words, that the seven churches of Asia supply an historico-prophetic picture of the universal church down to the close of her earthly mission. If this be so, the seven angels of these churches would have a like representative, perpetual, and successive character attached to them. Our present and more particular business is to enquire who those angels were; and what in a ministerial sense they represent to us.

The ground in front of this enquiry may be cleared by noticing two answers that have been given to it. 1. They have been regarded as the guardian angels of those churches; that like as every one of Christ's little ones is said to have a guardian angel, so every church has such an angel to watch its affairs and be interested in its concerns. One remark is sufficient to dispose of this view. We cannot regard them as holy angels, because no angel of God could be chargeable with the sins of omission and commission alleged against some of the angels of the Asian churches. 2. It has been written of them that they were messengers sent of the churches to St. John, and that the seven Epistles are his answers to those churches by their hands. The very statement of this opinion contains its own refutation, for, in such a case, the answers had surely been sent by the messengers and not addressed to those messengers themselves.

It is plain that another and more satisfactory answer must be found. Such an answer may be approached by examining the symbols under which the angels are presented, namely, so many stars. In the symbolical language of Holy Scripture, and of this particular book, stars represent rulers. The great coming ruler of all nations and of all churches was thus foretold by Balaam:—"A star

shall arise out of Jacob, and a sceptre out of Israel." His actual birth was signified by a star; and He assumes this same symbolic title himself, saying, "I am the root and offspring of David, and the bright morning star." It is nothing but a close and fair following out of this symbolism to say that the stars of the churches are the rulers, overseers, chief shepherds, and bishops of the churches. With such a view, their duties, powers and responsibilities, as in these very epistles implied and acknowledged, do clearly and certainly agree. Each angel is addressed as the representative head of his particular church. Their duties are to rule their churches, and to give accounts thereof to the Great Shepherd who walketh in the midst of them. For the condition of their churches they are held responsible; they are to redress error and abuses in doctrine and discipline; to try pretending apostles; to watch over the churches. One angel is praised for hating "the deeds of the Nicolaitanes"; another is reprov'd for allowing in his church "them that hold the doctrine of the Nicolaitanes." The angel of Smyrna is commended for holding forth the faith and not denying the great Name, not even in the face of martyrdom; at the same time he is blamed for having there them that hold the doctrine of Balaam. The angel of Thyatira has this charge brought against him: "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants." The angel of Sardis is warned against mere nominal Christianity in His Church; and the angel of Laodicea against lukewarmness in his. Praise or blame, admonition or encouragement, is meted out to each angel according to the condition of his charge before Him who has the eyes like flaming fire, and walketh in the midst of the golden candlesticks. Now, such duties and responsibilities do undeniably imply corresponding authority and power. Responsibility can only be commensurate with ability and opportunity. Therefore the disclosures of the seven epistles clearly show that the presiding angels of the Churches were responsible to Christ for the state of those Churches; that their duties as rulers were to rule, to allow or to prevent, to admit or exclude, as the case required; and that in the very nature of the case they must have been invested with authority and power to do these things, else the head of the church could not have called them to strict account for neglecting to employ powers which they did not possess.

When by fair Scriptural deduction we have arrived at the result just stated: that each angel is the head and ruler of his church, having elders under him, having power to rule and govern, to send out and recall, and generally to administer affairs, and being responsible for the condition of his charge, that result we call "Episcopacy." In the pastoral epistles the same overseers, clothed with the same duties, powers and responsibilities, are even more fully brought before us. Timothy at Ephesus and Titus at Crete are to ordain elders and deacons in every city according to a fixed standard and qualification. To charge some that they teach no other doctrine; to put the brethren in remembrance of important verities; to entreat rather than rebuke an elder; to see that elders ruling well be counted worthy of double honor; not to receive an accusation against any elder save before a set number of witnesses, publicly to rebuke them that had sinned; to transmit the truth to faithful men who should be able to teach others also; to reprove, rebuke, exhort; to admonish heretics and reject them. In all of which we see the same personal government, with provisions for its perpetuation and transmission.

