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The Canadian Ecclesiastical Gazette:

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

VOLUME IX.

TORONTO, NOVEMBER 1, 1862.

No. 21.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

The Rev. W. M. Ross having removed to Greenwood, county of Ontario, requests that his letters be addressed accordingly.

COLLECTIONS UP TO 23RD OCTOBER.

MISSION FUND.	
Previously announced.....	\$618.76
Victoria Hill.....	\$ 1.42
Medonte.....	1.00
Coldwater.....	0 38

Per Rev. W. W. Ross.....	2.80
Brampton.....	3 60
Edmonton.....	1.10

Per Rev. R. Arnold.....	4 70
140 collections amounting to.....	\$626 26

WIDOWS' AND ORPHANS' FUND.	
Previously announced.....	80.71
Chester, per churchwardens.....	5.09
Rockton.....	3 00
Shabino.....	0 40
Sheffield.....	1.60

Per Rev. H. D. Cooper.....	5.00
Christ's Church, Onemee.....	4.14
St. John's, Emily.....	0 22
St. James'.....	1.05

Grace Church, Milton.....	3.67
St. Stephen's, Hornby.....	1.33

Per Rev. F. Tremayne.....	5.00
Credit.....	15.30
Sydenham.....	2.08

Per C. Magrath, Esq.....	17.38
23 collections, amounting to.....	\$118.69

UNIVERSITY OF TRINITY COLLEGE, TORONTO.

THE HAMILTON MEMORIAL PRIZE.

At the last meeting of the Council of Trinity College, held on the 7th inst., friends of the late Mrs. Hamilton, of Hawkesbury, C. W., endowed a prize to perpetuate her memory.

Mrs. Hamilton was wife of the Honourable John Hamilton, M.L.C., for Inkermann; daughter of the late Rev. John Lewis, A.M., of St. Annie's, Shandon, Cork; and consequently sister of the Lord Bishop of Ontario.

The prize will be open for competition at the

end of the Lent Term. The following are the regulations under which it was established:—

1. That the prize be called "The Hamilton Memorial Prize"—that it be of the value of \$30, and that it be awarded annually, according to the result of an examination in *Scripture History* including such books illustrative of *Scripture History, Antiquities, and Interpretation*, as may from time to time be appointed.

2. That all students belonging to the Theological class, as well as others who have passed through their Theological course, and not attained M.A. standing, shall be eligible as candidates.

3. That the examination shall take place at the end of the "Lent Term" in each year.

4. That all students belonging to the Theological class, at the time, shall be required to attend the examination.

5. That the examiners be empowered to withhold the prize, if no candidate be found worthy of it.

[We are happy to find that so admirable a method, as the foregoing, has been adopted, to continue the name of so excellent a daughter of the church. Her unostentatious piety struck every one that met her; whilst her death-bed was full of hope. Her christian experience bespoke one ripe in all the christian graces of the advanced soldier of the Cross of Jesus Christ; though her age was only that of blooming youth. "The righteous shall be had in everlasting remembrance."]—*Ed. O.E.G.*

PRESENTATION.

HAMILTON.—On Thursday evening last the Rev. J. Gamble Geddes was presented with a copy of the Holy Scriptures, by the Orangemen of Hamilton. The presentation was made on account of, and in recognition of, the noble stand Mr. Geddes took at the death and burial of the late Sir A. N. MacNab. It is unnecessary for us to detail the circumstances connected with that painful matter, as they are of such recent occurrence as to be still fresh in the memory of all. On Thursday evening the Orange Hall, a large and very beautiful room, tastefully decorated for the occasion, was filled to its utmost capacity by the brethren and their friends, including a number of the fair sex, who came, notwithstanding the uncomfortable state of the weather, to witness the interesting ceremony. Although the room is a large one, capable of holding four or five hundred persons, many were unable to gain admittance, and had to turn away from the door disappointed.

Amongst those present we noticed His Worship the Mayor, Councillor Mackelcan, Rev. Dr. Blackman, Rev. Mr. Arnold, Rev. Thomas Campbell, N. C. Gowen, Esq., Grand Secretary of the L. O. Lodge of Western Canada, and several of our leading citizens.

The Bible presented is a large family edition, and one of the most beautiful and expensive copies we have ever seen. In the centre of one side of the massive cover a silver plate was inserted, and on it was engraved the following inscription:—

"Presented to the Rev. J. G. Geddes, A.M., by the Orangemen of Hamilton, C.W., as a mark of their appreciation of his conduct during the lamentable events which preceded the death of the late Sir A. N. MacNab, Bart, Hamilton, 1862."

John F. Moore, Esq., was called to the chair, and after reverting to the object of the meeting, and the cause for which the presentation was about being made, he introduced the Rev. Mr. Geddes, who was received with loud cheers.

Mr. Walter Armstrong, W.M., then stepped forward and read the following:

Address of the Loyal Orangemen of Hamilton to the Rev. James Gamble Geddes, M.A., Rector of Hamilton.

REV. AND DEAR SIR,—In presenting to you this copy of the Sacred Scriptures, the Orangemen of Hamilton cannot allow the opportunity to pass without sincerely thanking you, in the name and on behalf of every true Protestant in this city, for the noble manner in which you withstood all attempts to seduce an old and firmly attached member of the Anglican Church from our pure Protestant faith, during the hours of mental and physical weakness; to a belief in a system of superstition which rigidly seals up and persistently shuts out the light of divine truth from the masses of the people.

We desire to declare our conviction, which is shared by the Protestant community at large, that the alleged conversion was a spurious one, and that no evidence has been furnished to convince the public to the contrary.

We rejoice at your timely exposure of the machinations of the Church of Rome, and your triumphant vindication of the name and religious profession of the late Sir Allan N. MacNab, your firm and christian conduct on that trying occasion is fully appreciated by Protestants of all denominations, and it is considered that no more appropriate or fitting testimonial than the Holy Bible can be offered to one who has so ably defended the precious truths of that blessed volume, and one who has shewn to the church of our adorable Redeemer and to the world the importance with which he regards the free dissemination of the glorious light of the everlasting gospel. That you may long be spared, and day by day your labours blessed to the salvation of immortal souls, is the fervent and earnest prayer of every member of our Loyal Protestant Institution.

Signed on behalf of the Orangemen of Hamilton, C.W., the 9th of October, A.D., 1862.

WALTER ARMSTRONG, W.M. 779.

ROBERT CHESTER HOIBROOK.

The Holy Bible with the address were then formally presented to the reverend gentleman, who read the following reply:

To the Orangemen of Hamilton,

GENTLEMEN,—I thank you very sincerely for the complimentary address you have just presented to me, and also for this handsome copy of the Holy Bible with which it is accompanied.

While it cannot but be gratifying to my feelings to be assured that my conduct; upon a

recent trying and melancholy occasion, has met with the warm approval of so large a portion of my fellow-citizens, I am nevertheless aware that I was only discharging a simple act of duty as a Minister of Christ, and therefore ought not to take any particular credit to myself for so doing.

In another point of view I value very highly your address and presentation, because I regard them as a public testimony borne to one of the most important and fundamental principles of the glorious Reformation, viz., that "Holy Scripture containeth all things necessary to salvation," and that the free circulation of the Word of God is our best safeguard against the errors of Romish superstition.

It is likewise also a source of satisfaction to me that you have thus placed on permanent record the expression of your "conviction which is shared by the Protestant community at large, and I have reason to believe by many intelligent Roman Catholics, also, that the attempts made to seduce (during the hours of mental and physical weakness), an old and firmly attached member of the Anglican Church from our pure Protestant faith" signally failed; "that the alleged conversion was a spurious one, and that no evidence has been furnished to convince the public to the contrary."

In reference to the part which I bore in the occurrences alluded to, I do feel thankful that I was enabled successfully to expose the disingenuous and clandestine workings of the Romish priesthood, and to vindicate the name of Sir Allan Napier MacNab, so dear to this community, from the foul aspersion of having abjured the faith of the Church of England, and delivered himself up to the soul-destroying errors of the Church of Rome.

