

Bishop of New Zealand, and Canon Selwyn, No. 687 of the S. P. C. K.'s catalogue.

On Wednesday not one of my candidates were absent, and displayed a deep seriousness of deportment; the congregation was good, the offertory collection was fair, and the sermon and address of the Lord Bishop of Huron earnest and practical. Altogether, myself and people I trust felt that we ought to be thankful and of good courage. The Rev. J. Padfield and myself read the service.

At Burlington, also, where I was present, the service was gratifying, the church full, the candidates, so in number, were very many of them adults. The prayers, &c., were read by myself and the Rev. W. Clotworthy.

The Church Society subscriptions, for the financial year just closing, are about \$70, which, under all the circumstances of depressions both ecclesiastical and secular, to which we have been subjected, is, I think, an amount that calls for gratitude; especially seeing the disgracefully small average of christian offerings in this country generally.

Faithfully yours,

A. T.

Paris, 6th April, 1862.

N.B.—One or two incidents connected with the Paris confirmation are perhaps worthy of special note, as teaching us not to despise the day of small things. I have for years had a fortnight, Sunday afternoon service at our station, 1½ miles from the church. The congregation being often very small, and it being a third service for me, I have often thought of giving it up, and yet two of my most promising candidates, a very respectable man and his wife, connected with the railway, but who, from circumstances, could scarcely ever get to the church. They were strictly correct, but connected with no religious body, though of Methodist professions, but their religious earnestness has been for some time on the increase, and now I trust and believe they will "go on to know the Lord fully." So far as I may venture to judge, had this poor little service been abandoned, even on my return from England (as it was during my absence) the result in the case of Mr. and Mrs. — had been quite different.

The other case to which I allude is this: several months ago, I was called late in the evening to go and visit a farmer's wife, supposed to be dying, some miles from Paris. They are a family, I regret to say, making no religious profession of any sort, though I was pleased with the serious deportment of the mother and daughter, but also, the woe of our country is upon them, they are far from a place of worship, and the father, though well-to-do, is too intemperate and godless to send them to church. Well, here I met with an interesting young woman, who was visiting the family in their distress, she was the daughter of Irish and English parents, her father teaching a school near; I subsequently visited them, the result being the father took sittings in our church, here, is seldom absent, though he has to walk some three or four miles, is a constant communicant, and his daughter, after satisfactory examination, was confirmed last Wednesday. What may be the result of my visits to the family I was fetched to see, remains to be proved, but under the kind providence of "Our Father" my apparently accidental visit to those who were also aliens, not one amongst them being baptized, until I baptized the mother, was the means of bringing home those half-strayed sheep to the dear fold of Christ.

A. T.

## DIocese OF ONTARIO.

ADDRESS OF HIS LORDSHIP THE BISHOP OF ONTARIO TO THE SYNOD OF THE DIocese, APRIL 9TH, 1862.

My REVEREND BRETHREN AND BRETHREN OF THE LAITY—

I meet you to-day, grateful to Almighty God, for His goodness in enabling me to congratulate you on the completion of the work by which a new See and Diocese are constituted in this Province. A vexatious delay occurred in the issue of the Royal Letters Patent; a delay which has been of great injury to the Diocese, but one which it is to be hoped will never occur again; as His Grace the Duke of Newcastle informs me, that he has taken measures by which the necessary formalities will for the future be abridged, and expresses regret for the inconvenience imposed upon this Diocese.

To-day, then, we meet together as an independent Diocese, to review the past and deliberate for the future; and may the Holy Spirit direct and prosper all our consultations, so that peace and happiness, truth and justice, religion and piety, may attend the efforts of the first Synod of the Diocese of Ontario.

Since we met together last June, the church in this Diocese has suffered a severe loss, in the death of one of the ablest and most respected members of the Synod. The melancholy death of Mr. David Ford has deprived me of a steady friend, the church of a consistent member, the Synod of a sound counsellor, and society of a good example. He was a member of the church not for appearance or fashion's sake. He had investigated her claims, and respected them, accordingly. The duties he owed her performed with punctilious care, devotion without hypocrisy, charitable without ostentation, and to the church faithful without bigotry. In him were conspicuous the graces of the christian gentleman, and affection for his memory prompts this tribute of esteem from his old pastor, in the presence of that Synod of which I had hoped God would have spared him to prove a valued member.

