



# The Church Chronicle.

No. 5.

TORONTO, AUGUST, 1865.

VOL. III.

## DIocese OF TORONTO.—CONFIRMATION APPOINTMENTS.

The Bishop of Toronto purposes (D.V.) to complete his list of appointments in the Counties of Wentworth, Hutton, Peel and York during the present month, as follows:—

Friday, August 25.	Dundas	11 a.m.
Saturday, " 26	Wellington Square	11 a.m.
" " "	Oakville	3 p.m.
Sunday, " 27.	Credit	11 a.m.
" " "	Streetsville	3 p.m.
Monday, " 28.	Etobicoke	11 a.m.

Toronto, 1st August, 1865.

## CHURCH SOCIETY'S NOTICE.

The Quarterly Meeting of the Society will be held in the Board Room on Wednesday, the 9th of August, at 11 o'clock A. M.

The Mission Board and Standing Committee will meet at the same place and hour on the Tuesday previous.

J. W. BRENT, *Lay Secretary.*

## CHURCH SOCIETY.

The Committee appointed by the following Resolution of the Church Society, on June 13th, are requested to meet at the Board Room of the Church Society, on Monday, the 7th of August next, at half-past seven o'clock P. M.

"Resolved, that the Ven. the Archdeacon, with the Chairman and Secretaries of the several District Branches, and the Clerical and Lay Delegates to the same, be a Committee to recommend what course had better be adopted for filling the office of Hon. Secretary, and that they be requested to report to the Quarterly Meeting in August next."

By desire of the Chairman,  
J. W. BRENT, *Secretary.*

## PROVINCIAL SYNOD.

The Triennial Meeting of the Provincial Synod of the United Church of England and Ireland in Canada, will take place, according to the rule of the constitution, on Wednesday, the 13th day of September next: and by direction of the Metropolitan notice is hereby given that the members of the Synod will assemble at the Cathedral School House, in the city of Montreal at half-past ten o'clock on that day, and proceed from thence to the Cathedral for Divine Service, which will commence at 11 o'clock, A. M.

CHAS. BANCROFT, D.D.,  
*Clerical Secretary.*  
JAMES BOVELL, M.D.,  
*Lay Secretary.*

Montreal, June 28, 1865.

## DELEGATES TO THE PROVINCIAL SYNOD, FOR THE YEAR 1865.

## CLERGY.

Ven. The Archdeacon of Toronto; Rev. The Provost of Trinity College. Revs. Dr. Beaven, J. G. Geddes, S. Givins, A. Palmer, H. Holland, Dr. McMurray, Dr. Fuller, Dr. Shortt, W. S. Darling, A. Williams.

*Substitutes.*—The Revs. Dr. Read, H. J. Grasett, H. Brent, H. Cooper, E. Thompson, Dr. O'Meara.

## LAYMEN.

Hons. H. J. Cameron, G. W. Allan, G. S. Boulton, D. L. McPherson, H. B. Bull; Dr. Bovell; C. J. Campbell, F. W. Cumberland, Lewis Moffatt, S. B. Harman, R. B. Denison, J. W. Gamble, Esqrs.

*Substitutes.*—Col. O'Brien; T. C. Street, James Henderson, S. J. Yankoughnet, Esqrs.; Professor Wilson, Col. Armstrong.

The attention of the delegates is respectfully invited to the following Canon relating to substitutes, viz.:—

When the election of delegates to the Provincial Synod takes place, six clergymen and six laymen be chosen by the same ballot, to attend such Provincial Synod, whenever from sickness or other cause the delegates are unable to be present. And whenever any delegates are unable to attend as aforesaid, they shall be excused from such attendance upon notifying the Secretary of the Synod of the fact, at least a fortnight previous to the meeting of the Provincial Synod; who shall then notify the substitutes, selecting them in the order in which they stand in the list, that they are required to attend the said meeting instead of the delegates excused; and it shall be the duty of the Secretary of the Synod duly to certify the election of the said substitutes, in the same manner and at the same time he certifies the election of the delegates to the Secretary of the Provincial Synod, in accordance with the 28th section of the constitution thereof.—Session of 1863, pages 16 and 24.

## TRINITY COLLEGE, TORONTO.

The Annual Examination for Matriculation and for Scholarships will commence on Monday, October 2nd, 1865. The following Scholarships will be open to competition:—

Four Foundation Scholarships, tenable for one year, viz: One of £30 currency, per annum; one of £25; and two of £20.

The holders of these Scholarships will be required to attend lectures and examinations in the Arts course.

All persons presenting themselves for examination must produce testimonials of good conduct. Candidates for Matriculation must have entered on their sixteenth and Candidates for Scholarships on their seventeenth year.

The subjects of Examination may be learned by application to the Provost of Trinity College, who will furnish any information which may be required.

One Wellington Scholarship of £50 currency per annum, one Allan Scholarship of £15, and one Burnside, and one Dickson Scholarship, each of £30, will be awarded to students commencing their College Course in October next according to the result of the yearly examination in the following June.

These Scholarships are tenable for one year, but will be open again for competition to the same Candidates at the end of their second year.

Gentlemen intending to avail themselves in October next of the recent regulation, under which students are at once admitted to the Divinity Class, after a special examination, and for a term of two years only, are requested to send their names to the Provost without delay.

Toronto, June 14, 1865.