If, in resisting this flagrant attempt upon our civil and religious liberty, I have gained the approval of the Orangemen of Hamilton, I feel it my duty on the other hand to acknowledge thus publicly to them that their quiet and orderly demeanor, their calm respect for the supremacy of the law, under circumstances of most aggravating provocation, (I mean on the day of the interment,) called forth the admiration of all who witnessed it, while it goes to disprove the assertion often made, that Orangemen are actuated less by zeal against error than by bitterness against persons; that they are given to deeds of violence, and that their opposition to the Church of Rome is characterized more by rashness and impetuosity than by a sober regard for religious truth.

Allow me once more to thank you for this elegant and costly volume, the depository of those priceless truths on which our hopes for eternity are built—than which, as you justly remark, "no more appropriate or fitting" and let me add, more acceptable testimonial could be offered. May its blessed doctrines ever be dear to us all. May we use it as "a lamp unto our feet, and a light unto our paths," and then in the last trying scene on earth, our souls will be sustained by a pure and living faith in the all-sufficient sacrifice of the death of Christ, and in His all-prevailing intercession at the right hand of God.

I thank the members of your Loyal and Protestant Institution for the fervent and earnest prayer with which they close their address, "that my labours may day by day be blessed to the salvation of immortal souls. To this truly Christian aspiration I respond from the bottom of my heart—Amen."

J. GAMBLE GEDDES, M.A.,
Rector of Hamilton.

Hamilton, October 9, 1862.

The formal part of the meeting being here

ended, the assembly was addressed by the Rev. Dr. Blackman, Rev. Mr. Arnold, Rev. Thomas Campbell, and Mr. N. C. Gowan. The latter gentleman spoke at considerable length, dwelling upon the facts connected with the so-called conversion case, and concluding with a short sketch of the rise, progress and objects of the Orange Institution. His speech was an able and eloquent one, and he was attentively listened to throughout.

The meeting broke up about ten o'clock, after three hearty cheers had been given for the Queen, and three for Mr. Geddes.—*Ontario E. G.*

DIocese OF HURON.

At the last Quarterly Meeting of the Church Society, the following resolution was passed.

Moved by the Rev. Mr. Slater, seconded by the Rev. John McLean, that whereas it is absolutely for the success of the Church Society, and the furtherance of the various objects embraced by its constitution, that all parts of the diocese should co-operate, be it therefore resolved, that no assistance be given to any parish or congregation, unless all the collections are regularly made by, such congregation, and a parochial association established in connection with the same, by which collections are annually made for the society. Further, that the Bishop be respectfully requested to apply the same rule to the Society for the Promotion of Christian Knowledge fund, for assisting in the building of churches in the diocese.

Rev. F. D. Fauquier brought up the following report:

The committee appointed to consider the Rev. J. W. Marsh's amendment to the report of the committee appointed to consider the best method of carrying out the details of the Rev. F. Fauquier's resolutions for the management of the surplus commutation fund, beg to report that they have carefully considered the subject referred to them, and would recommend,

That the mission fund by-law, at present in force, be repealed, and that the following be substituted as the rule by which the commutation fund surplus and mission fund be applied:

That the surplus interest of the commutation fund, as it falls in, be appropriated as follows, viz.:

1st—That the sum of \$300 per annum be paid to every clergyman in the diocese, until \$12,000 be expended. Such payment to be altogether irrespective of any salary which such clergymen may receive from pew-rents or any other voluntary payments within their respective parishes, provided always that this resolution shall give no claim to the incumbent of any endowed parish or rectory, or to any missionary paid by any other society, save only in so far as may be required to bring up such endowment or payment to the aforementioned sum of \$300.

2nd—That the balance of said surplus interest, together with whatever amount may be available from the mission fund, be appropriated in paying \$200 per annum to every clergyman who may not be included in class No 1, with the above proviso.

Length of service in the diocese to give priority of claim on this fund

3rd—Should any clergyman be incapacitated through sickness, infirmity or old age, and consequently obliged to resign his cure, or to cease from active duty he shall be entitled to receive such a sum from this fund as his standing in the diocese would, under other circumstances, entitle him.

Your committee would further recommend that the mission fund be formed from the following sources:

1st—The quarterly collections specially appointed for the fund.

2nd—The collections made at the annual Church Society meetings throughout the diocese.

3rd—Donations and bequests given to the fund.

4th—The balance of the general purpose fund, after paying all the expenses of the society, grants, &c., which may be chargeable on this fund.

As regards the distribution of this mission fund, your committee would recommend that it be applied as follows, viz.:

1st—To provide out-fits for missionaries, in accordance with resolution No. 11, passed March 16, 1860.

2nd—To provide catechists, interpreters, and school-masters for the Indian missions.

3rd—To assist candidates for orders in the prosecution of their studies where it may be necessary.

4th—To meet the claims of those clergymen who may be entitled to the sum of \$200 per annum under the 2nd clause of that portion of this report which refers to the commutation fund.

Your committee would further recommend that this law do come into force so soon as there is a clear annual surplus of \$1,200 from the interest of the commutation fund; and in the meantime any surplus, together with all sums paid towards the mission fund, to be at the disposal of the society as at present.

All payments from this fund, made according to the arrangements herein proposed, to be made quarterly.

All which is respectfully submitted.

Signed on behalf of the committee.

FRED. D. FAUQUIER,

Chairman.

October 1, 1862.

Moved by Rev. F. D. Fauquier, seconded by Rev. J. W. March, and resolved,—That the report of the committee on the commutation surplus fund be received, printed, and circulated, with a view to its consideration at the next quarterly meeting.

DIocese OF ONTARIO.

ADDRESS AND PRESENTATION.

The Rev. EDWIN LOUCKS, late curate of Christ's church, in this city, having been promoted to the Rectory of Williamsburg, his departure from Ottawa was marked by a very pleasing incident. A number of his friends and admirers, conceiving the occasion a fitting one for the expression of their esteem, set on foot a subscription for the purpose of presenting him with a purse of money. About \$130 were raised, and this sum, together with a suitable address, was handed to him on Saturday last. The interesting ceremony took place at the School House, Sussex-street, in the presence of the subscribers and other members of the congregation. The address was read by George Huebner, Esq., and was as follows:—
To the Rev. Edwin Loucks, late Curate of Ottawa:

"REVEREND AND DEAR SIR:—The undersigned, on behalf of the members of Christ's Church congregation, Ottawa, cannot allow you to remove from their midst to take charge of the important mission of Williamsburg, to which you have been promoted, without conveying to you an expression of the high esteem in which you are by them regarded.

"It is now nearly four years since you were appointed curate of Ottawa, during which time they have ever found you a faithful and earnest

Minister of the Gospel, both in your daily visits to the poor and suffering, as well as in your pulpit ministrations.

"It is their sincere and earnest prayer to God, that in your allotted field of future labour, you may be made instrumental in bringing many souls to Christ, and may be spared to a long life of health and usefulness to the Church of the Blessed Redeemer.

"Permit us to hand you the accompanying purse as a slight token of our appreciation of your valuable services."

James D. Slater, C. B. Grapett, Mrs. N. Sparks, J. Jennings, Mrs. A. Wright, Geo. Story, Mrs. Jas. Cunningham, Jas. Tracy, Geo. Heubach, R. S. Latham, Geo. May, J. E. Duke, W. Hutton, John Graham, Mr. Carmen, J. G. Bell, H. O. Burrit, Jas. Joynt, A. C. Kely, C. S. Bates, T. Hollwell, Charles McGee, Jas. Dyke, R. Watson, Geo. R. Burke, W. H. Thompson, W. Dougall, T. Kirby, G. W. Smith, Thos. Story, Jas. Wadsworth, Isaac Moore, D. Moore, P. Pearson Harris, Jas. Fitzgibbon, N. S. Blasdell, Mrs. P. Armstrong, R. Wright, jr., Ed. Sherwood, Francis Abbot, H. V. Noel, C. T. Bate, G. P. Baker, Jno. Forgie, jr., H. M. Bate, Jas. Egleson, R. C. Bishop, T. F. O'Conner, J. H. Pinhey, Peter Armstrong.

Ottawa, October 4th, 1862.

Mr. Loucks replied as follows:—

"MY DEAR BRETHREN:—I receive your testimonial of regard and affection with grateful emotions. Your appreciation of my humble services is in excess of my deserts. I can only attribute your estimate of them to those kind and liberal feelings which I ever found in exercise towards me from the commencement to the close of my ministerial connection with your parish.

