

enable the members of the United Church of England and Ireland in Canada to meet in Synod."

And whereas on the sixteenth day of August, one thousand eight hundred and fifty-eight, we were also graciously pleased, through our Governor-General, of our said Province of Canada, to give our royal assent to ascertain other Act of the said Provincial Parliament of Canada, passed in the session thereof holden in the twenty-second year of our reign, entitled "An Act to explain and amend the Act entitled an Act to enable the members of the United Church of England and Ireland in Canada to meet in Synod," in which said Acts (amongst other things) provision is made for the meeting of the bishops, clergy, and laity of the United Church of England and Ireland, in their several dioceses, for certain purposes therein mentioned, and also for the meeting of the bishops, clergy, and laity, members of the said United Church of England and Ireland, of the said Province, in General Assembly, within the said Province by such representatives as shall be determined and declared by them, and for their framing in such General Assembly a constitution and regulations for the general management and good government of the said Church in the said Province, as by the said Act, reference being thereto had, will more fully appear:

And whereas we have received three several petitions from the bishops, clergy, and laity, in Synod assembled, of the several Dioceses of Quebec, Montreal, and Toronto, praying that in order to enable the bishops, clergy, and laity of the said Church in Canada to have the full benefit of the provisions of the said Act, we will be graciously pleased to take such measures, or cause such measures to be taken, as may be necessary in order to appoint one of the bishops of the said Church in the said Province to be the Metropolitan, that so the necessary powers may be vested in him for holding and presiding over the said General Assembly of the Church in the said Province:

And whereas we, having fully considered the premises, are graciously pleased to comply with the prayer of the said petitions in this behalf, and, in accordance therewith, to appoint the Lord Bishop of Montreal and his successors to be Metropolitan Bishop and Metropolitan Bishops in and over the said Province, subject as to the succession to the proviso hereinafter mentioned:

Now, therefore, we will and ordain that the said Right Reverend Father in God, Francis Fulford, Doctor in Divinity, now Lord Bishop of Montreal, and his successors, the bishops thereof, for the time being, shall be and be deemed and be taken to be Metropolitan Bishop in our said Province of Canada, subject, nevertheless, 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 assemblies, under the said recited Act, and to the general superintendence and revision of the Archbishop of Canterbury for the time being, and subordinate to the Archiepiscopal See of the Province of Canterbury:

And we will and ordain that the said Bishops of Quebec, Toronto, and Huron, and the Bishops of any other sees that may hereafter be created in Canada respectively, shall be suffragan bishops to the said Lord Bishop of Montreal and his successors:

And we will and grant to the said Lord Bishop of Montreal, and his successors, full power and authority, as Metropolitan of Canada, to perform all the functions peculiar and appropriate to the

office of Metropolitan, within the limits of the said Sees of Quebec, Toronto, and Huron, and any other Sees that may hereafter be created in Canada, and to exercise metropolitan jurisdiction over the bishops of the said Sees and their successors, and over all archdeacons, dignitaries, and other chaplains, ministers, priests, and deacons in holy orders, of the United Church of England and Ireland, within the limits of the said dioceses:

And we do by these presents give and grant unto the said Lord Bishop of Montreal and his successors, full power and authority to visit once, in five years, or oftener if occasion shall require, as well the said several bishops and their successors, as all archdeacons and dignitaries, and all other chaplains, ministers, priests and deacons, in holy orders, of the United Church of England and Ireland, resident in the said dioceses, for correcting and supplying the defects of the said bishops and their successors, with all manner of visitatorial jurisdiction, power, and coercion.