## COLLECTIONS AND SUBSCRIPTIONS RECEIVED FROM THE 1st TO 31st JULY INCLUSIVE.

MISSION FUND.			
Carlton, St. Mark's Church.....	\$ 1 69	Essn, Christ's Church.....	2 86
Tecumseth, Trinity " .....	2 80	" Thornton " .....	1 04
" St John's " .....	1 20	Orillia, St. James' Church.....	6 75
Holland Landing .....	4 14	" St. Luke's " .....	3 25
Newmarket.....	3 92	Atherley .....	2 40
Sutton, St. James' Church.....	3 60	East Flambro' St Mathow's Ch ...	3 00
Lake Shore, St. George's Church.	1 40	Hamilton, St John's Church.....	3 60
Park's Schoolhouse.....	1 40	Toronto, St. Ann's Church ....	2 00
Barton, St. Peter's Church.....	5 00	Hamilton, Church Ascension....	30 00
Glanford, St. Paul's " .....	3 25	Scarboro', Christ Church .....	3 00
Stamford, St. John's " .....	3 68	" St. Paul's " .....	2 00
Drummondville, All Saints' Ch....	7 75	" St. Jude's " .....	1 75
Rev. W. Sutton.....	2 00	St. John's, Cookstown .....	2 86
Queenston.....	25	St. Peter's, West Essa .....	1 00
Weston, St. Phillip's Church.....	5 46	School House, East Essa .....	0 60
Lakefield, N. Douro.. .....	5 00	School House, Tecumseth.....	0 54
Berkley, St. John's Church.....	6 88	Trinity Church, Chippawa.....	15 10
Woodbridge, Christ's " .....	4 50	Beverley. ....	2 80
Vaughan, St. Stephen's " .....	3 00	St. John's, Guelph.....	18 00
Oakville .....	8 95	Ontario.....	1 95
Palermo.....	1 75	Stoney Creek .....	0 74
York Mills, St. John's Church... 3 70		Saltfleet on the hill.....	0 31
Davisville Schoolhouse.....	1 30	St. Paul's, Yorkville.....	20 00
Hamilton, St. Thomas' Church.	1 25	Old St. Paul's " .....	8 00
Penetanguishine, St. James' " .	4 10	STUDENTS' FUND.	
Alma, Holy Trinity " .	1 23	Soymour .....	1 85
Rothsay, St. James' " .	1 53	Mission of Beverley .....	2 20
Huston, St John's " .....	52	" Schoolhouse .....	61
Peel, Cross Chapel .....	72	Percy.....	45
Tullamore.....	3 71	PAROCHIAL BRANCHES.	
Gore Toronto.....	2 32	Etobicoke, St. George's Church.	10 04
Grahamsville .....	2 68	Gore and Wellington.....	160 00
Welland, Holy Trinity Church... 1 60		Stoney Creek .....	1 85
Fonthill .....	4 25	GENERAL PURPOSE FUND.	
Ramsbottom's Schoolhouse.....	1 09	Rev. J. Chanco an'l. sub. ....	5 00
		Rev. Mr. Wray .....	5 00

## A SERMON,

*Preached before the Synod of the Diocese of Toronto, in St. James' Church, Toronto, on Wednesday, June 14, 1865, by the Rev. H. C. COOPER, B.A., Rector of Christ Church, Etobicoke.*

PSALM cxxii., v. 3.—"Jerusalem is built as a city that is at unity in itself."—(Prayer Book Version)

In addressing a congregation such as I see before me, it seems to me that it is hardly my province to read lessons of Christian virtue to those who are themselves teachers of the people in the way of righteousness, or to dwell even upon the great doctrines of the Gospel to those who are themselves preachers and heralds of salvation. Advice and instruction will come with greater weight from authority higher than mine.

Forbearing, therefore, from more accustomed topics, I purpose to take up some points relating to the condition of the Church in this country, and to give expression to some thoughts which appear naturally to suggest themselves on the assembling of one of its periodical councils.

There are many features in the present state of the Church in Canada, which are well worthy of notice. The first, and probably the most obvious, is its

remarkably independent position. Hardly, perhaps, since the days of primitive Christianity can we lay our finger upon a Church in a similar position. At any rate, in the history of the British Church, we must go back to a period anterior to the arrival of Augustine; for however many blessings attended his mission, it was accompanied by the assertion, and led to the acknowledgement, of a foreign supremacy of nine hundred years' duration—a supremacy which made the Church of England merely a province of one great spiritual empire, almost coterminous with the civil empire of ancient Rome.

Freed from that dominion at the Reformation, it could hardly be otherwise, considering the circumstances of the times, than that the Church should become so united with the State, so much part and parcel of it, so blended with, and incorporated in, the civil institutions of the kingdom, that while undoubtedly much strength and prestige accrued to the Church by this union, one thing was inevitable, namely, that she lost the power of acting independently of the civil and national authorities. While her laws were the laws of the land, they had to be made like other laws, and to be enacted by the same legislature. While bound to the State, the Church could not move without the State.

Upon the various complications, not to say evils, arising out of this condition of things in the Mother Church, I will not dwell; nor need I pause to consider how such anomalies may be removed, or such evils remedied. Never, perhaps, for some centuries past, have those difficulties presented themselves in a more trying form than of late years—in a form, indeed, threatening the vitality of those sacred truths which are the very life-blood of her existence.

But while we cannot be blind to the dangers attendant upon, and arising from the peculiar position of the Church at home—seeing them, indeed, all the more clearly from our distant stand point—while hoping and praying that, under Divine guidance, the wisdom and piety of her rulers and the Christian zeal of her people, never more conspicuous than at present, may be blessed to the discovery of such measures as may both preserve the Church in its high position as “the Church of England,” and also remedy the evils which appear to have grown as excrescences upon the system—while trusting that means may yet be devised for continuing both to Church and State the benefits of this time-honored alliance—while viewing the troubles of our parent Church with the filial sympathy which is her due, we cannot but perceive, and thankfully rejoice, that none of those difficulties harass and encumber us. For us God in his providence seems to have marked out a different course. Unallied in any way with the State, we yet enjoy, and the State accords to us, the respect, recognition, and protection which are due to a Society of Christian men; while, at the same time, we are free from State control in every matter of discipline and doctrine.

The entireness, the absolute character of this independence, is most remarkable; presenting, as it does, so strong a contrast to the position of the Church at home, and to what was our own position not many years back. Perhaps we have scarcely yet realized the powers of our position.

Whether in the inception of the movement fourteen years ago, it was contemplated that our independent power of self-government would grow to what it is, I can hardly say. When we recall to mind how slow and hesitating were our first steps in this direction—how we were first summoned together simply as a “Conference,” in doubt whether we were not infringing certain ancient laws by which Synods and Convocations of the Church of England were fettered—when we review our proceedings, up to the passing of the Synod Act of 1857, we may well congratulate ourselves upon the degree of Christian liberty which we have achieved; and we must also acknowledge that the caution exercised by those who guided the movement, though more than some of us then thought necessary, was yet, considering the momentous change in progress, in an eminent degree wise and prudent.