"I assure you of my deep interest in your spiritual welfare, and shall rejoice to hear that you stand fast in the Lord.

"I pray the Great Head of the Church to give you a large effusion of His Holy Spirit, that you may grow up unto Him in all things, and abound in fruit to His glory.

"For the substantial mark of your esteem which accompanies your address accept my sincere thanks.

"Yours very faithfully,

"EDWIN LOUCKS.

"To Messrs. James D. Slater and others.

"Ottawa, October 4th, 1862."

PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND.

(Continued from the Montreal Gazette.)

The Rev. Mr. HOLLAND then moved that the following course be adopted:

That the following canon be provisionally adopted, to take effect should the Metropolitan See become vacant before the next meeting of the Provincial Synod.

1. The election to the office of Metropolitan shall be vested in the House of Bishops.

2. The see of the bishop so elected Metropolitan shall be the Metropolitan See, until the office of Metropolitan shall again become vacant.

3. On a vacancy occurring in the office of Metropolitan the see of Montreal being the first filled, the senior Bishops in Canada shall within thirty days after such Diocesan See is filled, give notice to the Bishop of the Province, that they shall proceed to the election of a Metropolitan, and such election shall take place in the city of Montreal, and shall be determined by the votes of the majority of the Bishops then present.

4. Such election of Metropolitan shall not be had unless a majority of all the Bishops of the Diocese in Canada concur in the election.

The Rev. Mr. ROE sincerely hoped that the motion would not pass. Provision was already made for the contingency alluded to in that motion. He thought that sufficient had already been done in the motion he had submitted and which had been carried.

The Hon. J. H. CAMERON said they had voted for a motion which declared that in the event alluded to the House of Bishops would proceed to dispose of the question, and now they were told that in such event it was to be hoped that the Bishops would not proceed to do so. The sense of the meeting should be taken on the matter.

Mr. CARTER said that the motion virtually abnegated the motion just adopted by the assembly in relation to the settlement of the question in the event of the circumstance alluded to.

After further discussion, the Hon. GEORGE MOFFATT said the motion adopted was sufficient; it should be sent up to the House of Bishops, and if they wished it cleared up, a conference could be had with them.

A clerical delegate from Upper Canada said that it was necessary to guard their rights that a canon such as was before the house should be adopted. Were a vacancy to occur the Diocese of Montreal would proceed to elect their bishop, and unless some action were taken he would claim as a right the title and attributes of Metropolitan.

The Rev. Mr. HOLLAND's motion, which was seconded by the Hon. J. H. CAMERON, having been put to the vote, was lost on a division of 26 to 28.

Rev. Mr. ROE demanded that the ayes and nays be recorded. This was done.

The PROLOCUTOR apprehended that this business was now disposed of. He would proceed to read a communication from the Upper House

DISCREPANCIES IN THE LITURGY.

A communication from the House of Bishops, stating that they will take these into consideration, as requested to do by the Lower House, was submitted and concurred in.

FUTURE MEETING.

A communication from the House of Bishops, asking the concurrence of the Lower House in that the next meeting take place at the expiration of the regular period occurring after the close of the present meeting, called by the Metropolitan to settle the question of the Metropolitan See, was also concurred in.

FORM OF PETITION.

A form of petition to Her Majesty in the event of a vacancy in a Diocese in the Province was also submitted by the House of Bishops and concurred in on motion of Hon. J. H. Cameron, seconded by Mr. Burrows.

PRAYERS FOR THE GOVERNOR-GENERAL AND PROVINCIAL LEGISLATURE.

The Upper House sent down forms of prayer for the Governor-General and the Provincial Legislature, for concurrence.

Several of the members moved for certain alterations in some of the prayers used at morning and evening service.

The Rev. PROLOCUTOR then pronounced the benediction, and the meeting adjourned until ten o'clock next morning.

SEVENTH DAY.

The Lower House of Synod met at ten o'clock in the morning. After prayer by the Prolocutor, Rev. Canon Bancroft read the minutes of the

previous day's Synod, which on being corrected were approved.

The PROLOCUTOR announced that the Bishop of Quebec was expected to leave this afternoon, and that it was desired by the Upper House that the business of the Lower House should terminate this forenoon.

PRAYER FOR THE GOVERNOR-GENERAL.

The PROLOCUTOR stated he had received a message from the Upper House respecting the amendment sent up by the Lower House the day before, relative to the prayer for the Governor-General and Parliament. Objection had been taken to the prayer for the Governor-General coming in after that for Parliament. The Metropolitan had suggested as an amendment that the following words be inserted in the motion:—"except during the Session of Parliament, when it shall be read immediately before the prayer for Parliament." The House agreed to his Lordship's amendment.

Archdeacon BARTON said he would wish to press his motion for the substitution of some other word, such as "power," for the word "sword," in the prayer for the Governor-General. Lost after some discussion.

ELECTION OF A METROPOLITAN.

The PROLOCUTOR announced that he had another message from the Upper House, stating that their lordships had concurred in the resolution sent there from the Lower House the previous day, on the subject of the succession to the Metropolitan See, and that their lordships the Bishops of Huron and Ontario had been nominated on the committee, and adding the following amendment to the motion of the Lower House:—"that in the second line of the third page the words and in the meantime, be left out, and these words substituted, until such amendment may be agreed upon and adopted by this Synod as shall do justice to the claims of the Diocese of Montreal as well as to those of the other Dioceses in this Province, the election of Metropolitan be vested provisionally in the House of Bishops."

The DEAN OF MONTREAL moved, seconded by the Rev. Mr. ROE, that the House do concur in the amendment of their lordships of the Upper House. Carried unanimously.

The concurrence of the Lower House in their lordships' amendment was then reported to the Upper House.

ADDRESS TO THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Rev. Canon BANCROFT read a letter from the Rev. Dr. Howe, Secretary to the General Convention of the American Episcopal Church, acknowledging the reception of the address to the American Church, unanimously agreed to at the first Provincial Synod of the Church of England and Ireland in Canada, and stating that he (Rev. Dr. Howe) would have great pleasure in laying it before the General Convention of the American church at its first meeting.

Rev. Mr. GIVINS moved, seconded by the Rev. Dr. FULLER, that the Right Rev. the Metropolitan be respectfully requested to convey to the American Church the assurance of the deep sympathy of this Synod in the calamity with which she is now visited, and that we, the members of this Provincial Synod, shall not cease to pray for the speedy restoration of peace to that afflicted land.

Hon. Mr. CAMERON did not concur in the propriety of adopting this resolution. A large portion of the people of the United States had for certain good reasons seceded from their Northern brethren, and in the present state of affairs, while both sections were engaged in war, it would probably lead to serious misapprehension on the part of the

northern branch of the Church if such motion were passed at present. There was no reason why they should express sympathy with the section of the Episcopal Church in the Northern States without at the same time expressing sympathy with that in the Southern States. (Hear, hear.) It would be better, then, to let the matter drop.

Rev. Mr. BOND and other members requested the mover to withdraw his motion.

The subject then dropped.

ASYLUM FOR INEBRIATES.

Dr. BOVELL then moved, seconded by the Rev. Dr. Fuller, the following motion:

"Whereas the evils arising from the widespread vice of intemperance are so many and great, it is necessary that measures be taken to mitigate them; and as a means towards this desirable end, it is resolved by this Provincial Synod that a respectful memorial be presented to the three branches of the legislature, praying that they would, with as little delay as possible, cause to be erected in the capital cities of Canada, Montreal and Toronto, two institutions capable of accommodating about thirty patients each, with a view to test the applicability and utility of such institutions, and, assuming that their usefulness will be the same here as in the United States of America, to encourage the erection of such institutions in municipal divisions, furnishing (on the scale, and after the plan proposed) models, on which such institutions may be erected."

The mover, who had devoted a great deal of time and attention to the subject, and had collected much valuable information relating thereto, was unfortunately prevented, owing to the lateness of the session, from addressing the house in illustration and support of his motion. The resolution, however, was carried unanimously.

Rev. Mr. ROE's motion, that the resolutions moved and seconded at the last meeting of Synod, and which, on amendment, were lost, be placed on the minutes. &c., was withdrawn, it being understood that all motions hereafter be put on the minutes.

