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# The Canadian Ecclesiastical Gazette;

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

VOLUME V.

TORONTO, JULY, 1858.

No. 7.

Dr. Bovell has laid on our table a copy of the Canons, with annotations—*vide* the advertisement. We recommend all Lay Delegates, who have not much time to devote to the study of these subjects, to provide themselves with a copy. Dr. Bovell deserves the thanks of the members of the Church for his zealous exertions.

A long list of the contributions to the Eastern Episcopal Endowment Fund has been received, but we are unable to find room for it this month.

We call attention to the advertisement of the Christian Knowledge Society's publications. A contributor of 12s. 6d. per annum to the book fund is entitled to have books at member's prices. The cash must in every case accompany the order.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### NOTICE CONVENING SYNOD.

The Synod of the Diocese of Toronto is hereby summoned to meet in the city of Kingston, on Tuesday, the 14th day of September next. By the authority of the Lord Bishop.

STEPHEN LETT, LL.D.,  
*Clerical Secretary.*  
JAMES BOVELL,  
*Lay Secretary.*

TORONTO,  
June 14th, 1858.

#### CONFIRMATION APPOINTMENTS OF THE LORD BISHOP OF TORONTO, FOR JULY.

JULY, 1858.

Saturday	10,	Travelling .....	
Sunday	11,	West Gwillimbury .....	11 a.m.
Monday	12,	Lloydtown .....	10 a.m.
"	"	Mono, St. John's .....	5 p.m.
Tuesday	13,	St. Luke's, Mulmer ...	11 a.m.
"	"	St. Mark's, Orangeville,	
		Mono .....	5 p.m.
Wednesday	14,	St. James's, Albion.....	11 a.m.
"	"	Bolton's Mills .....	4 p.m.

Thursday	15,	St. John's, Toronto Gore	10 a.m.
"	"	Woodbridge.....	2 p.m.
"	"	Graham's Corners .....	5 p.m.
Friday	16,	Tullamore .....	10 a.m.
Saturday	17,	Norval .....	11 a.m.
"	"	Georgetown.....	4 p.m.
Sunday	18,	Hornby.....	10 a.m.
"	"	Milton .....	2 p.m.
"	"	Newton's Corners .....	5 p.m.
Monday	19,	Rockwood .....	11 a.m.
"	"	Guclph .....	3 p.m.
Tuesday	20,	Elora .....	11 a.m.
"	"	Christ Church, Peel ..	3 p.m.
Wednesday	21,	Fergus .....	10 a.m.
"	"	Arthur .....	3 p.m.
Thursday	22,	North Arthur .....	10 a.m.
"	"	Mount Forest .....	2 p.m.
Friday	23,	Reading .....	4 p.m.
Saturday	24,	Travelling .....	
Sunday	25,	Nelson .....	11 a.m.
"	"	Wellington Square .....	2 p.m.
Monday	26,	Oakville .....	11 a.m.
"	"	Palermo .....	3 p.m.
Tuesday	27,	Toronto .....	

#### LAYING THE FOUNDATION STONE OF ST. STEPHEN'S CHURCH, TORONTO.

The Bishop of Toronto performed the ceremony of laying the foundation stone of a new church, on College-street, at five o'clock on Thursday afternoon, the 1st instant, in presence of a large number of spectators. The ceremony commenced with the Rev. Provost of Trinity College, Dr. Whittaker, reading the Lord's Prayer. The Bishop, after craving the divine blessing on the undertaking, placed the bottle containing several coins, a number of documents, a roll, on which was inscribed the name of the church—St. Stephen, &c., &c., in the orifice of the stone; at the same time saying, as he poured on the cornwine and oil, "We place this foundation-stone, in faith and hope, to the glory of God, through Jesus Christ our Lord." The choir, composed chiefly of the children belonging to St. George's Church Sunday School, then chanted the 100th Psalm. After an appropriate prayer by the Rev. Provost, the assemblage were dismissed with the benediction. The trowel used on the occasion was of silver and very handsome in appearance, the manufacturer being Mr. J. E. Ellis, King-street. On the one side was an inscription, intimating the use to which it had been put, while on the reverse side were the Denison Arms. The building is designed in the pointed English style of the 13th century. The walls are to be constructed of brick and faced externally with red brick and stone dressings. The west gable is surmounted by a lofty campanile of stone, about seventy feet to the apex. The edifice will consist of a nave and chancel—the internal dimensions of the former being seventy-two feet by thirty-four, and the latter thirty by twenty, and will afford accommodation for 400 persons. There are two entrances for the congregation, one at the west end and the other at the north-east corner of the nave. The vestry, with entrance for

the clergyman, is in the south side of the chancel. The roof is of one span, with curved ribs and other timbers all wrought, stained and varnished. The windows are to be filled with stained glass. The font, pulpit, &c., will be appropriately fixed; in fact, all the arrangements are strictly ecclesiastical, and reflect credit on the architect, Mr. Thomas Fuller, of this city. The builders are Messrs. Worthington. The site was presented by Robert B. Denison, Esq., and the whole cost of erecting and furnishing the edifice is defrayed by that gentleman. When finished, and everything connected with the church completed, the expenses will amount to about \$10,000.

The followidg is the copy of the inscription:—  
In Nomine Patris et Filii et Spiritus Sancti.  
Amen.

Hunc primum lapidem  
Ecclesie,

In Dei honorem  
Et

In Memoriam

Beati Stephani Protomartyris  
Roberto Brittain Denison, Armigero,  
Extractae,

Kalendis Julii,

Anno Salutis MDCCCLVIII,  
Posuit

Honorabilis et Reverendissimus

Joanne Strachan,

S.T.P., LL.D.,

Episcopus primus Torontonensis.

Thoma Fuller, Architecto.

Joanne Worthington, Redemptore.

In the Name of the Father, and of the Son and of the Holy Ghost,  
Amen.

The Honourable and Right Reverend

John Strachan,

S.T.P., LL.D.,

First Bishop of Toronto,

Did, on the first day of July,

In the year of our salvation, 1858,  
lay

This first stone  
of a Church

Built by Robert Denison, Esq.,

To the honor of God,

and in memory

Of the Blessed Stephen, the first Martyr.

Thomas Fuller, Architect.

John Worthington, Contractor.

#### TRINITY COLLEGE.

On Tuesday, the 29th of June, a meeting of the Convocation of the University of Trinity College was held in the College Hall, at which the Hon. Sir J. B. Robinson, Bart., Chancellor of the University, presided. The Hon. and Right Rev. the Bishop of Toronto was also present. The following degrees were conferred:—

B.A.

Badgley, Charles Howard.

B. A. (*ad eundem.*)

McCullum, Rev. James Henry, Trin. Col., Dublin.  
M. A.  
Beaven, Rev. Edward William.  
Phillips, Thomas D.  
McCullum, Rev. James Henry.  
The following students were matriculated:—  
Jones, Charles Mercer.  
Listen, Brooks.

## COLLECTIONS UP TO 12th JULY.

Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the diocese of Toronto, in the month of July, in behalf of the Mission Fund of the Church Society.

St. John's Toronto, per Rev. Rev. T. S. Kennedy .....\$27 26  
St. Jude's, Oakville .....\$8 90  
Do. Palermo ..... 1 50

Per Churchwardens ..... 10 40  
Williamsburgh ..... 8 30  
Matilda ..... 4 95

Per Rev. E. J. Boswell ..... 13 25  
Graco Church, Arthur ..... 1 60  
Trinity Church, North Arthur ..... 1 84  
Reading, Garafraxa ..... 2 56

Per Rev. J. A. Preston ..... 6 00  
Trinity Church, Thornhill ..... 9 35  
St. Stephen's, Vaughan ..... 4 00  
Per Rev. D. E. Blake ..... 13 35

10 Collections, amounting to .....\$70 25

## WIDOWS AND ORPHANS' FUND.

Previously announced .....\$1539 32  
Trinity Church, Moore .....\$4 30  
St. Mary's do. .... 2 50  
Sarnia do. .... 8 50  
Butler's do. .... 1 00  
Sombra do. .... 2 50  
Per Rev. G. J. R. Salter ..... 18 80  
Mrs. Vidal, (special)..... 5 00  
Mr. Vidal do. .... 5 00