It may have occurred to you, my brethren, that this Synod would have been summoned with more propriety after the Easter vestry meetings, now so near, but I felt that no time should be lost in applying to the Legislature for some Act of Incorporation. The emergency indeed appeared to some members of the church in this city so pressing that they framed a petition to Parliament, requesting an Act of Incorporation for a Church Society of the Diocese of Ontario. I was not consulted as to the propriety of framing such a petition, but I was asked for my signature. This I refused to give, inasmuch as I think just cause of complaint would have been afforded to the Diocese were a few incorporated members of the Toronto Church Society to act in behalf of this Diocese. Indeed, I should have thought myself guilty of great presumption, and a disposition to carry measures with a high hand were I on my own responsibility to impose on the Diocese any species of incorporated society, without first calling a public meeting of churchmen, or advising with you, the true ecclesiastical legislature. What, therefore, I in my capacity of Bishop hesitated to do, I could not think of allowing private members of the church to succeed in effecting, as my aim has been to take no steps myself towards organizing an incorporated society without obtaining your sanction and support. It now becomes my duty to consult with the Synod as to the best course to adopt in applying to the legislature for corporate powers. Two modes of proceeding suggest themselves. First, to apply for an act of incorporation

for a church society for this Diocese, similar to that possessed by other Dioceses. Notices did appear in the newspapers indicating that application would be made for such act of incorporation, and by whomsoever inserted, (and with whatever good motive,) they were not authorised by me. In fact I have grave doubts as to the expediency of our having such a society. Bearing in mind that our church is and must continue for generations to be a missionary church, and that therefore all our legislation must be made subservient to the great object of establishing a mission fund, and recommending the same to the 81,000 church members of the Diocese in the way most likely to prove popular and effective—with this in view, I think it a very serious question whether we should or should not deviate from the plan hitherto adopted in Canada of leaving to a church society the control and management of our missionary funds. It will scarcely be denied that such organizations as church societies would never have been thought of had the church possessed synodical rights from the beginning, in this province. It was the total absence of any machinery by means of which she could hold and manage her property in a satisfactory manner, that of necessity prompted the idea of a church society, which in some degree filled up a blank in our system, and has accomplished a considerable amount of good. But under our present circumstances the Synod seems to me perfectly competent to perform all the executive functions demanded of us, and needs no supplementary agent such as a church society. The question has been often asked, and I think answered satisfactorily, What, after a time, will be the functions of the Synod? When organization shall be complete and canons enacted, if the Synod do not manage the funds and temporalities of the church what will be its special province? If the church society takes the temporalities of the church into its care and the provincial synod regulate all the important church movements of a spiritual character, there is little left for the diocesan synod to perform. These views pressed upon me so strongly that two years ago I seconded a motion in the Toronto Synod, which was moved by the Rev. Dr. Patton, "That a petition be presented to the Provincial Parliament for an act of incorporation of the synod." An amendment was moved, "That the resolution be referred to a committee to consider whether such measures cannot be adopted under the constitutions of the synod and of the church society as shall provide for the harmonious working of the two bodies without the necessity of an appeal to the legislature, and if such measures cannot be adopted, then to apply for an act of incorporation if they shall deem it advisable." Under the special circumstances of the then Diocese, I did not think it prudent to press the motion. I was aware that, if the Synod obtained corporate powers, the church society would gradually become of less and less importance, and finally sink into insignificance, while I also felt that many in that Diocese were attached to an old institution, and timid as to change. Accordingly, the motion was withdrawn, and the amendment carried, the result of which is the present amalgamation of the two bodies by making members of the synod members of the church society also, during their year of office, on the payment of one dollar per annum—a privilege, however, of which few delegates have availed themselves.

Our position, however, is totally different. We are here to-day to organize *de novo*. We have no artificial obstacles nor real difficulties such as the existence of a long established society, presented in the Diocese of Toronto. I feel, therefore, great responsibility, but at the same time a strong per-