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Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, AUGUST 1, 1859.

No. 14.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

APPOINTMENTS.

Toronto, July, 18th, 1859.

MY DEAR BRETHREN.—It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list :

I remain, &c.,

JOHN TORONTO.

August.		
Tuesday	2, Portland	10 a. m.
"	" Sydenham	1 p. m.
"	" Storrington	4 p. m.
Wednesday	3, St. James', Pittsburg...	11 a. m.
"	" South Lake Station ...	3 p. m.
Thursday	4, Gananoque	10 a. m.
"	" St. John's, Front Laus- down	2 p. m.
Friday	5, Brockville	11 a. m.
"	" Prescott	3 p. m.
Saturday	6, Bellamy's Mills	11 a. m.
"	" Lamb's Pond	3 p. m.
Sunday	7, Kitley's Corners	11 a. m.
"	" New Boyne	4 p. m.
Monday	8, Newborough ...	11 a. m.
"	" St. John, Rear of Leeds	4 p. m.
Tuesday,	9, Trinity Church, Rear of La. sdown	12 noon.
Wednesday	10,	
Thursday	11, Perth	11 a. m.
"	" Smith's Falls	8 p. m.
Friday	12, Frankton	11 a. m.
"	" Carleton Place	3 p. m.
Saturday	13, Lanark, St John's	11 a. m.
"	" Ramsay	3 p. m.
Sunday	14, Pakenham	11 a. m.
"	" Fitzroy	4 p. m.
Monday	15, Ninth Line, Fitzroy	11 a. m.
"	" Huntley	3 p. m.
Tuesday	16, March, Church, at the Parsonage	11 a. m.
"	" March, Church at the Hall	3 p. m.
Wednesday	17, Ottawa City	2 p. m.
Thursday	18, Metcalfe	11 a. m.
Friday	19, Richmond	3 p. m.
Saturday	20, Burritt's Rapids... ..	11 a. m.
"	" Mirickville	3 p. m.
Sunday	21, Kemptville	10 a. m.
"	" Mountain	3 p. m.
Monday	22, Morrisburgh	11 a. m.
Tuesday	23, St. John's, Osnabruock... ..	11 a. m.
"	" St. Peter's	3 p. m.
Wednesday	24, Moulinette	11 a. m.
"	" Cornwall	3 p. m.
Thursday	25,	Travelling.
Friday	26, Hawkesbury	11 a. m.
"	" Vankleck's Hill	3 p. m.

IMPORTANT TO THE CLERGY.

The following is the reply of the Secretary of the Grand Trunk Railway Company, to the Secretary of the Church Society, application for a renewal of Tickets for the Clergy.

THE GRAND TRUNK RAILWAY COMPANY OF CANADA,
SECRETARY'S DEPARTMENT,

Montreal, July 15th, 1859.

SIR,—In reply to your favor of the 13th inst., I am desired by Mr. Grant to state that the tickets issued to the Clergy last year, still hold good, and also that renewals are only necessary in case tickets become defaced from use, when on their being presented or sent to this office new ones will be issued in lieu thereof.

I am Sir,

Your obedient Servant,

JOSEPH A. COCKBURN.

The Rev. T. S. Kennedy, Toronto.

THE SYNOD OF THE DIOCESE OF TORONTO.

REGISTER OF DEEDS.

The Lord Bishop has been pleased to appoint the Rev. T. S. Kennedy, Register of Deeds for the Diocese.

REPORTS OF PROCEEDINGS.

Members of the Synod can have a report of the Proceedings of the Synod lately held in this City, by sending for the same to the Church Society's Office, King Street, Toronto.

The alteration in the Postal System would involve the expenditure of a large sum, if the Reports were sent per post as heretofore.

We have received the charge of the Lord Bishop of Huron, delivered to the Clergy of his Diocese, at his primary visitation in June, and will publish it in our next number.

The Rev. John Kennedy requests that all communications intended for him, be addressed Tyronnell, C. W.

The Rev. C. H. Drinkwater requests that all communications in future, may be addressed to him at Rochwood, Township of Eramosa.

At a late Convention at Kenyon College, Cincinnati, U. S., the Honory degree of A.M. was conferred on the Rev. N. B. Rally, of the Diocese of Huron, C. W.

When we first undertook the management of the Gazette, it was with a view of publishing such information as our friend, who has sent us the following communication, suggests. We have again and again appealed to the clergy to aid us in our work, but as yet with meagre results. We trust that the benefit which must accrue to the church in future years, by compliance with this

suggestion, will be apparent to all, and that every subsequent number of the Gazette, may contain at least one communication from each of the North American Dioceses.

If it be true that 33 years constitute a generation, two generations have passed since our branch of the Church was planted in this colony, without any systematic efforts being made to collect and place on record the facts and incidents connected with its establishment in the various localities in which it has taken root and prospered.

As a record of this description would prove most useful and interesting, it is expedient that no time should be lost in obtaining the desired information from those who may still be able to afford it.

With a view to this it is proposed, (with the approbation and kind concurrence of the Bishop) to collect such particulars respecting the origin and progress of the various Missions and Church Edifices as may be deemed worthy of preservation, up to the period of the Division of the Diocese.

The Clergy and Laity of the Dioceses of Toronto and Huron are therefore respectfully invited to collect such memoranda in their respective neighbourhoods as may aid the object proposed.

It is further suggested that a brief biographical sketch of each of the clergy who have laboured and ceased from their labours in the Diocese such as that which we have the melancholy satisfaction of publishing in this day's Gazette—might be published in a corresponding form.

Such a work, continued from year to year, it is thought would form an instructive repository, which would subserve the interests of the Church in many ways.

Until arrangements can be made for publishing these in a suitable form, they may be published in numbers in the Ecclesiastical Gazette, which would have the advantage of eliciting further information, correcting inaccuracies of statements, and otherwise adding interest to the undertaking.

Communications on this subject, (prepaid,) may be addressed to the Editor of the Ecclesiastical Gazette, Toronto.

COMMUNICATED.

THE LATE REV. D. E. BLAKE.

A deputation of the Church Society waited on Mrs. Blake, at her residence, Thornhill, and presented her with the following address:—

BOARD ROOM OF THE CHURCH SOCIETY.

Toronto, July 13th, 1859.

We, the members of the Church Society of the Diocese of Toronto, beg to tender to the family of the late Reverend D. E. Blake, respectful assurance of our deep sympathy under the heavy loss with which it has pleased Almighty God to visit them.

We would by no means presume to intrude on the sanctity of domestic sorrow, or to offer unavailing consolations under a grief, which He who has caused it can alone effectually alleviate; but we trust that we may be permitted to bear willing and grateful testimony to the estimable character of one who was known and honored far beyond the sphere of his private or parochial duties.

The official position of our lamented friend and brother gave him an influence which was steadily and zealously exerted for the general benefit of the Church, and more especially for the promotion of the objects of this Society; while his sound principles, his mature judgment, and his diligent research, enabled him to render most important service as a member of the deliberative assembly of the Diocese.

We are persuaded, moreover, that, in proportion as Mr. Blake was more intimately known, he was more highly appreciated; and that by none among us is his loss so keenly felt, and so justly deplored, as by the Clergy and Laity of the Home District.

Our recollection of the Christian virtues and eminent services of the departed, while it deepens our sense of the loss which we have sustained, must however console and cheer us when we think, not of ourselves, but of him. The Christian man, the Christian Minister, whose place is indeed felt to be void when he is taken from us, is one with whose memory we may most hopefully associate the noble confession of the blessed Apostle St. Paul. "To me to live is Christ, and to die is gain."

May Almighty God vouchsafe to those, whom this sorrow has touched more nearly, the Christian hope and fortitude which may enable them to utter from their hearts even now the solemn and consolatory words, in which we are taught to "bless God's Holy Name, for all His servants departed this life in His faith and fear," and may He give us all grace so to follow their good examples, that with them we may be partakers of His heavenly Kingdom.

Signed on behalf of the Society,

JOHN TORONTO.

The following note has been received from Mrs. Blake.

THORNHILL, July 22nd, 1859.

MR. LORD,—I have read with feelings of the deepest gratitude, the address presented to me by the members of the Church Society of this Diocese, and signed by your Lordship on their behalf.

Under the deep affliction with which it has pleased Almighty God to visit us, human help can avail little, but this address, so full of Christian kindness and sympathy, has been a great consolation to me, because knowing how my beloved husband strove to promote the interests of the Church Society, which he regarded as the interests of the Church, I feel sure that the affectionate remembrance of those with whom it was his privilege and pleasure to labour, was an object very dear to his heart.