197 Collections, amounting to...\$1568 12

## GENERAL PURPOSE FUND.

Previously announced .....\$895 95  
Mono Mission, per Rev. J. Vanlinge..... 1 48  
Trinity Church, Moore.....\$4 20  
St. Mary's do. .... 2 00  
Sarnia do. .... 8 00  
Butler's do. .... 2 50

Per Rev. G. J. R. Salter..... 16 70

153 Collections, amounting to ...\$914 13

## STUDENTS' FUND.

Previously announced.....\$552 47  
St. George's Church, Guelph, per Churchwarden ..... 9 88  
Christ's Church .....\$3 00  
St. Andrew's, Wellington..... 3 00  
Per Rev. Charles Ruttan ..... 0 00  
Mono Mission, per Rev. J. Vanlings ..... 1 30  
Playter's Corners, per Churchwardens... 1 57  
Trinity Church, Moore..... 3 00  
St. Mary's do. .... 2 50  
Sarnia do. .... 7 00

Per Rev. G. J. R. Salter..... 12 50

116 Collections, amounting to ...\$583 72

## PAROCHIAL BRANCHES.

Fitzroy Harbour, per Rev. A. J. Morris \$21 00  
Brockville, per Rev. Dr. Lewis ..... 20 00

## ANNUAL SUBSCRIPTIONS.

Rev. J. Vanlinge, 2nd instalment.....\$10 00  
Hon. R. C. Wilkins, annual subscription 5 00  
Rev. G. Salter do. do. 5 00  
H. Talfourd, Esq. .... 5 00  
L. G. Vidal, Esq. .... 5 00  
W. P. Vidal, Esq. .... 5 00  
Rev. Dr. Lewis ..... 5 00  
T. J. Preston, Esq., special, M. F. .... 10 00

## PROCEEDINGS OF THE SYNOD OF THE DIOCESE OF TORONTO.

## FIRST DAY'S SESSION.

THURSDAY, June 10, 1858.

Divine Service was celebrated in the St. James' Cathedral at 10 A.M. Prayers were said by the Rev. J. Travers Lewis, LL.D., of Brockville; the Lessons were read by the Rev. J. W. Beck, of Peterborough; the Sermon was preached by the Rev. F. L. Osler, M.A., Rector of Dundas; and the Holy Communion was afterwards administered to the clergy and lay delegates; after which the meeting was then and there called to order by the Lord Bishop, and a committee of two, viz., the Rev. Dr. Lett, and the Rev. T. S. Kennedy, were appointed to examine the certificates of the lay delegates and report thereon.

The meeting was then adjourned until three o'clock, P.M., to meet in the school-house of St. George's Church.

At three o'clock, P.M., the Synod assembled for business in the school-house of St. George's Church, the Lord Bishop in the chair.

The names of the clergy were called over by the Assistant-Secretary in the unavoidable absence of the Secretary.

The following clergymen then answered to their names:—

Revs. J. A. Preston, M.A.; S. B. Ardagh, M. A.; W. F. S. Harper; John Grier, M.A.; T. Leech; J. T. Lewis, LL.D.; T. W. Allen; Ven. A. N. Bothune, D.D.; H. W. Davies, A.B.; J. Langrey, M.A.; G. W. White; W. Lecum; C. L. Ingles, B.A.; Wm. Logan; H. Brent; H. Patton, D.C.L.; H. E. Pices; A. M'Nab, D.D.; F. L. Osler, M.A.; H. C. Cooper, B.A.; E. Thompson, M.A.; A. J. Morris; R. Harding; E. Grasset, M.A.; W. Ritchie; J. Godfrey; J. G. D. M'Kenzie, M.A.; A. M. Stewart, M.A.; H. W. Stewart, B.A.; J. Wilson; John Hebdon, A.M.; J. T. M. Blackman, LL.D.; A. Stewart, M.A.; R. V. Rogers, M.A.; J. A. Muloch; A. Dixon, M.A.; H. B. Osler; J. Stannage; F. A. O'Meara, LL.D.; P. Jacobs; J. Butler, M.A.; F. Tremayne, Jun.; W. B. Lauder, LL.D.; John Davidson; W. McMurray, D.D.; T. Bousfield; R. Shanklin; T. B. Read; J. Beaven, D. D.; J. Hilton; W. Bleasdel, M.A.; J. W. R. Beck, M.A.; W. Macauley; G. Viner, B.A.; R. Lewis; R. L. Stephenson, M.A.; J. Shortt, D. D.; Thos. Taylor, A.M.; J. Chance; G. A. Anderson; T. T. Roberts, A.M.; W. Belt, B.A.; J. B. Worrell; R. J. McGeorge; E. Baldwin, M. A.; Stephen Lett, LL.D.; J. H. McCollum, A. B.; W. Duckett, D.D.; A. Sanson; T. S. Kennedy, A. Brouhail, A.B.; D. E. Blake, A.B.; T. B. Fuller, D.C.L.; S. S. Strong, D.C.L.; E. J. Boswell, D.C.L.; J. Carry, B.D.; John Fletcher, A.B.; J. G. Armstrong, B.A.; J. Pentland, A.B.; S. Givins; H. Sharpe; John Ambrey, M.A.; J. H. M. Bartlett, M.A.; E. Denroche, M.A.; E. K. Kendall, M.A.; George Whittaker, M.A.; R. Garrett; J. Van Linge.

The names of the lay delegates were then called over by the Lay Secretary, when the following delegates answered to their names:—

T. J. Preston, Hon. J. Patton, W. E. O'Brien, Dr. Kennedy, Wm. Farmer, Wm. Golding, David Lawrence, W. B. Simpson, D. B. Ford, Hon. Geo. Boulton, J. H. Thompson, J. B. Harris, J. McGrath, Albert Parker, Dr. Mewburn, T. C. Street, Dr. Lowe, W. Kern, W. Gamble, E. C. Fisher, C. Giles, James Stanton, Thos. Sibbald, D. E. Jones, C. Jones, J. H. Petit, Jabez Simms, T. J. Vale, J. G. Rogers, G. S. Burrell, H. Bull, F. A. Ball, R. A. Land, Lewis R. Marsh, D. C. Gunn, Thos. Kirkpatrick, Neil McLeod, W. H. Boatman, G. R. M. Ball, W. W. Westmacott, Capt. Armstrong, Abraham Martin, David Hoey, R. B. Denison, Geo. Dawson, J. Cowan, W. Joyce, B. Tett, M. P.P., John Parnell, W. Kingsmill, Col. Beresford, W. J. Pettit, Capt. McLeod, Geo. Patterson, J. Peters, W. Ellis, F. B. Field, D. Jones, Chas. Brent, Chas. Claus, Henry Mittleberger, J. R. Benson, Joseph Wright, Clarke Gamble, H. Mortimer, F. W. Cumberland, Hon. J. H. Cameoon, Dr. Bovell, S. B. Harman, J. W. Brent, C. J. Campbell, Col. O'Brien, W. Gooderham, H. A. Joseph, T. Haworth, Geo. W. Houghton, G. Paxton, Robert Cross, Peter H. Ball, J. W. Gamble, J. M. Chaffee, J. E. Ellis, G. Higginson, R. O'Reilly, Agnew Farrell, Hon. P. B. DeBlaquiere, Dr. Wilson, W. Marsh.

His Lordship the Bishop then read the following

## ADDRESS:

MY BRETHREN OF THE CLERGY AND LAITY,

It is not my intention on the present occasion to address you at any length. I shall therefore only touch upon a few particulars in the way of remembrance, and which appears a fit introduction to the business for which we are assembled. While we acknowledge that the Lord has been very gracious to us since we last met in Synod, yet, in order to remind us of our mortality, and to show that He is every where present to teach us by passing events, He has been pleased to take to Himself one of our most aged presbyters, the Rev. Robert Blakey. This excellent clergyman came among us in 1821, then about twenty-eight years of age, and was immediately appointed to Prescott, at that time a very small village, and of little promise. Here he laboured during the long period of thirty-seven years in the quiet and diligent discharge of his important duties, and seemingly happy and contented and without any desire to change. He was mild and gentle in his deportment, and attracted much respect from his people by the warm and sincere interest he took in their welfare. He was ever ready at their call to sympathize with and comfort them in their trials; even towards the end of his course, when suffering under accumulating infirmities, he continued to attend with steady and patient assiduity to all the requirements of his responsible office. Mr. Blakey was a kind parent and an affectionate husband. He was beloved by his parishioners, who sorrow for his loss, and continue to bless his memory. He departed in peace and full of hope, his conscience bearing witness that he served his God according to his ability.

