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The Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, AUGUST 15, 1860.

No. 16.

Ecclesiastical Intelligence.

DIOCESE OF HURON

The Lord Bishop of Huron will hold his next general ordination in St. Paul's Cathedral, London, on Sunday, the 23rd of September.

Candidates for Holy Orders, whether Deacon or Priest, are requested to communicate to the Rev. J. Walker Marsh, M.A., Examining Chaplain, by the 10th of September, their intention to offer themselves, and to be present for examination in St. Paul's School House, at 10 a.m., on Wednesday, the 19th of September, with the usual testimonial and *Si Quis* attested in the ordinary manner.

London, August 13th, 1860.

DIOCESE OF TORONTO.

COLLECTIONS UP TO AUGUST 12th, 1860.

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.

Previously announced	\$288 59
Chester, per Churchwardens	3 00
St. John's, Elora.....	\$2 75
St. James', Fergus	1 50
<hr/>	
Per Rev. C. E. Thomson	4 25
St. Peter's, Credit, per Churchwardens...	10 80
Dunnville	2 60
St. John's, South Cayuga	4 00
Port Maitand	0 50
<hr/>	
Per Rev J Flood	7 00
St. John's, Hamilton, per Rev. J. G. D. McKenzie	8 20
Barrie, per Rev. E. Morgan	1 05
Christ's Church, Hamilton, per Churchwardens	20 00
St. Paul's, Newmarket	6 47
Christ's Church, Holland Landing	2 73
<hr/>	
Per Rev S F Ramsey	9 20
Puslinch, per Rev E M. Stewart.....	3 05
St. Paul's, Fort Erie	4 97
St. John's, Limestone Ridges	3 03
<hr/>	
Per Rev H Holland	8 00
St. Mark's, Carleton, per Churchwardens	0 65
Stirling	3 19
Marmora	8 06
<hr/>	
Per Rev J A Preston	6 25
Amburst Island, per Churchwardens	8 00
St. George's, Guelph, per Churchwardens	15 33
St. John's, Portsmouth, per Rev P. W. Dobbs	2 00

All Saints', Drummondville, additional, per Rev C. L. Ingles	0 50
St. John's, Smith's Falls	2 70
St. James's, Port Elmsley.....	1 30

Per Rev. J. B. Worrell..... 4 00

74 Collections amounting to\$894.93

ANNUAL SUBSCRIPTIONS AND DONATIONS.

E. R. B. 0 50

For Dundas, per Rev. F. L. Oster \$10.00, for Mission Fund in last Gazette, read Dundas \$7.00, Ancaster, \$3.00 for Student's Fund.

TRINITY COLLEGE.

At a meeting of the Corporation of Trinity College, held on Wednesday, August 8th, 1860, (present:

The Hon. and Right Reverend the Lord Bishop of Toronto.

The Hon. Sir John Beverley Robinson, Bart., Chancellor of the University.

The Rev. The Provost of Trinity College, Professor Bovell, M.D.

The Ven. A. N. Bethune, D.D., D.C.L., Archdeacon of York.

The Hon. G. W. Allan, Lewis Moffatt, Esq.

The Hon. Mr. Vice-Chancellor Spragoe, James M. Strachan, Esq.

The Hon. Sir Allan Napier MacNab, Bart. Samuel Bicketton Harman, B.C.L.

The Hon. John Hillyard Cameron, D.C.L. The Rev. T. B. Fuller, D.D., D.C.L.

The Rev. S. Givins)

The following minute was unanimously adopted.

The Corporation of Trinity College have had their attention directed to a Pastoral, addressed by the Lord Bishop of Huron, to the clergy and laity of his Diocese, in reply to a statement put forth by them, bearing date June 29th, 1860.

In this pastoral the Bishop of Huron asserts that the Corporation have made "many mis-statements" in the document put forth by them.

He first says, "no report of resolutions of committee was transmitted to me," intending, as it would seem, to impugn the assertion of the Corporation that the statute, to which the Bishop of Huron publicly objected in his Synod, was transmitted to him "with the rest of the report of the committee." The Corporation see no cause to retract their assertion that this report was transmitted to the Bishop of Huron. Not only was it the avowed determination of the Corporation to send the document to his Lordship, but the Corporation are satisfied that it was sent; although they admit that the transmission of the document does not necessarily imply its reception by his Lordship, if indeed this be the fact which he intends to deny, when he says that "no report of resolutions of committee was transmitted to him."

The simple question is, did the Bishop of Huron, or did he not, receive, some days before the meeting, a paper containing a report of the committee on the statutes which were proposed and adopted at the meeting? If not, where did he procure the copy which he used at the meeting of the Corporation? The Corporation put this enquiry deliberately and advisably.

The Bishop of Huron next states that, being thus in the dark as to the important business which was to be transacted, and being naturally anxious to be informed on so grave a subject, he "enquired of the Rev. H. J. Grasett what the business was." The official summons from the Bursar was, according to the Bishop's statement, the only invitation which he received to be present at Toronto, on the 24th of February. He has evidently overlooked the following letter addressed to him, on the 18th, by the Bishop of Toronto:

(Copy.)

TORONTO, 18th February, 1859.

MY DEAR LORD,

We have been attempting for some time to make such modifications in the rules and regulations for the government of Trinity College, as your Lordship's accession to a share in the management would seem to require. But the difficulty of getting a full meeting of the Corporation, owing to the frequent absence of the Chancellor, Sir John B. Robinson, and the Hon. John Hillyard Cameron, has occasioned unavoidable delay.

We have now, however, agreed to a draft of the few changes that are thought necessary, and we propose to assemble in the council chamber of Trinity, on Thursday, the 24th instant, at three o'clock P.M., for their final consideration in view to their adoption.

In requesting your Lordship to take your place in the Corporation on this occasion, I may truthfully observe that Trinity College is, and was from the first, intended by all parties favourable to its establishment, to be the Church University of the Province of Upper Canada. Hence the provision in the charter, enabling the Bishops to meet for the management of its concerns, on the footing of perfect equality.

To secure this important object, we obtained the munificent patronage of the Society P. G. F. P., a permanent endowment, and frequent pecuniary donations. To the same cause we owe likewise the liberal grants of the Society P. C. K., and the cordial support of the members of our beloved Church, not only in England, but likewise throughout the Province and in the United States.

I still hope to see the three Bishops in their seats as heads and conservators of the institution, and working cordially together in promoting its effectiveness, and extending its blessings through the colony.

If not inconvenient to your Lordship I would respectfully suggest that it might be of advantage for us to meet the Chancellor, Sir John B. Robinson, Bart., and the Hon. John Hillyard Cameron, in his office, at ten or eleven o'clock, A.M., on Thursday, the 24th, the day of meeting, to talk

over the business to come before the Corporation in the afternoon, and should any amendments occur, they may still be adopted, and thus secure a pleasant unity in our proceedings.

I remain,

My dear Lord,

Your's faithfully,

JOHN TORONTO,

THE RIGHT REV. THE LORD BISHOP OF HURON.

Of this letter his Lordship says nothing; yet, strange to say, on arriving in Toronto he acted upon it. He did, at the time appointed, present himself at Mr. Cameron's office, and thence go to the residence of the Bishop of Toronto. After consulting with him, he returned to Mr. Cameron, and informed him that, having seen the Bishop of Toronto, he had agreed with him respecting the report of the committee on statutes, except in a few unimportant particulars, which he thought would create no difficulty at the meeting.

The Corporation cannot conceive that this understanding with the Bishop of Toronto could have been arrived at, in the absence of any written document in the hand of either party, or at a casual meeting which might properly be described in the terms which the Bishop of Huron employs when he says: "I saw the Bishop of Toronto only for a few minutes that morning."

The Bishop of Huron next demurs to the assertion that "he accompanied the Bishop of Toronto to the meeting of the Corporation." If these words necessarily imply more than that the Bishops presented themselves to the meeting together, the Corporation willingly withdraw them, together with any imputation which the Bishop of Huron may suppose them to convey.

At the opening of the business of the meeting the Bishop of Toronto spoke to this effect: "I am happy to inform the gentlemen present that the Bishop of Huron and myself are of one mind respecting the statutes now to be proposed for adoption; the Bishop has one or two unimportant amendments to suggest, which I trust the Corporation will adopt." The Bishop of Huron sat by and assented to this statement. The Corporation consider it impossible that, if some new statute, of which the Bishop of Huron had never heard, had been brought forward for adoption, and brought forward as forming a part of the body of the statutes respecting which he had consulted with the Bishop of Toronto, (and in this way they affirm that it must have been brought forward, if it was brought forward at all,) he should not have uttered one single syllable of remonstrance or surprise.