COMPELLING ATTENDANCE OF WITNESSES.

Hon. Mr. CAMERON moved, seconded by the ARCHDEACON OF ONTARIO,—that the mover receive leave to introduce a petition to the legislature on the subject of the confirmation of the Canon on the Court of Appeal, and to enforce the attendance of witnesses before the Synodical court. Carried. It was agreed the resolution should be sent to the Upper House for its approval.

Archdeacon BROUGH wished to know was it intended to compel the attendance of members of other denominations at this court.

Hon. Mr. CAMERON said, certainly. Other churches would have the same privilege. It did seem to him that if a member of this church could bring up a member of any other church to testify against a party for shaking his fist in his face,—that when the character, good standing and living of any clergyman were at stake, we ought really to have the power to bring up and examine witnesses. (Hear, hear.)

Hon. Mr. CAMERON afterwards drew up and submitted a petition for the above purpose, which was agreed to by the Lower House.

EXPENSES OF SYNOD.

Moved by Hon. Mr. MOPFAT, seconded by the Rev. Mr. FOTHERGILL,—that in place of a yearly contribution to defray the contingent expenses of the session, the contributions shall be for each session of the Synod, and that the amount shall be \$100 per session, to be transmitted to the treasurer one month before the meeting of the Synod; and that as regards the present session

the amount be transmitted to the treasurer two months from the day of prorogation.—Carried.

The PROLOCUTOR now stated he had received a message from the Metropolitan, informing them that their lordships had agreed to the amendments made in the prayer for the Governor-General and Parliament, by the Lower House.

Several motions were withdrawn, and the following were disposed of without discussion:

CANDIDATES FOR HOLY ORDERS.

On motion of the Rev. Dr. NICOLLS, it was resolved:—

That the supply and selection of candidates for holy orders are matters of the utmost importance to the cause of our holy religion, and that it is desirable that the attention of all congregations in the church be called to the first of these points, regularly and systematically, by the clergy; and also, that the Upper House be requested to prepare a canon (if possible during the present session) for the guidance of the church with regard to the second object.

MESSAGE FROM THE UPPER HOUSE.

The Rev. PROLOCUTOR then read the following message sent down from the Upper House:—"The Metropolitan begs to inform the Prolocutor that the Upper House have agreed to the petition to the legislature respecting attendance of witnesses."

POWERS OF THE METROPOLITAN.

Hon. J. H. CAMERON moved, seconded by the Rev. Mr. ARMSTRONG, that a committee be appointed to draw up a statement of the power that, in their opinion, ought to be vested in the Metropolitan Bishop, such statement when prepared to be transmitted to the Prolocutor, to be by him sent to the Bishop of each diocese, to be laid before his Diocesan Synod for their consideration, with the request that the result of such consideration shall be communicated to the Prolocutor; and that the committee be composed of the Archdeacon of Toronto, and the Rev. Dr. Fuller, the Archdeacons of Ottawa and Ontario, the Dean of Montreal and the Rev. Canon Bancroft, Archdeacon Brough, Rev. Mr. Marsh, Rev. Dr. Nicolls, Rev. Mr. Roe, and Messrs. Irving, Steele, Carter, Morris, Henderson, Scott, Laurason, Roe, Bovel, and the mover.—Carried.

PARAGRAPH BIBLES.

The Rev. Dr. NICOLLS moved, seconded by the Rev. Dr. BANCROFT,—

That in the judgment of this Synod, it is desirable that the church should have authorized editions of the Holy Bible, which, while they retain the existing divisions into chapters and verses, shall be arranged in paragraphs, with headings to each paragraph. That the foregoing resolution be respectfully communicated to the convocations of the Provinces of Canterbury and York.

Rev. Dr. NICOLLS thought that this would lead to a more intelligent understanding of the Bible. Owing to the present arrangement, and the manner in which some clergymen read certain passages, they appeared to be without meaning. The motion was put and lost.

MOTIONS POSTPONED.

Several motions of which notice had been given were here read, but the consideration of them was postponed.

REPORT ON MARRIAGE LICENSES.

EDWARD CARTER, Esq., here read the Report of the committee appointed by the Provincial Synod to take into consideration the subject of marriage licenses. The committee state that they have given their consideration to the subject and find that there exists no provincial enactment regulating the issuing of marriage licenses, and

the only provision of law relating thereto is one which appropriates the fund arising from marriage licenses towards the payment of the principal and interest of the rebellion losses debentures. The power of issuing marriage licenses has been exercised by the Governor-General, as the representative of the Sovereign in this province, in virtue of the power in him vested by his patent; and in the exercise of that power, persons were named to issue marriage licenses, receiving certain fees for so doing. That the legislature has conferred upon the several dioceses in this province the exercise of ecclesiastical jurisdiction which included the power of issuing marriage licenses; but a restriction being contained in the proviso to the said act, that nothing in the constitution and regulations to be adopted by the Synod should be contrary to any law or statute in force in this province, it is necessary to the validity of any rule, regulation or canon to be adopted relating thereto, that the legislature should be solicited to repeal the law so appropriating that fund in so far as the United Church of England and Ireland is concerned, and thus leave the action of diocesan Synods unfettered by any legislative enactment. It is therefore recommended by this committee that the accompanying petition to the legislature be engrossed, and submitted to his Lordship the Metropolitan for his approval.

The petition to the above effect was also read, and on motion of Mr. CARTER, seconded by the Rev. Mr. Scott, the Report was adopted.

ORDER OF PROCEEDINGS.

On motion of the Rev. H. HOLLAND, it was resolved,—

That in the rules of order adopted by the Lower House (p 76), to the order of proceedings, be added the following:

(9.) And before the final adjournment of the Synod, reading, correcting, and approving the minutes of the last day's proceedings.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

It was moved by the Rev. G. SLACK, seconded by the Ven. ARCHDEACON OF ONTARIO, and resolved,—that a committee be appointed to draw up an address to the S. P. G. acknowledging the just obligations we are under to that Society for the liberal aid which it has given to the church in this province. And also to impress upon the Society (since the support is now being gradually withdrawn) the vital importance of encouraging by some specified plan local endowments for the permanent maintenance of the clergy.

MESSAGE FROM THE UPPER HOUSE.

The PROLOCUTOR read the following message sent down from the Upper House:—"The Metropolitan begs to inform the Prolocutor of the Lower House that the House of Bishops have concurred in the resolution respecting the supply and selection of candidates for holy orders."

ASYLUM FOR INEBRIATES.

On motion of the Rev. Dr. FULLER, seconded by the Rev. C. P. REID, the following committee was appointed on the Asylum for inebriates:—Rev. C. P. Reid, Rev. H. H. Scott, Rev. Dr. Short, Dr. Bovell, Rev. G. Slack, Mr. Justice McCord, Rev. Mr. Flood, P. Roe, Esq., Rev. Mr. Mullock, Mr. Steele and the mover.

GENERAL OR IMPERIAL SYNOD.

It was moved by the Rev. Mr. DARLING, seconded by Dr. BOVELL, and resolved,—that the House of Bishops be respectfully requested to concur in the resolution referring to the possible future convocation of a General or Imperial Synod of the United Church of England and Ireland, and, in the event of their concurrence, to communicate

the same to the Archbishops of Canterbury, York, Armagh and Dublin.

MESSAGE FROM THE UPPER HOUSE.

The Upper House concurred in the appointment of a joint committee (on the subject of an address to the S. P. G.), and named the Bishops of Montreal, Quebec and Huron as members of that committee.

PROPOSED AMENDMENT TO THE CONSTITUTION.

The Rev. H. HOLLAND moved, seconded by the Rev. Mr. ARMSTRONG,—that in order to bring the 20th Act of the constitution into agreement with the Synod Act, it be amended by the introduction of the words, "or appointment," after the word "election," at the beginning and end of the said article.

TOTAL ABSTINENCE.

The Rev. Dr. SHORT moved, seconded by the Rev. Mr. GIVINS,—that this Synod considers that the practice of total abstinence from the use of intoxicating liquors as an article of ordinary diet, or a means of hospitality, is one which deserves careful and conscientious consideration.