We are enabled to believe that our loss is his great gain, for we humbly trust that he reposes even now on the bosom of his God through the merits of that Saviour, who loved him, and gave himself for him, and we pray earnestly that the Spirit of God, which alone can do it, may enable us all to bow with patient submission to his holy will.

I remain, my Lord, your Lordship's obliged and very grateful Servant,

LOUISA BLAKE.

The Right Rev. the Lord Bishop of Toronto.

TRINITY COLLEGE,

Toronto, July 2nd, 1859.

The Corporation of Trinity College, avail themselves of the occasion presented by their first meeting, since the melancholy event which occurred on Wednesday last, within the walls of the College, to express the warmest sympathy with the family of the late Rev. D. E. Blake, under the sudden and painful bereavement with which they have been visited.

The high esteem in which their lamented relative was held in his official character will be more appropriately and adequately recognized by those to whom he was so widely and so honourably known in the Dioceses of Toronto and Huron. The Corporation would rather restrict itself to an acknowledgment of his more private virtues, as a tried and valued friend, and to an avowal of the deep emotion which has necessarily been awakened within their minds by the circumstances under which it pleased Almighty God to call him to his rest.

THORNHILL, July 22nd, 1859.

SIR,—I have delayed too long to acknowledge the letter of condolence from the Corporation of Trinity College, which you were so good as to forward to me, but those who have so kindly remembered me in my affliction, will best know how to excuse my neglect.

Under such a trial, our consolation must come from above, but to know that the beloved Husband and Father whose loss we deplore lives in the memory of so many kind friends who sympathise with us for his sake, is a great alleviation of our misery, and we beg most gratefully to thank the Corporation of Trinity College for the kindness which prompted their address.

I remain Sir, your obliged and

Your obedient Servant,

LOUISA BLAKE.

To Charles Magrath, Esq., Bursar and Secretary, Trinity College.

In connexion with the above the following sketch will be read with interest.

The late lamented Rev. D. E. Blake, A.M., T. C. D., was son to the Rev. Dom. Edward Blake, Rector of the united parishes of Kiltogan and Kilianelagh, in the County of Wicklow and of Toughbrickland, in the County of Monaghan, Ireland. He received his early education at the select Classical School of the Rev. Joseph Townsend, County of Kilkenny. He lost his Father, a valued and distinguished Clergyman, at the early age of fifteen; he then removed with his mother and family to the City of Dublin, where he pursued his studies with an assiduity and demeanour becoming the sacred office to which he aspired. He matriculated in Trinity College in his seventeenth year, and through his university course enjoyed the special friendship of his distinguished Tutor, Dr. Singer, the present excellent and eminent Bishop of Meath. He obtained during his undergraduate course, collegiate honors both in Science and Classics, as also a theological prize. On reaching the prescribed age, three and twenty, he entered into Holy Orders, being ordained and presented with a curacy in the County of Mayo, by the Archbishop of Tuam. He married the daughter of Major Jones of the same County, and having exercised his ministry in Ireland about two years, he with his family, his valued mother, sisters, and only brother, the present Chancellor of Upper Canada, and some other connexions, emigrated to this colony. Immediately on arriving in the country, in the year 1832, he was appointed to the mission of Adelaide, by Dr. Stewart, then Bishop of Quebec. The section of country in which he was placed was newly opened for location, and his contemporaries

in the scenes and circumstances of that period, with many witnesses to the poverty and hardships endured by vast numbers of those amongst whom he ministered, can bear testimony to the offices of charity and devotion by which Mr. Blake was characterised. The writer of this brief sketch of his early ministrations remembers an instance of an individual in another parish who pleaded as a reason why it was not incumbent on him to contribute to the income of his Clergyman, that he had been to Adelaide, and that the Rev. Mr. Blake not only did not ask any thing from his people but that he was constantly contributing to their relief, and gratuitously distributing books and tracts amongst them. He continued in the mission of Adelaide for twelve years, when the present reverend and indefatigable Bishop of Toronto, transferred him to the rectory of Thornhill.

Dr. Strachan, with his well understood knowledge of character, discerned in the deceased a man qualified to fill a more prominent situation, one whose clear perception on abstract subjects, and administrative ability in Ecclesiastical matters, claimed for him and for the Church's interests, a position close to the seat of authority, and the head quarter institutions of the Diocese. Those with whom he co-operated in the labours of the Church Society, as well as other business matters of the Diocese of Toronto, and more especially the Diocesan who presided over them, will remember the assiduity with which he gave himself to these works and labours of love, and the ability he displayed on various subjects and many occasions. Those who have heard and read his reports and addresses at meetings of his parochial Church Society, cannot readily forget the information they conveyed, and the impression they invariably produced. His productions indicated that with intellect in exercise, his heart felt the importance of the subjects before him, and by their publication at the time, many valuable documents are secured to his brethren and the Church Society.

Soon after his promotion to the rectory of Thornhill, he was appointed by the Lord Bishop of the Diocese, Rural Dean of the Home District. The clergy of the deanery cheerfully acknowledge the courtesy with which he conducted his official duties amongst them, and his Bishop, with a grace worthy of his high position, recognised the faithful services of a presbyter whom he honoured with his confidence.

It is without even a remote desire to invidious comparison that we name the circumstance that on the ballot for deputies to the provincial Synod at the late meeting of the Synod of Toronto, Mr. Blake obtained a majority of votes. This signal mark of the confidence of a whole diocese, furnishes ample testimony to the estimation in which he was held. The public are already in possession of the circumstances connected with Mr. Blake's lamented decease, its suddenness, its solemnity; but notwithstanding the grief it occasioned, to the honour of his memory, a reminiscence grateful to his friends, he died at his post! The eventful summons reached him as he stood pleading the interests of a noble cause, advocating a sacred object—the weal of our Church University.

COLLECTIONS UP TO JULY 23RD, 1859.

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.

MISSION FUND.

Previously announced \$ 20.12

Picton, per Rev. L. W. Deaven	11.63
St. Peter's, Barton.....\$5.00	
" Paul's, Glanford	2.50
Per Rev. G. A. Bull	7.50
St. Paul's, Fort Erie	3.86
" John's, Limestone Ridges	2.58
Per Rev. H. Holland	6.41
St. John's the Evangelist, Toronto, per Rev. T. S. Kennedy	20.00
St. Paul's, Newmarket	4.20
Christ Church, Holland Landing	2.10
Trinity, Aurora	2.56
Per Rev. S. F. Ramsay	8.89
St. Mark's, Barriefield	3.00
" James', Pittsburgh	1.00
McLean's School House.....	1.40
Per Rev. E. C. Bower	5.40
Perrytown	3.26
Elizabethville	0.80
Per Rev. J. Hilton	4.06
St. Jude's, Oakville	9.13
" Luke's, Palermo	1.97
Per Rev. R. Shanklin	11.10
St. George's, Duffins Creek.....	1.40
Greenwood	2.50
St. Paul's Uxbridge	1.12
Per Rev. G. Viner	5.02
St. Peter's Credit	12.57
Sydenham	3.26
Port Credit.....	0.75
Per Churchwardens	16.58
Rockwood, per Rev. C. H. Drinkwater ...	1.44
29 Collections, amounting to	\$127.15
WIDOWS AND ORPHANS' FUND.	
Previously announced	\$1337.03
Welland, per Rev. J. Staunage.....	1.05
186 Collections, amounting to	1398.08
STUDENTS' FUND.	
Previously announced	626.51
Camden, per Rev. G. W. White	3.00
St. James', Perth	\$3.25
St. Paul's, Lanark.....	1.02
St. John's, Baldersons Corners ...	1.52
Per Rev. R. L. Stephenson.....	5.79
152 Collections, amounting to	635.33
PAROCHIAL BRANCHES.	
Verk Mills, }	12.92
ANNUAL SUBSCRIPTIONS AND DONATIONS.	
Rev. R. Mitehele.....	\$ 5.00
J. Beckitt, Esq.....	5.00
J. Cochrane, Esq.....	5.00

PROCEEDINGS OF THE SYNOD.

(Continued from our last.)

NOTICES OF MOTION.

27. Dr. BOVELL.—Whereas there are in this Province certain lands, or glebes, known as the Dorchester Glebes, which were set apart at the early settlement of the country for Church purposes, and which were appropriated to the Church, and are now in the hands of the Church, or claimed by the Church as the most lawful

claimant of said lands, yet without having received a patent for said lands; and it being very desirable that a clear and permanent title to the said lands be obtained, and the Government may not think it expedient, or feasible, to complete the title of said lands by granting free patents, the Synod hereby respectfully requests the Lord Bishop to appoint a Committee for the purpose of applying to the Government for the purchase of the said glebes, at the former valuation, and also to direct that a special collection be made in all the Churches for the purpose of raising the necessary funds.