I think I may venture to say, that since the Reformation there has not taken

place within the Church of England a greater revolution than that which has been gradually and peaceably matured here within the last fourteen years. I say *peaceably*, and with a purpose; for it should be a cause of thankfulness that it has been accomplished without strife or contention—without any struggle with the Provincial or Imperial authorities—without any estrangement or alienation of feelings between ourselves and the Mother Church,—without any rupture, or even weakening, of those ties of loyalty and affection which bind, and I trust may long continue to bind, us to the Church of England and to the Crown of the British Empire. We had but to petition the proper authorities, and the Act of our enfranchisement was passed, and the royal assent was as readily accorded to that Act, extinguishing though it did every right and prerogative of the Crown which could in any way shackle, or interfere with, the free internal self-government of the Church.

When we see that not a step can be taken by the deliberative Councils of the Church at home without special and continually renewed permission—that her Councils too are merely *deliberative*, and possess no legislative authority—when we see how cumbrous and unwieldy the whole system of ecclesiastical law has become, how antiquated and out of date much of it is, we cannot but rejoice at the free and untrammelled position in which we now find ourselves.

In no feature is the revolution more marked than in the share given to the Laity in all our Church legislation—their participation in all our Synodical proceedings. At home, the intimate union of the Church with the State may have rendered this less necessary. The civil legislature is also the Church legislature; and the Church is represented by her Bishops sitting as peers in the upper house. And however insufficient this system may be for the present exigencies of the Church, and under the altered character of modern parliaments, yet the laity of the Church have still in parliament a certain control over Church laws and Church affairs. The case being far otherwise in our Provincial legislature—the Church not being in any way officially represented there, nor having any special recognition more than other religious bodies, it became evident that in any system framed for the internal self-government of the Church the presence and co-operation of her lay members was both a right to which they were entitled, and an advantage to the Church as a whole. The nature of this lay representation has now been settled, its mode of operation has been successfully arranged, and it is working harmoniously and beneficially to the admiration of the Church here and elsewhere.

Great as all these changes are, they have arisen out of the necessities of our position. A provincial Church needed for its well being a local legislature, just as much as the Province itself required one; and on very similar grounds, namely, the unsuitableness of many of the Church laws of England to our local wants and circumstances—the tediousness and expense of ecclesiastical law proceedings—the need of less costly, more expeditious, simpler, and more practicable modes of procedure—added to our remoteness from the centre of the National Church government. These all constituted urgent motives for seeking to obtain powers of local Church government.

In fact, these great changes were sought—and herein may we not see a reason for the success which Divine Providence has vouchsafed to our efforts—not through a restless desire for change—not through mere impatience of control—not from a refractory revolutionary spirit, but simply and purely for the good of the Church, and for the furtherance of the sacred objects for which the Church exists. Our desire to possess the power of internal self-regulation was rational, it was just, and for Christian ends; therefore our claims were admitted without objection, and no difficulties were thrown in the way. For that principle of government which attaches due and proper weight to the declared wishes of the subject, however vauntingly proclaimed elsewhere, seems to be no where more readily acted upon and acknowledged than by the Government of that Empire to

which happily we belong. That such powers were so willingly conceded—that so much of that prerogative of which governments have generally been most jealous and tenacious, should have been yielded without murmur or dispute, tells well for the high and generous principles on which the Imperial Government of our Empire is administered.

Recent events have shewn how necessary it is that the Church here should be both self-acting and self-reliant. The government of the Church by the State, as at home—its being tied down by State courts and legal fictions—its being, as it were, kept in leading-strings by the law officers of the crown—has eventuated in a degree of confusion which seems as unaccountable as it is detrimental to the interests and dignity of the Church; it has caused the Church to present, as regards the patents, powers, and jurisdiction of her Colonial Bishops, an almost disorganized and chaotic aspect, under cover of which openings are found for the escape of the most glaring heresies, and of the most palpable disobedience; it has induced a condition of things into which, it may safely be averred, the Church would scarcely have fallen with her eyes open, and if left to herself.

But to whatever extent those doubts may be supposed to affect us, we have the plain straight forward remedy in our own hands. The Synod Act of 1857, gives us every necessary power; for an Act more comprehensive and absolute in a just sense, could hardly be framed. By it the whole unwieldy fabric of English ecclesiastical law, as regards us, is virtually swept away, and every prerogative of the Crown in Church matters unconditionally surrendered. By it we possess the power of doing everything relating to, or necessary for, the appointment or deprivation of any person holding office in the Church, of whatever grade, and for defining and securing their jurisdiction. The powers and authority hitherto conferred by royal letters patent may, and undoubtedly now ought to be, conferred by the Church here, in some manner duly specified and provided for by a Provincial Canon. And so in every other matter connected with the welfare, stability, and progressive requirements of the Church, we are freed from all the perplexities of English ecclesiastical law, and are invested with full power to take care of ourselves.

But while we thus possess and exercise the legal power of regulating the affairs of our Church in all matters relating to discipline, and necessary for order and good government, this involves no severance from the United Church of England and Ireland. Our spiritual relations to our Mother Church remain the same. In our adherence to her doctrinal standards, her ritual of worship, her orders of the ministry, we continue as we were, and with the unaltered determination, as expressed in the Declaration of the first Provincial Synod, (1861) “in dependence upon the Divine aid to preserve those doctrines, and that form of Church government, and to transmit them to our posterity.”

While thankful to be thus exempted from various difficulties attendant upon the present position of the Church in England, our sentiments of reverence and attachment to the Church herself need in no degree be impaired or diminished; nay, rather, they should be strengthened; for the connection is now unhampered by many vexed questions which have hitherto encumbered it. The maturity of power, and the position to which we have now attained, need not weaken or extinguish the filial affection which is due from us to that Church from which we sprung, which fostered us in our infancy, to whose sympathies we still appeal, and whose hand is still open to aid our Christian enterprises. The mutual bond is of a higher, holier, and more enduring nature than if it rested only upon old acts of parliament, or upon questionable decisions of judicial committees.

Neither is our acknowledgment of the Queen's supremacy affected by the surrender in our favor of her Majesty's ecclesiastical prerogatives. “We still,” to quote the same declaration, “maintain the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government and supremacy over all persons within her dominions, whether ecclesiastical or civil, as set forth in the

37th of the Articles of Religion; and we desire that such supremacy should continue unimpaired." The difference will henceforth lie in this—that in an appeal to the Crown arising out of any important Church difficulty, the question will be settled by reference to our own Church regulations, and no other. All that the Crown would be required to decide would be, whether the Church here, in its executive capacity, had rightly administered its own laws.