Soon after the adjournment of the Synod, it became my duty to call together the clergy and delegates of the new Diocese of Huron, for the purpose of electing their Bishop. Such an assembly, and for such a purpose, will mark a new era in ecclesiastical history. It indeed presented a scene of deep interest, and one which stands without a parallel since the first ages of the Church. For although, in the primitive times, to elect the bishop was the rule, corruption had crept in and had grown so general and inveterate, that the manner of choice became not only obso-

lete, but almost forgotten. Its resuscitation, therefore, excited wonder and astonishment, and offended many as if it had been a new and unauthorised thing. To behold an aged bishop, in this remote corner of the world, gathering around him his elders, his clergy and lay brethren, for the purpose of choosing a man well qualified to fill the high and holy office of bishop, according to apostolic usage, by the willing testimony of the clergy and suffrages of the people, was surely a spectacle which could not fail, in its noble simplicity and beauty, to make abiding impressions, which exterior pomp and magnificence could never equal.

The proceedings were conducted with becoming solemnity, and though of the most exciting character, yet, with the exception of one sudden burst, which was instantly repressed, the choice was made in a manner worthy the occasion, and honorable to all concerned. No sooner was the name of the successful candidate announced by the presiding bishop, than all rival feelings vanished away, and a unanimous vote confirmed the choice of the clergy and lay delegates. It was refreshing to witness the triumph of christian unity and love, which threw to the winds all the arguments against the free and honest choice of bishops, which the narrow selfishness of many centuries had mustered up.

The bishop elect proceeded to England, where he was received with much kindness and consideration; and having been consecrated at Lambeth by his Grace the Lord Archbishop of Canterbury, has lately returned to enter upon the important duties of his apostolic office. If separated from him in body, we are still more united in soul; he is a son of full age, gone to preside over his own household, and to cultivate his allotted portion of the Lord's vineyard, not to become a stranger, but still to remain our friend and brother, provoking us to good works, and looking back occasionally, with a yearning spirit, to his former associates. The election being ended, I left London, and returned to the discharge of my episcopal duties.

On the first of August, I commenced my confirmation visit through the district of Niagara. The result was pleasing. I found a small increase in the number of parishes and stations. The congregations counted more communicants, and peace and harmony prevailed in every mission. The confirmations were generally large, and the candidates well prepared, and their number exceeded, by one hundred, that of any former visitation.

On the 27th of August, I left Toronto for Lakes Huron and Superior, by way of Detroit. The romantic travelling by canoes, with the varied and beautiful scenery along the shores, and the many excitements of encamping on the rocks—the Canadian boat songs, &c., had passed away, and given place to the crawling, though useful steamer. I remained a week at the Sault Ste. Marie, visiting many places in the neighborhood, but especially the Indian Mission at Garden River, where we had a most interesting service and confirmation. The village is well situated on the banks of a mighty and rapid river. We found every thing in good order, and in the most flourishing condition. The missionary, the Rev. Mr. Chance, zealously supported by his accomplished and intelligent wife, Mrs. Chance, are doing wonders, and deserve every encouragement. On our way to Collingwood we called at the Bruce Mines, which has as yet acquired little interest in a religious point of view; but we hope prospects of improvement are opening, and that we shall in a short time be able to plant the Church there by the establishment of a permanent mission. The steamer not being at

our command, we could only stop a short time at Narrows, an Indian village, after dark, and saw but little of the Indians. In the morning we had service and a confirmation at Manitouaning. The singing was very sweet and affecting. There we found the Rev. Dr. O'Meara, at his post, who has done so much for the permanent instruction of the aborigines of North America, by his extensive translations of the Bible, Prayer Book, and various tracts into the Indian tongue. The Rev. Mr. Jacobs, though young, promises to be an able assistant to the Doctor, and has already, from his knowledge of the language, and his relationship to the natives, acquired a great influence among them. Owing to the absence of many of the Indians at the time of our visit—but more especially from the fact that nearly half of their number have emigrated to Owen Sound and neighborhood—the confirmations fell below the number which presented themselves at my former visitation.

In October, five students from Trinity College were admitted to Deacon's Orders, and four to the Priesthood, and in January, at a special ordination, one Priest and one Deacon were admitted into the Sacred Ministry.

This spring I have already accomplished a short confirmation tour, during which upwards of ninety young persons offered themselves for that holy ordinance. Next week I intend, God willing to travel through the whole of the Home District, and I trust that during the summer I shall be able to extend my confirmation journey as far as Kingston.

Having given you this brief account of what has taken place since we last met, I shall delay you no longer from the important objects now soliciting your attention; and I sincerely pray that the Holy Spirit may preside over our deliberations, and enable us to adopt such measures as may tend to the glory of God and the edification of His Church.

#### ADMISSION TO SEATS IN THE SYNOD.

The Rev. Dr. FULLER moved, and the Rev. T. S. KENNEDY seconded,

That the Rev. T. Henry Thompson, M.A., Harold Professor of Divinity, Bishop's College, Lennoxville, C. E., being present, be invited to take his seat on the floor of this house.—*Carried.*

The Rev. Dr. PATTON moved, and the Rev. J. CARRY, B.D., seconded,

That the Rev. Henry Roe, B.A., of the Diocese of Quebec, being present, be invited to take his seat on the floor of this house.—*Carried.*

The Rev. Dr. BLACKMAN moved, and the Rev. Dr. LETT seconded,

That the Rev. George Mingaye, M.A., of the Diocese of Norwich, England, being present, be invited to take his seat on the floor of this house.—*Carried.*

The Rev. T. S. KENNEDY moved, and the Rev. Dr. O'MEARA seconded,

That the Rev. C. C. Brough, A.M., and the Rev. R. Flood, A.M., of the Diocese of Huron, being present, be invited to take their seats on the floor of this house.—*Carried.*

#### APPOINTMENT OF OFFICERS.

The Rev. Dr. PATTON moved, and the Rev. Dr. BEAVEN seconded,

That the Rev. Stephen Lett, LL.D., be elected as the Clerical Secretary of the Synod.—*Carried.*

The Hon. J. H. CAMERON moved, and J. W. GAMBLE seconded,

That Dr. Bovell be appointed Lay Secretary of the Synod.—*Carried.*

S. B. HARMAN moved, and J. H. CAMERON seconded,

That J. W. Bront be appointed Treasurer.—*Carried.*

S. B. HARMAN moved, and the Rev. Dr. FULLER seconded,

That the auditors of last year, viz., W. M. Westmacott and J. C. Campbell, be appointed Auditors for this year.—*Carried.*

The Rev. Dr. PATTON moved, and Colonel O'BRIEN seconded,

That, inasmuch as the minutes of the last Synod have been printed and circulated among the clergy and laity of the Diocese, the reading of the minutes be dispensed with.—*Carried.*

The minutes were then signed by the Lord Bishop.

#### APPOINTMENT OF COMMITTEES.

His Lordship then named the following committees:—

*Committee on Expenses of Synod and Assessment therefor:*—Revs. Dr. Lewis, Dr. Shortt, Dr. Fuller; D. B. Ford, J. W. Gamble, H. C. Baker.

*Committee on the Formation of a Sustentation Fund:*—Archdeacon of York, Dr. Boswell, Dr. Beaven, T. C. Stroet, C. J. Campbell.

*Executive Committee:*—The Venerable the Archdeacons of Kingston, and of York; Revs. Dr. Beaven, Rural Deans Blako, Fuller and Givins; H. J. Grasett, B.D., Rural Dean Patton, J. Shortt, D.D., Stephen Lett, LL.D., J. Travers Lewis, LL.D., W. McMurray, D.D., Rural Dean Osler; the Hon. P. B. DeBlaquiere, M.L.C., the Hon. J. H. Cameron, H. C. Baker, J. W. Gamble, Thos. Kirkpatrick, Dr. Mowburn, the Hon. J. Patton, M.L.C., W. B. Simpson, S. B. Harman, Colonel Kingsmill, Clarke Gamble, Dr. Bovell.