28. Mr. HILTON.—Notice is given that it will be moved that the Synod do address his Lordship, requesting him to send a circular to the different parishes, impressing upon them the necessity of sending the entire amount raised in the different parishes to the head-quarters of the Society at Toronto.

CONSIDERATION OF MOTIONS.

The Rev. Mr. FLETCHER moved, and Dr. FLETCHER seconded,
That this Synod respectfully request his Lordship the Bishop of the Diocese, to appoint deputations to hold meetings in the several parishes within the Diocese, in order to set forward the claims of the Church Society, and, in conjunction with the parochial authorities to establish associations in connection therewith, where they are not already established, in accordance with the spirit of the resolution adopted by this Synod at its last Session.—Carried

Dr. BOVELL announced to the Synod that the sum collected at the offertory, at St. James's Cathedral, at the opening of the Synod, for missions in India, amounted to £109 15s. 9d.
Synod adjourned at six o'clock.

THIRD DAY.

THURSDAY, June 9th, 1859

Divine Service in St. George's Church, at nine o'clock.
Prayers were said by the Rev. H. B. Oker.
The Lessons were read by the Rev. G. Hoffman.
The Synod met in St. George's Church School-House.
His Lordship the Bishop took his seat at ten o'clock.

REPORT OF CENTRAL BOARD FOR SUSTENTATION FUND.

J. W. GAMBLE brought up the following report from the Central Board for Sustentation Fund:
The Committee appointed by the Lord Bishop of Toronto, to act as a Central Board, under his Lordship's direction, for apportioning all moneys raised for the Sustentation Fund, beg to report,—
That by sutamons from the Lord Bishop, they held their first meeting in Toronto, on Thursday, the 10th February last, when the following grants were made and sanctioned by the Lord Bishop: To the Revs. W. A. Johnson, Weston; J. Carry, Woodbridge; C. L. Ingles, Drummondville; J. Parnell, Mirickville; J. A. Preston, Rawdon; R. C. Boyer, Hillier; the sum of One Hundred and Fifty dollars each, for the year 1859, commencing from the first of January.

They held their second meeting on Wednesday, the 11th May last, when the following additional grants were made, viz.: to the Revs. S. Briggs, Nanticoke, J. W. Davidson, Newboro, each One Hundred and Fifty dollars; for the same period and from the same date to the Rev. P. S. Warren, of Lakeside, on condition that it be certified that a sum not less than One Hundred and Fifty dollars has been paid to this Reverend gentleman by his parishioners for the same period.

The sum of Twelve Hundred dollars has therefore been actually ordered to be paid from this

fund for the present year, and One Hundred and Fifty dollars further, conditionally promised; making in all \$1,350, and leaving somewhat more than \$300 still to be disposed of, and for which applications have subsequently been received by the Chairman of the Board.

All which is respectfully submitted.

A. N. BETHUNE,
Chairman.

CONSIDERATION OF MOTIONS.

The Rev. Dr. LEWIS moved, and the Rev. J. CARRY seconded,
That the report on Re-assessment of Parishes be re-committed.—Carried.

His Lordship named S. B. Harman on the said Committee, instead of H. W. Baker.

The Hon. J. H. CAMERON moved, and THOMAS KIRKPATRICK seconded,
That the report of the Committee of Endowments be adopted; and also that the Committee recommended therein, be appointed.—Carried.

His Lordship then moved the following as the Committee for enquiry into the amount and nature of endowments.
The Revs. H. Patton, D.C.L.; H. J. Grasett, B.D.; D. E. Blake, A.B.; T. B. Fuller, D.C.L.
Hons. P. B. DeBlaquere, J. H. Cameron, James Patton, Thomas Kirkpatrick, Col. O'Brien.

Dr. BOVELL moved, and the Rev. R. V. ROGANS seconded,
That the report of the Committee on Lessening the Amount of Drunkenness be adopted, together with the petition as amended, annexed thereto.—Carried.

THE PETITION.

Of the Right Rev. the Lord Bishop of Toronto, the Clergy and Lay-representatives of the United Church of England and Ireland in Synod assembled.

Humbly sheweth—That there are a number of unhappy persons in this Province who, from indulgence in the habit of drinking intoxicating liquors to excess, have reduced themselves to a condition which has, on the highest authority, been declared to be "Insanity," ending not unfrequently in their own ruin and sudden destruction, but also in furnishing inmates to our Lunatic Asylums in the persons of their unhappy wives, and their still more unfortunate offspring.

That experience has proved that many of our fellow creatures guilty of intemperance would be saved, if they had an opportunity of retreating to some Asylum where they would be properly administered unto, and the habit of intemperance broken, by removal from the possibility of yielding to their strong temptation.

We therefore pray that it may seem good to the Legislature to make provision for inebriates, by the erection of suitable buildings, and such other means as may be adequate to carry into effect a system of reclamation.

And with a view to stamp with disapprobation so grievous a sin, we further pray,

That an act may be passed declaring persons known to be, or who may be proved to be habitual drunkards, disqualified from holding any public appointment, and that inebriate persons shall, on conviction before some qualified court, be declared to be incapable of managing their own affairs, and that their property be placed in trust for the benefit of their families or themselves, as is the case with those who labour under other forms of insanity.

And your petitioners will ever pray.

Rev. Dr. BEAVER moved, and the Hon. J. H. CAMERON seconded the following resolutions from the

COMMITTEE ON CANONS.

That the report of the Committee on Canons be adopted.

That the Bishop be requested to erect his Court, under the authority conferred by his Patent, at an early day.

That the Synod do declare the Bishop's Court to be the Court for the trial of all offences of the Laity as well as of the Clergy, against the provisions of the Act constituting the Synod, or against any of the rules, regulations or Canons passed by the Synod.

That the Synod adopt the Imperial Statute 3 & 4 Vic., ch. 86, commonly called the Church Discipline Act, as the rule for guidance in the administration of the Bishop's Court in reference to the Clergy, so far as the same may be applicable to the circumstances of this Diocese.

That the amendment on the Canon for the Division of Parishes, proposed by the Rev. D. E. Blake as modified by the Committee, be adopted.—*Carried.*

The Synod adjourned at one o'clock.

Synod resumed at two o'clock.

The Rev. Mr. ROGERS, having obtained leave, brought up the following report from the Committee on the

SABBATH OBSERVANCE LAWS.

Your Committee, to whom was entrusted the duty of reporting on the Laws of Canada relating to the Observance of the Lord's Day or Christian Sabbath, would state

That the only statutes which bear upon the Sabbath observance, with the exception of a few local regulations and the recent bill of the Honorable A. Campbell, to close taverns from 7 o'clock on the Saturday evening until 7 o'clock on Monday morning, are the 7th Vic., chap. 14, and the 8th Vic., chap. 40. An abstract of which is as follows.

7th Vic., chap. 14.—No tolls to be levied on vehicles going or returning from places of public worship on Sundays or holidays.

8th Vic., chap. 45.—No sales to be made on Sunday. No person allowed to work on Sunday at his ordinary calling (with a few exceptions detailed in the body of the act.) Tippling prohibited at taverns. Public meetings, games, hunting, bathing in exposed places, are also forbidden.

Sales, bargains or agreements made on Sunday are void.

Penalty for conviction not more than \$10, or less than \$5. If not paid, may be committed for any period not over three months.

On the above your Committee deem it needless to make any remarks.

They would, with permission of the Synod, briefly recapitulate the arguments.

1. For the Divine institution and perpetual observance of the Fourth Commandment.

2. Show the intimate connexion between the Scriptural observance of this law and individual and national well-being, and

3. Consequently, on the duty of the Church, as the conservator of the world's best interests, to guard so great a blessing by every means within its power.

First.—In relation to the Divine institution, &c., our remarks must be brief.

Bishop Porteus says, "From the beginning of time God blessed and sanctified the Sabbath day to purposes of religion (Gen. ii. 3.) That injunction was again repeated to the Jews in the most solemn manner at the promulgation of the law from Mount Sinai, Ex. xx, 8, 9, 10, 11,) and once more urged upon them by Moses in Duot. v. 12

After the Lord's resurrection, the first day of the week was, in memory of that great event, substituted in the room of the seventh, and from that time to the present has been constantly set apart for the Public Worship of God by the whole

Christian world, and whatever difference of opinion there may have been in other respects, in this all parties, sects, and denominations of Christians have *unanimously and invariably* agreed."