But now, my brethren, there are other and very serious considerations arising out of the position in which we find ourselves. With increase of power comes increased responsibility. We assemble for objects connected with the highest interests of man. And though a Church Synod may not be surrounded with the outward honors and ceremonials of a secular parliament, nor occupy so high a place in the public estimation, nor be watched with so much interest, nor give rise to so much popular feeling and excitement, yet its utterances, compared to the whirlwind of political agitation, may be as the "still small voice," indicative of a higher presence; its actions may have a deep pervading influence, operating, though indirectly, not less powerfully, upon the moral and religious tone of thought among our whole people.

It behoves us, then—need I say how deeply it behoves us—to conduct our deliberations in a spirit of Christian forbearance and Christian courtesy, to set aside personal and selfish considerations—to act as before God, and only as we may conscientiously believe to be for the good of His Church. To this end all mere party feeling must evidently be kept in abeyance. We meet not to struggle for pre-eminence. We are not constituted, like some other assemblies, of a party in power, and a party out of power. We do not expect to see a minority pertinaciously opposing and harassing the action of the rest, nor a majority recklessly over-riding, and setting at naught, the wishes and feelings of the smaller number. Not unfrequently men forget that the highest test of character is not success in obtaining power, but the way in which they use it when obtained.

Especially must we school ourselves to admit of each other that men may be sincere Christians, good Churchmen, faithful ministers of Christ, and yet on many points hold opinions varying from, perhaps diametrically opposite to, our own. While retaining our own honest convictions, let us not quarrel with others for doing the same. All men's minds will not run in the same groove; probably it was never intended that they should. The accidents of education, training, reading, and early associations will give a set or leaning to the mind, without materially, if at all, affecting its practical reception of the essential doctrines of the faith.

In the management of our deliberations, as in the spirit with which they are conducted, we are undoubtedly learning and improving as we proceed. It could hardly be expected that such unaccustomed powers would be managed to perfection at first; and indeed under a system so utterly new to English Churchmen, it would not have been strange if we had found ourselves not altogether equal to our new responsibilities. Yet under the judicious and impartial presidency which we have enjoyed, the character of our deliberations has been open to very little exception; and their results are gradually consolidating themselves into a most useful and efficient code of Church laws.

Much have we to be thankful for. Undisturbed by the weak fondness for medieval superstitions which has exhibited itself so painfully elsewhere—untainted by a neology which threatens to culminate in practical infidelity—we are solving a problem which has exercised the prayerful thoughts of many, namely, how, under a monarchy, can the Church be worked independently of the State? And I think we are bidding fair to arrive at a satisfactory solution.

Let us go on, then, as we have begun, profiting by every year's additional experience, and casting away no right or privilege because some difficulties may attend its exercise. To manage our new powers aright, is the duty which Providence has assigned to us; and to give back any of those powers, or to transfer them to other hands, asking others to do for us what we ought to do ourselves, is hardly in character with the high and honorable position which the Church in Canada now occupies in the eyes of the Church Catholic.



Lastly, and again, as regards ourselves, let us not forget that we are *one* by the profession of a common faith, and in the ministry and membership of a common Church. Let us, therefore, endeavour the more to avoid and discountenance whatever may generate or foment division or ill-feeling; for undoubtedly the strength of our Zion will be found in this, that she is "as a city which is at unity in itself;" and if we are to do our Redeemer's work, it must be done in the spirit of his commandments.

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### OBITUARY.

THE LATE REVEREND EDWARD DENROCHE, M. A.

The mortal remains of the lamented Clergyman whose name stands at the head of this notice, and whose death is chronicled in our obituary column, were consigned to the grave on Friday, the 9th June.

After a long illness and protracted suffering, endured with the utmost Christian fortitude, this estimable Clergyman has gone to await the reward of zeal, constancy and fidelity in the discharge of duty rarely equalled. Notwithstanding that the pressure of circumstances prohibited anything but a brief notice of the hour fixed for his funeral, a large number of old and young, of all classes and both sexes, assembled to accompany the remains of their devoted friend to the Church in which he had long ministered to the elder and received the younger into Christ's covenant by Holy Baptism. The sorrow felt was tempered with deep thankfulness that God had released his servant after so long and painful discipline, in a good old age, "out of the miseries of this sinful world."

It was a most solemn spectacle; the respect manifested; the quiet hush of those who sorrowed not as men without hope, conscious that the good man slept in Jesus; the plain coffin of deal with no mark of gloom resting upon it; unadorned save by the flowers that the affectionate hands of loved friends had woven into a wreath and floral cross, laid upon the lid, his initials E. D., and the text of Holy Scripture chosen by himself "Thanks be to God who giveth us the victory through our Lord Jesus Christ. Amen." The body was carried by men who had attended on the last hours of our departed brother, and they must have felt indeed the truth of the poet's words,

"The chamber where the good man meets his fate,  
Is privileged beyond the common walks of virtuous life;  
Quite on the verge of Heaven."

The funeral procession was met at the gate of St. Peter's Church, Brockville, by the Rev. F. R. Tane, Rector of the Parish, who began to read the opening sentences of the solemn service for the Burial of the dead, in which he was joined by the clergy present who officiated as pall-bearers.

The Bishop of the Diocese was in attendance and manifested his respect for the character of the deceased by accompanying, as a mourner, those of the family who were enabled to be present. As the procession moved slowly up the aisle to solemn strains of music from the "Messiah," a large congregation who had assembled rose and remained standing till the coffin was laid upon the bier. The Rev. F. R. Tane then read the 39th and the Rev. J. J. Bogert, M. A., Rector of Napance, the 90th Psalm. The 158th Hymn, (selected from Hymns Ancient and Modern,) "The Church has waited long," was then admirably rendered by the choir, after which the Rev. R. L. Stephenson, M. A., Rector of Perth, read the impressive lesson.

At the conclusion of this portion of the service, the organ pealed forth the sublime music of the "Dead March in Saul," and the procession left the Church as it entered. From Brockville the funeral cortege proceeded to the cemetery adjacent to the building on the Prescott Road, known as the "Blue Church," when the Bishop took the portion of the service appointed to be read at the grave, and the body was committed to the dust. In a grave near that of his old friend and fellow labourer for many years, the late Rev. Robert Blakey, formerly Rector of Prescott, is laid all that is mortal of the Rev. Edward Denroche.