Rev. Mr. FOTHERGILL moved, seconded by the Rev. Mr. DARLING, that the House of Bishops be respectfully requested to revise the prayer appointed to be used during the meeting of this Synod, and that a copy of the prayer so revised be forwarded by the secretaries to each delegate, and also three copies to each clergyman in the several dioceses, in order to its being read in the churches on the two Sundays preceding the meeting and during the session of this Synod, and that the prayer, for the Governor General be likewise printed and forwarded in like manner.

CANON.

On motion of the Rev. HENRY HOLLAND, seconded by the Rev. Mr. DARLING, a canon providing for the obtaining, from time to time, of a full and accurate statistical view of the state of the church in this Province, was submitted to the Committee on Canons.

MESSAGE FROM THE UPPER HOUSE.

A message from the Upper House stated that the prayers for the Synod, the Governor-General, and the Provincial Parliament, had been received, and care would be taken to give effect to the same.

THANKS TO THE DEAN.

Rev. Dr. NICOLLS moved, seconded by the Rev. Mr. HOLLAND,—that the thanks of this House are hereby tendered to the Very Rev. the Dean, for his courtesy in allowing the Synod the use of the Cathedral; and that the treasurer be requested to defray any expenses arising out of the said use. Carried.

CLOSE OF THE SESSION.

There being no further business to bring before the House, the minutes of the day's proceedings were read, and approved after a few alterations had been made.

SYNOD PROROGUED.

The Rev. PROLOCUTOR then intimated that his Lordship the METROPOLITAN was prepared to prorogue the Synod. The members of the Lower House accordingly adjourned to the House of Bishops, when his Lordship the METROPOLITAN prorogued the Synod, having first read the following address, and schedule of acts passed during the session:

Reverend Brethren, and Brethren of the Laity.—After a long session and patient and able discussions on many most important questions, which have been brought before you, it is my duty

to declare the state, in which each matter now stands, which has been brought before this House, and to certify in writing, as to what business, having received the sanction of both Houses, has been passed by the Synod. Independently then of what may have been transacted separately by the Lower House, the business, which having been brought before the Upper House, and which having been concurred in by that and the Lower House, I hereby declare to have passed the Synod, is, as follows:

1. An Address to Her Majesty.
2. A Canon for the appointment of the Court of Appeal of the Metropolitan.
3. A form of petition to Her Majesty to be recommended for adoption by the Synods of the several dioceses of this province, to be used on the election of Bishops to any vacant sees in future.
4. A resolution declaring that the next regular Triennial Meeting of the Provincial Synod shall be reckoned from the date of this meeting and not from the first meeting held in September last year.
5. Amended forms of prayer for the Governor-General and Provincial Parliament.
6. A resolution respecting the future succession to the office of Metropolitan.
7. A petition to the Legislature respecting the attendance of witnesses at the Diocesan and Metropolitan Courts.
8. A resolution respecting the supply and selection of candidates for holy orders.
9. A resolution respecting a memorial to the S. P. G.
10. A resolution respecting the representation of the ecclesiastical provinces of the colonies in a general or imperial Synod.
11. A petition to the Legislature respecting the issue of marriage licenses.
12. A resolution respecting the contributions to the expenses of the Synod.

We have had a conference with a committee of the Lower House, respecting the discrepancies in the manner of performing Divine Service in this Province, and having received from them a list of several particular points in which such differences are alleged to exist, we shall give the matter our best consideration, and endeavour to make such provision for remedying these discrepancies, as we shall judge to be best for that purpose.

We have also received a memorial from the Lower House respecting the power vested in the bishop of any diocese to withdraw, at his discretion, any license granted by him to any clergyman within his jurisdiction, and praying that we will originate, or concur in, some canon to be proposed at the next session, for making some alteration in the law on this subject. We hope to give the memorial so presented our careful consideration.

The question as to the future succession to the office of Metropolitan is left still unsettled; but we may hope that the debates which have taken place, and the arrangements now agreed upon for the more complete solution of the difficulties attending this important matter, will have been very useful in preparing the way for the eventual adoption of such a plan, as shall be satisfactory to the several dioceses of the province, and beneficial for the church at large.

There is no unfinished business before us in the Upper House for me to report, as reserved to our next session; and it only remains for me to congratulate you on the termination of your labours, and to declare that this Synod is now prorogued.

(Signed,) F. MONTREAL, Metropolitan,

President.

His LORDSHIP then pronounced the apostolic benediction, and the meeting separated.

THE DIACONATE.

[The Archdeacon of Toronto has kindly responded to the request made in our last number, and sent us a summary of his speech on this question.]

Whatever may be the individual opinions in reference to the Report which has occasioned this discussion, the Synod, I am sure, will regard themselves as under a great obligation to the gentlemen who framed it. The Synod, I conceive, are bound to receive it with respect, and certainly not to reject it without the utmost caution and the most careful deliberation. They sanctioned the principle it involves in appointing the committee, and the result of the labours of that committee they are antecedently pledged to accept with deference and consideration.

I am strongly of this impression, and so am anxious that the embodiment of the thoughts and researches of the committee should not be lost to the Church at large. For though not prepared to accept the details of that report, I confess myself to accept heartily the principle it enunciates, and am unwilling that the Synod should testify by any act of theirs that they had changed their minds as to the importance of the Institution it recommends, or were indifferent about it.

The report sets out with a statement, the truth of which all must admit,—that the Church in this country is grievously in want of a large addition to her working ministerial body. It has been argued, however, in this debate that the remedy proposed will not meet this requirement,—that there will be the same difficulty in alluring men to the Diaconate as has been experienced in drawing them to the ministry generally. But create the demand, and you may find the supply. Tell the Church that you are prepared to admit into the ranks of her ministering servants those who, with anxiety to serve her in that capacity, have hitherto regarded themselves as excluded. Settle upon such an organization, establish such an institution, and you may soon discover how many hearts it will reach,—how many faithful and devoted men it will draw from their modest seclusion,—how many will throw off their long restraint, and press in to serve the church in the capacity of her ministers.

It by no means follows, as some have contended, that the men expected to compose the Diaconate will be of the uneducated classes,—such men as were so sarcastically alluded to by a speaker yesterday. On the contrary, were the institution properly carried out, it would acquire many men of high social position, of refined minds, and respectable acquirements. Many would argue that, as St. Paul worked with his own hands while he preached the gospel, so may they; they may pursue their usual employments for their maintenance; they may usefully serve the Church, and be at no cost or charge to her.

I quite agree, however, that we should act with caution, and select such as are engaged in occupations not inconsistent with the sacred profession. But there are many of respectable position whom our plan would enlist and need not exclude. Like St. Luke the beloved physician of old, the zealous companion of St. Paul in preaching the gospel, men of pious minds belonging to the medical profession would be found who would gladly apportion a share of their time to this duty. There are landed proprietors too, without much secular occupation, who would rejoice to do the same; and others anxious and prepared to retire from the active business of life, who would be too happy in the opportunity

of spending the residue of their days in the special service of God.

Such men as these would not desire to be looked upon as wholly or exclusively devoted to the work of the ministry, they would not aspire to the full honours and duties of the sacred profession; they would not aim at the priesthood, they would be content with the *Diaconate*.

When last in the mother country, it was my privilege to meet with a gentleman of this description,—a large lauded proprietor who had taken orders in the Church; but who, from the pressure of secular duties, would not assume a full ministerial charge nor go beyond the *Diaconate*, but as a deacon he made himself useful to his clerical brethren in the neighbourhood, and was behind none more advanced in the Church in zeal and energy to serve her. My belief is that, wanting such an opening, we are losing the services of a large body of earnest and pious auxiliaries, and the Church is suffering in proportion.