Your Committee would remark, that universal and invariable consent by the Christian Church is one of the safest marks of truth.

That the observance of the Lord's day is not a positive institution, abrogated together with the Jew's Ceremonial Law, is pointed out by Dr. Wayland, (Moral Philosophy.)

That the Fourth Commandment is one of the Ten, that the Ten Commandments is the sum of the moral precepts of God to man, that "our Saviour and the Apostles, who made the most decided distinction between moral and ceremonial observance, never alluded to the law of the Ten Commandments in any other manner than as of permanent and universal obligation."

Hence, your Committee concluded that the setting apart one day in seven for holy rest, was a Divine appointment ever since God created man upon the earth, and is the most ancient of laws; that it is an institution for all times and all persons, a part of that law, which Christ came not to destroy, but to fulfil, because, it is a part of that will of God, which he came to do, and so, whilst binding on the Jew, as a memorial of his creation and temporal redemption, comes to the Christian, as a creature of God, with equal force. Yet, as the Redeemed of the Lord comes to him with a force, as immeasurably greater as his redemption is greater, in itself, and in its consequences, so much greater is the obligation for Sabbath observance; now, as the blessing of a soul redeemed from sin and rejoicing in the liberty wherewith Christ makes his people free, is greater, in the body's redemption from temporal slavery, than all earthly advantages.

Second.—The intimate connexion, &c.

Your Committee would recall to the mind of the Synod the words of God to his Ancient Church.—Ezek. xx. 12. "Moreover I gave them my Sabbaths," &c.

Each returning Sabbath was to be a sign—an outward token or mark, conveying this distinct idea, of what Jehovah was Himself, "I am the Lord;" and what He was to them as a nation and individuals. I am the Lord your God, that sanctify you, setting them apart as a nation to himself, consecrating each believing Israelite to his own service.

Then, the knowledge of the relation existing between God and Israel would depend on the observance of the Sabbath, as a weekly call on their allegiance, by reminding them of His Sovereignty, on their gratitude, by putting them in remembrance of their God's great goodness.

Again, it was to be a perpetual covenant, not to cease at any one time of their national existence, but to last so long as its end and object were required—their sanctification!

For observe, not I have, and so the thing finished, but I do, and so continue through all time, to "sanctify them." The Sabbath was to afford a suitable opportunity to them of growth in grace and holiness. "Holiness to the Lord" was written on it by the finger of God.—Ex. xxxi. 15, 16.

They were to be "a kingdom of saints."—Ex. ix, 5, 6. Not here and there one was to be set apart to God's service, but the entire kingdom. Holiness to the Lord was to be the national eschaton as well as the badge of the individual profession. When they forget this sign of their connexion God reminds them of it by judgments which would fan and separate, refine and purify.—Lev. xi, 7, 8

—Lev. xi, 15, 23, Nehemiah would tell magistrates that they are bearers of the sword of justice in

God's name, and that they ought to compel the observance of the Sabbath, so far as they can, to shut shops, and forbid buying and selling; and thus because of the close connexion of the highest good of society with Sabbath observance; evident as it is from the Bible History of the Jews, as well as from the experience of all nations.

Third.—Consequently, &c., your Committee would not presume to tell the Synod, that the Church of Christ has in its own hands the keeping of the world's best interests, except "by way of remembrance."

Far more stringent than any human law, is that bond with which the moral influence of the Church bind men's consciences. It is the Christian Ministry by the Word of God and his ordinances, together with the Church by its example, which can teach men to "hallow God's Sabbath." It is the Churchman in general, the communicant in particular, by his example, not of constraint, but willingly, of a ready mind, honouring the day,—more than this, proving his love for the day by making it his "delight;" it is the practice becoming general which will lead the world to believe, that in a strict keeping of the Sabbath there is a great reward.

In conclusion, your Committee would respectfully suggest to the Synod the adoption of the following resolutions:

Resolved—I. That this Synod desires to record its solemn conviction that one seventh portion of time is God's claim on man, as a physical and moral creature, and that in strict accordance with this law—man's highest interests, for time and for eternity, are inseparably connected.

II. That this Branch of the Church of Christ in solemn Synod assembled, claims this one seventh as the Lord's Day—emphatically "the day of the Son of Man," as "Lord of the Sabbath,"—and binds itself individually, and would urge on those whom they represent, the sanctification of the Sabbath as a delight—"The Holy of the Lord."

III. That our branch of Christ's Church, which is "the pillar and ground of the truth," would remind the Civil Power, respectfully, yet earnestly, of that great moral, physical, and religious law—six days, labour, and seventh day, rest.

IV. That a Committee be appointed for the purpose of watching the interests of this most important institution, in a day like this, when its sanctity is so encroached on, and when attempts are being made to undermine and destroy its eternal obligations.

All of which is respectfully submitted.

R. V. ROGERS, A.M.

S. B. ARDAGH, M.A.

P. B. DEBLAQUIERE, M.L.C.

JAS. PATTON, M.L.C.

Mr. ROGERS gave notice that he would move the resolutions in the above report next Synod.

CONSIDERATION OF MOTIONS.

R. B. DENISON moved, and the Hon Mr. DEBLAQUIERE seconded,

That Dr. Blackman's letter complaining of the over-assessment of his Parish, also the protests of Mr. Kennedy and Mr. Denison be referred to the Committee on Assessment now sitting.—*Carried.*

The Hon Mr. CAMERON moved, and Mr. KINKPATRICK seconded,

That the report of the Committee on Schools be adopted.

Dr. BOVELL, in amendment,—That whereas doubts exist as to the right of the Church to enjoy separate schools when she has provided for the education of her youth, it be resolved to petition the Legislature to remove such doubts, by plainly declaring the right of the Church to have such schools, and that they be in every sense taken to be common schools.

His Lordship suggested that it should be left to the Committee now sitting, in connexion with the Bishop, in case there be no remedy from the Courts of Law, to prepare a petition to Parliament on behalf of the Synod, and that should the Bishop order the petition to be presented before a legal decision be arrived at, it shall be so presented. *Agreed to.*

The Rev. Dr. FULLER moved, and Rev. Mr. GIVENS seconded,

That the Committee on Discrepancies in the Celebration of Divine Worship be allowed to sit again, with a view to the reception and consideration of suggestions on the subject, and that such suggestions be sent in before the first of August.—*Carried.*

The Rev. Dr. FULLER moved, and J. W. GAMBLE seconded,

That the Report on the increase of the number of Divinity Students be adopted and printed, and that the Committee be re-appointed, with the addition of the Revs. Dr. Beaven, and Mr. Hilton, to take such further steps thereon in pursuance of the object of the Report as they may deem expedient.—*Carried.*

The Rev. Dr. LEWIS, having obtained leave, brought up the following amended list of Assessment of Parishes:—

Amherst Island.....	\$ 4	March	3
Arthur	3	Metcalf	3
Ancestor and Dundas	6	Milton	3
Barrie	6	Morrisburg	3
Barrie'sfield	3	Newboro'	2
Bath	4	Newport	2
Barton	3	Niagara	8
Belleville	15	Newmarket	4
Berkeley	3	Northport	2
Brockville	12	Ottawa	12
Brampton	3	Oakville	4
Bowmanville	6	Orillia	3
Brock	3	Osnabruok	3
Cavan	3	Otonabee	3
Cobourg.....	15	Oakridges	3
Carleton Place.....	3	Perrytown.....	3
Credit	4	Pembroke	2
Collingwood	3	Peterborough	6
Charleston.....	3	Pictou	6
Chippawa	6	Pickering	2
Cartwright	3	Prescott.....	6
Clarke	4	Prescanguishone ..	3
Corzwall	7	Perth	4
Carrying Place.....	3	Port Hope.....	9
Camden	3	Portsmouth	4
Douro	3	Richmond	3
Dunnville	8	Rockton	2
Etobicoke	5	Rico Lake	3
Elora	3	Reuch.....	3
Emily	3	Saltfleet.....	3
Franktown	3	St. Catharines	12
Fitzroy	3	Scarboro'	4
Fredericksburg.....	4	Shanty Bay	2
Fenelon	3	Sydenham	2
Fort Erie	3	Stirling	3
Georgina	3	Seymour	3
Goulborn	3	Smith's Falls.....	3
Gananoque	3	Streetsville	4
Garden River	3	Stewartown	3
Grimsby.....	4	Trenton	4
Georgetown	3	Toronto, St. James' ..	40
Glenallan	3	" St. George's ..	20
Grantham	3	" Holy Trinity ..	10
Geupha	12	" Trinity	10
Grafton	3	" St. John's... ..	5
Hamilton, Christ's Church	15	" St. Stephen's ..	4
" Ascension.. ..	10	" St. Paul's	12
" St. Thomas' ..	6	Thornhill	8
Kingston, St. Geo's ..	20	Thorold	8
" St. James' ..	5	Tecumseth	2
" St. Paul's ..	5	Tyendenaaga	3
		Weston	8
		Welland.....	3