As for the opposition offered to the Statute at the time, not as introduced by surprise, but on its proper merits, the recollection of all present would show that the Bishop of Huron took no exception against the vesting of a discretionary power in the Chancellor, but merely offered some suggestions respecting details, which he by no means pressed; and that he certainly left on the minds of all present an impression as to his feeling respecting the statute, directly opposed to that which his pastoral letter would convey.

The Corporation would desire to make every reasonable allowance for the imperfect recollection of circumstances long past of which no written record remains, but they owe it to themselves to declare that they see no reason to retract any assertion which they have put forth, and that they believe that if the Bishop of Huron had fairly availed himself of the proper means of recalling the occurrences of that time, he could not have impugned their assertions as he has thought proper to do so.

The Corporation, however, proceed to notice one or two statements of the Bishop of Huron which they confess have greatly surprised them

and though, in any personal controversy, they would gladly have foreborne to point out so particularly, as they will now proceed to do, the just grounds of their surprise; yet in vindicating an important institution, in which the Church of England has a deep interest, from a very injurious attack, which they feel to have been lightly and inconsiderately made, they cannot properly refrain.

The Bishop of Huron quotes from the statement of the Corporation the following words: "And his refusal (to bring forward in his place in the Corporation his charge against the teaching of the College) was based on this ground, that he could not expect to effect a change in the teaching of the University;" and he adds, "I never stated any such ground for my refusal. To prove this I have only to quote the passage from my letter in which I replied to the Bishop of Toronto. The passage is as follows: 'You say that in early life you adopted the rule, never, if possible to allow an opportunity of doing good to pass unimproved; all who are acquainted with the history of your life will acknowledge that few men have more fully acted upon this rule. But there is another rule having divine sanction, which I feel assured you would desire to observe, and which must regulate my conduct towards Trinity College; it is, 'Abstain from all appearance of evil.' I feel that I am bound to act up to this rule, and as I cannot in my soul approve of the teaching of Trinity College, I believe that my appearing to sanction it, would be a positive evil, and would expose me to the condemnation which the Apostle says is the just portion of those who say, 'Let us do evil that good may come.'"

Here the Bishop's quotation from his letter ends, though the *very next words* of that letter are the following: "Were I to go to the Council, as you say, would be the 'wiser and more honourable course' and enter my protest against the teaching which I disapprove, no good result would follow, as I could not expect to effect a change in the teaching of the University, and the melancholy picture of a house divided against itself would be presented."

It thus appears that, in order to disprove the assertion of the Corporation, the Bishop of Huron quotes the first half of a paragraph of his letter, stopping just when he arrives at those words, used by himself in the same letter, which would establish their assertion and disprove his own. The Corporation also invite particular attention to the fact, that after denying the ground for his refusal which the words of his own letter, left unquoted by him, had distinctly expressed, the Bishop of Huron proceeds to quote in his pastoral expressions which immediately follow them, thus giving a *résumé* of the whole sentence with the omission of the only words upon which the Bishop and the Corporation are at issue.

Once more, the Bishop of Huron says:

"From the above extract it will be seen that though I did not, in my place in the Corporation, bring forward a charge against the teaching of the University, yet I make the charge in the most solemn form in which I could put it to the President of the Corporation, and as I received no answer to my letter, I concluded either that the President was indifferent as to what opinion I might entertain of the teaching of Trinity College, or that he concurred in the view which I expressed in the same letter, 'that it was a wiser course for me to stand aloof from the University, than by a public protest to exhibit the melancholy picture of a house divided against itself.'"

"I should not, even when called upon by a member of my Synod, have given expression to the opinion which I had formed of Trinity College, had I not, previously, in the most pointed, and

solemn manner, given expression to the same opinion to the President of that Institution."

The Corporation regret that they are compelled to characterize this passage as most disingenuous. In proof of this assertion they quote below from two letters of the Bishop of Huron, and from the reply of the Bishop of Toronto to the first of those letters. In a letter, dated April 19th, 1860, the Bishop of Huron uses the words: "I disapprove of Trinity College in many things." He thus gave the Bishop of Toronto opportunity of appealing to him, in the following earnest terms, to state the grounds of his disapproval. The letter of the Bishop of Toronto bears date April 25th, 1860, and it may here be observed that the correspondence originated in a letter addressed to the Bishop of Huron by the Bursar of Trinity College, inviting him, in the name of the Corporation, to exercise his privilege of nominating five members of the College Council from his own Diocese, in accordance with a statute to which he had so recently given his assent.

Toronto, 25th April, 1860.

MY DEAR LORD,

I have read your letter of the 19th inst. with very much regret, because it has been my earnest wish that you should take your place at the Council of Trinity College, as you have equal power and authority with myself, and give us your hearty and strenuous assistance in its government and direction. Suffer me therefore to entreat you to re-consider and withdraw your letter of the 19th inst., and to proceed to the nomination of those whom you desire to represent your Diocese in the University.

Trinity College being always intended for the benefit of Upper Canada, and desiring no pre-eminence in the establishment, it was provided in the charter at my desire that all the Bishops should enjoy equal authority.

There are, you say, some things which you disapprove of in the institution, if so, permit me, as the wiser and more honourable course, to request you to come among us and point them out that they may be fairly examined and modified if deficient, or confirmed if found correct. I feel assured from the knowledge I have of the members of our Council that they are not unreasonable or disposed to retain any thing really objectionable.

The authorities of Trinity College are quite aware, that among the members of the Church in Upper Canada there are in some few points differences of opinion, but they have never considered them, nor are they disposed to consider them, a just cause of separation and estrangement. The same differences and in much the same proportion exist in England, as they do in the Church here, but the true Christians of both parties are found associating to promote and support institutions really good, and they disapprove of those who make them grounds of contention.

This being the view which I take, and have always taken of the University's relation to the Church, I desire without offence to state, that as it seems to me, you are not at liberty to refuse to discharge the important duties of an office to which you have been appointed by competent authority without incurring a responsibility which the reasons you assign will in no way sustain or justify.

In truth the very fact of your separation from us will inflict upon the Church and University an injury that you can never repair.

One of the rules of conduct which I adopted in early life was the following: "Never if possible to permit an opportunity of doing good to pass me unimproved." In carrying out this principle I may have frequently failed and suffered much discouragement, mortification and sorrow; but be-

having that no thought or effort for good is ever lost in our Lord's kind Providence, I persevered in my course, and I now find on looking back when nearly at the end of my journey, that the balance is greatly in my favour. To bear and forbear in all situations of life, is the ordained lot and the wisdom of humanity, and our struggle after good, like prayer, should never cease. Hence, I have always strongly felt the truth of the Apostle's doctrine. "That to him that knoweth to do good, and doeth it not, to him it is sin."

Again entreating you to re-consider and withdraw your letter,

I remain, My Dear Lord,

Your faithful Brother in Christ,

JOHN TORONTO.

To this strong and affectionate appeal of the Bishop of Toronto, the Bishop of Huron replied in a letter containing the following passage:

"I now come to that part of your letter which has caused me much anxious thought. I would preface my remarks by assuring you that, in the commencement of my Episcopal career, moved by the high opinion which I entertained of your experience and judgment, I formed the resolution to avail myself of your advice and fatherly counsel whenever I could do so, without doing violence to my own convictions, and it has caused me many unpleasant feelings, that I am not able, in the present case, to agree with the opinion which you have advanced.

You say that in early life you adopted the rule, "never, if possible, to permit an opportunity of doing good to pass unimproved." Any one at all acquainted with the history of your life will acknowledge that few men have more fully acted up to this excellent rule. But there is another rule of Divine authority, which, I feel assured, you would not desire to overlook, and which regulates my conduct towards Trinity College. It is the Apostolic rule, "Abstain from all appearance of evil." I feel that I am bound to act up to this rule, and as I cannot, in my soul, approve of the theological teaching of Trinity College, I believe that my appearing to sanction this teaching would be a positive evil, and would expose me to the condemnation which the Apostle says is the just portion of those who say, "let us do evil that good may come," were I to go to the Council, as you say would be the "wiser and more honourable course," and enter my protest against the teaching which I disapprove, no good result would follow, as I could not expect to effect a change in the teaching of the University, and the melancholy picture of a house divided against itself would be presented. To avoid this I have heretofore kept aloof from the University, and I am still satisfied in my own mind, that it is better for me thus to act than to introduce discussion into the Council, and thus render patent to the world the differences which unhappily exist amongst us. Praying earnestly that the Lord will grant to us both, that wisdom, which cometh down from above, and which is pure and peaceable, so that we may be enabled to follow peace with all men,

I remain, my dear Lord,

With unabated respect and esteem,

Your brother in the ministry,

BENJ. HURON.