All this has been duly and faithfully imported into the several parts of the Book of Common Prayer bearing upon this subject. *The Rubrics* refer difficulties and difference to the decision of the ordinary, and after all such references of particular matters *the Preface* contains this general settlement: "Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same, to appease all such diversity, if any arise, and for the resolution of all doubts concerning the manner how to understand, do and execute the things contained in this book, the parties that so doubt or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not con-

trary to anything contained in this book." The self-same spirit pervades the solemn *Ordinal* in which to-day we engage, as you will recognize for yourselves when bye-and-bye you hear the questions that will be demanded of the Bishop elect. In close and consistent keeping with these questions are those in the Ordering of Deacons and Priests: "Will you honestly obey your ordinary and other chief ministers unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?" The presence in the Church of this lawful Scriptural authority on the one side, and of this glad and willing recognition of it on the other, are finally secured, in each individual case, by *the oath of Canonical obedience* taken by every man upon his institution into any benefice or ecclesiastical office.

The rank and amazing growth of difficulties during the last quarter of a century, together with the spirit of insubordination that everywhere has formed a part, more or less, of that growth, have not unnaturally called attention to the existence and exercise within the Church of an influence and authority entering into the very essence of her life and being. All recent legislation in England and elsewhere has proceeded upon the old theory of the Church, as embodied in her several standards just referred to. These weighty words, expressive of the idea for which I now contend, are amongst the last writings of the late Archbishop of Canterbury:—"It is to be noted that, as might be expected, the "hundred Bishops assembled at Lambeth, representing a great variety of opinions and with various prepossessions, agreed that such deference to the constituted authority of each diocese was essential to an Episcopal Church, and "subsequently both Houses of Convocation adopted a like resolution." According to this acknowledged and most reasonable view of Episcopacy, every ground of variance and quarrel between any clergyman and any man, or set of men, or any standard of the Church, must first become a matter between him and his Bishop ere he can be summoned before any court, before the matter can be submitted to the arbitrament of any other tribunal. It is only by the honest maintenance of this Episcopacy that our Church can successfully work upon the lines of her own constitution. By this ancient Scriptural and wise system of Church government the clergy have constantly and lovingly pressed upon them the duty of a loyal obedience to the acts of uniformity and all other laws regulating Church affairs, while at the same time they may claim and have such liberty in the letter of obedience as the peculiar circumstances of their parishes seem to require. No better system has ever been devised, as we believe, for securing the necessary control and the necessary liberty, which are the essentials of government, and which must be found in the life and working of every homogeneous and influential body of free and intelligent and Christian people.

The several names, symbols and documents that we have thus reviewed, present in themselves a most impressive delineation of the Episcopate, its natural duties, consequent powers and awful responsibilities. "Stars" they are called, because for all that is pure, unearthly, celestial, there is nothing in all the universe so excellent and exalted as those heavenly bodies. "One star differeth from another star in glory." "Stars" are they called because of their Divine creation and appointment: "He made the stars also, and set them in the firmament of Heaven." "Stars" they be, yet once more that they may "give light upon the earth," helping, like those fixed and shining orbs above us, the mariner to steer amid dark and tempest, guiding the wayworn, the benighted traveller, "alluring the brighter worlds and leading the way," and at last winning for themselves the great reward. "They that be wise shall shine as the brightness of the firmament, and they that turn many unto righteousness as the stars for ever and ever." And "angels," here at least, are they called, that they may know and remember themselves to be the messengers of the churches and the glory of Christ, and that they may ever strive to imitate those high and holy ones who excel in strength doing His commandments, harkening unto the voice of His word, "ministers of His that do His pleasure." Behold, ye men and

