

# THE CANADIAN CHURCHMAN.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

NEW SERIES, Vol. I, No. 28.]

TORONTO, CANADA, FEBRUARY 10, 1853.

[OLD SERIES, Vol. XVI

## THE COMMON-PLACE BOOK.

### WHO ARE THE BEST CHRISTIANS.

Generally speaking the best Christians are those who know not when they became such: who are much inclined to think and fear, and doubt whether they really be such, and therefore take mighty good care to behave themselves. Such thoughts, and fears and doubts are wholesome in themselves, besides being an essential part of that self distrust which ever goes hand in hand with a true confidence in God. He who can say sincerely "Lord, I believe," will naturally add "Help Thou mine unbelief," for the living possession of grace, must needs manifest itself in a desire to gain more, and a fear of losing what we have. On the other hand one of the most troublesome persons, we have ever known in the Church was a man who used to be often saying, that he built all his hopes on the fact of his conversion. As his piety came by a sort of a "right about face," not by growth and the process of secret instruction, his eyes could of course be spared from the office of constant self scrutiny, to the work of spying out faults in his brethren, and of discovering how the Church might be reformed.—*Churchman.*

### A SONG IN THE NIGHT.

Just I watch o'er us!  
Night walks before us,  
The weary world with gloom o'ershadowing;  
Sins us enumber!  
We dare not slumber  
Till we are safe beneath Thy guardian wing.  
Each day, its sorrow  
Ere dawns the morrow  
Like driving foam will all have passed away;  
Save the dark lines of evil  
That flesh the world the Devil  
Have drawn athwart our spirit-travelled way  
The hour is dreary!  
And I am weary!  
But, if in Thee, how sweet will be my rest:  
In sleep reclining  
My all resigning  
I know full well I shall be surely blest.  
Oh Jesu hear me!  
That angels near me  
Their silent vigil all night long may keep;  
Tossed on night's billow,  
With me Thy pillow  
Make, Lord! and calm will be the stormy deep  
Evening and morning,  
Watching and dawning  
Of the great day, may I till death be found:  
Let no sin-slumber  
My soul encumber,  
Lest in dismay I hear Thy trumpet sound.  
To the Father glorious,  
And Son victorious  
O'er all the powers of darkness, glory be;  
And to the Spirit,  
Who doth inherit  
The realms of light, one God, eternally.  
—*Churchman.*

### A TENDER CONSCIENCE.

The least difficulties and scruples of a tender conscience should not be roughly encountered; they are as a knot in a silken thread, and require a gentle and wary hand to loose them.

### LET NOT THY MOUTH CAUSE THEE TO SIN

One light word on religion, one light joke which ridicules the things and persons belonging to it, leaves a scar upon the mind which time hardens. One cannot laugh outwardly and feel deep respect inwardly.

## Ecclesiastical Intelligence.

### DIocese OF TORONTO.

THE CHURCH SOCIETY OF THE DIocese OF TORONTO.

### THEOLOGICAL STUDENTS FUND.

Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in *Canadian Churchman*, Vol. 1, No. 27.....£ 55 16 9  
St. John's Ch. York Mills £0 17 3  
Moore's Station..... 0 9 3  
—per Rev. Mr. Mitchell..... £ 1 8 6  
Penetanguishine, per Ch.-Warden... 0 15 0  
Christ's Ch. Huntingford, £0 12 6  
Station, Lot 28, 12th Con.  
Zorra..... 0 7 4  
—per Rev. F. D. Farquier..... 1 19 11  
Rice Lake, per Rev. J. W. Beck..... 0 12 6  
St. Peter's, Brockville, per  
Rev. E. Desroche..... 8 13 8  
St. Paul's Church, Dunnville  
per Church-Warden..... 1 5 0

44 Collections, amounting to .....£70 11 4  
Additions for Widows and Orphan's Fund, collections appointed for the 16th Sunday after Trinity, June, 1852.  
Previously announced.....£296 10 9  
St. Paul's Church, Dunnville,  
per Church Warden.....£1 10 0

163 Collections amounting to .....£298 0 9

### ANNUAL SUBSCRIPTIONS.

Rev. W. Stennett, 11th year.....£1 5 0  
Rev. F. D. Farquier, 11th year..... 1 5 0

THOMAS S. KENNEDY,  
Sec. C. S. D. T.