#### REPORTS OF COMMITTEES.

The Rev. JAMES BEAVEN, D.D., having obtained leave, brought up the report of the Committee on

#### CANONS.

The Committee appointed to examine into the existing Canons of the United Church of England and Ireland, and the laws of the United Kingdom applicable to the said Church, and to report on such canons as, with or without change, it may be desirable that the Synod should declare to be in full force in this Diocese, and on such laws as appear to be in force at present, or may be desirable to be enacted as rules of order or discipline in this Diocese, beg leave to report as follows:

They have examined the canons of the Province of Canterbury of the year 1603, which is the body of canons generally accepted by the bishops and clergy of the United Church, and quoted as of authority in the English Ecclesiastical Courts; and they find them divided into the following heads:

1. The King's Supremacy over the Church of England, in causes ecclesiastical, to be maintained.
2. Of Divine Service and administration of the Sacraments.
3. Ministers, their ordination, function and charge.
4. School-masters.
5. Things appertaining to churches.
6. Churchwardens, or Questmen and Sidemen or Assistants.
7. Parish Clerks.
8. Ecclesiastical Courts, belonging to the Archbishop's jurisdiction.
9. Ecclesiastical Courts, belonging to the jurisdiction of Bishops and Archdeacons.
10. Judges ecclesiastical and their surrogates.
11. Probates.
12. Registrars.
13. Appraisors.
14. Authority of Synods.

Of these the 10th, 11th, 12th, 13th and 14th consist wholly of matter, which is either inapplicable in this colony, or with which a Diocesan Synod has nothing to do. The rest contains more or less matter, which it may be advisable to re-adopt and declare to be in force in this Diocese, either wholly or in part, or with modifications. The committee have examined the canons contained in them with great care, and beg leave to present them for the adoption of the Synod in the following form. They have likewise aided three canons of ecclesiastical discipline, derived chiefly from existing canons of the Church in the United States, with modifications in order to adapt them to our own circumstances.

#### I.—OF THE QUEEN'S SUPREMACY.

(1\*) All foreign ecclesiastical power (inasmuch as the same hath no establishment or ground by the law of God) is for most just causes taken away and abolished: and therefore no manner of obedience or subjection, within her Majesty's realms and dominions, is due unto any such foreign power; but the Queen's power, within her realms of England, Scotland and Ireland and all other her dominions or countries, is the highest power under God; to whom all men, as well inhabitants as born within the same, do by God's laws owe most loyalty and obedience, afore and above all other powers and potentates in earth.

#### II.—OF DIVINE SERVICE AND ADMINISTRATION OF THE SACRAMENTS.

1. (13.) All manner of persons within the Church in this Diocese, shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holy-days, according to God's holy will and pleasure, and the order of the Church of England prescribed in that behalf; that is, in hearing the word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation.

2. (14.) The Common Prayer shall be said or sung distinctly and reverently, upon such days as are appointed to be kept holy by the Book of Common Prayer, and their Evens; and at convenient and usual times of those days, and in such place of every Church as the Bishop shall think meet, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites and Ceremonies, prescribed in the Book of Common Prayer, as well as in reading the Holy Scriptures, and saying of prayers, as in the administration of the Sacraments; without either diminishing, in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof, without the sanction of the Bishop.

3. (16.) In the whole Divine Service, and administration of the Holy Communion, in *Trinity College*, or in any other College under the jurisdiction of the Bishop, the Order, Form and Ceremonies shall be duly observed, as they are set down in the Book of Common Prayer, without any omission or alteration.

4. (17.) All Members of Colleges shall, in their chapels, upon all Sundays, Holy-days, and their Evens, at the time of Divine Service, wear surplices, according to the order of the Church of England: and such as are graduates shall agreeably wear with their surplices such hoods as do severally appertain to their degree; and all Priests shall wear a scarf or stole of black silk.

5. (18.) In the time of Divine Service, and in

\* The numbers in brackets are those of the original Canons. The words and pages printed in Italics are alterations or additions to the original Canons. The omissions are not noted.

every part thereof, all due reverence is to be used. No man shall cover his head in time of Divine Service, except he have some infirmity; and then not with such a covering as he uses to wear in the open air. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany and other prayers are read; and shall stand up at the saying of the Belief, and at the singing or saying of Psalms, Anthems or Hymns, and the Ascription of Glory to God at the end of sermons; according to the rules in that behalf prescribed in the Book of Common Prayer, and the devout and ancient customs of the Church; and likewise when in the time of Divine Service the Lord Jesus shall be mentioned, due and slowly reverence shall be done by all persons present, as hath been accustom'd; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, graces and promises of God to mankind, for this life and the world to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark and understand that which is read, preached, and ministered; saying in their due places audibly with the minister the Confession, the Lord's Prayer, and the Creed; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer: neither shall they disturb the service or sermon, by walking or talking, or any other way; nor depart out of the Church during the service or sermon, without some urgent or reasonable cause.

6. (19.) The Churchwardens, and their assistants, shall not suffer any idle person to abide, either in the Church-yard or Church-porch, during the time of Divine Service, or Preaching; but shall cause them either to come in or to depart.

7. (20.) The Churchwardens, against the time of every Communion, shall at the charge of the Parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholesome red Wine, for the number of Communicants which shall from time to time receive there.

8. (21.) In every Church and Chapel, where Sacraments are administered by the license of the Bishop, the holy Communion shall be ministered so often, and at such times, as every parishioner may communicate at the least thrice a year—whereof the feast of Easter to be one.

9. (22.) Whereas every Lay-person is bound to receive the Holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once a year; we do require every Minister to give warning to his Parishioners publicly in the Church from time to time, and at least four times in every year, on the Sunday before the time of his administering that Holy Sacrament, for their better preparation of themselves; which said warning we enjoin the said parishioners to accept and obey.

10. (25.) In the time of Divine Service, and Prayers, in the Cathedral Church, the Clergy of the Church shall wear Surplices; and those who are graduates shall daily, at the time both of prayer and preaching, wear with their Surplices such Hoods as are agreeable to their degrees.

11. (27.) No Minister, when he celebrateth the Communion, shall willingly administer the same to any but to such as kneel, except in case of bodily infirmity; nor to any that refuse to be present at public prayers, according to the order of the Church; nor to any that are common and notorious depravers of the Book of Common Prayer and administration of the Sacraments, and

of the orders, rites and ceremonies therein prescribed, or of any thing contained in the Book of ordering Bishops, Priests, and Deacons; except every such person shall first acknowledge to the Minister, before the Churchwardens, his repentance for the same. Provided, that every Minister, so repelling any, shall signify the cause thereof to the Bishop, and therein obey his order and direction.

12. (29.) Ministers shall take care that God-fathers and Godmothers be persons of good conversation, and (as far as may be) communicants of the Church.

#### III.—MINISTERS, THEIR ORDINATION, FUNCTION AND CHARGE.

1. (31.) Inasmuch as the ancient Fathers of the Church, led by the example of the Apostles, appointed prayers and fasts to be used at the solemn Ordering of Ministers; and to that purpose allotted certain times, in which only sacred orders might be given or conferred: we, following their holy and religious example, do constitute and decree, that no Deacons or Priests be made and ordained, but only upon the Sundays immediately following the Ember weeks, appointed in ancient time for prayers and fasting, purposely for this cause; and that this be done in the Cathedral Church, and in the time of Divine Service, in the presence of the Archdeacon, and of three or four Ministers to be chosen by the Bishop.

2. (32.) The office of Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the primitive Church, no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together in one day; but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests, and Deacons, shall be strictly observed. Not that always every Deacon should be kept from the Ministry a whole year, when the Bishop shall find good cause to the contrary; but that there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the order of Priesthood.

3. (33.) It hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to which examples we do ordain, that henceforth no person shall be admitted into sacred orders, except he shall at that time exhibit to the Bishop a presentation of himself to some ecclesiastical preferment then void, or a certificate that he is provided of some church where he may attend the cure of souls, or that he is a Fellow or in right as a Fellow, in some college in Cambridge or Oxford; or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted to some Benefice or Curateship then void, or except he be a Professor in Trinity College, or some other college, under the jurisdiction of the Bishop, or a Missionary in the Diocese, or in the employment of some Missionary Society approved by the Bishop. And if the Bishop shall admit any person into the Ministry, that hath none of these titles aforesaid, then he shall keep and maintain him in all things necessary, till he be provided with some sufficient cure.