brethren, this is the ideal Bishop of the Seven Epistles, of the pastoral letters, of the Ordinal, of the Preface and Rubrics, of the very spirit of our Prayer Book ; an ideal, too, that has been realized in the Church by noble men, whose names and deeds adorn her history in many an age from apostolic times down to this present generation. I firmly believe and I venture here humbly to express the belief that for lack of a fair and due recognition of such an abiding, lawful and reasonable authority in the Church, the troubles of the last twenty-five years have greatly increased year by year, and the powers of the legislature, and of civil and ecclesiastical law, have been too frequently and unnecessarily invoked. When in such a sacred place and upon so sacred an occasion ; while all hearts here present are beating in unison, and are swayed by love and peace, we recall the provisions of the inspired epistles and of the formularies that we have so readily assented unto—when we remember that throughout the length and breadth of this great Anglican Church there has been in every diocese, among every people and beside every clergyman, one man sent, as we believe of God, raised as far as human arrangements could affect it above narrow prejudices, whose counsels might have been asked, whose godly judgments in all disputes might have been obeyed, with a glad will, by those who in every way had pledged themselves to such a submission—how are we to account for the perplexities that have so greatly multiplied themselves as to create scandals and demand fresh law-making and endless law-enforcing ? Alas ! all the world over some men in the practical working of the Church have laid aside the theory upon which the Anglican Church government is based, and upon which, therefore, it can only be consistently worked. Instead of acknowledging the holy office, with which to-day we are mainly concerned, as an energetic and influential office in the Church, and its incumbents as invested with authority and control, men of all orders have, wittingly or unwittingly, striven to empty Episcopacy of its inherent and requisite qualities. They would have it distinguished for entire passivity, for a perpetual policy of non-interference. The Episcopate is to be colorless, to have no positive opinion, no well defined views ; is neither to admonish nor reject heretics ; nor to guard sound doctrine or Apostolic order ; nor to interfere when things go wrong in this direction or in that, but is to school itself to absolute quiescence, suffering all kinds of men to say and to do all kinds of things without remonstrance or reproof. To make any attempt at ruling well, at conserving soundness in the faith, and moderation in ceremonial ; to restrain clergy and laity with the wholesome restraints of Bible and Prayer Book is, in most instances, to incur the imputation of tyranny, oppression and persecution. Thus the widespread opinion of this century would disrobe its Bishops of their natural and necessary powers, clothing them only with the functions of confirming, ordaining and consecrating. The mind of the century, so far as it is tinged with such thoughts, cannot lean upon the great pillars of all sound churchmanship, Holy Scripture, the Prayer Book and the History of the Church. The Bishops that so many desire would not be like the chief pastors of the apostolic Age, of the Reformation days, or of the most thrilling periods of the Church's conflicts with the world. It was not thus that Ambrose did the work of a bishop, when he flung himself with all his energy and power against the growing Arianism and the reviving Paganism of his day. He was no passive agent when in the administration of discipline, he confronted a blood-stained emperor at the door of the church, telling him that he could pass that threshold only as a public penitent, or over the dead body of his bishop and guardian. Nor was it by a quiet observation of the Pelagianism and Manicheism of his day that Augustine rolled back their advancing flood ; but by the vigor of his controversy, by the fire of his pen, and by all the weight and authority of his office. Furthermore, men, brethren and fathers, I dare to believe and hope that the consolidation of our Church, in this age, into one body both peaceful and powerful, will mainly be aided by a full and hearty recognition on the part of her clergy and laity, of the primitive and historical standard of her episcopate. More than by all the acts that parliaments may make, all the canons that synods may pass, all the courts that may enforce them, will her throbbing

sores be healed and mollified through the faithful remembrance, by the supreme order in her body, that it is to be "so merciful as not to be remiss, and so to minister discipline that it forget not mercy," and by all other estates of men, that order is Heaven's first law; that if law is Divine obedience is next to it; that "though He were a Son yet learned He obedience;" that angels obey; that men are required by the Christian religion "to obey them that have the rule over them and who watch for their souls."