## MEETING OF THE CHURCH SOCIETY OF THE DIocese OF TORONTO, HELD ON THE 2ND FEBRUARY.

**PRESENT**—The Lord Bishop in the Chair. The Hon. the Chief Justice, Hon. B. P. DeBlaquiere, Hon. G. S. Boulton, Hon. H. J. Boulton, Reverends James Beaven, D.D., D.E. Blake B.A., J. G. D. McKenzie, B.A., S. Lett, L.L.D., G. Nugent, W. S. Darling; Sheriff Ruitan, E. G. O'Brien, H. Mortimer, Alexander Dixon, and Henry Rowsell, Esquires.

After the usual Prayer and the Minutes of the last Meeting were read and approved by the President, the accounts audited and recommended to be paid by the Standing Committee, were ordered to be paid.

On the recommendation of the standing Committee, Books and Tracts to the amount of £2 10s. were voted to the Rev. J. W. Beck, for distribution in his mission.

A grant of books to the amount of £2 10s. was voted to the Rev. F. Tremayne Ju. for distribution in his mission, but his application for assistance towards building a plank church, in the Township of Peel was refused, as the Society, as a general rule, decline granting aid toward the erection of churches or parsonages, built of more perishable materials than brick or stone.

A set of rough calf service books were voted to the Rev. E. Grasett, for St. John's Church Bertie, on his returning an *Svo.* sett, sent to him, it is supposed, by mistake.

The Society ordered the Secretary to enquire from the Rev. E. Dewar, whether, if the sum applied for by him towards the teacher's salary, be granted by the Society, the Church Catechism and the Bible will be permitted to be taught in the school.

The Rev. W. S. Darling then read the Report of the Committee, appointed at the last meeting, to take into consideration the return called for by the Rev. S. Lett L.L.D.—which report will be found below.

Moved by Rev. S. Lett, L.L.D., seconded by Rev. James Beaven, D.D.,

*Resolved*.—That the Report now read be received.

Moved by E. G. O'Brien, Esq., seconded by Rev. J. G. D. McKenzie, B.A.,

*Resolved*.—That the Report now received be printed in sufficient numbers for circulation amongst the members of the Society, and that it be brought up for consideration on Wednesday, the 6th April.

Moved by the Hon. P. B. DeBlaquiere, seconded by the Rev. W. S. Darling,

*Resolved*.—That the Schedules marked A, B, and C, which accompanied the Report of the Committee on Widows and Orphan's Fund, presented to the Society this day, be referred to the Finance Committee, with a request that they will report to the Society as early as possible, the actual state of the fund invested for the account of Widows and Orphan's of the Clergy up to the close of 1852; and if any, and what interest is due upon such investments.

And also as to the state of the balance of account of sums collected for this fund, and the steps recommended to be taken in order to the immediate investment of such balance, and gen-

erally as to any recommendation for the future investment and security of collections for this object, as to them may seem desirable.

The following resolution was then moved by the Hon. G. S. Boulton, seconded by the Rev. D. Blake, B. A.,

*Resolved*.—That a Committee of three members of the Society be appointed to ascertain the income of each Clergyman in the Diocese, from whatsoever source derived, except from his own private property, and to report the same to a meeting of this Society in the month of May next, and that the Rev. D. E. Blake, the Secretary, and the mover, be such a Committee, in order that an appeal may be made to the Church at large, for further support, and that the Committee be authorized to apply to the Bishop for any information he can afford, to aid the Committee in their inquiry.

To which the following amendment was moved by the Hon. P. B. DeBlaquiere, seconded by E. G. O'Brien, Esq.,

*Amendment*.—That the Lord Bishop be requested to furnish the Society with a tabular statement of the clerical incomes of the Clergy of the Diocese, setting forth the sources from whence derived, for the necessary information of the Society.

The amendment being first put to the vote was lost.

The original motion was then put and likewise lost.

The Report and the Schedules above referred to, will be published in pamphlet form and forwarded to all the members of the Society, as soon as possible.

THOMAS S. KENNEDY.