Kemptville	4	Walpole	3
Louth	3	Wellington Square ..	1
Lloydtown	3	Woodbridge	4
Laudsday	3	Watertown	3
Lamb's Pond.....	3	West Gwillimbury... ..	3
Mono	3	Whitby	4
Merrickville	3	Wellington.....	3
Manetooahning.....	0	West Hawkesbury... ..	3
Markham	4	Wolfe Island.....	3
Minto	3	York	3
Mountain	2	York Mills... ..	5

The Rev. Dr. LEWIS moved, and Mr. GAMBLE seconded,

That the list as amended be adopted.—*Carried.*
Dr. LEWIS, having obtained leave, brought up the following Report:—

The Committee on the Re-Assessment of Parishes, to whom was referred the remonstrance of the Parishes of St. Thomas's, Hamilton, St. John's and St. Stephen's, Toronto, recommend that the sum of \$6 be refunded to the Delegates of St. John's, and \$10 to the Delegates of St. Stephen's, and that the Assessment of St. Thomas's, Hamilton, be \$6 for the present year.

J. TRAVERS LEWIS,
J. W. GAMBLE,
D. B. O. FORD.

The Rev. Dr. BEAVEN moved, and Rev. Mr. FLETCHER seconded,

That the Committee on Church Music have leave to sit again.—*Carried.*

Mr. KIRKPATRICK moved, and Hon J. H. CAMERON seconded,

That the Report of the Committee on Registry of Deeds be adopted.—*Carried.*

The Rev. Dr. PATTON moved, and Mr. KIRKPATRICK seconded,

That the Report on the Endowment of Parishes be printed, and be taken into consideration next Synod.—*Carried.*

The Hon. J. H. CAMERON moved, and Hon. P. B. DEBIAQUIERE seconded,

That the following petition to her most gracious Majesty the Queen, be adopted by this Synod, and that the corporate seal shall be attached thereto.—*Carried.*

PETITION.

To the Queen's Most Excellent Majesty, &c.

The humble petition of the Bishop, Clergy and Laity of the Diocese of Toronto, in the Province of Canada, assembled in Synod, this 9th day of June, in the year of our Lord one thousand eight hundred and fifty-nine.

We, the Bishop, Clergy and Laity of the Diocese of Toronto, in the Province of Canada, assembled in Synod, beg leave humbly and respectfully to address your Majesty, and to state that, whereas your Majesty had been graciously pleased to give your Royal assent to an Act passed by the Legislative Council and Assembly of this Province, intitled, "An Act to enable members of the United Church of England and Ireland, in Canada, to meet in Synod," which Royal assent was proclaimed on the 24th day of May, 1857.

And whereas, by the said act provision is made not only for holding Diocesan Synods in the separate Dioceses in this Province, but also for holding general Synods, wherein the Bishops, Clergy and Laity of the different Dioceses may meet in General Assembly, by such representatives as shall be determined and declared by them in their several Dioceses.

And whereas your petitioners feel assured that such meeting in General Assembly of the Province will most materially aid the general management and good government of the said United Church of England and Ireland in this Province.

Therefore, in order to enable the Bishops, Clergy, and Laity of the said Church in Canada to receive the full benefit of the provisions of the said

Act, your petitioners humbly pray that your Majesty will be graciously pleased to direct that the necessary measures be taken in order that some one of the Bishops of the said Church in this Province may be appointed to the rank and dignity of Metropolitan; that so sufficient authority may be vested in him for holding and presiding over the said General Assembly of the Church in a Provincial Synod in Canada, and of holding a Court of Appeal from the Diocesan Courts of the several Dioceses in this Province, until provision shall be otherwise made by the General Assembly of the Church in this Province.

And your Petitioners will ever pray.

Dr. BOVELL moved, Rev. Mr. HOLLAND seconded,

That a Committee be appointed to consider whether any, and what modifications are or may be necessary to be made in the mode of electing Bishops.—*Carried.*

His Lordship then named the following Committee on the laws respecting the election of Bishops.

Von. Archdeacon Bothme, Revs. Dr. Beaven, H. J. Grasett, G. Whitaker, D. E. Blake, Dr. Patton, Dr. Fuller, H. Holland; Hons. G. W. Allan, J. H. Cameron; Martin McCleod, J. W. Gamble, J. C. Campbell, S. B. Harman, M. O'Reilly, J. Bovell.

Col. KINGSMILL moved, and Mr. DENISON seconded,

That the letters of their Lordships the Bishops of Madras, Bombay and Calcutta, and also the address from the Synod of Huron, be printed and entered on the minutes.—*Carried.*

Dr. BOVELL moved, and Mr. DENISON seconded,

That the circular from the Sons of Temperance, read before the Synod by the Clerical Secretary, be duly filed, and respectfully acknowledged.—*Carried.*

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

That the fourth Canon of the constitution of the Synod be amended by adding thereto as follows:

Unless there are more churches than one, having congregations within the same cure, when the representatives therefrom shall be elected in the manner following:

If there are only two Churches having congregations, two representatives shall be elected by the larger, and one by the smaller congregation, and if there be any dispute as to which is the larger congregation, the minister having the cure shall decide thereon.

If there are more than two Churches having congregations, each congregation shall elect one representative, and the members of any congregation not having a Church shall vote in the Church nearest to the place where such congregation usually worship. Nothing herein contained shall give more than one vote in Synod to the representatives of any cure.—*Referred to the following Committee, viz:—*Revs. Dr. Lewis, D. E. Blake, Dr. Patton, H. J. Grasett; Hons. J. H. Cameron, G. W. Allan; J. C. Campbell, M. O'Reilly.

Synod adjourned.

EVENING SESSION.

THURSDAY, June 9th, 1859.

CONSIDERATION OF MOTIONS.

Dr. PATTON moved, Rev. D. E. BLAKE seconded,

That the following report be adopted.—*Carried.*
The Committee on the Building of Parsonages, Repairs, and Dilapidations of same, beg leave to suggest the re-appointment of said Committee, with powers to print the Report already before the Synod, together with the amendment proposed by the Rev. D. E. Blake.

Moved by J. M. CHAFFE, and the Rev. J. CAMERON seconded,

That, as far as practicable, all Reports of Committees be sent in to the Executive Committee six weeks previous to the meeting of the Synod, and that such reports, as they shall deem of importance, be printed and circulated with other papers previous to the meeting of the Synod.—*Carried.*

Rev. Dr. FULLER moved, Rev. Dr. PATTON seconded,

That the meeting of the Executive Committee for the purpose of preparing business for the Synod be held six weeks previous to its session, instead of two months previous, as is now required, and that a circular containing a statement of the business to be submitted be sent to each Clergyman and Lay Delegate as soon as possible afterwards.—*Carried.*

The Rev Mr. BLEASDELL'S motion on the marriage Question, No. 14, withdrawn.

Rev. Dr. BEAVEN moved, Rev. J. FLETCHER seconded,

That the Report on Psalms and Hymns be received.—*Carried.*

The Rev. Dr. BEAVEN moved, and Rev. F. L. OSLER seconded,

That the Committee be authorized to take such measures as they may think fit for the circulation of their hymn-book, and transmit copies to the Bishops of Quebec, Montreal, and Huron, with a view to obtaining their opinion and suggestions thereon.—*Carried.*

The Hon. J. H. CAMERON moved, and Hon. G. W. ALLAN seconded,

That a Committee be appointed to take the necessary steps for the Endowment of the Sec of Toronto.—*Carried.*

His Lordship requested the Synod to name the Committee, when the following gentlemen were named:—The Revs. Dr. Fuller, Dr. McMurray, S. Givens, D. E. Blake, and the Hon. J. H. Cameron, James Patton, George W. Allan and T. C. Street, Esq.

Dr. BEAVEN deferred the resolution, of which he had given notice, till next Synod.—To consider the propriety of adopting the first division of the Canons, already reported.

Dr. LERT'S motion to petition the Convocation of Canterbury to take steps to set for and additional services, withdrawn, as his Lordship could take action in the matter.