And we do hereby authorise and empower the said Lord Bishop of Montreal, and his successors, to inhibit, during any such visitation of the said dioceses, the exercise of all or of such part or parts of the ordinary jurisdiction of the said Bishops or their successors, as to him, the said Lord Bishop of Montreal, or his successors shall seem expedient; and during the time of such visitation to exercise by himself or themselves, or his or their commissaries, such powers, functions, and jurisdictions in and over the said dioceses, as the bishops thereof might have exercised if they had not been inhibited from exercising the same:

And we do further ordain and declare, that if any person, against whom a sentence, judgment or decree shall be pronounced by the said bishops or their successors, or their commissary or commissaries, shall conceive himself to be aggrieved by such sentence, judgment or decree, it shall be lawful for such person to appeal to the said Lord Bishop of Montreal or his successors, provided such appeal be entered within fifteen days after such sentence, judgment, or decree shall have been pronounced:

And we do give and grant to the said Lord Bishop of Montreal, and his successors, full power and authority finally to decide and determine the said appeals:

And we do further will and ordain that in case any proceedings should be instituted against any of the said Bishops of Quebec, Toronto, and Huron, or any other diocese that may hereafter be erected, (when placed under the said Metropolitan See of Montreal,) such proceedings shall originate and be carried on before the Lord Bishop of Montreal for the time being, whom we hereby authorise and direct to take cognizance of the same:

And we do further will and declare, that it shall be lawful for the said Lord Bishop of Montreal, as such Metropolitan, and for his successors from time to time, at their discretion, until and unless otherwise provided by the general assembly aforesaid, to hold and preside over the aforesaid general assembly, and general assemblies, in the said Province of Canada; and in all other matters and for all other intents and purposes whatsoever, save and except as is hereinbefore expressed, we do hereby confirm, and declare valid and subsisting, the hereinbefore partly recited Letters Patent, dated the eighteenth day of July, in the year of our Lord one thousand eight hundred and fifty, in the fourteenth year of our reign:

And we do further will and declare that the said several powers and authorities hereby conferred on the said Lord Bishop of Montreal, and his successors, are subject to the rules, regulations, and canons, that the said general assembly

may, from time to time, make in respect thereof under and by virtue of the said recited Act.

And lastly, to the intent that all things aforesaid may be firmly holden and done, we will and grant to the aforesaid Francis Fulford, Doctor in Divinity, that he shall have our Letters Patent, under our Great Seal of our United Kingdom, duly made and sealed.

In witness whereof we have caused these our Letters to be made patent.

Witness ourself at Westminster, the twelfth day of February, in the twenty-fifth year of our reign.

By warrant under the Queen's Sign Manual,  
[L. S.] C. ROMILLY.

## CONVOCAION OF THE PROVINCE OF CANTERBURY.

(Continued from page 72.)

The REV. H. MACKENZIE, continued:—

The latter part of the objection, that the whole standard of qualification for admission into the Christian ministry would have to be altered, appeared to him a vain chimaera; for if admission to deacon's orders were lowered, and the admission to priest's orders very much raised, there would be a still wider barrier placed between them than at present existed. The third reason stated was, that other impediments presented themselves from the provisions of statute law which affect persons in deacon's orders. But really it appeared to him that this difficulty did not apply. They did not expect those who were candidates for seats in Parliament to seek holy orders, and if they did, they knew at first that they were excluded from the other object of their ambition. They did not expect those who were to be called upon to enter into trade to seek the ministry, because they knew what the law required of persons in deacon's orders. If, however, thereafter, in the carrying out of the Diaconate as a permanent order, it should be considered that the office admitted of secular offices being followed at the same time, it might be expedient to relax the law, that those who were in deacon's orders might also engage in trade. In the place of reciting these objections, which in his judgment were insufficient, he proposed to set aside the whole of that part of the report which referred to this subject, and to substitute a clause to this effect:—

1. "We are further of opinion that admission to the third order of the ministry might be beneficially thrown open to a class of men of proved and earnest piety, zeal, and discretion, not hitherto ordained in the Church of England—that is, to say, of a lower standard of classical attainments than that required from the students of our Universities.

"To this end we would recommend a relaxation in the literary qualifications now required from every candidate for deacon's orders; and at the same time, in order to prevent the possibility of the church being injured by an influx of unlearned men into her ministry, would strongly urge an immediate and marked elevation of the standard of examination for the sacred order of priests." He believed that there always had been three distinct and permanent orders in the church, and he believed that these three orders had been marked in the Scriptures so as to show that they were in the mind of God long before the Church of Christ, as such by name was called into existence. Throughout the whole of the Mosaic economy this distinction was to be found; there were in the patriarchal church, Moses, the leader, the heads of the twelve tribes, and the heads of families (or the elder sons, as Bishop Pearson