### REPORT.

The Committee to whom was referred a return setting forth the various amounts which have been contributed by the several Parishes in the Diocese, to the Church Society, both through the Parochial Committee, or by means of Special Collections, during the last three years, and how many of the Clergy had regularly paid the amount of their Annual Subscription, with a request to report thereon, and to prepare a Resolution or Resolutions the principle of which shall be "that all who desire to benefit by the Society must conform to its rules"; and also to examine the By-law for the due administration of the Widows and Orphan's Fund, and whether under the provisions of such By-law adequate means have been provided for the purposes therein contemplated—beg leave in this Report to call the attention of the members of this Society, and of the Church generally, to some striking and important facts of which they have become cognizant in the course of their duties.

I. There appears (from such information as your Committee possess) to be in the Diocese about 138 Parochial Clergymen, having charge of 129 Rectories, Incumbencies or Missions. In these 129 Missions there appears to be 81 Parochial Committees, but on further examination of the return, it is found that 23 of these Parochial Committees are in operation within the limits of ten Missions. Thus seeming to prove conclusively that there are 61 Missions, or nearly one half of the whole number within the Diocese wholly destitute of any "Parochial Committee".

II. The number of Souls belonging to our Communion is now estimated at considerably above 200,000. In 1847 the average number of attendants upon the several Services of the Church in this Diocese was somewhat upwards of 32,000. Since then about 23 new Missions have been opened, and many Churches built and endowed. Your Committee have, therefore, no fear of exaggerating when they place the present average of attendance at 40,000. Yet the whole number of Subscribers to the Church Society—as nearly as your Committee can approximate to it—does not greatly exceed, if indeed it reaches the aggregate of 4000 persons out of the 200,000 who belong to us, and the 40,000 who steadily attend our Services.

III. They would also mention the fact that there are in the Diocese upwards of 200 Churches sufficiently complete to admit of Divine Service being regularly celebrated within them. There are also more than an equal number of Stations where the Offices of the Church are performed at stated periods. Yet from these (nearly) 500 places of worship, the whole number of Collections on behalf of the Church Society made during the last year was for the Widows and Orphan's Fund, 345; for the Bishops Students' Fund 228; for the Jubilee of the Society for the Propagation of the Gospel, 377. Among the Collections thus made are many taken up at Stations, thus proving two facts: first, that at many of the Churches no Collections have been made; and secondly, that it is possible to make Collections at Stations. Looking back beyond the last year and considering what has been done in this particular, during the three years embraced by the Return, your Committee regret to find that the whole number of Missions where all the Collections appointed by

the Society have been regularly made, is 44 out of the 129.

IV. It is (as your Committee believe) generally known, that the Society stands pledged to transfer from the General Purposes Fund to the Fund for the support of the Widows and Orphan's, (if its resources will permit) the sum of £1 5s. 0d., per annum for each Clergyman in the Diocese, on the understanding that he shall not only make the prescribed Collection for that object, but further, that he shall himself contribute a like sum to the General Purposes of the Parent Society. Notwithstanding this circumstance, your Committee regret to find, from the Return submitted to them, that out of the 138 Parochial Clergymen within the Diocese only 71 have paid the sum specified, into the hands of the Society. They would also call attention to the important fact in connection with this subject, that of the £1 5s. 0d. thus paid, one fourth is all which, as a general rule, reaches the treasury of the Parent Society—the remaining three fourths being applied to local objects by the Parochial Committee, to whom it is usually paid.

V. Your Committee would further state as another result of their examination that out of 81, Parochial Committees at present in existence, only 44 have regularly remitted the one fourth of their Annual contributions to the parent Society, during the three years last past.

VI. Finally, they would call attention to the striking fact, proved by the Return submitted to their investigation, that out of the 138 clergymen holding parochial care within this Diocese only eleven have in every particular complied with the requirements of the Society.

Your Committee are sanguine that all who will duly weigh these facts will agree with them in their opinion, that they have made out a very strong case, calling urgently for the adoption of remedial measures.

In suggesting such measures, they would most carefully guard against the possibility of its being supposed that they for a moment overlook the fact that the Church Society is a purely voluntary association, and that it has no power of authoritatively requiring the clergy or laity to comply with its regulations.