P.S.—I have written the above as a private communication to your Lordship, as your letter of the 25th of April appeared to me to require it.

B. H.

Such is the correspondence. In the first letter the Bishop of Huron declares that he disapproves of Trinity College in many things; in the second, the Bishop of Toronto urges him to give explicit expression to that disapproval at the proper time and place; in the third, the Bishop of Huron refuses to do this, because he considers that such

interference would be useless, at the same time stating that his letter is a private communication. And yet he does not fear to commit himself to the following statement: that he had made a charge against the teaching of the College, in the most solemn form in which he could put it to the President of the Corporation; that he received no answer to his letter, and that he thence concluded that the President was indifferent to his opinion, or that he agreed with him in thinking that it was better that he should stand aloof from the College.

Any reader would justly infer from this statement that such a letter as that of the Bishop of Toronto could never have been addressed to the Bishop of Huron; he would, indeed, infer that the whole transaction had been utterly the reverse of what it really was; that the Bishop of Huron had openly and candidly stated objections against which the Bishop of Toronto shut his ear, rather than that the Bishop of Huron refused to state objections for which the Bishop of Toronto had most earnestly called.

The Bishop of Huron describes himself as having said in his Synod, "I have taken every pains for two years to inform myself concerning the teaching of the University," and again, near the close of his letter he adds, "I am in possession of ample information upon the subject, which I am ready to impart to those for whose satisfaction and guidance the opinion (given in the Huron Synod) was expressed." Yet the Bishop of Huron says elsewhere, "I was then (February 24th, 1859) for the first time at a meeting of the Corporation of Trinity College." And he has never been there since. He has not only not carefully used but studiously shunned, every opportunity of informing himself of the teaching of the College. He has preferred to observe and acquaint himself with the College under all the disadvantages inseparable from a distant and hostile position, while he had every opportunity of acquiring that intimate and familiar acquaintance with the details of its system, which every friend of the Church and of the University would desire that our Bishops in Upper Canada should possess, and which is indeed a part of the duty which they are bound to assume on entering upon the episcopal office.

As to the character of the instruction given in the College, the Corporation have full confidence in the teaching of the Provost, as being in entire conformity with the formularies of our church, as elucidated by her great writers, and they now make a public demand of the Bishop of Huron, to state definitely the points on which his objections are founded. They cannot tamely suffer any officer of the College to be assailed as "unsound and unprotestant," merely because he keeps close to those formularies and summaries of doctrine which constitute the only guide which we can safely and consistently follow as members of the Church of England.

Of the closing paragraph of the Bishop of Huron's letter, the Corporation will only permit themselves to say, that if the Bishop of Huron had really entertained "the feelings of veneration," which he there affects to entertain, and which are assuredly entertained by every other member of the Corporation towards the object of his remarks, he could never have made himself responsible for language which has drawn upon him the righteous indignation, not only of every Churchman in this diocese, but of every inhabitant of the Province to whom the Bishop of Toronto is known, either by his public services or by the virtues of his personal character.

(Signed)

JOHN TORONTO,

President.

CHARLES MAGRATH,
Bursar and Secretary.

THE STANDING COMMITTEE OF THE CHURCH SOCIETY AND THE MISSION BOARD OF THE DIOCESE OF TORONTO.

This Board held its first meeting yesterday (Tuesday,) at eleven o'clock, a.m., under the presidency of the Ven. Archdeacon of York, who delivered over to the Board the minute-book of the late Sustentation Fund Committee, and entered into a full explanation of the affairs of that Committee. The Board then passed the following resolutions:—

1. Moved by the Rev. A. Palmer; seconded by Dr. Bovell.—That the several District Branches of the Church Society be requested to inform the Secretary of the Mission Board, what is the amount of the funds in the hands of their respective treasurers applicable to the management of travelling missionaries; and further, to furnish the Secretary with a list of their missions and missionaries, and the stipends assigned to the latter; also what promises have been given to any townships at present unfurnished with missionary labour, that a missionary may be supplied to them.

2. That the following gentlemen be appointed a Committee to draw up such rules as may appear to them necessary for the government and regulation of the proceedings of the Mission Board, and to submit the same to the Board at its next meeting.—The Ven. Archdeacon Bothune, the Rev. S. Givens, the Rev. J. G. Geddes, the Rev. A. Palmer, and Dr. Bovell.

3. Moved by the Rev. Dr. Fuller, seconded by the Rev. A. Palmer.—Whereas the Church Society of this Diocese has promised the District Branch the sum of £50 per annum, for the support of a travelling missionary; and whereas the Lord Bishop authorized the Rev. W. M. Ross to proceed to the Simcoe District as travelling missionary, with the promise that he should receive £37 10s. from the Sustentation Fund in the of the Central Board,—this Board of Mission hereby promises to pay the Rev. W. M. Ross the sum of £150 per annum, whilst labouring as travelling missionary in the Simcoe District, on condition of the District Board transmitting the sum of £62 10s. per annum to the Mission Board, for his support.

4. Moved by the Rev. J. G. Geddes, seconded by the Rev. S. Givens.—That whereas the Parent Society have granted the further sum of £50 per annum, towards the maintenance of a second travelling missionary in the Simcoe District,—Resolved, that the Board hereby guarantee such missionary from the date of his appointment, the annual salary of £150, on the payment to the Board by the Simcoe District Branch, of the sum of £100 per annum.

5. Moved by the Archdeacon of York, seconded, by the Rev. S. Givens, that whereas a balance from the Sustentation Fund has been placed at the disposal of the Board, and whereas the Rev. Thos. Leach is one of the claimants upon the said Fund,—The Rev. T. Leach being now disabled.—Resolved, that the usual payment of \$150 per annum, be continued to him.

2 Moved by Rev. Dr. Fuller, seconded by Dr. Bovell, that in order to afford this Board the means of fulfilling their obligations to missionaries who have received aid from the Sustentation Fund now transferred to this Board, and of the more effectually meeting the applications for extending missionary operations in this Diocese, the Lord Bishop be respectfully requested to appoint a general collection throughout the Diocese, in aid of the Mission Fund, on the day of the proposed General Thanksgiving, or the Sunday immediately following it

7. Moved by the Rev. Dr. Fuller, seconded by

the Rev. J. G. Geddes, that this Board adjourn to meet again, on the second Wednesday in October.

On the express recommendation of the Venerable the Archdeacon of York, it was ordered that the stipend now paid to the Rev. Thomas Leach should be continued, that excellent clergyman having been overtaken by illness which incapacitates him from all duty. A very interesting discussion occupied the meeting for some time, resulting in the entire recognition of the principle that the most destitute portions of the diocese shall be first considered.—The Rev. T. B. Read, of Orillia, has the honour of claiming the first missionary under this Board for the country back of his mission, and he certainly deserves the success which attended his strenuous efforts, put forth to convince the Board that his claim was just and unanswerable. We beg to call attention to the fact here patent to them:—The Mission Board has commenced its work and is already sending out two missionaries, it is therefore for the diocese to say how many more shall be sent. Two are immediately wanted for Renfrew: let the church people in that destitute settlement say how much they are ready to give, and let every churchman come forward and help these people:—no church service for thirty years.

MISSION FUND—APRIL, 1859.

Amount received on this account £313 9s. 2.
 Collections..... £218 9 11
 Interest..... 62 5 0
 Received after report was printed last year..... 32 14 3

EXPENDITURE FOR THE PAST YEAR.