It is admitted on all hands that lay agency will not effect the good we desire from increased ministrations, and we have the testimony of those on whom we can best rely—the laity themselves. Experience teaches us that they are correct; and I honour them for the avowal. I respect them for the reverence it implies for constituted authority in the Church, and that they reject the idea that it matters not whether sacred duties be performed by those with a sacred commission, or by those without it. They give us thus their willing testimony that regular and irregular ministrations are not to be so confused and blended that men at last may come to the conclusion that each individual in the Church of God may be his own priest, or the priest of his family, and that a distinct sacerdotal order may be swept away.—There are, nevertheless, many ways in which lay agency may be profitably employed,—in which, indeed, it is all but indispensable: and we shall be proud to employ it when we can

The Provost of Trinity College in his admirable address yesterday,—a considerable portion of which I had the misfortune to lose,—adverted in a friendly spirit to an expression of my own in reference to this subject while addressing the Synod in another place. I contend,—as I believe he will contend,—that we require the bond between pastor and people to be closer, and that this is effected not so much by eloquent preaching on the Lord's day, as by assiduous week-day ministrations to all classes,—reading to the poor and ignorant, comforting the sick and bereaved, and giving to assembled families a taste for religious thought and conversation by occasional expositions of God's word at their firesides. This it is which goes to the hearts of our people, and rivets their affection to the Church and her pastors.

But solitary clergymen, with it may be hundreds of families to visit, cannot effect what their hearts and consciences would prompt them to undertake in discharge of this duty. The intercourse under such circumstances is necessarily unfrequent, and so the chasm between them gradually widens. We may say then with truth that the "missing link" which is to bind and keep them close in concord and love, would be that intermediate agency which the *Diaconate* would supply.

It is not meant that a permanent diaconate implies of necessity the exclusion of any in that order from the higher grades of the ministry. Its boon is visible to the Church as a distinct and permanent order, which it is not now; it will, however, have, what hardly exists at present, its line of demarcation from the order immediately above, once more is established and the famine ceases. And as for its being permanent in the case of individuals, it would be so only when it is their own choice to make it so, it is not meant that it

should be permanent by any positive restriction or authoritative regulation.

I hope therefore, Sir, that if the Report cannot be adopted as it is, there will be a willing sanction on the part of this House to its recommittal with an enlarged Committee; so that when we next meet, we may feel ourselves in a position to adopt some action that will be definite,—something that will confer upon our beloved Church the benefits she needs,—something that will satisfy the yearnings and cravings of her devoted sons and daughters.

A SERMON

PREACHED BEFORE THE PROVINCIAL SYNOD, IN CHRIST CHURCH CATHEDRAL, MONTREAL, ON WEDNESDAY, SEPT 10, 1862, BY A. N. BETHUNE, D.D., D.C.L., ARCHDEACON OF TORONTO, AND RECTOR OF COBOURG.

I Kings, xviii 41 — "And it came to pass at the seventh time that he saith, Behold, there ariseth a little cloud out of the sea, like a man's hand."

The narratives of Scripture, my brethren, are always simply told; its scenes described without touch or colouring of art. And, no doubt, in being so related and set before us, they reach the heart with more impression; their influence is deeper, and their effects do not pass so speedily away. Such unadorned descriptions are more congenial to our natural feelings: they mingle better with our common sympathies and tastes, they have a closer and more lasting influence upon the heart and life.

Here, in this chapter, we have a startling and varied picture set vividly before us. The height of Carmel,—the spreading sea beneath,—the gathered thousands of Israel,—the solitary prophet of the Lord beside the broken altar, in the majesty of his calm appeal,—the hundreds of Baal's prophets calling wildly on their god. At last the fire from heaven, in answer to Elijah's prayer, and the shout from Israel's thousands, "The Lord he is the God; the Lord he is the God."

For three years, we read, there had been neither rain nor dew in the land. And soon the effects of this providential judgment shewed themselves. The herbage of the field, the fruits of the earth were parched and withered; the cattle were perishing; and upon man man himself the calamity was pressing with terrible severity.

But in answer to the prayers of the faithful who bowed not the knee to Baal,—through the acknowledgment of the wavering and divided heart, awakened by the recent sign from heaven,—God was pleased to arrest this fearful judgment. The process of this merciful restoration of health and vigour to the dying fruits and withering plants is touchingly described. On the top of mount Carmel, Elijah is engaged in long and earnest prayer to God for his suffering country, and then desires his servant to ascend the highest eminence, and look towards the sea. At first there seems no answer to his prayers; but he is not on that account faint or weary in his supplications. Seven times in succession the messenger is sent upon the same errand; and at last the boon is gained. He discerns rising out of the sea "a little cloud like a man's hand." Rapidly it spreads: by and by the heavens are overcast, and the long-expected rain descends: the earth is once more is fertilized and the famine ceases.

It is, my brethren, the process by which Almighty God worked out this wondrous mercy, that to us is chiefly striking. The small begin-

ning and the mighty issue are brought before us in instructive contrast. The little cloud at first, and the heavens overspread soon after shew us the way in which all God's dealings are begun, and prosecuted, and brought to a conclusion. He does not exhibit the fulness of His gracious work at once. It is true that all, in his infinite mind, is at once conceived and perfected; at the very outset, the providence is there complete,—the spiritual dispensation arranged in all its fulness. But to us it is revealed as a small beginning,—widening as it goes, and fitted to the extending grasp of our natural and spiritual perceptions.

It is better so, than if all were thrown upon our vision in the fulness of its grandeur. Were it to come upon us all at once we might have to close our eyes for the gorgeousness of the scene, and turn away without clear perception of the boon. But when God is pleased to reveal His plans of love and mercy piece by piece,—the small beginning, the expanding outline, the wise and beneficent filling up, the grand result so full of blessing,—then we can grasp to our minds and souls the gift, and make it all our own.

Moreover, in this gradual development of God's high gifts, there is room for the exercise of faith; patience can have her perfect work. It is not all a manifestation to the outward eye; there is the "evidence of things not seen," upon which the mind can reason; there is the "substance of things hoped for," which the heart can seize on and hold to as a treasure. Conviction thus steals in upon the soul; the inner life is moulded to this persuasion. It is then no outward, alien thing; it becomes part and parcel of the being. It comes into the soul, and courses through it with its proper nutriment; it adds a spiritual to the natural strength, it imparts a purity to the common thoughts, a sanctity to the ordinary feelings.

So, my brethren, for these wise reasons, God has always done. By little and little this natural world showed forth the grandeur of its creation,—the amazing harmony of its operations: by such slow degrees too, did the new and spiritual creation of fallen man present itself. The great redemption wrought out for us by the blessed Son of God, so infinitely beyond our comprehension in its plan and purpose, was in its progress gradual. It verified, in its small beginnings and progressive expansion, the cloud from the sea no larger at first than a "man's hand." Obscurely announced at the moment of the fall, the Lamb of God, in a figure "slain from the foundation of the world," was more early foretold to patriarchs and prophets before the Law,—prefigured in the Mosiac ordinances,—explicitly announced by successive prophets,—and at last, in the fulness of time, revealed as "God manifest in the flesh."

And when He "became flesh and dwelt among us," all to the outward eye was feeble at first,—the beginning small, the "dayspring from on high" a weak and glimmering light. Angels perceived the full glory of His advent; but to man he was the helpless babe in a manger at Bethlehem, all through his pilgrimage the man of sorrows, and dying at length the malefactor's death. But upon the cross, his humiliation ceased; and victory and honour thenceforth attended him. Over death he achieved a triumph, and of the grave he became the conqueror. When he rose from the dead, the atonement was perfected, and man's justification was complete. The handwriting of ordinances, nailed to the cross, was no more to appear against us; the sting of death was withdrawn, and the kingdom of Satan destroyed.

Here was the fulness of God's work,—complete redemption wrought out for fallen man. But upon man at first, how weak and gradual was the influence of this mighty renovation. An upper room, before the day of Pentecost, contained in Jerusa-

lem all the followers of Jesus; and for ages they had to struggle, a feeble company, against the giant powers of Jew and Gentile. Still, like the expanding cloud which rose at first so diminutive from the sea, they multiplied and grew: the Gospel has triumphed, and is triumphing still. Its "sound has gone out into all lands, and its words unto the ends of the world."

From the signs of the past, my brethren, we have confidence in the promises of the future. We take to our hearts the belief, that the truth of God and its holy influences will spread, until all the blind shall see, and all the careless be awakened, and all the sinful be converted, until all shall know the Gospel's "joyful sound;" until "all the ends of the world shall remember themselves and turn unto the Lord, and all the kindreds of the nations shall worship before Him."

These are our great points of interest,—the subjects of most instructive teaching gleaned from such texts as these. They are full of meaning, full of consolation: they teach us "not to despise the day of small things,"—those little droppings which swell by and by into streams and rivers that make glad the city of God.