Omitting the obligations to support this Society which may arise from the sanction and exhortations of the ecclesiastical authorities and, for the present, laying aside the consideration of the spiritual wants of the country which constitute so strong a necessity for General co-operation, your Committee would remind the Members of the Church at large that this Society possesses the right, inherent in every such Institution, of restricting the benefits which it is calculated to confer, to those alone who comply with the conditions which it shall deem necessary to enact.

The justice and equity of calling this right into exercise can surely admit of no controversy. The necessity for doing so must be abundantly apparent to all who will only consider the facts already enumerated.

On this principle, therefore, your Committee are prepared to advise, that no application from any Mission, praying for aid in carrying out any Parochial object, shall be entertained by the Society, unless the mission so applying shall have complied with all the requirements enumerated in the Constitution and By-laws of this Corporation.

They are further prepared to recommend the adoption of the same equitable principle in case of applications for relief from the Widows and Orphan's Fund. They would advise that no such application be entertained by this Society, unless the deceased Clerk shall, during his lifetime have faithfully complied with all the requirements named by the Society.

These recommendations are of course subject to certain exceptions to be hereinafter specified.

Your Committee have some further suggestions to offer for the consideration of the Society, but they will be more fitly adverted to in the course of some remarks which they would very respectfully bring before the attention of the Board.

It appears to your Committee that in such an Institution as the Church Society, it is a great misfortune to have the Central Government in a weak and uninfluential state; and, since in Missionary, as in other objects, money is one great source of power, the very limited amount of Funds placed at the disposal of the Parent Society impairs, to a great degree, the efficiency of the Institution at large, and almost destroys its really Missionary character.

The present organization converts each District Branch, and indeed each Parochial Committee, into a separate and almost independent Society for raising money, not to be employed in Missionary objects but to be expended on local wants. One fourth of all annual subscriptions which is all that is transmitted to the Parent Society, is not much more than sufficient to meet the necessary and unavoidable expenses of its machinery, and preventing the possibility of its entering with vigor and effect upon any really missionary enterprise.

Taking the income of the last two years at £4,000, it is evident that when out of the fourth of this sum, (or £1,000) the salary of its officers and the necessary expenses of the Society are taken, and the £1 5 for each clergyman in the Diocese has been transferred to the Widows and Orphans' Fund, there can be but a very trifling sum left, to be devoted to strictly Missionary purposes, even when to the balance thus remaining is added the proceeds of the usual collection made on behalf of Traveling Missionaries. Indeed it may be safely stated that the united sums expended within the Diocese, through the medium of the Church Society, for the relief of those who really are in spiritual destitution, does not greatly exceed £750, the contributions of the District Branches towards the support of traveling Missionaries not doing more than making up for the necessary expenditure of the Parent Society.

This then seems really to be ALL that is done for ORPHANS, even by those 68 missions within whose limits the 81 Parochial Committees are in operation, the remainder of their contributions being altogether expended upon their own wants.

Small, however, as appear the sacrifices which even they make to relieve the wants of those who are in spiritual need, it is matter of deep regret to find that in 61 other Missions, nothing whatever is done (in the way of annual contribution to the Church Society) either for themselves or others.

To extend any of the benefits of the Society to such parishes, appears to your Committee manifestly unjust to those who exert themselves upon its behalf, and hence it is that they feel compelled to recommend their exclusion from any claim to such benefits, until they comply, to the extent of their ability, with its just and reasonable requirements.

Your Committee has already adverted to the fact of 23 Parochial Committees being in operation within 10 Missions,—and 5 of the 23 are embraced within the charge of a single travelling Missionary. This shows that even in those parishes where the present Parochial Committees exist, their number might be very considerably increased, because in every rural Mission there are usually several churches or important stations entirely independent of each other, in connection with each of which a separate Parochial Committee might be formed. That these separate congregations are not, as a general rule, included in one Parochial Committee for the Mission at large, is, (your Committee think) capable of proof from the records of the Society.

If, in addition to the increase which is thus considered practicable, there was, in those parts of the Diocese where no action whatever has been taken on behalf of the Institution, further than making some of the appointed collections, if there a strenuous effort was made by clergy and laity to extend the ramifications of the Society, it is evident that its resources might at once be almost doubled. Your Committee confess themselves unable to see any difficulty in making this effort when those who are called upon to make it are not held responsible for the measure of success which may attend it; and they cannot believe that any, whether individuals or Committees who decline to do so, can deem themselves unjustly treated if, in consequence thereof, the Society excludes them from any benefits it may be able to confer.