Rev. P. Jacobs..... £60 0 0
 " J. Langtry..... 30 0 0
 " E. H. Baker..... 60 0 0
 " H. Flood, for Interpreters..... 12 10 0
 " A. H. Mulholland, for Mr. Angus..... 25 0 0
 " C. Drinkwater..... 12 10 0
 " J. Davidson..... 25 0 0
 " G. W. White..... 50 0 0
 " S. Briggs..... 28 2 6
 " S. Houston..... 25 0 0
 H. C. Hogg, Schoolmaster to Muncey Indians..... 12 10 0
 Insurance on Manetowahung Church..... 5 0 0
 Home District..... 100 0 0
 Rev. Dr. O'Meara's travelling expenses..... 13 10 0
 " A. Jamieson, for P. Jacobs..... 28 2 6
 Taxes..... 10 19 0

£498 4 4

The following districts have expended within their bounds:

Gore and Wellington District..... £316 5 0
 Niagara District..... 100 0 0
 Home District..... 100 0 0

£1014 9 4

Amount for which the fund is responsible for the coming year:

Rev. G. W. White..... £50 0 0
 " P. Jacobs..... 30 0 0
 " E. H. M. Baker..... 30 0 0
 Insurance on Manetowahung Church..... 5 0 0
 Rev. J. Davidson..... 25 0 0
 " J. Langtry..... 30 0 0
 Taxes—say..... 11 0 0

£211 0 0

Home District.....£100 0 0
 Simcoe..... 100 0 0
 Gore & Wellington..... 50 0 0 } Conditionally

There is a balance against this fund of £196 1s 1d which it is hoped will be made up in July
 To credit of Fund £84 10 0
 Invested, August, 1860 .. 1066 0 0

(CIRCULAR) Toronto, August, 1860, Reverend and Dear Sir,—I have the honour to transmit to you the following Resolution passed by the Board of Missions at their meeting yesterday, and would beg to say that the Board would be much gratified by your early compliance with the request it contains. I remain, dear Sir, faithfully yours, A. N. Bethune, Chairman. To Chairman of the District Branches of the Church Society.

Resolved,—That the several District Branches of the Church Society be requested to inform the Secretary of the Mission Board what is the amount of the funds in the hands of their respective treasurers applicable to the payment of travelling missionaries, and further to furnish the Secretary with a list of their missions and missionaries, and the stipends assigned to the latter, also what promises have been given to any townships, at present unsupplied with missionary labour, that a missionary shall be furnished to them.

P. S. Address to the Secretary of the Church Society, Toronto, C. W.

PROCEEDINGS OF THE SYNOD OF THE DIOCESE OF TORONTO.

(Third day continued.)

The Rev. Dr. FULLER brought up the following additional clauses to the report from the committee

ON INCREASING THE NUMBER OF DIVINITY STUDENTS.

Additions proposed to the report of the Committee on Increasing the Number of Divinity Students printed in "Proceedings of the Synod for the year 1859," and to come in after the word "Province," on the 20th line of page 47,—trusting that when the laity realize the fact that the inadequate provision which they made for the maintenance of the clergy is the great cause of the paucity of Divinity Students, they will make better provision for the support of those who minister to them in holy things.

And, first, they would address themselves to the younger members of the Church, who have not yet made the choice of a profession, and ask them to pause before turning their backs upon the christian ministry. The difficulties of those who select the church as their profession, have been fully and candidly stated in this report: because it is deemed the best that the whole truth should be known by all parties interested, in order that those difficulties may the sooner be removed. But because they meet with difficulties in their way, our young friends should not therefore turn aside from it. If so, they will never succeed in any thing worth undertaking: because any thing of that kind has its difficulties. The question for their consideration is, whether the difficulties to be overcome are greater than the rewards they may look for when they have surmounted them. If a young man values spiritual blessings as he ought,—if, like Noses, he "esteems the reproach of Christ greater riches than the treasures of Egypt"—if he is willing to take up his cross and follow Christ, in time, that he may for His sake reign with him throughout eternity, (and to no others do your committee address themselves,) then let him earnestly seek God's guidance and direction in this most momentous matter. Should his conscience tell him that it is his duty to devote himself to the Ministry of the Gospel, he should reflect on the assurance of his gracious Master, "Every one that hath for-

saken houses, or brethren, or sister, or father or mother, or wife, or children, or lands for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life"—on hundred-fold, in the peace, joy and happiness of God's service. In being a fellow worker with Christ in the salvation of souls, he shall enjoy a reward which those who attain the highest eminence in mere secular pursuits can know nothing of. The merchant, whilst succeeding in his business, may feel that in benefiting himself, he is also enriching the community to which he belongs.

The lawyer, who has disentangled some complicated case which promised to produce contentions and enmities amongst neighbours, or who has successfully defended some victim of enmity and malice and been instrumental in saving him from an ignominious end, may justly feel that he has turned the talents entrusted to him to good account. The physician, who is enabled by God's blessing on his skill and exertions to arrest the course of a violent disease, and when relations and friends had given up their beloved one in despair has been enabled to restore him to health, may thank God that he has been made an instrument, in His Almighty hand, of saving a valuable life, and affording unexpected comfort to grateful relations and friends. But all these have reference to time only, whilst the work of God's ministering servants is both for time and for eternity.

When, in his ordinary ministrations, he is building up his people in their most holy faith, and leading them steadily along the pleasant streams of God's word and ordinances, he is privileged to enjoy the great satisfaction of knowing that this work tends to render his people happy here and blessed hereafter. When visiting the troubled and desponding christian, he is enabled through God's assistance, to meet every difficulty, to dispel every doubt, and to leave him surely relying on the blessed promises of Scripture, and "filled with all joy and peace in believing," he has thus a reward that kings on their thrones can neither give nor take away. When he is privileged to feel that in his view, the humble instrument in God's hands, of turning a sinner from the error of his ways, and of leading him into that path which tendeth to everlasting life, his difficulties and his hardships are all forgotten, and he is truly grateful that one so humble as himself has been called to the high honour of being a fellow-workman with Christ in the salvation of an immortal soul.

And when he is permitted, in the good providence of his God, to visit his people, one after another, on their death-beds, and to witness the fruits of God's blessing on his labours, when he finds them ready and prepared for their great change, or only needing a little of the purifying fire of affliction to make them, through the aid of God's spirit, meet for the inheritance of the saints in light. When he hears them speak of their unworthiness of the least of God's mercies, and yet of the blessed privilege they enjoy of relying firmly on the merits of their gracious Saviour; when he sees them, with the eye of faith, calm and serene, when all around them are overwhelmed with trouble; and when the departing one takes his hand, and looking up, thanks God for sending him to care for his never-dying soul, praying God to bless him with the richest blessings,—from the very bottom of his heart he thanks God for having put him into the ministry, and for having invested him with the high privilege of being the vehicle of such unspeakable blessings to his fellow creatures.

Let them remember that "a man's life consisteth not in the abundance of the things which he possesseth, but that a contented mind hath a continual feast;" above all, let them look forward

to the time, when, having been faithful in the discharge of their ministry on earth, they may receive that delightful invitation of their gracious master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord;" and through God's grace, scores of young men will, year after year, be found saying to the great Head of the Church, "Lord, send me."

Addition to p. 48, after the word incomes, at 7th line from the bottom.

In connexion with this address to parents, it may not be out of place to state what was mentioned by a clerical delegate at the general convention of our sister Church in the United States.

It happened that the present governor of an old, large and leading State, himself one of the more distinguished statesmen in the Union, was commiserated with by a friend for having a son in the ministry. It was thought that he could not help looking upon it as a great calamity, that his son should have foregone all the distinctions and emoluments which would have awaited him in secular life. But the grand reply of the governor was this: "If the God of Heaven had freely sent His Son into the world to redeem it, should I hesitate to send my son into the world to proclaim the unsearchable riches of that Gospel, which the only begotten of the Father had purchased for us at the countless price of his own most precious blood?" This was, perhaps, as noble an answer as was ever made to a faithless and worldly-minded man; and it would be well for our branch of the Church if the spirit of this noble response pervaded the hearts of many of our people.

Strike out all on p. 47, after the word *circum*, and add thereto, "which have materially assisted several of our clergy, when pursuing their theological studies." Your committee trust that great good will result from the action of the Church Society on Wednesday last, whereby the *scholarships* hitherto supported by the quarterly collections for the "Student's Fund," were changed into *exhibitions*, and the several district branch associations were encouraged to take a deeper interest than hitherto in that fund, by having accorded to them, on certain conditions, the privilege of nominating one or more holders of such exhibitions.