4. (34.) No Bishop shall henceforth admit any person into sacred orders, who is not of his own Diocese, unless he be either of some University in connexion with the United Church of England and Ireland, or except he shall bring letters dimissory from the Bishop of whose Diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years compleat; and hath taken some degree in either of the said Universities; or at least, except he

be able to yield an account of his faith in Latin, according to the 39 Articles of Religion, and to confirm the same by sufficient testimonies out of Holy Scripture; and except moreover he shall then exhibit letters testimonial of his good life and conversation, under the seal of the college where he studied, or of three or four grave Ministers, who have known his life and conversation by the space of three years next before, together with a certificate that his intention to offer himself for holy orders hath been duly published in the church where he resideth, and that no objection was alleged.

5. (85.) The Bishop, before he admit any one to holy orders, shall diligently examine him, either himself, or by such well qualified Ministers as he shall appoint, of whom the Archdeacon to be one, in his knowledge of the Holy Scriptures, and of the Doctrines, Discipline, Constitution and History of the Church.

6. (86.) No person shall hereafter be admitted into the Ministry, nor to any Ecclesiastical Living, nor suffered to preach, except he be licensed, either by the Archbishop or the Bishop of the Diocese, under their hands and seals; and except he shall first subscribe to these three Articles following, in such manner and sort as we have here appointed:

I. That the Queen's Majesty, under God, is the only Supreme Governor of this realm, and of all other her Highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes, as temporal: and that no foreign prince, person, prelate, state, or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within her Majesty's said realms, dominions and countries.

II. That the Book of Common Prayer, and of Ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the word of God; and that it may lawfully so be used; and that he himself will use the form in the said book prescribed, in public prayer and administration of the Sacraments, and none other.

III. That he alloweth the Book of Articles of Religion, agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the convocation holden in London in the year of our Lord God, one thousand five hundred and sixty-two: and that he acknowledged all and every the Articles therein contained, being in number nine and thirty, besides the Ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and Surname, viz: I., N. N., do willingly and ex animo subscribe to these three Articles above mentioned, and to all things that are contained in them.

7. (87.) None licensed as is aforesaid, to preach, read, lecture, or catechise, coming to reside in this Diocese, shall be permitted to preach, read, lecture, catechise, or minister the sacraments, or to execute any other ecclesiastical function, unless he first consent and subscribe to the three Articles before mentioned in the presence of the Bishop of the Diocese.

8. (88.) If any Minister, after he hath once subscribed to the said three Articles, shall omit to use the form of Prayer, or of any of the orders or ceremonies prescribed in the Book above mentioned, let him be suspended; and if, after a month, he do not reform and submit himself, let him be excommunicated; and then if he should not submit himself in the space of another month, let him be deposed from the ministry.

9. (89.) No Bishop shall institute any to a benefice, who hath been ordained by any other

Bishop, except he first show unto him his Letters of Orders, and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it, and lastly, shall appear upon due examination, to be worthy of his ministry.

10. (47.) Every minister, having cure of souls, and being constrained upon urgent occasion to be absent from his cure, shall provide that his place be supplied by one who has been approved by the Bishop; unless this Canon shall in any special case be dispensed with by the Bishop or his Commissary.

(To be Continued.)

#### LAYING THE FOUNDATION STONE OF ST. JAMES' CHURCH, PERTH.

The corner stone of the new Episcopal Church, in this town, was laid on Thursday last, with considerable eclat. About ten o'clock in the morning of that day, the Perth Lodge of Freemasons, and Orange Lodges Nos. 7, 115 and 788, accompanied by the Perth brass band, proceeded to the residence of the Rev. R. L. Stephenson Rector, where they rested for a short time. A procession was here formed in the following order:—

Band,  
Members of the Church,  
'Prentice Boys,  
Orange Lodges,  
Members of County Council,  
Freemasons,  
Superintendent, with plans and silver trowel,  
Contractor, with plans and specification,  
Building Committee.

#### Clergy:

Rev. R. L. Stephenson, A.M., Rector of Perth;  
Rev. J. T. Lewis, LL.D., Rector of Brockville;  
Rev. E. Morris, Rector of Franktown;  
Rev. W. B. Lauder, LL.D., Rector of Napanee;  
Rev. J. S. Lauder, Rector of Ottawa;  
Rev. C. B. Pett, A.B., Rector of Richmond;  
Rev. J. Davidson, of Newboro'.

When the procession, formed as above, arrived at the Corner of Drummond and Foster streets, near the post office, the children of the Episcopal Sunday school met it, and taking their place in front, marched in that order up Gore street, and round by Brock and Drummond streets, to the site of the new church. The procession, as it filed through the streets, presented a very pleasing appearance. The different classes of the Sunday school had each a banner, with the names of the class inscribed thereon, and an appropriate motto. The gay dresses of the children, the varied colours and numbers of their banners, and the flags of the Freemasons and Orangemen and their brilliant regalia, all served to enhance the beauty of the scene.

Arrived at the church, the procession halted, and the assembly gathered around the place where the stone was to be laid. Thomas Brooke, Esq., the Secretary of the Building Committee, announced the contents of the tin box, which was to be placed inside the stone. They were as follows:—Copy of the *Echo* for 1858, copy of *Ecclesiastical Journal* for 1858, copy of *Church Herald* for 1858, copy of *British Standard* for 1858, copy of *Perth Courier* for 1858 copy of *Carleton Place Herald* for 1858, copy of *Pembroke Observer* for 1858, list of Clerical and Lay Delegates of Synod chosen for 1858, Proceedings of Synod for 1857, Constitution of the Church Society, and Seroll.

He then read the inscription engrossed on the scroll, which was as follows:—

To the Glory of Almighty God, Father, Son and Holy Ghost.  
This Corner Stone

Of St. James' Church, in the town of Perth, in the United Counties of Lanark and Renfrew, and in the Province of Canada,

was laid by the

Rev. JOHN TRAVENS LEWIS, LL.D. Trinity College, Dublin, Rector of the Town of Brockville, On the Twenty-fourth day of June, (being St. John's day) in the year of our Lord One Thousand Eight Hundred and Fifty-eight, and in the Twenty-second year of the Reign of Her Most Gracious Majesty QUEEN VICTORIA;  
Sir Edmund Walker Head, Baronet, being Governor General of British North America;  
The Hon and Right Rev. John Strachan, D.D., LL.D., Bishop of the Diocese of Toronto;

and  
The Rev. R. L. Stephenson, A.M., Rector of the Parish.

The First Rector of the Parish being the late Rev. Michael Harris, A.M., who discharged the duties of Rector of the Parish for a period of over thirty years.

The second Rector being the Rev. Alexander Pyne, B.A., Trinity College, Dublin, during whose period of Incumbency, as Rector of the Parish, the foundation of this Building was commenced and erected.

St. James' Church is erected by the general contributions of the Congregation thereof, and the kind and generous donations of others, and is designed, under the blessing of Almighty God, the Creator, and Preserver of all things, whose Wisdom, Power and Goodness is hereby acknowledged, as an edifice, dedicated and set apart for His most holy service, and the teaching therein of His Holy Word in sincerity and in truth.

The Architect of the said church being William Thomas, of the city of Toronto.

And the Building Committee thereof;—Messrs. Robert Greenly, Henry Harvey, James Hicks, George Cox, Thomas Brooke, Richard Shaw and Matthew Balderston.

Chairman of Committee, Robert Greenly,  
Treasurer do. James Hicks,  
Secretary do. Thomas Brooke.

Contractor—Samuel Bothwell. Superintendent of work—John Allan.

Churchwardens—Messrs. George Graham and W. A. Playfair.

Sexton—Anthony H. Wiseman.

Members of the Perth Town Council for the year 1858:—James S. Nichol, Mayor; John Doran, Reeve; Richard Shaw, Deputy Reeve; and Councillors, Messrs.

John Murray, John Deacon, Jnr.; James Bell, J. K. Fairburn, Robert

Douglass and James Lafferty.

Town Clerk and Assessor—Thomas Brooke.

Treasurer—Thomas McCaffry. Collector, Street Inspector and Chief Constable—George Graham. Ward Constables—Messrs. John McMaster, R.

L. Corry, and John Butler, Jr. Messenger of

Council—Anthony H. Wiseman.