How applicable is all this, my brethren, to our own condition here as a Church,—to its faint beginnings, and its after progress.—Here the "little one has become a thousand," the "day of small things" has swelled into an age of momentous import. From a few scattered labourers pursuing their lonely work hither and thither, with miles of waste and forest intervening, we have grown into five distinct Dioceses, each with their full organization, and taking, as here, combined action for the cause of the Redeemer.

We have sprung, as it were, from a condition of infancy to that of full manhood,—with a self-dependence and self-reliance, which indicates a conscious strength and influence.—The synodical action of Dioceses seems a natural result of our self-dependent condition. Severed formally, as we are, from all connexion with the State, we must of necessity adopt some system for combined action as concerns at least the temporal interests of the Church. But the best institutions require time for their practical development; experience alone can test the value of the best human organizations. So for what we have, in this Province, deliberately adopted, we must hope the best, and make to work for the best, by earnestness of action combined with pureness and singleness of purpose.

With the existence of Diocesan Synods, we may assuredly hail as a peculiar benefit the provision for a combined action of the Church in the establishment of a Provincial Synod. The possible evils of separate legislation will be corrected by this great union of counsels and interests. The impulsiveness or the tardiness which single bodies may evince, will be restrained or caused by their occasional union in one great work. The faults of the individual will be amended through the wisdom and experience of the many. The selfishness which a state of isolation engenders, will be thrown off by this sympathetic binding of the whole in one grand object for the spread and prosperity of the Redeemer's kingdom.

Such unitedness of thought and action will aid in promoting the unity of the Church, tame down asperities of feeling; and blend into a better harmony diversities of opinion. This action of mind upon mind, this union of affections and labours for one common object, must help to bring about a mutual respect and mutual love. Strangers comparatively before, we become brothers now,—one household, with one great aim,—the salvation of souls.

And we have points, my brethren, of vast importance to deliberate upon; we can give, if we do no more, a start to many enterprises for the

Church's good.—Foremost amongst these, I conceive, is the consideration of the revival of the distinct work of the Order of Deacons. For this the heart of the Church has long been yearning, the want has been intensely felt, and only the difficulties of accomplishment, in obstructions offered through the conventional peculiarities of the times, have prevented the success for which all are hoping. A leading difficulty is in respect to the class of men it might be expedient, and at the same time profitable, to employ in this order; whether we may, in certain cases, safely lower the standard in regard to education and social position, in order to secure that accession to the ministerial ranks for which all are anxious.—This, however, is not the time in which to discuss the subject; I can merely advert to the need,—I may add, the duty,—of endeavouring to effect something.

In the primitive times, the order of Deacons had a distinct and assigned work; in after ages, they were an institution with special duties marked out; and it is only in comparatively modern times that their distinctiveness has faded out from at least one branch of the Church of Christ. May it be the privilege and honour of the present generation to have it effectually and fully restored!

Every other religious body seems to recognize the necessity of such an order of ministers; without the special designation, they are using the machinery, and it is obvious to them that the work of ministering and of teaching cannot be accomplished successfully without it.

Systematic and steady work of a ministerial character, is what we want for the growth and efficiency of the Church. The priestly order,—for practically, we have none below it,—is wholly unequal to the due accomplishment of that work. The duty of this order mainly is, to arrange and superintend, to guide and counsel; to teach, and exhort, and minister in the more public and general way. We require, subordinately to them, a ministering body who can reach the spiritual wants of every class of our people more closely, and intimately, who will help to bring the work and duties of religion as much as possible into the every day life. As it is, the chasm is often times too wide between the pastor and the more humble members of his flock. There may be, as there usually is, strong mutual love and confidence between them; but this becomes too formal, and fails in personal weight and influence, where the ministerings must of necessity be so infrequent. Christians desire more close, and steady, and sympathetic communications, and, these unsupplied, they are prone to seek communion where, with admitted defects and failings, these natural cravings of the soul can be indulged. The Diaconate, rightly supplied, might be found the "missing link" between the pastor and his flock,—the intermediate bond, which is to hold all together in strong and mutual affection, in harmony of action, in united work for God's glory and the saving of souls.

Another point to which, I conceive, our zealous efforts should, as early as possible, be directed, is the formation of parochial or diocesan endowments,—the organization at least of some established fund,—in aid of the support of the ministry. We must faithfully apply ourselves to this duty, if we would rescue the Church and her ministers from the degradation and the disasters of the purely voluntary system of support. This is rarely by itself successful, and the world to that honest sense of independence, which it is so natural in all to cherish, and which is so essential to the every fidelity of the Christian minister, combined with the personal disappointments and sufferings which, under that system, are almost uniformly felt, are, it is to be feared, keeping from our ranks the choicest of our youth,

and driving them to other occupations. At the same time, under its influence, the Church itself must suffer in loss of dignity and social power,—in the loss of that high tone in its ministry, which an educated clergy with full independence of action can alone ensure.

But I can only touch briefly upon points where we all feel deeply; deeply, keenly indeed, when the wish and hope is in so many quarters ardently expressed of training some promising child to the ministry of the Church, but where the carrying out of the pious purpose threatens so dark a future,—the lowering of social position, poverty in its most humiliating form, as its almost certain condition.

But I must not forestall the work of our deliberative assembly by any thing like discussion, and shall content myself with these merely suggestive remarks. Thoughts will crowd upon us in contemplation of the high and solemn work before us; but I must draw to a conclusion with a little further practical application of our text.

Between the faint beginnings and the mighty issues that it suggests, we have room and opportunity for patience, hope and trust. We look forward to those results which God, in His goodness, rarely fails to vouchsafe; yet while hope, in the inner man, is like a perennial fountain, never exhausted, always bubbling forth, still there is as much of doubt and fear as will serve to make us watchful; enough of distrust and uncertainty to keep us "instant in prayer." Though hope is always uppermost, and confidence is never lost in the coming issues of God's good Providence, the very little we ourselves can do,—the vastness of the contrast between our own beginnings and the results which are owing all to God,—must be constantly teaching us our helplessness and dependence, and causing us to cling more closely to our great Protector.

This is the rule in all our spiritual state and strivings. The beginnings of the Christian life are small, the droppings of grace in the infant soul may be long in showing signs of promise, or indications of fruit. A much superior blessing was manifested first by the slight test of tokens: the fertilizing of the earth, and the removal of a famine, was indicated by a speck from the sea not larger than a man's hand. We can be sure that God's work of grace will go on, if we are but true to our own responsibilities and duties. We must not be inert or inactive in either case, though all the blessing is from God,—the blessing on the land, the blessing on our souls,—yet neither will be assured to us without our own cooperation. Let man's industry be stayed, and neither rain nor sunshine will secure the harvest; and so, if there be idleness or negligence in spiritual duties, the work of grace will stop.

Though all is of the Lord, there must be a congenial work with His,—prayer, the use of ordinances, constant penitence, a watchful faith, a holy walk of life. To omit this, is to turn our backs upon the gift,—to go in a direction contrary to what the spirit prompts and teaches. We must beware that we drown not the grace of God in the whirl and vortex of the world's frivolities. We must take care that his Spirit be not stifled amidst the thorns and tares which are a thickening crop about us. There must be no thoughtless, wayward hurrying on the road of life; but watchfulness and caution step by step. The pressure of the multitude to do evil, we must avoid; nor catch at the world's enervating delights as we pass along. The goal must be kept in view,—the prize of our high calling, treasure in heaven, else the gift of grace will drop from us, and the unrestrained way of our heart lead to death eternal.

The choicest lesson of our text is encouragement to strive and pray. None of God's works

are little, however feeble at the outset to the natural eye. We must view them in their pure and result; and then the small beginning will not dismay us. We may feel, for instance, the work of renewing grace to be unequal to our human hopes,—less rapid than our impatient expectations. But this is the way of Providence, the way of the Spirit; what is gradual and progressive matures the better. And when this holy influence is thus calm and gentle, we will look more cautiously to our state, and feel that all the aid so graciously vouchsafed must be fostered by ourselves.