Your committee also trust that the authorities of Trinity College will continue to allow, at least for a time, married men residing out of the College, who may come strongly recommended, and who appear well calculated to profit by the opportune privilege, to hold such exhibitions. It is believed that many devout men, who have received a liberal education in the British Isles, and who have settled in Canada, will thankfully avail themselves of this opportunity of receiving the advantages of preparation for Holy Orders.

Dr. FULLER moved, Dr. BEAVER seconded,—That the report and additions thereto be adopted.—*Carried.*

His LORDSHIP announced that he had added to the Incorporation Committee the Rev. Dr. Lett, the Hon. P. B. DeBlaquiere, the Hon. G. W. Allan, and J. W. Gamble.

Rev. Mr. DENROCHE moved, the Hon. J. H. CAMERON seconded,—That in the title or description of the Standing Committee on Church Music, the words *as are versed in ecclesiastical music* be omitted. And that the thanks of the Synod are hereby gratefully accorded to the Committee on the Hymnal, for the great labour taken in their arduous task.—*Carried.*

Rev. E. DENROCHE moved, the Hon. G. W. ALLAN seconded,—Whereas the original resolution of Synod, which instituted a standing committee on Church Music, contained a clause, part at

least of which has been called in question, viz., that which gives liberty to said committee to add to its members, both from within and from without the Synod, it is therefore hereby resolved that the following lay Synods-men, J. W. Brent, S. B. Harmao, J. Bovell and John Carter, Esqrs., and the following clerical Synods-men, the Revs. H. B. Osler, G. B. Viner, W. S. Darling and C. P. Emery, be members of said Standing Committee on Church Music; and said committee is hereby most respectfully reminded that their highly important duties are briefly but distinctly set forth in that first report on Church Music, which was directed by the Synod to be printed, in order that it might be circulated through every congregation in the Diocese.—*Carried.*

Rev. R. V. ROGERS moved, Dr. MEWBURN seconded,—That the thanks of this Synod be given to the ladies who so bountifully provided a luncheon at the Orphans' Home during its sitting. And that equal thanks are due to the lay delegates of Toronto, for their courteous kindness in entertaining the clergy at the hotel, and to those kind friends who have opened their houses for hospitality during the same period.—*Carried.*

The LORD BISHOP then pronounced the Apostolic Benediction, and prorogued the Synod *sine die.*

DIOCESE OF MONTREAL.

SECOND MEETING OF THE DIOCESAN SYNOD OF MONTREAL.

The second meeting of the Diocesan Synod was held on Tuesday and Wednesday, the 19th and 20th of June. There was a good attendance both of the clergy and of the lay representatives, forty-four of the former and sixty-two of the latter being present. Only three parishes were left unrepresented.

The proceedings commenced on the morning of Tuesday with the celebration of Divine Service in the Cathedral, at Montreal. The sermon, which was distinguished both by fitness to the occasion, and by earnestness of manner and delivery, was preached by the Rev. J. Scott, M.A., of Dunham, one of the Bishop's Chaplains. The Holy Communion was then administered. At two o'clock in the afternoon of the same day, the clerical and lay delegates, with the Bishop, met in the lecture room of the Mechanics' Hall. After the offering of prayer imploring the divine blessing upon the Church at large, and especially upon that branch of it existing in this Diocese, and upon the Synod now assembled, the business of the day commenced with calling over the names of the delegates, when the following answered to their names:—

Abbotsford, Rougemont, Rev. F. Robinson, M.A., N. Colton Fisk, W. Drake, J. Standish, N. G. G. Chapsay, Joseph Drake; Bolton, Rev. F. Codd; Berthier, Rev. W. C. Merrick, M.A., J. Armstrong, E. E. Shelton; Brome, Rev. R. Lindsay, M.A., H. S. Foster, Thomas Chapman; Buckingham, Rev. W. Morris; Chambly, Rev. J. P. White, J. Yule, T. Austin, Mjr. Campbell, C.B., M.P.; Christoville, Rev. J. A. McLeod, M.A.; Clarenceville, J. Hunter; Clarendon, H. T. Goslin; Cowansville, Rev. J. C. Davidson, G. B. Baker; Coteau au Lac, Rev. T. A. Young, M.A.; Dunham, Rev. J. Scott, M.A., Stephens Baker, T. Selby, J. C. Baker; Edwardstown, Rev. E. G. Sutton, G. Wheatley, W. Eldridge; Farnham West, Rev. T. W. Mussey, M.A., B. Chamberlin; Frost Village, L. H. Huntingdon; Gore, Rev. J. Griffin; Granby, North Shefford, Rev. W. Jones, G. M. Abbott, B. Savage; Grenville, Rev. F. S. Neve, Edwin Pridham; Henryville, H. Martin; Hemmingford, Rev. E. DuVernet, M.A., F. D. Fulford,

W. B. Johnson; Huntingdon, J. Morrison, J. S. Lewis; Lachine, Rev. J. Flanagan, Col. Wilgress, W. Newman, Samuel Evans, Lacolle, Rev. C. A. Wetherall, B.A., W. Bowman; Lapraire, Rev. R. Burrage, M.A., R. Taylor; Mascouche, Terreboune, Rev. G. DeC. O'Grady, B.A., Hon. J. Pangman, Edward Ranson, St. Martin, C. Smallwood; St. Therese, G. H. Monk, Milton, Rev. G. Slack, M.A., Stephen Chartier, Montreal, Cathedral, Dean of Montreal, D.D., Archdeacon Gilson, M.A., Rev. E. Wood, M.A., Hon. George Moffatt, Hon. Judge McCord, T. B. Anderson, St. George's, Rev. Canon Leach, D.C.L., Rev. W. B. Bond, M.A., John Lovell, R. D. Collis, James Hutton; St. Stephen's, Rev. J. Ellegood, M.A., Rev. J. Torrance, C. Dorwin, Trinity, Rev. Canon Bancroft, M.A., H. Bancroft, H. Taylor, T. Kirby, St. Luke's, H. Ellis, Chap. to the Forces, Rev. Edward J. Rogers, New Glasgow, Rev. A. D. Lockhart, Ormstown, Rev. W. Brethour, Portage du Fort, Rev. T. Bonnell, M.A., Putton, Rev. J. Goddon, G. C. Robinson, Russelltown, Rev. J. Fulton, M.A., St. Andrews, Rev. R. Lunsdell, M.A., J. Wainwright, E. Jones, jr., St. Armand East, Daniel Westover; St. Armand West, Rev. H. Montgomery, S. W. Stone, T. R. Roberts, St. Johns, Rev. J. Irwin, M.A., Isaac Coote, Charles Lindsay; Sabrovois, Rev. B. P. Lewis, M.A.; Sorol, Rev. W. Anderson, Edmund Fosbrooke; Sutton, Rev. J. S. Sykes, St. Hyacinthe, Rev. T. Machin; Waterloo, West Shefford, Rev. A. T. Whitten, R. A. Ellis; Vaudreuil, Rev. J. Pyke, R. W. Shepherd.

After prayers, the Lord Bishop delivered the opening address, in which he reminded those present of the great importance of the work for Christ and the Church, in which they were about to engage, and the spirit in which it should be undertaken and carried on. He stated, that the memorial respecting the appointment of a Metropolitan for the Church in Canada had been presented, but that as yet no decision had been received from the home authorities. In respect to the compilation of a hymn book for use in public worship, the Bishop said, that he had had some correspondence with Dr. Beaven, the chairman of the committee appointed by the Toronto Synod on this matter; and that the suggestion which he (the Bishop) had made, that it was desirable to let the matter stand over, until it could receive the collective judgment of the whole Canadian Church in Provincial Synod, had received the approval of the Synod at Toronto. The Bishop then referred to the meetings of Convocation in England, and expressed his satisfaction at the manner in which they had been conducted, and at the prospect that there was of the province of York now following the example of that of Canterbury. He expressed his opinion that it was highly desirable that the laws and canons of the Church, many of which were now quite obsolete, should be adapted to the existing state and condition of the people. He went on to say, that while it was to be wished that some special services for days of thanksgiving or humiliation, and also for some other occasions, should be added to the Book of Common Prayer, yet he was decided in the conviction that it was very undesirable that the existing services should be altered or tampered with. His Lordship recommended the *Montreal Church Chronicle*, (a monthly paper now published in this Diocese) to the members of the Synod, as a publication which was likely, if extensively circulated, to be very useful. He then expressed his hope that the working of the Synod would materially advance the welfare of the Church, and would afford to many of her members enlarged opportunities of practical usefulness. He concluded by referring to the approaching census, and recommended the Clergy to remind the members of their congregations,

that they must be careful to return themselves as belonging to the "Church of England." "Certain it is that under any circumstances, we shall be found but a small minority, but we know that numbers are no test of truth. I do believe, however, that our grain of mustard seed is growing and expanding, and if we be not faithless but believing, we may yet look for great and continual increase, while we bear witness for the faith once for all declared to the saints, and strive to keep the unity of the Spirit in the bond of peace and righteousness of life."