The Hon. G. W. ALLAN moved, and T. KIRKPATRICK seconded,

That the thanks of the Synod are hereby tendered to the Rev. Dr. Beaven for his admirable Sermon preached before the Clergy and Lay Delegates in the Cathedral Church of St. James on the first day of the meeting of this Synod.—*Carried.*

Mr. KINGSMILL moved, and Dr. PATTON seconded,

That the thanks of this Synod be tendered to the ladies who have so kindly furnished the members of it with Lunch at the Orphan's Home on each day of the Session.—*Carried.*

Rev. Dr. FULLER moved, Capt. ARMSTRONG seconded,

That the thanks of this Synod are duo and are hereby most cordially tendered to their brethren of Toronto for the admirable arrangements made for extending hospitality to the members of this Synod during this Session.—*Carried.*

Rev. Dr. FULLER moved, Hon. G. W. ALLAN seconded,

That the sum of Twenty-five pounds be granted to the Secretaries to secure assistance in the discharge of their onerous duties.—*Carried.*

Dr. FULLER moved, and Rev. S. GIVENS seconded,

That before the amount collected in that behalf be forwarded to the Venerable the Society for the Propagation of the Gospel in Foreign Parts in aid

of the cause of Missions in India, his Lordship the Bishop be requested to withhold the remittance for one month, to give an opportunity to those, who have not yet made collections, now to take them up and transmit them forthwith to the Treasurer.—*Carried.*

Dr. FULLER moved, and Rev. Mr. SHARP seconded,

That the thanks of this Synod are duo and cordially tendered to the Secretaries of this Synod for their valuable services during this session.—*Carried.*

Two notices of motion were deferred till next Synod.

The Lord Bishop then pronounced the Apostolic Benediction, and prorogued the Synod *sine die.*

DIocese OF HURON.

The Clergy of the Diocese of Huron met in St Paul's Cathedral, London, on Thursday morning, June 21st. After Morning Prayer, which was said by the Rev. Mr. Sandys, of Chatham, the Bishop delivered a strongly "Evangelical" Charge, two hours in length.

As to other matters, his Lordship spoke of the venerable Bishop of Toronto, whose powers both mental and bodily were still vigorous, and under whose charge the Diocese had so long been; and alluded, with sadness of heart, to the loss of the late Dr. Evans, who had taken such a lively interest in the formation of the Diocese. Having visited a great portion of the Diocese, his Lordship gave some interesting particulars regarding its spiritual condition. Unless great and strenuous efforts are made to supply the spiritual wants of the large body of English Church people, who are still without clergymen or churches, they will go over to other denominations. The Diocese of Huron contained thirteen counties, 137 townships, which had an area of about 110 square miles each, and many of them only recently surveyed. From East to West its length was 180 miles, and from North to South 190 miles; covering a surface of 20,000 square miles, the greater part of which was fertile land. The population was 492,581, the larger portion belonging to the Church of England, and a great many to no Church at all. The Clergy in the Diocese numbered fifty-seven, of whom two were superannuated. At the time the Diocese was formed, the number was forty-three: fifteen having been ordained since. Deducting the clergy in the towns and villages, there were only thirty-five for the 137 townships. Since 1868, his Lordship had visited eighty-four congregations, preached 150 sermons, confirmed 1,453 persons, consecrated five churches, and had travelled 2,452 miles. Last July he had visited the Indian missions, which he found prospering, and he confirmed at one place fifty-eight aborigines, at another forty-eight, at a third forty, and a fourth fifteen. Whatever the infidel may say to the contrary, he was convinced that the Indian could enjoy the blessings of civilization and Christianity equally with the white man. He regretted to say that two Indian missions were threatened to be discontinued, as the support hitherto extended to them was about to be withdrawn. To meet the great spiritual want of the Diocese, the members of the Church must give freely of their means, and the Church Society was the most suitable channel through which to give. The meetings of this Society were open to all, and four quarterly sermons were preached annually at each church for its objects, besides which there were the yearly meetings of the local branches, and by such means its operations were always before the people.

On Wednesday, June 22nd, the Church Society held its annual meeting in St. Paul's School House;

the Bishop presiding. The attendance of clergy-men was large, but the number of laymen present was small.

In opening the proceedings, the Bishop said that there was nothing very important to be brought before them except one matter: that which concerned the Church property held by the Church Society of the Diocese of Toronto, and its division with the Church Society of the Diocese of Huron. The Church Society of Toronto had passed a resolution in reference to this matter, which provided for the settlement of the question by arbitration. That is, the Society had by this resolution, left all matters to be decided by him and the Lord Bishop of Toronto, each having the assistance of a legal adviser. The Lord Bishop of Toronto had selected the Hon. J. H. Cameron as his adviser, and the (Bishop of Huron) would have the assistance of Mr. Wilson. The Hon. Sir J. B. Macaulay was to be umpire, to whom would be referred all matters on which an agreement could not be had, and whose decision would be binding. Every thing done by this committee or board, as he might call it, was to be final, and he (Bishop of Huron) had no doubt that a satisfactory conclusion would be arrived at. He could state from what had passed between himself and the Lord Bishop of Toronto, that his Lordship was most earnest in his desire for the speedy and satisfactory settlement of the question. At the interview which he had had with him on the subject, his Lordship said, "When this matter is concluded, I shall think my mission here is accomplished." The last time he had seen him in Toronto he had said to him, "I hope there is no danger that your Church Society will fail to pass a resolution similar to that adopted by mine." He (Bishop of Huron) said he thought there was not, and his Lordship had expressed himself gratified that this long standing and difficult question would at length arrive at a solution. The matter would be brought before the meeting, and also the resolution passed by the Diocese of Toronto, and he (Bishop of Huron) trusted that it would meet with their approval. (Applause.)

The Rev. Mr. Marsh, Secretary of the Society, subsequently read a resolution passed by the Church Society of the Diocese of Toronto, relative to the division of the property of the Society, and asking the assent of this Society thereto; whereupon Mr. Lawrason moved, seconded by the Rev. Mr. Dowar, "That the Secretary be authorised to attach the seal of this corporation to the bonds of submission to the said arbitration." The resolution was unanimously adopted.

At seven o'clock, p.m., the annual public meeting of the Church Society took place, in the Mechanics' Hall, which was crowded on the occasion; a large number of ladies were present. The Bishop of Huron occupied the chair. On the platform were the Hon. Mr. Goodhue, Rev. Dr. Shurt, (Port Hope,) Revs. J. W. Marsh, McLean and Brough (London.) The speakers were—the chairman, Hon. Mr. Goodhue, L. Lawrason, Esq., Revs. Messrs. Sandys, McLean, Caulfield, Smythe, Hellmuth, Short, and Brough. The speakers dwelt upon the vast field of missionary labour in this Diocese, as proved by the Bishop's Charge, the success of the same in the short time it has been in existence, the missionary efforts of the Church of England all over the world, the great work done by the Church Missionary Society, the Society for the Propagation of Christian Knowledge, the Church and School Colonial Missionary Society, which Dr. Hellmuth, its agent here, stated, gave out of its annual income of about £26,000, £1,000 a-year to Canada. The speakers were repeatedly applauded by the large audience, who remained entire until the proceedings were over. A collection was made which amounted to \$56.

On Thursday morning, June 28th, between seven and eight o'clock, a public breakfast was given in the Tecumseh House, to the Clergy and Lay Delegates, and to the Diocesan Synod, the ladies of London bearing the entire expense.

About 150 were present. The Bishop was in the chair. Grace was said, and after partaking of a very excellent breakfast, the Rev. Chairman rose to propose that the company should evince their feeling of loyalty by standing up to the sentiment, "Our Gracious Queen," for whom every churchman had the highest respect. After warmly exclaiming, "The Queen, God bless Her!" the Rev. Dr. Townley, Judge Cooper, and Revs. Messrs. Pinkney and Gordan (both coloured) responded in eloquent terms. The Bishop then proposed, "The United Churches of England and Ireland," which the Rev. E. V. Rogers, the Rev. E. H. Dewar, and Rev. Dr. Hellmuth, appropriately replied to. The Bishop, before closing this very interesting meeting, in returning thanks to God for His mercies, expressed the indebtedness they were under to the ladies of London for the enjoyment of this feast of true Christian charity, loyalty, and devotedness to their Church. The meeting then separated.

At ten o'clock the members of the Diocesan Synod, and others, met for Divine worship in St. Paul's Cathedral.