To those who knew our lamented brother, it would be needless to say that he was an honest man, an earnest Christian, a devoted parish priest, and a sincere friend.

His charity was well known, but the extent of it is known only to his Master whose he was and whom he served. After a life chequered by many vicissitudes he now rests in his Saviour, and his memory will live and his name will be long remembered by many brethren and friends who, through a somewhat brusque exterior could discern a heart full of sympathy, a mind elevated by philanthropy, a soul filled with the most earnest love for the Church. His attachment to the faith was deep and ardent, and there was nothing from which he shrank more than ostentation. Indeed it seemed as if, in dying, he was thoroughly imbued with the spirit that found vent in the exclamation, "Pro Ecclesia Dei;" for those who witnessed the last days allotted to him on earth, testify that the Church of God and the offices thereof, and the association of by-gone years with those who were his friends and contemporaries in the ministry,—dwelt in his mind and on his tongue, even after the mind had begun to fail with the body, and the tongue was giving utterance to wandering thoughts produced by the weakness of approaching dissolution. One simple circumstance might be given to show what were the last thoughts of this dying soldier of the cross. After his death, a note was handed to the Rev. Mr. Tane, which, upon being opened, contained a book-marker upon which was wrought in needle work, a chalice, surrounded by the words "drink ye all of it." and a slip of paper upon which was written in a trembling hand the following;

"This marker is a testimony to my full belief in the doctrine of 'Sacramental grace,' and against the fearful error of Rome in withholding the cup of the Lord from the people and daring impiously to mutilate the command of God our Saviour. No sweeter or more speaking flower can adorn the breast of the corpse of a Christian priest—most unworthy, M. D." We need scarcely add that, in accordance with this request, this memento was placed with the flowers which the band of friendship had laid upon his breast.

There have been some, who, to the world, that look only to appearances, may have seemed to have possessed more suitable qualifications "for the work of the ministry," but the dread day of final account will discover comparatively few who, after having "watched in all things, endured afflictions, done the work of an Evangelist and made full proof of their ministry," will merit more than he to whose memory this feeble tribute has been paid, the welcome contained in the sentence of the Head of the Church, as he sits in judgment: "Well done good and faithful servant, enter thou into the joy of thy Lord."—*Canadian Churchman.*

#### "NOVA SCOTIA CHURCH CHRONICLE."

We have received the first number of the "Nova Scotia Church Chronicle," published at Windsor, in connection with King's College. In respect both of form and substance it appears likely to prove a very useful publication. As is observed in the prospectus with which the number opens, the academical intelligence bears, from accidental causes, an undue proportion to the rest of the contents, but this will very rarely occur; while the other articles, and especially that which is entitled 'Summary of Church news,' are of general interest. Such a résumé of ecclesiastical intelligence, carefully selected from Church newspapers and other periodicals (such as the *Colonial Church Chronicle*), would be a great boon to many of our country clergy, and to the lay members of our Church. We wish all success to the 'Nova Scotia Church Chronicle', and regard its publication as an example which other dioceses might wisely follow.

ST. STEPHEN'S CHURCH, TORONTO.—In the printing of the address, from the congregation of St. Stephen's Church Toronto, to the Rev. A. J. Broughall, in our last edition, the names of the Lady Collectors, who signed the address on behalf of the Congregation, were unintentionally omitted. They are as follows:—

AMELIA BUCKLAND, MARY WORTHINGTON, EMILY DENISON, EMMA WILSON, ANNIE COATE, CHRISTINA J. HIME, WILMOT MARY CUMBERLAND.

## ADDRESS TO THE REV. J. CARRY, B.D.

REV. AND DEAR SIR,—We, the members of the congregation of Trinity Church, and other residents in the Parish of Thornhill, who, with our families, have had the happiness of profiting by your pastoral charge over this parish during the absence of the rector in England, knowing that the period of your engagement has nearly expired, and the temporary official relationship in which you stand towards us terminates, would avail ourselves of this occasion for expressing our appreciation of your rare abilities and attainments, and also our most sincere and affectionate thanks for the zeal with which you have applied them in the discharge of your sacred functions whilst among us.

Be assured, Rev Sir, that your kindness and urbanity, which have secured to you our respect and esteem, will be long cherished in our memories.

The accompanying donation, and which we feel is but a trifle, please accept from us, not as a compensation for services, but as a small token of our esteem and good wishes.

We would further beg to offer our best wishes for the health, happiness and welfare of yourself, Mrs. Carry, and your family, earnestly desiring that we may be remembered in your addresses to the throne of grace in the scene of your future labors, and that your further ministrations in the service of your Divine Master may be crowned with complete success,

(Signed)

JOHN BRUNSKILL,	} <i>Churchwardens.</i>
GEORGE PEXTON,	
JOHN PARSONS,	} <i>Delegates to the Synod.</i>
C. F. LAWRENCE,	

And several others.

To the foregoing the Rev. Gentleman made the following reply:—

MY DEAR CHRISTIAN FRIENDS.—I beg to assure you that your very kind address and gift are as pleasing as they are unexpected.

I could expect no such expression of your favor, for I have been but twelve months amongst you, in a subordinate as well as temporary relation, while I have discharged its duties but with ordinary fidelity, which your own graciousness is pleased to interpret as zeal.

That during my short sojourn with you I have been so acceptable is a matter of thankfulness to our Heavenly Father, who is the bestower of friends, as of all good gifts; while the kind words and kind deeds by which you have contributed to make the past year pleasant and agreeable, claim my very heartiest thanks, which I beg to offer you most fully and sincerely.

Not one word, much less act, of ought that even looked unkind from any one in the whole parish, can my memory be troubled with in the retrospect of my residence at Thornhill.

Finally, let me assure you that I shall retain the most agreeable and grateful recollections of you and your families; nor shall you and they want mention in my poor prayers that God may reward seven fold unto your bosoms your good will, and in Christ Jesus bless you with all good blessings; in all which my wife most cordially joins me.

Yours, faithfully and affectionately,

(Signed)

JOHN CARRY.