The minutes of the last meeting were then confirmed and signed by the Lord Bishop.

The following report was presented by Hon. G. Moffatt, and read by the Secretary:

The Executive Committee appointed in conformity with a resolution passed at the last meeting of the Synod, "to draw up rules for governing the order of proceedings and for the preservation of order at the future meetings of the Synod, and to devise a plan for arranging all the business to be brought forward at the next meeting, and to make the necessary preparations for holding the same," beg leave to report.

That having considered the subjects referred to them, they now submit a series of rules and regulations; *firstly*, to establish the order of proceedings at meetings of the Synod; *secondly*, for the preservation of order in its deliberations, and *thirdly*, regarding committees.

With regard to the second subject of reference, the Committee have to state that on the 20th of January last, they addressed a circular to the Clergyman of each parish or mission in the Diocese, to be by him communicated to the lay delegate thereof, inviting them to transmit to the committee, on or before the first Tuesday in April, any proposals of business which they desired to have brought before the Synod at its next meeting.—up to that date only three proposals were received, and the time for receiving them, was, in consequence, extended to the 1st May, of which notice was given by circular as before. The communications addressed to the committee accompany this report, and a list of the subjects recommended to be brought under the consideration of the Synod is appended to it.

On the third and last subject in the order of reference, the committee report that they engaged the lecture room of Bonaventure Hall for the present meeting of the Synod, but in consequence of its having been subsequently let for a theatre, of which the committee was only apprised on Wednesday last, the engagement was cancelled, and arrangements made for the room in which the Synod is now assembled, at the rate of three dollars per day for the time it may be required. The sessions of the Synod to be held in day light.

The committee further report, that the rules and regulations and the list of subjects recommended to be brought under the consideration of the Synod have been printed for general convenience; and that on the 8th ult., a circular was addressed, under the directions of the Bishop, to the several clergymen of the Diocese, with copies of the papers for the use of themselves and the lay delegates. All which is respectfully submitted.

G. MOFFATT,
Chairman

Montreal, 19th June, 1860.

It was moved by the Hon G. Moffatt that the report be received

ORDER OF PROCEEDINGS.

1. The first meeting of the Synod in each Session shall be preceded by public morning prayer and the holy communion, accompanied by a ser-

mon; and the collection at the offertory shall be devoted to missionary or such other purposes as the Synod may direct.

2. The business of every day shall be preceded by special prayer for the divine guidance and blessing, according to a form authorised by the Bishop.

3. After this prayer, the clerical secretary shall call over the roll of the clergy, to be furnished by the Bishop, and mark the names of those in attendance, and the lay secretary shall call over the names of the several parishes, missions or cures, when the certificates of the representatives, having been presented, shall be examined by the secretary and a committee of two to be named by the chairman for that purpose, and, where found satisfactory, the names shall be recorded and read by the secretary.

4. The election of new secretaries shall then be made by the clergy and laity respectively, and a treasurer, and two auditors shall be appointed, all of which officers shall hold their respective offices until their successors shall be appointed.

5. After this, on the first day, and on all other days, after prayers, the order of business shall be as follows:—

- 1st Reading, correcting, and approving the minutes of the previous meeting.
- 2nd Appointing Committees.
- 3rd Presenting, reading and referring memorials and petitions.
- 4th Presenting reports of Committees, and of the Treasurer and the Auditors.
- 5th Giving notice of motions.
- 6th Taking up unfinished business.
- 7th Consideration of motions.
- 8th Orders of the day.

An address from the Bishop shall be in order at any time

FOR THE PRESERVATION OF ORDER.

1. The Synod shall meet the first day at 2 o'clock in the afternoon, and afterwards at 10 o'clock each forenoon during its session, unless otherwise ordered by the Synod. And when it adjourns, the members shall keep their seats until the chairman leaves the chair.

2. On the appearance of a quorum, fixed by the Constitution of the Synod at one-fourth of the whole number of the Clergy and Lay Representatives respectively, the chairman shall call the Synod to order; and should there not be a quorum at the appointed hour, the chairman is authorised to adjourn the meeting during pleasure.

3. Immediately after the chairman shall have taken the chair, the meeting shall be opened by prayer, according to a form authorised by the Bishop, and the minutes of the preceding meeting shall then be read, to the end that any mistake therein may be corrected by the Synod.

4. The chairman shall preserve order and decorum, and shall decide questions of order, subject to an appeal to the Synod, to be decided without debate. When called upon to explain a point of order, he shall state the rule applicable to the case without argument or comment.

5. Members of the Synod shall sit uncovered. Every member before speaking shall rise from his seat and address himself to the chair. When two or more members rise at the same time the chairman shall name the member that is first to speak.

6. When the chairman is putting a question, no member shall walk out of or across the house; nor when a member is speaking shall any member hold discourse to interrupt him, except to order, nor pass between him and the chair, and every member present when a question is put shall be required to vote on the same. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative.

7. No member, save the mover of a motion who is entitled to reply, shall speak more than once on the same question without leave of the Synod, except in explanation of a material part of his speech, which may have been misunderstood, and then he is not to introduce new matter.

8. A member may, of right, require the motion in discussion to be read for his information, at any time during the debate, but not so as to interrupt a member speaking.

9. A member called to order shall sit down, unless permitted to explain, and the Synod if appealed to shall decide the case, but without debate. If there be an appeal, the decision of the chair shall be submitted to.

10. No member shall speak disrespectfully of the Queen, or of any of the Royal Family, nor use improper language against the proceedings of the Synod, or against particular members thereof, nor speak beside the question in debate.

11. The chairman may at any time desire the Synod to be cleared of strangers, and may suspend the debate then in progress until the Synod be so cleared.

12. No motion shall be put or debated unless the same be in writing and seconded: nor shall any motion preface by preamble be received by the chair.

13. A motion to adjourn shall always be in order, but such motion, as well as motions to lay on the table, shall be decided without debate.

14. All questions shall be put to the Synod in the order in which they are moved.

15. After a motion has been read from the chair, it shall be deemed to be in possession of the Synod, but it may be withdrawn at any time before decision or amendment, with the permission of the Synod.

16. When a question is under debate, no motion shall be received by the chair unless to amend it, or postpone it to a certain day, or to lay it on the table, or for adjournment; and no more than one amendment to a proposed amendment of a motion shall be in order.

17. On a division the names of those who vote for, and those who vote against the question, shall be recorded in the minutes, if required by three members. And a question once determined shall not be brought up again the same session, without the unanimous consent of the Synod.

18. Petitions, memorials, and other papers addressed to the Synod shall be presented by a member in his place, who shall be answerable to the Synod that they do not contain improper or impertinent matter.

19. In order to expedite the business of the Synod, it is required for the future that the clerks of the several vestries in the Diocese, or where there is no vestry clerk, the chairman of the meeting, shall send to the lay secretary of the Synod, within six days after their election, the names of the lay delegates elected at any meeting held for that purpose, and the lay secretary of this Synod shall attend at the place where the Synod is to meet at 9 o'clock of the first day of meeting, to record the names of said lay delegates.

REGARDING COMMITTEES.

20. All special committees shall be named by the chair, unless otherwise ordered, and in such cases the election shall be by ballot. They shall appoint their own chairman, and a majority of the number named or elected shall be a quorum, competent to proceed to business.

21. The reports of committees shall be in writing, signed by the chairman, who, or some member deputed by him, shall explain to the Synod the bearing of any portion, of the report, if requested by any member of the Synod.

22. Reports of committees shall be received in course, unless ordered to be recommitted, but

further action thereon shall be by motion as in other business.