Fire Department:—Captain of Union Company, Samuel Bothwell; Captain of Fountain Company, John Murray; Fire Inspector, George Cox.

South Riding of Lanark—A. W. Playfair, M.P.P.

North Riding of Lanark—Robert Bell, M.P.P.

Warden of United Counties of Lanark and Renfrew—Richard Shaw.



Sheriff of United Counties of Lanark and Renfrew—James Thompson.

Mr. Brooke then said it would doubtless be expected that some information would be given as to the prospects of the new church, as to what it was expected to cost, what had been subscribed, &c. The church was expected to cost, when finished, about £5,000. There had already been laid out on the foundation about £1,000, including labour expended. The farmers had been very ready to turn out with their teams, and assist in drawing stone, &c. About £2,000 had been subscribed, leaving a large balance still to be provided for, rendering it necessary to make exertions in every part of the diocese of Toronto, and, perhaps, Huron, to raise the amount.

After Mr. Brooke had concluded, the ceremony of laying the corner stone was performed by the Rev. Dr. Lewis, of Brockville.

The Rev. R. L. Stephenson, A.M., Rector of Perth; then addressed the assembly. After making a few remarks relative to the commencement of the church, he went on to say that the low order of church building in this part of the country could not but be noticed by the merest tyro in the science of architecture. It was intended to make the proposed edifice an exception in this respect. This was not, however, from a spirit of rivalry, and because they saw other spires arising around them; but for the purpose of putting up a building that would be a credit to the church to which they belonged. He alluded to the fact that her Majesty had chosen the city of Ottawa as the Canadian Seat of Government, and as Perth was in a section of country which would be immediately benefitted by this choice, this church was to be somewhat commensurate to our altered and improved circumstances. He then called upon the Rev. Dr. Lewis, who proceeded to express his sense of the honor which had been conferred upon him by selecting him to lay the corner stone of this beautiful church. The Rev. Dr.'s address was eloquent and impressive; but owing to the crowd and the heat of the day, we are unable to give even a sketch of his speech. He spoke of the veneration always evinced by David for the House of God; of the love with which churchmen always regarded their parish church, and encouraged the members of the church in his vicinity to push on the work with every effort until it was completed—not to be afraid of a little expense or trouble—and not to be satisfied with presenting unto God a sacrifice which would "cost them nothing."

The hundredth Psalm was then sung by the assembly, and the ceremonies of the day ended. The day was extremely hot, nevertheless great numbers of persons were present, and took part in the proceedings.—*Perth Standard.*

#### EPISCOPAL CHURCH SUNDAY SCHOOL.

The anniversary of the Sunday school in connection with the Episcopal Church in this town was celebrated on Thursday, the 24th. In the forenoon the children attended in the procession for the purpose of witnessing the laying of the corner stone of the new church. They then proceeded to the delightful grove in front of the residence of the Rev. R. L. Stephenson, where every thing possible had been done to make them comfortable and happy. A large number of ladies and gentlemen were also present, and were hospitably entertained. Refreshments were provided in abundance, and of the choicest description. The afternoon was passed most pleasantly, owing to the excellent arrangements and the untiring exertions of the excellent Rector, his amiable lady, and the committee of arrangements. The

children were addressed in the evening by the Rev. Dr. Lauder, of Nanapan. Addresses were also delivered by Thos. Brooke and R. Douglas, Esqrs. The assembly dispersed about six o'clock. We understand the Sunday school is now in a flourishing state.—*Perth Standard.*

### DIOCESE OF MONTREAL.

#### CONVOCACTION OF BISHOP'S COLLEGE, LENNOXVILLE.

(Reported for the Montreal Gazette.)

The Annual Convocation of Bishop's College was held at Lennoxville, on Wednesday, June 30, and was as usual well attended. There were present, besides the Vice-Chancellor, Mr. Justice McCord, their Lordships the Bishops of Quebec and Montreal, the Principal and other Professors and Officers of the College; also the following clergy and gentry:—The Rev. Canon Bancroft, Dr. Lewis, D.C.L., of Brockville, the Reverends Messrs. Slack, Lonsdell, King, Robinson, D. Lindsay, R. Lindsay, W. Bond, C. P. Reid, L. Doolittle, J. Godden, R. L. Stevenson, J. W. Williams, M.A., Rector of the Junior Department; and Messrs. E. Chapman, Hale, Bowen, Freer, Henneker, T. Tait (of Melbourne), — Foster (of Richmond), J. Wilson, W. Wilson, H. B. Padden (of Compton), A. Stinson (of Compton), &c.

The Bishop of Vermont had been expected to attend; but some unforeseen cause disabled him from giving his valuable assistance on the occasion.

Divine Service was held in the College Chapel at half-past eleven. The Revs. J. H. Nicholls, D.D., J. H. Thompson, M.A., R. L. Stephenson, M.A., and F. Robinson, M.A., of Abbotsford, officiating. The Lord Bishop of Quebec preached the sermon, in the absence of the Bishop of Vermont, from Proverbs ix., 4 and 5; after which the Holy Communion was administered by the Lord Bishop of Montreal.

About half-past two o'clock in the afternoon, the Convocation Hall was densely crowded, and at three o'clock the Convocation was duly opened by the Vice-Chancellor, Mr. Justice McCord. The learned Judge, in a few preliminary remarks, apologized to the ladies for the narrow accommodation which had been provided for them. He trusted that this would be remedied next year, as they had applied to Government for a grant for that purpose; and he thought that they deserved it, as this was the only institution in the Province which had not hitherto availed itself of Government assistance for building purposes. He regretted that circumstances over which they had no control had prevented two undergraduates from taking their degrees this year—the first having been deterred by illness, and the second by severe family affliction. He trusted, however, that by the aid of the Junior Department, which was now established, the sphere of action of the University would be greatly increased before another year. It was a great disappointment that the Bishop of Vermont had been detained. The warm interest which he took in the University, and his great talents, rendered him a valuable addition to the Institution.

The following Degrees were then conferred:—Rev. Dr. Lewis, D.C.L. *ad eundem gradum*; the Rev. J. W. Williams, M.A., Oxford, England, *ad eundem gradum*.

Rev. Dr. Lewis then addressed the meeting as follows:—

*My Lords, Ladies and Gentlemen:*—I have been requested to address you on a subject of great

importance and interest to us all, and in complying with the request I feel somewhat embarrassed. The fear of inability to do the subject justice would certainly have deterred me from the attempt, were I not under strong temptation to recommend to others what I admire myself; and indeed an opportunity so seldom occurs of saying a word in favour of classical education, that when the occasion presents itself, it should be embraced by every one who entertains such strong feelings of veneration as I do for a system of education to which we are indebted for almost every gem which sheds lustre on English literature. Whatever may be the cause of the fact, it is but too true that classical education is an exotic that does not thrive on this continent. The utilitarian despises a plant which appears to be more ornamental than useful. The money-making public can see no beauty in what bears but little fruit in dollars, and the consequence is that the fair and fragile flower is choked with the weeds of worldliness, and if sometimes allowed a place in the garden, yet it is rather from an undefined feeling of respect for its character at home than from appreciation of its healing virtues or its intrinsic beauty. The causes of such neglect of the classics, in the education of the youth of our country, are various. I shall not attempt to enumerate or combat them all, but will briefly glance at a few which, from their prominence, deserve our notice—not that I hope, from merely refuting objections that may be urged against the utility of classical education, to convince the objector of the great advantage of such education, because, though I am prepared to defend the system on utilitarian grounds, yet I am also free to confess that to my mind the utility of it in a great measure consists in the pleasure of taste and refinement of feeling derivable from the classics, and that pleasure, I need hardly remind this audience, in order to be known must be felt, and to be appreciated must be experienced. There is, however, one objection urged against that system of education called classical, which may be summed up in the word "antiquated." It is assumed that the system is obsolete, once an approved one, but now becoming gradually superseded as unpractical. Now if I have summed up the objections to classical education as they arise in the mind of the great majority of the people, in the word "antiquated," I would express the answer to the objections of this nature in the sentence—"*vox et præterea nihil.*" If there is one characteristic which marks the people of England more definitely than another, it is this—that they are a practical people; so that we may assume it as a fact, that the system of classical education must have a practical tendency, or it would long since have been exploded in Great Britain. Never was a greater mistake than to suppose an incompatibility between a classical and a practical education. On the contrary, they are convertible terms. Have we not a remarkable illustration of the power of classical training in fitting a man for the most practical avocations of life, in the fact that he who now leads the oratory of the House of Commons and lately as Chancellor of the Exchequer, managed the finances of Great Britain, could find time among his many duties to write a work on the Homeric age, which henceforth takes the position of a standard authority with every scholar who desires to appreciate the greatest classic of antiquity. This is a species of illustration that I wish to dwell on, because who can deny that it is practical? Who can require a more practical training than the man who aspires to regulate the complicated machine of the Exchequer, and is it not full of significance that the last three financial Ministers of England have been distinguished alike for practical ability in