## DIOCESE OF RUPERT'S LAND.

The consecration of Dr. Machray, as Bishop of Rupert's Land, took place on the Feast of St. John the Baptist, in the chapel of Lambeth Palace. At eleven o'clock a procession entered the chapel, consisting of the Archbishop of Canterbury, the Bishops of London, Ely, and Brisbane, Bishop Anderson, the Bishop Designate of Rupert's Land, the Rev. Charles Clayton, B.D., the Hon. and Rev. Mr. Bourke, and others. Prayers were read by the Hon. and Rev. Mr. Bourke, and a sermon,

described by the *Record* as "most able, practical, and thoughtful," was delivered by the Rev. Charles Clayton, B.D., Fellow of Conville and Caius College, Cambridge, a personal friend of Bishop Machray, from 1 Cor. i 23. He concluded by speaking in high commendation of the apostolic labours of the late Bishop, and with an exhortation that the congregation would not forget to sympathise with and intercede in their prayers for his successor, whose past usefulness at Cambridge afforded the best guarantee for larger usefulness still in his new exalted office. Dr. Machray was presented to the Archbishop by the Bishops of London and Ely, and was then consecrated in the usual way.—*John Bull.*

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

*To the Editor of the Canadian Churchman.*

Rev. and Dear Sir,—The Church in Canada owes a great debt of gratitude to the Society for Promoting Christian Knowledge. It has aided us in building our churches—it has supplied the majority of those Churches with Service Books—it sends us cheap and good Bibles and Prayer Books, and also sound and wholesome Tracts. And, apart from these considerations, from the above mentioned Society sprang the Society for the Propagation of the Gospel—a Society which has, under God, planted the banner of the Cross throughout the British Colonies, and in many countries not subjected to British rule. Humanly speaking, what would have been the social, moral, and religious condition of Canada and North America generally, had not the Societies sent forth to us the Bible and its Ministry?

Hence the Christian Knowledge Society has a double claim upon our support and gratitude. It is the parent of the Propagation Society, and it is also the recognised *Bible Society* of the Church. While, however, we thus recognise the Christian Knowledge Society, what are we doing towards its support? Many will reply we cannot, for local reasons, do anything. Yet these reasons do not prevent the same people from contributing to the "British and Foreign Bible Society," to the exclusion of the older Bible Society—the Bible Society of the Church of England—a Society which, acting on Rom. x. 14, 15, in sending forth the Word, assists in sending forth the authorized *Ministry* of the Word.

Again, agents of the British and Foreign Bible Society, and of Brady and Tate's Metrical Psalms are continually invading our parishes and charging us and our people with unchristian feeling, indifference, and bigotry, because we cannot conscientiously co-operate with them. They will, however, answer our scruples by shewing us the roll of English Bishops and Clergy who are members of that Society.—But in England the organization of the Society is different. For every clergyman is, *ex-officio*, in his own Parish, the Chairman of the British and Foreign Bible Society's Meetings. If he objects, no meeting can be held. But I urge the claims of the Christian Knowledge Society not so much on this account—but because it is the *Bible Society* of the Church, and because therefore it is utterly inconsistent for the members of that Church to respond to the appeals of the one, and yet be indifferent to the claims of the other.

Let then auxiliary Societies in aid of the Christian Knowledge Society be formed in each of our Parishes, the minimum annual total of each Parochial subscription being \$5. All these Parochial subscriptions should be at a certain time every year forwarded to his Lordship the Bishop, who would, I am sure, gladly forward them to the Treasurer of the Society in London.

In England, Parochial subscriptions, amounting to not less than a guinea, entitle the clergyman to receive books and tracts from the Society at cost or less than cost price. The same privilege might be extended to us.

When we object to respond to the appeals of the British and Foreign Bible Society, and the advocates of that Society charge us with doing *nothing*, let us be able to meet that charge by pointing to the Ontario Parochial auxiliaries of the *Bible Society* of the Church.

I am, Dear Sir,

Very faithfully yours,

E. SLADE.

## WIDOWS AND ORPHANS' FUND.

The numerous applications for the By-Law regulating this fund, which is out of print, has induced us to insert it in this number of the *Chronicle*. The type will be kept up to receive the orders of the Society at its next meeting.

*BY-LAW, To make provision for the due administering and improving the Widows and Orphans' Fund of the Church Society of the Diocese of Toronto.*

WHEREAS one of the objects contemplated by the Church Society of the Diocese of Toronto, and provided for by the Act of the Parliament of the Province of Canada, passed in the seventh year of the reign of Her Majesty Queen Victoria, intituled, "An Act to Incorporate the Church Societies of the United Church of England and Ireland in the Dioceses of Quebec and Toronto," is the creation of a fund towards making provision for the Widows and Orphans of the Clergy of the said Church, in the said Dioceses; and whereas certain lands have been conveyed to the Church Society of the Diocese of Toronto aforesaid, for the purpose of making provision for the Widows and Orphans of the Clergy of the United Church of England and Ireland in the Diocese of Toronto, and as other lands may be given for the same benevolent purpose; and whereas sundry sums of money have, from time to time, been given and granted for the same purpose; and whereas, under a By-law, sanctioned and approved by the Lord Bishop of Toronto, sermons have been annually preached, and a collection made throughout the diocese, the proceeds of which have been annually invested for the benefit of the Widows and Orphans of Clergymen deceased, and it is expedient to provide for the due administration of the said Fund, and to make further provision for the same object:

*Be it therefore enacted*, under the authority of the aforesaid Act, passed in the seventh year of the reign of Her Majesty Queen Victoria, and by and with the sanction of the Lord Bishop of the Diocese of Toronto, that so much of the By-law of the Society above referred to, passed on the twenty third day of October, in the year of our Lord one thousand eight hundred and forty four, as provides that one sermon be preached annually in the several churches, chapels, and stations of this diocese, and a collection made, the proceeds of which shall be annually invested for the benefit of Infirm Clergymen, and the Widows and Orphans of Clergymen deceased, as refers to the investment of the said proceeds and for the making provision for Infirm clergymen, be abrogated and repealed, and so much of the same is hereby abrogated and repealed; and further, that all money received by the Treasurer of the Church Society of the diocese of Toronto, as the proceeds of the Collections made, or to be made in conformity with the aforesaid By-law, do form a fund, to be denominated "The Widows and Orphans' Fund."