The Rev. Dr. Townley read the morning service and Epistle, and the Rev. Mr. Flood the Gospel, after which the Holy Communion was administered. The Synod thereafter held its sessions in St. Paul's School House. The number of Clergy present was forty-six, absent 10; Lay Delegates present, forty-nine, and eighty-five

A letter was read from the Bishop of Toronto, enclosing a copy of a petition to her Majesty, praying that a Metropolitan Bishop be appointed, with the view of holding Provincial Synods. The petition had been drafted by the Bishop of Montreal.

After debate, a motion, appointing a committee to draw up a courteous reply to the Bishop of Toronto's letter, stating that the Synod considered the subject as premature for decision, was made by the Rev. Mr. Dewar, seconded by the Hon. Mr. Goodhue, and carried unanimously.

The Rev. Dr. Townley moved the following resolution:—

Resolved,—That this Synod regarding the separation of religious and secular education as alike opposed to the principles of Holy Scripture, and the rights of individual conscience, as well as dangerous to personal morality and national prosperity, earnestly trust that the legislature of this Province will, at its next session, so amend the present Common School Law of this Province, so that in every locality where a distinct religious community is sufficiently numerous to establish a school under its own direction, and is desirous to do so, it shall be entitled to receive the school taxes of all those who wish to support it, together with its corresponding proportion of the Government School Funds; such schools to be open to Government inspection as respects their secular efficiency.—That a copy of this resolution, signed by the Lord Bishop and the Secretaries of Synod, General, and the honourables the Governor and two Houses of Legislature, and that a printed copy, with those signatures, be also sent to every member of the same.

A spirited debate arose on the resolution, resulting in the adoption of the following substitute:—*Resolved*,—That this Synod fully recognises the principles that religious instruction ought to be included in every system of education, but

much as there seems to exist considerable doubt as to what is the true construction of the common school law, in regard to the establishment of separate schools in cities and towns; and inasmuch as measures have been resorted to by the Synod of the Diocese of Toronto, for legally testing this question, the further consideration of the subject be deferred until the next meeting of the Synod.

The Bishop stated that he was empowered to form a court for the trial of ecclesiastical offenders, and he intended to establish the same immediately, to which he desired the consent of the Synod. A motion having been passed desiring that such a court should be established, the Bishop said in reply to an enquiry from Judge Cooper, that the court would have much the same power as the ecclesiastical courts in England. It could not interfere with questions of doctrine, but only with questions of morality. The cases to be brought before this court would first be brought before himself and the Synod, and an appeal could be made from the court to the Queen. As far as his experience went, there was no real necessity for this court; but to complete the system, it was proper to form it.

This concluded the business of the Synod. His Lordship expressed his thanks to the delegates for the manner in which they had acted, and trusted that all future Synods would be carried on in the same harmonious and Christian spirit. The ladies who had given the breakfast to the delegates, were alluded to by his Lordship in a very happy manner. The Synod was then closed by prayer.—*Church Journal*.

CONFIRMATION AND CONSECRATION OF A GRAVEYARD.

On Thursday, 28th ult., the Bishop visited the parish of Mitchell, County of Perth. Divine Service was held, the parish having no church, in the hall of the Commercial Hotel, which was densely filled. Morning Prayer was read by the Rev. J. W. Marsh, Chaplain to the Bishop, assisted by the Rev. E. Patterson, Incumbent of Stratford. The Sermon, from Rom. 8, 9, *If any man have not the Spirit of Christ he is none of His*, was delivered by the Bishop, who immediately afterwards administered the Rite of Confirmation to fifty-five persons. The Bishop concluded the Service with a brief address to the recipients of Confirmation. The Canticles were chanted *antiphonally*, to single Chants, G. R. Jarvis, Esq., presiding at the melodeon. Immediately after the Benediction, the Bishop and Clergy, accompanied by a majority of the persons present in the Hall, walked to the Graveyard, which is situated on an eminence, overlooking the village. The request to consecrate having been read by the Incumbent, the Rev. W. B. Rally, the Bishop proceeded with the office of Consecration, using the form appointed in the Diocese of Toronto. Much credit is due to the laborious and persevering efforts of Mr. Jarvis, who, for the period of a year, has gratuitously instructed a number of young people in Church Music.

DIocese OF QUEBEC.

The Diocesan Synod was in session in Quebec, on Wednesday, Thursday, and Friday, July 6th, 7th, and 8th.

The first day and a half were taken up with the Visitation of the Clergy and preliminary business in Synod. On Thursday afternoon the LORD BISHOP delivered his Address; after which the following resolution was moved by the Rev. Dr. FALLOON, and seconded by G. O. STUART, Esq.:—

Resolved,—That an Act having been passed by the Provincial Legislature, and sanctioned by Her

Majesty the Queen, entitled, "An Act to enable the members of the United Church of England and Ireland, in Canada, to meet in Synod," the said Act being the 19th and 20th Vic., ch. 141; and also another Act to explain and amend the same, being the 22nd Vic, chap 139, by which Acts the Bishops of the several Dioceses in Canada have authority to call the first meetings of such Synods: and, when so called such Synods have authority to frame Constitutions, and make regulations for their own order and government; the Lord Bishop of this Diocese, having now summoned the Clergy and Lay Delegates of the several parishes and Missions, chosen according to the directions given in the said Acts, for the purpose of taking action under the provisions of the same: We, the Bishop, Clergy, and Lay Delegates now assembled, do hereby accept the said Acts, and declare ourselves a Synod for the Diocese of Quebec, and will proceed to the consideration of the Constitutions and regulations to be adopted for the due ordering of the same; no rule, canon, law, or regulations to be in force in this Diocese as the Act of this Synod, unless we shall have received the concurrent assent of the Bishop, the Clergy and the Lay Delegates: the assent of the Clergy and the Lay Delegates to be determined by a majority of votes, the same to be taken separately, in each order, whenever it shall be so required.

The Rev. Dr. Falloon supported the resolution in a speech of some length; after which the following amendment was moved by Mr. H. S. SCOTT, and seconded by Mr. LANIGAN:—

That all the words after the word "that" in the original motion be struck out, and the following substituted therefor—No canon, resolution, or proceeding of the Synod to be in force in this Diocese, unless adopted by a majority of the Clergy and of the Lay Delegates, provided that if any measure so passed be objected to by the Bishop, such measure shall stand reserved for reconsideration, and if again in like manner adopted at the next session of the Synod, the same shall become law.

After a long discussion, in which the Rev. Dr. Falloon, Mr. Okill Stuart, Mr. H. S. Scott, the Rev. Mr. Balfour, Mr. Justice Stuart, Mr. George Hall, Rev. Dr. Hellmuth, Mr. R. Pope, Mr. Hale, and others, took part, the amendment was put to the meeting and lost by a majority of 105, the division being:—Yeas, 37,—3 clergy, 84 laity; Nays 142,—36 clergy, 106 laity.

MR. GEORGE HALL, seconded by MR. H. N. PATTON, moved in amendment:—

That the following words be added to the original motion:—Provided that the power of staying any measure passed by the concurrent majority of the Clergy and of the Lay Delegates shall be limited to the present Bishop.

This amendment was also negatived on a division: Yeas, 37; Nays, 142.

The original motion was then carried on the same division.

The first Article of the proposed Constitution of the Synod was then submitted to Mr. J. B. FORSTER, as follows:—

ARTICLE 1.—The Synod shall consist of the Bishop of the Diocese, of the Clergy of the same, and of Lay representatives to be elected as hereinafter provided; and no act or resolution of the Synod shall be valid unless it shall receive the concurrence of the Bishop and of the majority of the Clergy and Laity present and voting at the meeting. The Article was carried by a majority of 100, viz:—Yeas, 146—37 Clergy, 109 laity; Nays 37, 3 clergy, 34 laity.

On Friday, during the morning session, the second article was unanimously adopted, as follows:—

ARTICLE 2.—All clergymen instituted or licensed

to any cure within the Diocese, or holding any office therein by the appointment or with the sanction of the Bishop, and not being under ecclesiastical censure, shall be entitled to sit and vote in the Synod, and any such clergyman who having some superannuated shall continue to reside in the Diocese, may attend the meetings and vote at the same.

After rejecting a number of amendments, the following was adopted as the third article of the Constitution, on a division, by a majority of 103, viz:—Yeas, 125—clergy, 30, laity, 95; Nays, 22, all of the laity.