finance and accurate classical attainments. I have alluded to Mr. Gladstone. Let me remind you of the fact that his successor, Sir Cornwall Lewis, is distinguished for his work on the "Credibility of Ancient Roman History," while the writings of the present Chancellor, Mr. D'Israeli, prove that even light literature can charm most when imbued with a classical spirit. My Lords, is it not a practical blessing to be able to write with the easy grace of a Macaulay on Modern British History, and yet that highly favoured writer would perhaps never have attained to such excellence of style in treating of comparatively recent times, had he not been inspired in his youth with the feelings and tastes which display themselves in his "Lays of Ancient Rome." Indeed there seems to be some strong affinity between classical literature and finance—enough, at all events, to quell any alarm in this country, lest classical pursuits should obstruct the acquisition of wealth. Need I remind you that the greatest historical work of the present day, and that work a history of Greece, had emanated from the pen of a London banker—the now celebrated George Grote. 'Tis true that classical attainments are not prized in America—that they are not as at home the ladder which has raised so many from the very humblest position in life to the very highest attainable in Church or State; still there are practical results flowing from classical education, which are confined to no country nor climate. It may appear paradoxical, yet it is strictly true, that the best classical scholar will invariably be the best English scholar also. An acquaintance with the structure of the Greek and Latin languages, will give facility of expression, a purity of style and a terseness of diction, which he who would excel in our mother tongue can obtain in no other way so effectually. It is reported that the great Lord Chatham attributed his marvelous mastery over the English language to the fact that he had accustomed himself to translate passages from classical authors into English, never desisting until the exact word suggested itself to his mind, until at last he acquired such facility of expression that the best term to express the idea in his mind never failed to suggest itself. The very fact of early discipline, such as a classical education requires, affects the character for life. The very difficulties of acquiring classical knowledge call forth an energy of mind that seldom fails to leave the character through life. The severity of the study, while it gives an exactitude of thought scarcely less remarkable than mathematical knowledge, has this advantage in addition, that it supplies purity of language and facility in composition. And here perhaps it would be well to allude to an error widely prevalent, viz.: that the classics cannot be the best models for composition, because they are languages of the world's infancy, and are vulgarly styled the dead languages. Now I would not be thought to depreciate modern languages; but still, as it is an undeniable fact that the votary of fine art, who in the present day aims at perfection in architecture, statuary or painting, must now wander to the classic ground of Italy and Greece for his models, so I believe that he will never win a place among English classics who has not imbibed the spirit and felt the beauty of classics now 2000 years old. Dead those languages may be called; but "they are not dead, but sleep." And here another great advantage derivable from classical literature suggests itself. I allude to the liberality of mind and the largeness of views which it engenders. It compels to a knowledge of history. Multitudes make it their boast that they live in an age of extraordinary improvement, that they have a knowledge of the past, because a certain

amount of information is requisite when we would trace the increasing knowledge of mankind. To appreciate the wonders of our day, we must be able to contrast them with the achievements of the past; and what a field of exploration is here opened to the enquiring mind? What an inducement to the study of history! If we remain ignorant of the past, there will be danger, lest, in our supposed pre-eminency, we withhold from the giants in erudition, who adorn the annals of the past, the honor due unto their names. The study of classical literature is the best antidote to such illiberality, and he alone who has read the great authors of antiquity can occupy the true station of arbitrator between the ancient and the modern. But I fear lest I may prove tedious, were I to enumerate all the inducements to classical study. There is one more however which should not be omitted, and it is this: that not only is independence of thought one result, but a love of civil liberty is another. It has been remarked that the spirit of Englishmen, which brooks neither indignity or tyranny, is in a great degree attributable to the system of classical education for so many centuries in existence. I need not illustrate this position. I would only just remind you of the superhuman power of poetry to rouse the soul to exertion for liberty; and if we select two English poets who may be said to have obtained the highest place as writers, we instinctively recall the names of Milton and Byron. Both alike breathing the fire of poetry and of classical erudition, each stimulated to save the liberties—the one those of his native country, and the other those of that land which fired his imagination when he wrote the Isles of Greece, &c. But I must not forget that this subject of classical education has special claims on Divinity students. I can hardly realise to myself the idea of a Christian scholar who does not love to acquaint himself with those languages which Patriarchs and Apostles made the vehicle for communicating the Will of God, and which the Saviour of the world honored by speaking. We can realise the enthusiasm and intensity of interest with which a pilgrim to Mount Zion is agitated when he gains the first glimpse of those scenes which are "the joy of the whole earth." Should not the Christian scholar feel something of like interest as he reads and pronounces the language which conveyed to the world the sayings of God Incarnate? Hebrew and Greek are the languages which God delighted to honour, and shall not the Christian linguist feel it a privilege to interpret what was (as it were) written and engraved by the finger of God? If the marvelous flow of our authorised version rivet with delight the English scholar, what sensations must the original itself produce? It may perhaps be a slight exaggeration to say, that what the Greek *Iliad* is to Pope's translation, the same will the original Scriptures appear to be when compared to our English version; and the more it is studied, the more will it be appreciated, until the conclusion is obvious, that the oldest classic in the world is the noblest specimen of sublimity in style. My Lords, ladies and gentlemen, a thorough classical scholar will never dis sever a religious from a secular education, and this is no slight encouragement to exert ourselves in creating a taste for the classics. A classical scholar knows what is the result of the highest intellectual superiority without religious feeling. He can tell how nations, gifted with philosophy and science, could not save themselves from decay. The literature, the luxury and refinement of antiquity only precipitated the fall of the nations among which they flourished so eminently. Yes, the classical scholar knows that the world by wisdom knew not God, and that to educate the intellect at the expense

or the neglect of the heart and affections, is to put into man's hand a glittering sword, without any motive to use the weapon aright. The first man who ever combined the character of the Christian and the classical scholar was St Paul. His education had been classical, as appears from the familiarity with which he quotes Aratus, Epimenides and Menander; and whether he addressed the polished Corinthians or the refined Athenians, his tone was ever the same. He traced the wickedness of their lives to the worship of an "unknown God," and warned them that as their knowledge was unsanctified by religion, so their "hearts were darkened," and as they did not like to retain God in their knowledge, "God gave them over to a reprobate mind." The rev. gentleman proceeded to dwell at length on the pleasurable sensations arising from classical knowledge, and concluded by describing how happily the idle hour or vacant holiday may be spent in gaining acquaintance with the classics, excusing himself for so warmly asserting the claims of the classics on scholars of taste, by quoting from Horace those lines of censure on one who does not take a friend's part (and to him the teaching of his *alma mater* had indeed proved a friend)—

Amicum,  
Qui non defendit, alio culpante, solutus  
Qui capat risus hominum, sumamque dicacis,  
Ilic niger est, hunc tu Romane caveto.