## II.

That all rents, issues, or profits of lands or tenements, held by the Society for the relief of the widows and orphans of clergymen, and all moneys given or granted for the same purpose, unless special provision be made by the grantor or donor of the same for the distribution thereof otherwise, shall be put to the credit of the Widows and Orphans' Fund.

## III.

And that the Society shall and will put to the credit of the Widows and Orphans' Fund yearly, and every year, a sum of money equal to one pound five shillings for each duly recognised clergyman in the diocese, from the fund for general purposes, providing that Fund will bear such a charge upon it; and that after the current and customary expenses of the Society are paid, the charge for the Widows and Orphans' Fund shall be the first paid from the General Purpose Fund, and that such sum shall be put to the credit of the Widows and Orphans'

Fund on the first day of January in each year, on the Lord Bishop of the diocese forwarding to the Treasurer a list of the clergy duly recognised, signed with his hand.

## IV.

That each clergyman, either incumbent or travelling missionary, having care of souls in this Diocese, in order to entitle his widow and children to claim the annuity hereafter provided, from the passing of this By-law, or from the time of his appointment in the diocese, shall be an incorporated member of the Society, or a subscriber thereto of one pound five shillings per annum; shall observe the directions from time to time given by the Lord Bishop of the diocese, in respect to the collections to be made under the provisions of the XIX. Article of the constitution of this Society; shall have established a parochial committee of this Society under the XVIII. Article of the constitution thereof, reporting to and in communication with the District Society; shall have remitted the required share of the annual subscriptions therein made to the Treasurer thereof, unless upon the omission of such requirement a special written dispensation had been granted by his Lordship the President, and forwarded to the Secretary of the Society for registration, within three months after the date thereof; and also shall have paid the fine or fines or instalments on the same, to which he may have been liable as hereinafter provided. Provided, nevertheless, that it shall at all times be competent for the President to recommend to the standing committee any case which, in his Lordship's opinion, may require special consideration; and should the standing committee report favourably thereon, that then the Society may grant such proportion of an annuity as to them may seem fit. Provided also, that nothing herein contained shall be construed to prevent a Clergyman duly licensed, or recognised by the Lord Bishop as a curate, or assistant minister, from participating in the benefits of the Widows and Orphans' Fund, although collections may not have been made, and said parochial committee may not have been established by him.

## V.

That every clergyman entering the diocese, and desirous of availing himself of the provisions of this By-law, be required to pay to the credit of the Widows and Orphans' Fund the sum of ten pounds, within six months after such entrance into the diocese, in one payment; or, under the sanction of the Bishop, by eight annual instalments of one pound five shillings. And in case such clergyman shall decease before such instalments be paid, that then such instalments as they become due shall be deducted from the annuity payable to his widow or orphans' and that every clergyman of the diocese re-marrying, and desirous of availing himself of the provisions of the By-law, be required to pay to the credit of the Widows and Orphans' Fund the sum of ten pounds in one payment, within three months after said re-marriage.

## VI.

It shall be the duty of the standing committee, or of any other committee that may hereafter be appointed for that purpose, to prepare for the consideration of the Society at its monthly meetings all business relative to the management, investment, and improvement of the Widows and Orphans' Fund; and no matter connected with the management or investment of the said fund shall be decided upon till it has first been submitted to such committee, for them to report thereupon.

## VII.

The Secretary shall lay before the Society at its meeting in May, in each year, a statement of all moneys invested, or in his hands, on the 31st of March preceding, belonging to the Widows and Orphans' Fund: and of all moneys received and paid on account of the said fund since the last annual statement; and the Secretary of the Land Committee shall, at the same time, lay before the Society a statement of lands held by the Society by grant or otherwise, on behalf of the said fund.

## VIII.

That from and after the passing of this By-law, the Society, will pay to the widow of every clergyman, who at the time of his decease shall have been duly licensed to the cure of souls in this diocese, or as a curate or assistant minister therein, or recognised by the Lord Bishop as such, or have been placed on any superannuated list with the consent of the Lord Bishop of the diocese, who, from the passing of this By-law, or from the time of his appointment in the diocese, shall have been an incorporated member of the Society, or a subscriber thereto of one pound five shillings per annum, or shall have become a life member under the third Article of the Constitution of the Society, said (*life subscription* having been paid into the credit of the Widows and Orphans' Fund), and who shall have complied with the requirements of this By-law, such annuity not exceeding fifty pounds currency, as the income of the fund will admit, payable in two equal half-yearly payments, on the first days of January and July in each year: the first of such half-yearly payments, or such portion thereof as may have accrued from the day of the death of her husband, to be made on the day above mentioned next following the death of her husband; such payments to be continued during her natural life, so long as she shall remain a widow. And in case such widow shall, at her death or marriage, have four or more children by her late husband, under the age of twenty-one years, such annuity shall be paid to the guardians of such children; and should there be less than four children, then such a sum, not exceeding fifteen pounds, as the income of the fund will admit, shall be paid as aforesaid for each, provided that all annuities shall cease from the half-year next preceding the marriage of any person, whether male or female, entitled by this By-law to any such annuity; and that all annuities paid for children shall cease on the day at which they attain the age of twenty-one years. And in case of a clergyman deceased, leaving no widow, but leaving children, then such children shall enjoy the annuity as above provided, on the death or marriage of a widow; provided always, that the widow and children of a clergyman shall not be in the receipt of an income from other sources exceeding £150 per annum; or, in case of children, that the guardians of such children shall not be in the receipt of an income from other sources exceeding £150 per annum for their benefit.

## IX.

That the amount of the annuity to be paid to the Widows or Orphans' of the clergy for each year shall be fixed at the meeting of the Society in May, in each year, in manner following, that is to say: if the income of the Widows and Orphans' Fund for the year ending the 31st of March preceding, from all sources, that is, the interest, dividends, issues or profits of any moneys or land held, or invested for the benefit of the Widows and Orphans' Fund, the annual collection in the churches, chapels, or stations, for the said fund, all special donations to the said fund, shall be sufficient to pay to all the claimants at that time on the fund, and a sum to provide for contingencies, equal to fifty pounds for each one hundred clergymen returned to the Lord Bishop as licensed, or duly recognised by him, then, and in case the annuity to be paid shall be fifty pounds to each widow, or a proportion thereof to the orphans, as hereinbefore provided; but in case the income shall not have been sufficient to pay such annuity, then the annuity to be paid shall be reduced for that year to such an amount as the income for the year preceding will meet and satisfy; providing as before for contingencies in the proportion of one widow's annuity for each one hundred clergymen on the Bishop's list.