Finally, brethren, the words of our text suggest the contrast betwixt time and eternity. All the life that now is,—its purest enjoyments, its best happiness, its choicest gifts,—are but a speck, as it were, upon our horizon: the complete and outspreading blessing is reserved for the life to come. Here below, the little cloud of promise is a feeble sign: only in heaven does it swell into the fulness of glory and joy, pray we, then, and strive, as Elijah did, for the boon: let us toil and wrestle on, until the everlasting doors shall be opened, and we shall be greeted and accepted, face to face, by the King of Glory.

SYNOD OF DIOCESE OF ONTARIO.

NOTICES OF MOTION, WITH THE NAMES OF THE MOVERS.

REV. C. P. EMERY.—That the Bishop be respectfully requested to appoint an Architect for the diocese, to whom all plans for the erection or alteration of, or the addition to churches shall be submitted.

REV. C. P. EMERY.—That a committee of two clergymen and two laymen be appointed to constitute and to be termed "The Diocesan Board for the erection of churches," to which board plans and proposals, after being approved by the Bishop and the Architect, shall be submitted, and by which board grants in aid of the erection or alteration or enlargement of churches shall be made.

D. FORD JONES, Esq.—In amendment to title 3, section 18, of the rules, constitution, et cetera, of this diocese, viz:—

To add the words, "and when required by a majority of either clergy or lay delegates, the names of the clergy and parishes voting on both sides of the question shall also be recorded."

REV. T. BOUSFIELD.—That this Synod cannot but express its strong objection to the sale of the rectory lands.

REV. C. FORREST.—For amendments and additions to the constitutions, rules of proceedings, and of order, special reference being had in the constitution to Articles 1, 12, 14, 15, 18, in the order of proceedings; to Articles 1, 3, 4, 12, in section on Election of Bishops, to § 1.

REV. G. W. BEAVER.—That, with the consent of the Bishop, the Synod do authorize the incumbent and churchwardens of St. Paul's Church, Edwardsburgh, to sell and transfer to the department of Public Works the title to the possession of a certain piece of land which has been appropriated to the public use for the construction of the St. Lawrence Canal, and to receive for use in the parish the amount paid by the department in compensation for the same.

REV. J. A. MULLOCK.—That his Lordship the Bishop be requested to provide the diocese with some appropriate collection of Psalms and Hymns, and with a Tune book, for use in public worship.

REV. W. BLEASDELL.—That the Lord Bishop of this diocese be respectfully requested to appoint a committee to decide and report forthwith to this Synod such measures as may be necessary,

in order to meet the missionary and other purposes of the diocese, carried out formerly by the Church Society of the diocese of Toronto.

REV. W. BLEASDELL.—That during the life or incumbency of the Right Rev. J. T. Lewis, Lord Bishop of Ontario, the appointment to all rectories within his diocese be vested in the aforesaid Right Rev. J. T. Lewis; and that such appointments to rectories as have been made in this diocese, since the session of this Synod in April last, be hereby confirmed.

REV. W. BLEASDELL.—That in consideration of the interests of the parish of St. George, Kingston, and of this diocese, the Lord Bishop of Ontario be hereby requested to present himself to the rectory of St. George's, Kingston, aforesaid: that His Lordship be further requested to appropriate to his own use, from the income of the aforesaid rectory, such a sum as will raise His Lordship's official income to \$1000 (£1000 cy.) per annum, and to apply the residue of the rectorial income to the maintenance of Assistant ministers or other clergymen in the Cathedral church and parish of St. George, and, so far as may be possible, to the assistance of the churches of St. Paul and St. James, Kingston.

MR. JAMES SHANNON.—That their late Majesties King George the 4th, and William the 4th, granted certain lands in the city and township of Kingston, in the county of Frontenac, and township of Ernestown, in the county of Lennox and Addington, for the use and benefit of the parishioners of the township of Kingston.

That at the time of said grant being made, St. George's Church was the only episcopal church in the said township of Kingston; but by the letters patent granting said endowment, the right of thereafter erecting and constituting one or more parsonages or rectories within the said township of Kingston was expressly reserved to the Crown.

That the churches of St. Paul and St. James have since been erected in the said city, and have each received from the late rector a portion of their sustentation in consideration of the claim they had upon said endowment.

That there is now a vacancy in the rectory of St. George's, and it is expedient that such endowment be divided proportionately between the churches having an equitable claim upon the same, in order that the benevolent intentions of the royal donors may be carried into effect.

That his Lordship, the Bishop of Ontario, be requested to name a committee to make such a division upon an equitable basis—said committee to report during the present meeting of the Synod.

T. H. M. BARTLETT,
Clerical Secretary.

D. FORD JONES,
Lay Secretary.

Kingston, Oct. 24, 1862.

ADDITIONAL CLERGY.

We have to announce the arrival from Ireland of a distinguished clergyman, the Rev. Mr. T. Bedford Jones, of Cork, who is the first comer of four British clergymen who have been induced by the Bishop of Ontario to come to Canada and labour in the diocese. Besides these clergymen, four divinity students are on their way hither, who will be ordained here by the Bishop, and be employed as missionaries in the new townships. The Rev. Mr. Jones is, we learn, an ex scholar of Queen's College, Cork, and holds the degree of M. A. of Trinity College, Dublin. In Ireland he has filled various appointments, among which may be mentioned that which he held in the year 1852 to 1855 of Principal of Clonmel Grammar School. In

1855 and 1856 he was Curate of the Diocesan of Cork, and in 1856 and 1857 was Curate of St. Peter's Church in that city. In 1857 he was made senior curate of that same church, and at the same time was Surrogate of the United Diocese of Cork, Cloyne and Ross. Conjointly with these appointments he held the office from 1860 up to the time of his departure, of Chaplain of the District Lunatic Asylum, a government appointment of some importance. Private reasons have induced him to relinquish this sphere of labour, and to cast in his lot with the Church in Canada. We do not know what disposition has been made of him by his lordship, but it may be inferred he will be assigned to a duty in which his talents may be turned to great usefulness and account. In leaving Ireland, the gentleman has left warm friends behind him. Previous to his departure from Cork the parishioners of St. Peter's and the leading members of the Established Church in Cork presented him with a complimentary address, a large piece of plate, and a purse of fifty sovereigns. Mr. Jones was President of the first Church of England Workingmen's Association in Ireland, from which he received during the last three years three highly complimentary addresses, accompanied by valuable gifts. On his leaving Cork, also, the benefited clergy and the dignitaries of the United Diocese, at the head of whom were the Vicar General, three Archdeacons, and the private chaplains of two bishops (Cork and Killaloe), joined in paying Mr. Jones the unusual compliment of a valedictory address expressive of their regret at losing him as a fellow laborer. &c. Mr. Jones, too, was the recipient of a testimonial from the most Rev. Dr. Whately, Archbishop of Dublin, who presented him with copies of his works and a complimentary letter. Such marks of esteem and respectful regard must be highly prized by Mr. Jones, and they will serve to show the people among whom he is permanently to reside the public and private worth of one who must be deemed an acquisition to this part of Canada. A newspaper of the locality where Mr. Jones has been engaged, the *Cork Reporter*, thus referred to his departure. It says: "The removal of Mr. Jones from the parish of St. Peter's will be a great loss, not readily repaired. The kindness of his manners, and his genuine goodness of heart, made him a general favourite with all classes and all denominations, not only of the parishioners but fellow citizens generally, and particularly among the poor, who always found in the reverend gentleman a sympathiser in their distress, and a friend ready to assist them to the utmost of his power." These are very flattering expressions, and we make them and the other facts known as matters of interest relating to one who will in all probability take a very prominent part in the affairs of the Church in this Diocese.—*Ontario Episcopal Gazette*.

DIOCESE OF MONTREAL.

THE METROPOLITAN.—Intelligence has been received from the Lord Bishop of Montreal announcing the safe arrival of himself and Mrs. Falford at Cork, on the 4th inst., after a rapid passage. On the preceding day one of the passengers, Mr. Playne, was so unfortunate as to break his leg, owing to the rolling of the vessel in a heavy gale.—*Montreal Gazette*.

The address of the most reverend the Metropolitan of Canada, during his visit to England, is 79, Pall-Mall, London.

The Very Reverend the Dean of Montreal has been appointed, by the Metropolitan, to act as his Commissary, during his absence.