23. To facilitate the despatch of business, and insure a more effectual consideration of matters to be discussed in Synod, there shall be an executive committee to be presided over by the Lord Bishop of the Diocese, and to consist of 12 members, one half thereof to be chosen from among the clergy, and the other half from among the lay representatives of the Synod; the election to be as in the case of committees, and for a period extending from the adjournment of one Synod to the meeting of the next.

24. It shall be the duty of the executive committee to prepare in due form all such matters as the Bishop, or any member of the Synod, clerical or lay,—the committee concurring,—may desire to have brought before the Synod, and to issue a circular, under the directions of the Bishop, stating the nature of the business for the ensuing Synod, and the order in which such business will be discussed. The circular to be forwarded to each clergyman and parish one month before the meeting of the Synod.

Subjects recommended by the Executive Committee to be brought under the consideration of the Synod at its meeting.

Your committee would recommend that, after the consideration of motions (Election of Bishops, Standing Committee,) of which notices had been given at the last meeting of the Synod, the following subjects should be submitted to the Synod, viz:

a. Proposed by the Dean of Montreal.

1. The propriety of Petitioning the Legislature for such modification of the act for registration of Marriages, Baptisms and Funerals as will make the signature of the Clergyman to each act alone sufficient.

2. To take such measures as may be requisite for the issue of marriage licenses by the Bishop instead of the present mode of issuing them, and so put the Protestants on a similar footing with Roman Catholics in this respect.

b. Suggested by Thos. Russell Roberts, Esq. Philipsburg:

That the Vestry of every charge or parish represented in this body shall hereafter be required to furnish a suitable book or books in which shall be enregistered the names of all persons who are members of that Church in full communion, with the date of their first communion, and that this Register shall be in all cases kept by the Clergyman holding such charge or parish, and shall be the property of the parish, and copies or extracts thereof, certified by the Incumbent, or in his absence by the Churchwardens, shall be full evidence of the status of any person in such congregation at the date of such enregistration.

c. Recommended by the Rev. T. Burt.

The adoption of a rule to regulate the vacating of the parsonage house, lands, &c. of any mission or parish in the Diocese, on the resignation of the Incumbent thereof, so making provision for the incoming minister on his presentation.

d Recommended by the Rev. G. De Courcy O'Grady.

That a Committee be appointed to take into consideration the maintenance and repairs of fences and buildings on Church properties in this Diocese, and to make rules and regulations concerning what portion of the repairs of parsonage houses, &c., shall be made by the Incumbent and what part by the parish, and to devise means for the enlargement or renewal, where necessary, of buildings on Church lands, and for the protection of globe lands.

(Signed)

G. MOFFATT,

Chairman of Executive Committee.

Montreal, 8th May, 1860.

The above report was then considered clause by clause.

ORDER OF PROCEEDINGS.

1st clause carried, with the insertion of "with a sermon, inserted after the word "prayer," in lieu of "accompanied by a sermon."

2, 3, carried.

4. With the addition of the words "to be elected by ballot, if demanded and shall," after the word "shall."

5. Carried.

FOR THE PRESERVATION OF ORDER.

1, 2, 3, 4. Carried.

5. With the insertion of the words "the clerical members to be habited in gowns and bands," after the word "uncovered."

6, 7, 8, 9, 10, 11. Carried.

12. With the insertion of the words "a written" after the word "by."

13, 14, 15, 16, 17, 18, 19. Carried.

REGARDING COMMITTEES.

20, 21, 22. Carried.

23 It was moved in amendment by the Hon. Judge McCord, that members desirous of submitting any measure for the consideration of the Synod shall send in to the clerical or lay secretary at least two months before the meeting of the Synod, a written notice of motion, to be communicated to the clergy and lay delegates and the notice of all other reports and matters to be brought forward. Lost.

Amendment moved by Mr. HUNTINGDON, seconded by Rev. G. De Courcy O'Grady, that the words "to be presided over by the Lord Bishop of the Diocese and," be expunged from the 23rd rule. Carried.

24th. Amendment moved by ARCHDEACON GILSON, seconded by Mr. ROBERTS, that the words "the committee concurring," and the words "under the directions of the Bishop," be omitted. Carried.

It was also resolved that the following words be inserted, "all notices of motions intended to be brought before the next Synod, shall be sent in to the clerical secretary at least six weeks before the day of meeting, and it shall be," &c.

It was moved by the Hon G. MOFFATT, seconded by Rev. C. WETHERALL, and resolved, that the report as amended be adopted.

The following report was presented by the Hon Judge McCord, Chairman of the Finance Committee:

"The Finance Committee appointed to enquire into the subject of the better sustentation of the Church, the increase of existing endowments, the dilapidation of Church property, and the best means of providing for the expenses of the Diocesan Synod, beg leave to report as follows:—

1. That the minimum salary of the Clergy should be \$800.

2. That not less than one half of the above amount shall be raised by the parishioners.

3. That the contributions of the parishioners shall be collected by the Churchwardens of such parish.

4. Such contributions to be for no shorter period than three years.

5. These contributions to be paid over by the Churchwardens to the Clergyman, who shall report the same to the Church Society or Synod.

6. That a Sustentation Fund be raised—1st, by an annual sermon, to be preached in each Parish and Mission, by the direction of the Lord Bishop; 2ndly, by voluntary contributions; and, in addition, each Mission is earnestly recommended to create a local endowment fund.

7. That the Synod do apply to the Legislature to repeal any Statute or Statutes which now prevent the payment of fees for marriage licenses to the Bishop of the Diocese; and that the right to receive the same be reinvested in the Bishop, and the proceeds thereof to form a portion of the Sustentation Fund.

8. That the expenses of the Synod, such as printing, &c., be defrayed by the ordinary collection made in each parish or mission on the Sunday preceding the meeting of Synod.

9. That all repairs and dilapidations of Church property shall be defrayed by each parish individually.

J. S. McCORD,

June 19, 1860.

Chairman F. C.

It was resolved on the motion of the Rev. J. Scott, that the report be received, printed, and circulated.

The following report was read by the Venerable Archdeacon Gilson, Chairman of the Committee on the Organization of Parishes.

The Committee appointed at the first meeting of the Synod of the Diocese of Montreal "to inquire into the subject of the better Organization of Parishes and Missions and the forming new Ecclesiastical districts, due regard being had to all the legal claims of existing Incumbents, beg permission to report, that they have directed their attention to the two subjects marked out for their consideration in the instructions which they received from the Synod.

The first of those objects is the better organization of existing Parishes and Missions.

In respect to this the Committee suggest:

I. That in order to distinguish between Parishes and Missions, it be enacted by the Synod, that no Ecclesiastical division be considered a parish unless it include within its limits a Church and Parsonage, and provide within itself at least one-half of the stipend of the clergyman who is its Incumbent; and further, that no such parish be considered a Rectory until the whole of the stipend of the Incumbent is raised within its limits. Provided always that it be understood that this resolution is not to be regarded as affecting parishes erected by Letters Patent from the Crown.

II. That in order to secure the better organization of Parishes and Missions now existing in the Diocese, it is in the opinion of the Committee desirable that the Diocese should be divided into Rural Deaneries, and that for this object the Lord Bishop be respectfully requested to take steps for the formation of such Deaneries.

III That it be directed by the Synod that the Clergymen and Churchwardens resident within each rural deanery do, within six months of the adjournment of the Diocesan Synod, or as soon after as practicable, hold a conference or conferences for the purpose of arranging and defining by mutual agreement the boundaries of their respective Parishes or Cures, and report the same to the Lord Bishop for his consideration, and should his Lordship approve of the same, then the boundaries so arranged, approved and declared, shall be the boundaries of the Parishes or Cures aforesaid. And that the Bishop cause a report of the same to be laid before the Synod at the next ensuing meeting.

IV. That in cases where the boundaries cannot be arranged by such mutual agreement, then the Bishop be requested to issue a commission to two Clergymen and two Laymen, none of whom shall be locally connected with such Parishes or Cures, directing and authorising them to investigate the merits of the case and decide thereon, and to report their decision to the Lord Bishop for his consideration; and should his Lordship approve of the same, then the boundaries so arranged, approved and declared shall be the boundaries of the Parishes or Cures aforesaid.

The second object to which the Committee have directed their attention is the making provision for the division of existing parishes and for the creation of new missions.