What so far has been advanced is enough to show that this high and holy office in the Church must of necessity be beset with trials and difficulties, even with dangers and persecutions, whenever it is boldly and faithfully administered. Therefore the vision of my text, as it unfolds the perils and potentialities of the office, does, side by side with these, afford ground for courage, comfort and confidence, in all those called upon to assume and exercise the same. If the chief pastors are for duty and responsibility likened unto stars and angels, all glory be to God for it, they are in the right hand of Him who walks among the churches. The descriptions of this their position present a marked and instructive variety. In the vision "*he had in his right hand seven stars.*" This is their proper place. In His keeping and defence who makes and calls them, in His right hand, His own right hand and holy arm wherewith in all ages He has gotten Himself the victory. In the Epistle to Ephesus "these things saith he that *holdeth* the seven stars in his right hand," reminding us of the strong assurance from Jehovah to the Messiah, "Behold my servant whom I uphold," "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," and reminding us again of His own words, "My sheep shall never perish, neither shall any pluck them out of my hand." While in the Epistle to Sardis the words are changed again, "He *that hath* the seven spirits of God and the seven stars," referring most plainly to Christ, not only as the keeper of His servants, but as the giver of the Holy Spirit. So that by the most certain warranty of Holy Scripture, he who is called to this office may feel, as he enters upon its duties, trials and accountabilities (and who can tell them?—who is sufficient for them?) that he will not be left alone. "Lo! I am with you always." In his right hand "that hath dashed in pieces the enemy, that bringth mighty things to pass," he has the stars; there he holds and keeps them safe and secure; and to them He will give the Holy Ghost for the office and work of a Bishop in the Church of God committed unto them, so that they may boldly say, "The Lord is my helper; I will not fear what man can do unto me," and again, "God hath not given to us the spirit of fear, but of power and of love, and of a sound mind."

Such exceeding great and precious promises belong of right to him who will now be consecrated to the highest order in the ministry. After a quarter of a century of life and work in the ranks of that ministry, he goes back to assume the oversight of the diocese where he received Holy Orders and first preached the Word of Life, and there are hearts here to-day that, "with recollection and deep affection," go back to the same time and place, praying fervently as they do so that the blessing of the Most High may fall without measure upon the third Bishop of Huron. To speak of him here, where he is so well known and loved, would indeed be superfluous and most contrary to the rule of his life and ministry to preach not himself but Christ Jesus the Lord. His first sermon as Rector of this Cathedral was preached many years ago from the text, "Neither count I my life dear unto myself—that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God." There are those here to-day who heard that sermon, who have ever since observed and enjoyed that ministry, and their consciences will gladly testify that it has been an earnest, honest struggle to follow out the sacred text. An unflagging zeal, often outstripping his strength, a whole-hearted devotion to duty, a heart as wide and as loving as the Catholic Church, gifts and powers that God has bestowed only on a few, a diligent improvement of them and a spirit of believing prayer and supplication, a life-long searching and study of the Holy Scriptures in the original tongues; a perfect absence of all care for filthy lucre;

an affectionate simplicity; a gentle humility; a long life and ministry in this city, and before you all, so pure, earnest and holy, that it has won the esteem and love of all sorts of churchmen, of all kinds of Christians.—All these things have, by Divine grace, been wrought in him whom Christ this day calls from amongst you to a higher work. To his sorrowing congregation (and well may they deplore their loss) would I say in words great and strong, first wrung from a heavy laden soul, words that we lean upon in every grief and loss, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." And to the dearly loved and valued friend of many years, may not a brother's heart, in this sweetly solemn moment, from the depth of its affections, speak out and say, for all your life and example have been to me, "I thank my God upon every remembrance of you," and now—on this St. Andrew's Day, go forth in obedience to Christ's own "Follow me;" go forth, with His presence and blessing, to do the work of St. Andrew, whose great glory and happiness it was that he brought his brother to Jesus. This has been the work nearest and dearest to your heart in the first and second orders of the Ministry, and now in its third order, God, the Three in One, mercifully grant that henceforth it may be to you threefold dear, till you shall "finish your course with joy, and the Ministry which you have thrice received of the Lord Jesus to testify the Gospel of the Grace of God."

#### THE CONSECRATION.

The Bishop of Ontario (Consecrator) came forward and took his seat in the centre of the Chancel.

The Bishop elect, vested with his *rochet*, was then presented to the Consecrating Bishop by the Bishops of Quebec and Montreal.

The Record of Election was read by Mr. E. Baynes Reed, the Registrar of the Diocese of Huron.

The oath of Canonical obedience to the Metropolitan was administered by Mr. Verschoyle Cronyn, LL. B., the Chancellor of the Diocese of Huron.

The Litany was sung by Ven. Archdeacon Jones, D. D.

The Consecrating Bishop then administered to the Bishop elect the solemn questions prescribed in the service,

The Bishop elect having assumed the rest of the Episcopal habit and kneeling down, the "*Veni Creator Spiritus*" was sung over him.