ARTICLE 3—The Lay Representatives shall be male communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected annually, at the Easter meetings, or at any vestry meeting (specially called for such purpose by Incumbents, after due notice on two Sundays), held by each minister, having a separate cure of souls; and all laymen within the cure, of twenty-one years and upwards, entitled either by the Laws now in force, or by any Canon of this Synod to be hereafter made, to vote at such vestry meeting, who shall have declared themselves in writing at such meeting to be "Members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election.

The remaining articles are of less interest, with the exception of the following:—

ARTICLE 8—The Bishop shall appoint the time and place of meeting, and adjourn, or prorogue the Synod as may appear to him most for the welfare of the Diocese; provided that a meeting of Synod be called together for the transaction of business, at least once in every two years.

This article was carried by a majority of 32, the vote being:—Yeas, 77—16 clergy, 62 laity, Nays, 46—11 clergy, 34 laity.

The Rev. E. C. Parkin was appointed Clerical Secretary, and Mr. George S. Carter, Lay Secretary of the Synod. Mr. J. G. Chapman was appointed Treasurer, and Messrs J. Stevenson and H. May, Auditors.

A motion was carried for a petition to the Queen praying the appointment of a Metropolitan in Canada; and the following Delegates were appointed to the Provincial Synod—

CLERICAL—The Revs D. Robertson, S. S. Wood, L. Doollittle, Principal Nicolls, Dr. Falloun, Professor Thompson, C. P. Reid, G. V. Houseman, A. W. Mountain, H. Roo, E. C. Parkin, and H. Burrage. **LAY**—Hon. H. Black, G. O. Stuart, J. B. Forsyth, H. Davidson, T. Tait, Geo. Carter, J. W. Dunscomb, G. Hall, T. Trigge, Dr. Gilbert, W. R. Doak, and J. B. Paddon.

The Lord Bishop informed the Synod that he had received a demand and protest, on the part of H. W. Welch, and others, against the election of P. Andrews and others, as Delegates for St. Peter's chapel, Quebec. Ordered that it lie on the table.

Moved by Dr. GILBERT, seconded by REV. MR. RICHMOND, and

Resolved,—That the thanks of all the Clergy and Lay Delegates from a distance, are hereby cordially tendered to those parties who have so kindly and hospitably entertained them during their present stay in Quebec.

Moved by MR. HALL, seconded by HON. H. BLACK, and

Resolved,—That the thanks of this Synod be tendered to the Lord Bishop of Quebec, for his able address delivered to this Synod at the opening thereof, and for his able and impartial conduct in the Chair.

Moved by MR. HALL, seconded by MR. BEATRICE,

That the protest of Samuel Cannon laid upon the table on the 8th inst., against the election of

delegates for St. Michael's chapel, be kept on record by the Secretaries of this Synod.

Lost on a division.
The meeting then joined in singing "Praise God from whom all blessings flow," and the Lord Bishop having pronounced the Benediction, the Synod was adjourned at 10 o'clock, P. M., the business of the Session having been concluded.—*Church Journal*.

INDIAN ORDINATION.

(Extracts from a private letter on the subject of the Chippeways and Decotahs.)

Agreeably with the suggestions of a friend, I send you the following account of the Chippeway ordination in the Faribault Mission. The Right Rev. J. Kemper, D.D., was accompanied by the three clerical associates of our mission (the Rev. Messrs. Breck, Manney, and Peake), from St. Paul to this place; likewise by three Chippeways, viz: J. Johnson Enmegahbowh, Isaac Manitowab, and his brother-in-law. The two former were delegates from St. Columba (Indian) parish to the Diocesan Convention just held at St. Paul, and cast in their vote for the Bishop elect along with ourselves.

On Sunday, July 3rd, we proceeded to the school chapel, where services are held. Rev. Mr. Peake read Morning Prayer, and the Bishop preached. Mr. Peake then read the Litany and suffrages, after which the Presbyters unitedly presented the Indian candidate for ordination. Independently of the large congregation of whites, we were gratified by the voluntary attendance of a number of the Decotah warriors, besides women and children, who came to witness the ceremony. Thus for the first time these hereditary foes met within the portals of the church, gathered under that cross at whose foot, in the latter day, the lion and the lamb will rest in peace. As the service proceeded, and as the Bishop approached the "laying on of hands," the Indians evinced the greatest possible eagerness to see him. They were much impressed by the exceeding solemnity of the occasion, and I trust that this impression will never be eradicated from their minds. Manitowab, who is a Christian chief of no mean repute among the Chippeways, and his two companions, the services being finished, now mingled fearlessly with their old enemies, and shook them warmly by the hand. In the afternoon Evening Prayer was read by the Rev. Enmegahbowh, the new deacon. Since the world began, who has ever heard of the services of our mother Church being conducted by a Chippeway? Is not this a glorious triumph for the Cross of Christ? After Evening Prayer, the brother of the Christian chief received the apostolic rite of confirmation. Rev. Enmegahbowh interpreted the service sentence by sentence. Immediately after the sermon by the Rev. Mr. Peake, the newly confirmed red man addressed the whites in Chippeway, which was also interpreted. He said "I have a few words to say to my white brethren. I am glad to see so many present who worship the Great Spirit. I have seen, all my way down (200 miles), that the ways of the white men are better than those of the Indian. I will tell my people, when I go home, what I have seen. Great kindness has been shown to us by the whites since we left home. We are very grateful for their kindness." He then turned to the clergy present and addressed them in words of great affection, and especially of gratitude for having this day given the Chippeway nation one that can preach to them in their own tongue the wonderful works of the Great Spirit.

Manitowab now made a very friendly address to the Decotah, or Sioux, which was interpreted into English by the Chippeway deacon, and into Sioux by Mr. George Faribault. As I was on my way home in the evening, I was told that Pepé,

the Decotah chief, would be at the mission-house to respond to the speech of Manitowab. True to his intentions, he came, attended by a few of his braves. Both parties smoked in silence for some time. After a few introductory words by the Rev. Mr. Breck, Pepé opened the council by shaking hands with all present, and then reiterated the words of friendship already expressed by the Chippeway chief. "He was delighted with the opportunity now afforded both nations, hitherto at hostility together, to send their respective children to the same school to be taught, and where they could play together. He was much pleased with the appearance of these civilized and Christian Chippeways, and would henceforth look upon them as brothers." Manitowab now replied to this chief as follows: "I will take back with me your words. The Chippeways will not hereafter be afraid to send their children amongst their friends. I have taken many scalps, but I will do so no more. That good man (pointing to Mr. Breck) came amongst us some time ago. He came and taught us how to be good (here the Bishop, who was listening attentively to all that was passing, walked up to Mr. Breck, patted him on the breast, saying, "This is the man"). Listen to the good white man," continued the chief. "He will make you good. When I hear of a Chippeway war-party on the Minnesota River, I will write to tell you, so that you can be upon your guard. Thus much blood will be saved." Pepé said, "I like your speech. I will go to war no more. I will also let you know, through the missionary, if the Decotahs send out war-parties." Here the old chief, getting up, took Manitowab by the hand, and said, "We will send our sons, and our daughters too, to school." We all laughed at this, the Bishop thinking this to be the surest way to heal up the breach. After another shake of the hands and a smoke all around, the chiefs and braves took an affectionate leave of each other.

Thus ended the council. Pepé, the Decotah chief, is a noble looking old man. His frank and open countenance gives you immediate confidence in him. As he sat in the white man's chair, his white blanket gracefully folded around him, he looked right nobly. If you have never heard an Indian chief declaim, you can have little conception of the grace of his person and dignity of his carriage. His copious nature in all his gestures and postures, therefore this oratory approaches much nearer perfection than that of the whites. Manitowab is a good specimen of the Chippeways. Once the bravest and most warlike of their chiefs, by the influences of Christianity he has been brought out of darkness into light. The bloody chief of former days, is now the successful farmer. He dresses like the white man, and lives like him. He was always Mr. Breck's friend. He always wanted to hear him. When he left us, he embraced Mr. Breck with such a good will that he almost lifted him off the ground; tears were in his eyes, and he received the promise of a visit from Mr. Breck to his village in August. Enmegahbowh said that they would jump out of their mocassins with joy, if Mr. Breck and his wife would but go into the Indian country. This school of the Prophets will raise up missionaries for the red man, and the Indian children taught here will return teachers and catechists to their respective tribes. G. B. L.

July 12, 1853.—*Church Journal*.

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TO END VOL. VI.—Rev. S. H., Arthur, to June, 1860; G. M. E., Toronto; Hon. R. C. W., Murray; J. L., Montreal; Rev. J. K., Tyrconnel; Miss J., Scotland, balance for vol. 6; Rev. E. M. S., Guelph; Rev. M. B., Peterboro'.