The Rev. Canon BANCROFT felt that it was presumptuous in him to appear before that assembly, to make even a few remarks on the occasion, having been, but a few minutes before, requested to stand in the gap occasioned by the absence of the Bishop of Vermont. He did not, however, hesitate, as it had always been his principle not to consider any consequences to himself, if there was the least chance of saying a word that might do any good. (Applause.) He felt great pleasure in being present that day. Having been a scholar and teacher himself, he could sympathize with the feelings of the undergraduates and Professors of the College, and he thought that in all he saw and heard there were good grounds for great encouragement. He was a Canadian, and he longed to see every thing that was good and useful organized in Canada. The University of Lennoxville had the coming of England, Ireland, Scotland and Germany, pressed into its service. (Applause.) And had begun, not on the lowest steps of learning, but on the high one which, through the wisdom and experience of ages, the Mother Country had prepared for its daughter, and there was hope that with this assistance Bishop's College would go free on her career of usefulness, and become one of the great institutions of a free and glorious country. (Applause.) He had been thinking how many anxieties and cares the founders of Bishop's College must have undergone. He had personally experienced great difficulties when attempting to establish a Primary, and a High School; when then must have been the troubles attending such an institution as this was? At the same time he appreciated to its full extent, the vast amount of good that this learned body had accomplished, even now when but at the beginning of the University, and he was glad to see that he had received an *ad eundem* degree, that he too might have the right to give what assistance he could to make it one that they might be proud of as members of the Church of England and as Canadians. The first obstacle in the way of the University was the difficulty of bringing parents to adopt the views so eloquently put forward by the preceding speaker. Yet, for his part, he should esteem it a privilege to go through the course for the undergraduates at Bishop's College, and he believed that he could work more



vigorously and effectively during the remainder of his life if so invigorated. It was not merely that a University classical education afforded the means of listening to the greatest orators, poets, and philosophers of the age, but that it furnished the best discipline of the mind, by the due partition of time that it demanded, and the mental process of rendering one language into another which it rendered necessary. He had known students give up a classical for a literary course of study, but they had always repented of it, and in no instance had they such a corresponding progress in their literary course as would recompense them for having deserted the classics. The second difficulty, was the want of means in a great portion of the Clergy, which prevented them from giving their children an University Education, more especially if their families were large. For his own part, had he ten sons he would dedicate them to the Ministry, and he would say that Clergymen should turn to that University and say "Come to us and help us," and should make it their prime object to obtain funds and endowments which might enable the College to come to their assistance. At present no sacrifices on their part will enable the Clergymen to think of giving a numerous family a Collegiate Education. In conclusion he would address a word or two to the students. He would bid them remember that on them it was that the reputation of the College in reality depended, and that the utmost efforts of the Professors would be made in vain unless supported by the zeal and industry of the undergraduates. Had he his own College course to go over again he would concentrate all his energies on his work, and not fritter a moment of time away. He felt convinced, though not personally acquainted with the students, that they were actuated by the same spirit, and would resolve in God's strength to make their Alma Mater an institution which no one could despise. Let them not allow it to be said that the undergraduates of that College were one whit behind those of any other in the Province. Still in their doings let them keep in view that if they desired to prosper they would do so only by God's blessing. Some men were urged on in their studies by ambition—others were actuated by worldly measures—but let them say with the true Christian student, God has given me health and talent, and to Him will we consecrate them. (Applause.)

The Rev. D. LINDSAY felt the want of a short time for preparation before addressing the assembly. Yet he should be indeed ungrateful for the advantages he had received at the hands of the University, if he for one moment hesitated on that account to come forward. He felt that time had passed rapidly since he left the University, and he could bear true witness to the warning of the last speaker—to beware of wasting any time at College. All depended on the students, it was by them the world would judge and not by the convocation, and it was pleasing to think that they could point to many of the Clergy of the Province as a proof that the University was doing good, and had reason to be proud of its sons. He had said but a few words, but they would at any rate be received as a token of his good wishes, and his willingness to do whatever he could.

W. BAKER, Esq., when called upon by the Vice-Chancellor, said he felt that the country owed a debt of gratitude to the Bishop of Quebec for his exertions in behalf of that University, and regretted that the country did not seem to avail itself of them as readily as it might do. For himself he had sent two boys, and hoped in time to send a third, for he felt convinced that no man could argue logically without due training. There were great inducements to a parent to send his

children there, in the beauties of the place and in the absence of all danger of contracting bad habits—a danger from which other places could scarcely be said to be free, and he was surprised that the country should not appreciate the advantages held out to it more than they did.

The VICE-CHANCELLOR appealed to parents and guardians for their countenance. Much was due to the Lord Bishop of Quebec, for his great exertions and his fostering care, and he (the Vice-Chancellor) felt, like Mr. Baker, much surprised at the lukewarmness with which those exertions were viewed. He was aware that the College had several prejudices to encounter.—First, the idea that it was exclusively ecclesiastical. True it was that that University had educated most active and useful clergymen, yet it has been by no means exclusive since all degrees of arts had been taken there. The second objection was, that it was only a College, but that reproach, if such it was, was met by the establishment that year of the Preparatory Department, under the most able superintendence of a gentleman from the University of Oxford, and in all he had heard respecting its working were correct, it was a credit to the University which had established it. He appealed to parents to send their children to that school, and he was grieved that many in that part of the Province should send their sons to Burlington, when, at any rate, an equally good education could be obtained at Lennoxville. He firmly believed the truth of all that had been said by the previous speakers on the advantages of a classical education, and he was perfectly satisfied that every child sent to that College or school would have full justice done to him (Applause.)

The Convocation was then declared closed. In the evening, a conversazione was given by the members of the College, which was attended by the gentry of all the surrounding district.

MONTREAL CHURCH SOCIETY.

CHURCH SOCIETY OFFICE, 8th July, 1858.

A meeting of the Central Board of the Church Society was held this day. The Bishop of Montreal in the chair.

The following sums were reported as having been received since the last return;—

Rev. J. A. McLeod's subscription for 1857	
and 1858 .....	\$15 00
Do. do. do. do. do.	2 50
B. Chamberlain's subscription .....	5 00
Rev. J. Scott do. ....	7 50
Canon Bancroft do. ....	7 50
Dean of Montreal do. ....	10 00
Rev. J. S. Sykes do. ....	7 50
Rev. J. P. White do. ....	7 50
Rev. J. Ellgood do. ....	7 50
Rev. A. E. Scath do. ....	7 50
Rev. F. B. Tate do. ....	7 50
Collection at Dunham .....	8 00
Do. Freleignsburg .....	45 00
Do. Bedford .....	7 00
Subscriptions, per Montreal Parochial Association .....	292 77
Amount in Boxes from do. ....	99 85

FOR WIDOWS AND ORPHANS' FUND.

Collection at Christieville .....	\$ 9 50
Do. Stanbridge East .....	8 15
Do. St. Luke's, Montreal .....	22 78
Do. Coteau du Lac .....	2 87

The pleasing anticipations of the Churchmen of Montreal were fully realized on Tuesday even-

ing, June 15th, by the safe arrival of his lordship the Bishop of that Diocese. The Right Rev. Prelate was expected to arrive at about eight o'clock, P.M., and members of the Church of England began to congregate on the wharf awaiting the coming of the Grand T. R. Ferry boat, amongst whom we recognised the Venerable the Dean of Montreal and others of the Cathedral Clergy; the Rev. Canon Leach, D.C.L., and Rev. W. Bond M.A. of St. George's Church; Rev. F. B. Tate, M.A. of St. Luke's, Revs. G. Slack, M.A. E. J. Rogers, J. P. White, Rev. J. S. Sikes and Mr. F. Burt, the city missionaries, also the President of St. George's Society, J. Parkin Esq., and second Vice-President, Thomas Ireland, Esq., The Secretary, W. Turner Esq., the architect of the new cathedral,—Scott, Esq., J. Mulholland, J. J. Day, W. Tindall, Esqts. and many other lay gentlemen. The steam-boat did not arrive till 11, P.M., when the above anxious and attached body of churchmen reaped the fruit of their patience by the sight and mutual salutations of their Bishop. His Lordship and lady looked in good health and appeared highly gratified.

A GOOD, AND AN APPROPRIATE PRESENT TO A COUNTRY CLERGYMAN.—We learn that the Rev. C. B. Pett, B.A. Rector of Richmond, has lately been presented with a very valuable horse by the people in his neighbourhood.—When it is considered the great extent of district which Clergymen in the country parishes are necessarily obliged to travel in the discharge of their pastoral duties, it will be readily seen how very judiciously this choice of a present has been made, and it would be well, if, in other parishes the people would be as considerate and as liberal in regard to the services of their ministers.—*Ottawa Citizen.*

DR. CHAPIN.—We see in the daily papers, notices of the death of Dr. Chapin, of Hartford, editor of our contemporary, *The Calendar*. Dr. Chapin has long been known as one of the ablest and most learned writers among the Clergy of Connecticut. His work on the "Primitive Church" especially, has done good service. In latter years he had been a great sufferer from chronic rheumatism.

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