The Bishops present united with the Consecrating Bishop in the solemn laying on of hands, after which the Holy Bible was delivered to the newly Consecrated Bishop with the prescribed exhortation.

The Communion Service was then proceeded with, the Bishop of Huron taking part in the administration.

The Service was concluded by the pronouncing of the benediction by the Consecrating Bishop.



## D.—LETTERS OF CONSECRATION.

Fredericton, New Brunswick, Dominion of Canada, }  
 Demecher, 15th, 1883. }

MY DEAR CANON INNES,

In accordance with the accompanying resolution of the House of Bishops of the Ecclesiastical Province of Canada, I desire to inform you that the Consecration of our Brother, the Very Rev. M. S. Baldwin, D. D., to the See of Huron, has been happily celebrated according to due and canonical order and precedent.

A certified copy of the Letters of Consecration is herewith enclosed that the particulars may be known and placed on record.

(Signed) JOHN FREDERICTON,

The Rev. Canon Innes, Metropolitan.  
 Ecclesiastical Commissary  
 of the Diocese of Huron.

Extract from the Minutes of the House of Bishops :

September 15, 1883.

“*Resolved*—Printed copies [of the Letters of Consecration of a Bishop] with necessary blanks filled in, and certified, to be sent to each Bishop of the Province, to be entered in his register; the copy itself to be filed amongst the records or muniments of the Diocese.

“A copy [similarly filled in and certified] shall be sent to the Archbishops of England and Ireland, and to each Metropolitan or presiding Bishop in communion with the Church of England.”

IN THE NAME OF GOD. AMEN.

*To All the Faithful in Christ Jesus Throughout the World,*

GREETING :—

Be it known unto you by these Presents, that on the thirtieth day of November, in the year of our Lord one thousand eight hundred and eighty-three, we, John Travers Lewis, D. D., LL. D., by Divine Permission Bishop of Ontario, and acting under the Commission of the Most Reverend the Metropolitan, solemnly administering Holy Orders under the protection of the ALMIGHTY in the Cathedral Church of the City of Montreal, with the assistance of the Right Reverend James William Williams, D. D., Bishop of Quebec, and the Right Reverend William Bennett Bond, LL. D., Bishop of Montreal, and the Right Reverend Arthur Sweatman, D. D., Bishop of Toronto, in the presence of a numerous congregation of clergy and faithful laity, did admit our Beloved in Christ, Maurice Scollard Baldwin, D. D., Priest in Holy Orders, of whose virtuous and pious

life and conversation and competent learning and soundness in the faith we were well assured, into the Holy Order of BISHOPS according to the Rites, Circumstances, and Ceremonies anciently used in the Church of England, and prescribed in the Book intituled "The Form and manner of making and consecrating Bishops, Priests and Deacons." And him, the said Maurice Scollard Baldwin, D. D., did then and there duly and canonically make, ordain, and consecrate BISHOP, he having been duly elected Bishop of the Diocese of Huron, within the Ecclesiastical Province of Canada, and having in our Presence freely and voluntarily subscribed the form contained in the Second Canon of the said Province, and having likewise taken the oath of canonical obedience to the Metropolitan and to his successor in office.

In testimony whereof, we have hereunto set our hands and affixed our seals this thirtieth day of November, in the year of our Lord one thousand eight hundred and eighty-three.

(Signed) J. T. ONTARIO. L. S.

(Signed) J. W. QUEBEC. L. S.

(Signed) W. B. MONTREAL. L. S.

Witness: (Signed) ARTHUR TORONTO. L. S.

(Signed) V. CRONYN,

Chancellor of Huron.

(Signed) E. BAYNES REED,

Registrar Diocese of Huron.

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I certify that the within document is a true copy of the original Letters of Consecration of the Bishop of Huron, dated Nov. 30, 1883.

(Signed) JOHN PEARSON,

Secretary of the House of Bishops.

TORONTO, Dec. 12, 1883.

The foregoing letters of Consecration were publicly read by the Registrar of the Diocese at the Chapter House of the Cathedral of the Holy Trinity, on Sunday morning, December 9, 1883, being the first occasion on which his Lordship the Bishop officiated in his Diocese.