In respect to this, the Committee beg to propose the adoption of the following regulations to

be enacted as a Canon by the Synod of the Diocese:—

I. When any of the parishioners residing in any parish or in adjoining parishes shall desire to have a new and distinct parish erected, the said parishioners shall present a memorial to the Lord Bishop, stating fully the motives moving them thereto, also the proposed boundaries of the contemplated new parish, and whether the Incumbent or Incumbents of the parish or parishes aforesaid be a consenting party or parties; and when the Bishop of the Diocese shall be satisfied that the provisions of the XIX. section of the Church Temporalities Act have been complied with, and that the means for the worship of God have been provided, and when further, he shall have referred the said memorial to the Clergy and Churchwardens of the Rural Deanery, within which the proposed new parish is situated, for their opinion respecting the same, his Lordship shall declare the said portion of the parish or parishes to be a new parish.

II. In cases where the Incumbent or Incumbents of the existing parish or parishes withhold his or their consent from the preliminary memorial, then he or they will be required to state his or their reasons, in writing to the Lord Bishop, within one month, who is to decide on their validity.

III. That in any and every case where it is proposed to establish a new mission situated within any existing Rural Deanery, that the proposal for the erection of such new mission shall be submitted to the Clergy and Churchwardens of the said Rural Deanery for their counsel and advice.

IV. That the boundaries of every parish or mission erected under authority of this Canon, as well as of every existing parish or mission, be entered in a book, to be kept by the Secretaries of the Synod, for that purpose, and that a copy thereof be furnished to any person applying for it, on payment of a fee of one shilling.

All of which is respectfully submitted.

SAMUEL GILSON,
Chairman.

Montreal, 19th June, 1860.

It was moved by the DEAN OF MONTREAL, seconded by the Rev. CANON BANCROFT, and resolved,—That the report be received, printed, and circulated among the members of the Synod.

It was then moved by Mr. SHELTON, seconded by the Rev. F. ROBINSON, and resolved,—That the Synod do now adjourn until to-morrow at 10 A. M., to meet in Trinity Church.

SECOND DAY.

On Wednesday at 10 a.m. the Synod re-assembled at Trinity Church, which had been kindly offered by the Incumbent the Rev. CANON BANCROFT.

The names of the clergy and lay delegates were called, and a quorum being present, the Synod proceeded to business.

After prayers, it was moved by the DEAN OF MONTREAL, seconded by the Hon. JUDGE McCORD and resolved,—That the thanks of the Synod be given to the Rev. Mr. Scott, of Dunham, for his excellent sermon yesterday morning.

It was moved by the Rev. J. SCOTT, seconded by the Rev. J. C. DAVIDSON, and resolved,—That the provisional resolution to provide for the election of a Bishop, adopted at the last meeting of Synod, be now made permanent, viz.:

"In the election of a Bishop to a vacancy in the See, the Clergy and Laity shall vote separately by ballot—the Clergy by individuals and the Laity by parishes or cures. A majority of votes in each order shall determine the choice, provided that two-thirds of the Clergy entitled to vote are present, and two-thirds of all the parishes or

cures entitled to be represented; otherwise two-thirds of the votes of each order shall be necessary to determine the choice."

Moved by F. D. FULFORD, Esq., seconded by the Rev. F. ROBINSON and resolved,—That the thanks of the Synod be given to the proprietors of the "Herald," for a number of copies of their paper of this day, containing an account of the proceedings of the Synod yesterday.

It was moved by the Rev. G. SLACK, in accordance with a notice given at the last meeting, and seconded by T. R. ROBERTS, Esq.—That a committee of three clergymen and three laymen, being members of the Synod, be elected annually by the Synod, to be entitled the Standing Committee of the Diocese of Montreal.

Amendment moved by H. BANCROFT, Esq., seconded by the Rev. E. DU FERNET,—That the consideration of the Standing Committee be referred to a Special Committee to report at the next meeting of the Synod.—*Lost.*

It was moved in amendment by the Rev. J. C. DAVIDSON, seconded by the Rev. J. IRWIN,—That after the word "That" the words following be omitted, and these words be substituted. "The names of the candidates for Holy Orders on the Bishop's list shall be transmitted to each officiating Clergyman to be published by him during service, at each place where he officiates, at least one month before the day of ordination.—*Carried.*"

It was moved by the Hon. JUDGE McCORD, seconded by E. E. SHELTON,—That the following address be presented to His Royal Highness the Prince of Wales on his arrival in this city.

MAY IT PLEASE YOUR ROYAL HIGHNESS,

We, the Bishop, Clergy, and Laity of the United Church of England and Ireland in the Diocese of Montreal, in Synod assembled, beg respectfully to assure your Royal Highness of our sincere attachment to the person, respect for the character, and devotion to the crown and authority of your Royal Mother, our beloved Sovereign. As Her Majesty's representative and heir apparent to the Throne, we feel it a high privilege to welcome your arrival amongst us. But at the same time we wish to testify our respect for your Royal Highness' own character and person, and to express our confidence, that the anxious care of your Royal Highness' parents, in preparing you for that exalted station, which you yourself hereafter, we trust at some very distant day, may expect to be called to fill, has not been without the most satisfactory results. And in that course of preparation to have seen with your own eyes these magnificent trans-Atlantic possessions of the Crown of England, and to have become personally acquainted, in their own countries, with many of their inhabitants, will have been no unimportant events. For ourselves, as a Church, we neither occupy the same position, as our brethren at home, in relation to the State, nor can we be named in comparison with them for our numbers or our wealth; but we still feel that we are members of the same body. We teach the same truths. We offer up the same petitions on behalf of the Queen and all that are in authority under her; and ever pray for your Royal Highness, that Almighty God will be pleased to endue you with his Heavenly grace; prosper you with all happiness, and bring you to His Heavenly Kingdom for Jesus Christ's sake.

Moved by the Rev. F. ROBINSON, seconded by L. S. HUNTINGTON, Esq., and resolved.—That the Lord Bishop be requested to call a special meeting of the Synod, for the purpose of accompanying his Lordship on the presentation of the address.

It was moved by the DEAN OF MONTREAL, sec-

onded by the Rev. J. C. DAVIDSON,—That application be made to the Provincial Parliament, at its next Session, for such an alteration of the existing law for the re-registration of Baptisms, Marriages and Funerals, in Lower Canada, as shall make the signature of the officiating clergyman, as in Upper Canada, alone sufficient for the verification of all such acts as shall be re-registered by him, dispensing with the signatures of parties contracting marriage, and of witnesses, sponsors, and parents, as at present required.

It was moved in amendment, by the Rev. J. FLANAGAN, seconded by the Rev. J. PYKE,—That this motion be postponed for further consideration at the next meeting of the Synod.—*Lost.*

Moved by ARCHDEACON GILSON, seconded by HUGH TAYLOR, Esq.—That all the words after the word "shall" in the third line be left out, and that the following words be added, "tend to simplify the same."

It was moved by MAJOR CAMPBELL, seconded by Dr. SMALLWOOD and resolved.—That the following Committee be appointed to carry into effect the above resolution:—Dean of Montreal, Ven. Arch. Gilson, Rev. J. Flanagan, Rev. G. Slack, and Messrs. H. Taylor, B. Chamberlin, and J. Armstrong.

The following subject, of which notice had been given, was withdrawn by the Dean, viz. :—To take such measures as may be requisite for the issue of marriage licenses by the Bishop instead of the present mode of issuing them, and so put the Protestants on a similar footing with Roman Catholics in this respect.

Moved by T. R. ROBERTS, Esq., seconded by Rev. H. MONTGOMERY, and resolved.—That the Vestry of every charge or parish represented in this body, shall hereafter be required to furnish a suitable book or books, in which shall be re-registered the names of all persons who are members of the Church in full communion, with the date of their first communion as nearly as can be ascertained, and that this Register shall be in all cases kept by the Clergyman holding such charge or parish, and shall be the property of the parish, and copies or extracts thereof certified by the Incumbent, or in his absence by the Churchwardens, shall be full evidence of the status of any person in such congregation at the date of such re-registration.

Moved by the VEN. ARCH. GILSON, seconded by the Hon. JUDGE McCORD and resolved.—That the following subject of which notice had been given by Rev. T. Burt be referred to the Finance Committee, viz. :—

That a Committee be appointed to frame a canon to be submitted to the Synod at its next meeting for the purpose of regulating the terms on which the incoming Incumbent shall enter upon the possession of the parsonage-house, glebe and crops, attached to the mission or parish to which he has been appointed.

(To be continued.)

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