## X.

That all moneys in the hands of the Treasurer, that may not be required to meet the annuities payable to the widows and orphans of the clergy, shall be from time to time permanently invested in some good and sufficient security.

## XI.

Every Widow, or the guardians of any of the Orphans of a clergyman desiring annuities from the Widows or Orphans' Fund, shall apply by memorial to the Church Society of the Diocese of Toronto for such annuity, setting forth the time of decease of such clergyman, the name of his widow, and the names and ages of each of the children, as the case may be; and that the income from other sources of such widow or children does not exceed £150 per annum. And such memorial, being supported by the recommendation of two or more incumbents in the diocese, and recommended by the Lord Bishop of the diocese, shall entitle the widow or children of such clergyman to the annuity hereinbefore mentioned.

## XII.

That the widows and children of all the clergy in this Diocese, who have deceased during the past five years, and who, during their lives, did make the annual collections on behalf of the Widows and Orphans' Fund, shall be entitled to annuities provided for by this By-law; and that such annuities do take place from the 1st day of July, in the year of our Lord 1848: and the first half-yearly payment thereof be due and payable on the 1st day of January in the year 1849.

## XIII.

Every annuitant on the Widows and Orphans' Fund shall, whenever he or she may be paid his or her half-yearly annuity, make one of the following declarations in the presence of a Clergyman or Magistrate, which declaration shall be attested by the Clergyman or Magistrate before whom it is made:—

*Declaration to be made by a Widow.*

I ———, do hereby declare that I am the Widow of the late Reverend ———; that I am entitled to an annuity from the Widows and Orphans' Fund of the Church Society of the Diocese of Toronto; that I am still a widow, and that my income for the past twelve months, whether from property invested, profits of business, or any other source, including any sum or sums of money which may be available for the maintenance and education of my children, has not exceeded £150.

Signed before me.

Name.

Description.

Residence.

*Declaration to be made by the Guardians of Children.*

I ———, do hereby declare that I am the duly appointed Guardian of the children of the late Reverend ———, whose names and ages are respectively written below; that they are entitled to an annuity from the Widows and Orphans' Fund of the Church Society of the Diocese of Toronto: and that their income for the past twelve months, whether from property invested, or any other source, (not including wages earned by any of them), has not exceeded £150.

*Names of children.**Age next birthday.*

Signed before me.

Name.

Description.

Residence.

## XIV.

Should any doubt hereafter arise as to the interpretation of this By-law, or the construction which should be put upon it, or upon any of its clauses, such doubt shall be referred to the standing committee, or to any other committee that shall be appointed for that purpose, who shall make a report thereupon to the General Monthly Meeting of the Church Society of the Diocese of Toronto; and the decision upon such doubt, when sanctioned and confirmed by the Lord Bishop of the Diocese, shall be final.



## TRINITY COLLEGE GRAMMAR SCHOOL, WESTON.

VISITORS.—The Hon. and Right Rev. the Lord Bishop of Toronto. The Right Rev. the Lord Bishop of Ontario.

HEAD MASTER.—The Rev. C. H. Badgley, B.A., Queen's College Oxford.

The Grammar School will re-open for the Michaelmas Term on Monday, September 11th.

Arrangements have been made by the Rev. W. A. Johnson, Incumbent of Weston, to receive boarders, whose studies will be directed by the Head Master.

Applications for admission, or for further information, to be made to the Rev. the Provost Trinity College, Toronto; the Rev. the Head Master; or the Rev. W. A. Johnson, Weston.

Weston, July 31, 1865.

## ST. STEPHEN'S CHURCH, TORONTO.

MR EDITOR,—I was glad to learn from a late number of the "Churchman" that Christ Church, Belleville, has been added to the comparatively small number of free churches already existing in the Province. Thinking that it might aid the good cause and encourage any who are disposed to adopt the free system, I send you an abstract of the offertory of St. Stephen's Church, Toronto. It ought to be observed that the Parish is the smallest and poorest in the city, being situate in the northwestern corner, and has for the last three years been decreasing rather than increasing in population and wealth. Yet after a trial of nearly seven years it may be said that the "offertory system" has not failed. The Church was opened on the First Sunday in Advent, 1858.

Total offertory from Advent Sunday,

1858, to Easter, 1859 (5 months).....	\$387 75
From Easter, 1859 to Easter, 1860.....	687 20
" " 1860 " 1861.....	788 18
" " 1861 " 1862.....	895 30
" " 1862 " 1863.....	788 63
" " 1863 " 1864.....	863 27
" " 1864 " 1865.....	823 45

In addition to this, large sums have been contributed for the Church Society, and other religious and charitable purposes. And during the past year, nearly \$1,000 have been raised for the "Episcopal Endowment Fund," although the parish was originally assessed for the sum of \$600 alone.

Yours, &c.,  
C.  
Canadian Churchman.

## EDUCATIONAL.

It is perhaps not generally known that there is lately established in Toronto, a boarding and day school for young ladies, which is intended to serve as a practical remedy for the evil of sending protestant girls to convents or Romish schools. This school, which is under the charge of Mrs. O. Stewart, offers every advantage of a thorough and elegant education, at such low rates as quite to remove the oft-alleged excuse, that many Protestants find it desirable to patronize convents for lack of equally good institutions of our own at prices within their reach.

It might be well that our clergy should keep in mind the existence of these schools and in any case use their influence against the practice which is, alas! too frequent, of exposing young females at that plastic age to the blandishments of the accomplished ladies employed by Rome to conduct these schools.

We intended to have published in this number an admirable article by a correspondent of the *Echo*, on the school for young ladies proposed to be established by the diocese of Montreal and Quebec, but as our space forbids, we shall revert to the subject in our next.

## SUBSCRIPTIONS RECEIVED TO JULY 31st, 1865.

To end of volume 3.—Mrs. B. Ottawa; W. M. Arlington; R. A. H. Toronto; Rev. Dr. McC. Toronto; Rev. D. J. F. McL. Chippawa; A. A. B., Guelph.

To end of volume 4.—J. D. Guelph.