The mere multiplication of Parochial Committees, however, although an object of the very greatest importance, does not appear to your Committee to be sufficient to meet the evil intailed by the very limited sum, which, by the present rules of the Corporation, is confided to the Parent Society, for carrying out its general purposes.

The extension of the Parochial Committees, must necessarily increase the number of applications for aid, which your Committee firmly believe it will be impossible to meet, unless a larger proportion than one-fourth of their contributions, be appropriated to the Parent Society for such purposes.

At present it is the wealthy parts of the Diocese that are assisted by the Church Society, while the poorer Districts are left unaided in their poverty, and this must of necessity be the case as long as three-fourths of all annual subscriptions are allowed to be expended upon local objects in the parishes where such subscriptions are raised.

This is a state of things forbidden by the rapidly increasing population of the country—by the pressing spiritual wants of our brethren in the remotest settlements, and by all the principles of Christian love and liberality. When it is remembered also that there is not a Mission in the Diocese where the people do not receive from some extraneous source, such as from the Clergy Reserve Fund, or from the liberality of the Society for the Propagation of the Gospel, at least the half, and frequently nearer the whole sum, required to sustain their own Pastor, it must surely be felt that they who themselves receive such benefits, are bound by every principle of gratitude as well as duty, to aid their brethren who are less highly favoured.

Such considerations have induced your Committee to recommend that, with certain exceptions to be hereinafter provided for, the Parochial Committees be called upon to pay into the Treasury of the Parent Society, the one-half, instead of the one-fourth of their annual subscriptions.

To the subject of the Widows and Orphans' Fund your Committee have given their gravest consideration.

While participating in the apprehension that unless very energetically supported, it will ere long be unable to meet the demands likely to be made upon its resources, your Committee are not

prepared to advise any material change in the general principles of its management and appropriation.

It appears to your Committee, that the prosperity of this Fund is—like all the other objects of this Society—dependent to a great degree upon the general extension and support accorded to the Society itself; and it is this consideration that has induced them to recommend that no application for relief from the Fund in question be entertained, unless the Clergyman deceased shall have complied, not only with the requirements of the Society touching this particular object, but with all such rules and bye-laws as are already in force or shall be from time to time enacted by this Corporation.

The ability of the Society to redeem its pledge, of paying to this Fund, for every parochial Clergyman in the Diocese the sum of £1 5s. annually from its general resources, must of course depend upon those general resources being well sustained. In addition, therefore, to their previous recommendation of one-half of all annual subscriptions being paid to the Parent Society, instead of the present proportion of one-fourth, your Committee would further suggest the necessity of requiring that the amount of the Clergyman's subscription be paid to the Treasurer of the Parent Society, to be by him transferred to the credit of the Widows and Orphans' Fund, instead of into the hands of the parochial Committee, which is at present the custom wherever such Parochial Committee exists.

For the Society to continue annually to transfer to the Widows and Orphans' Fund, from its general resources, the sum of £1 5s. for every Clergyman in the Diocese, while the majority of such Clergymen contribute to those resources only one-fourth of that sum, 6s. 3d., must eventually injure its prosperity, and cause the very extension of the Society to tend to its disruption.

Your Committee would further suggest the equity of requiring "a fine" from those who shall hereafter be received into the Diocese, on the ground of their participation in the benefit of a fund already accumulated; and they would further recommend that a fine be likewise required in the case of second marriages.

The proceeds, then, of the general collection made on behalf of this Fund—the special donations which may be made towards its augmentation—the dividends accruing from its vested capital—the £1 5s. per annum paid from the General Purposes Fund for each Clergyman in the Diocese, and the fines above suggested, appear to be all the sources to which we can legitimately look for the purpose of sustaining this most important object.

Your Committee are deeply sensible that, regarded upon any principle of Life Assurance, the proceeds arising from the various sources just enumerated, must be pronounced inadequate to secure for the Widows and Orphans of the Clergy the sum which is at present assigned to them.

To adopt the principles of Life Assurance, would be indeed to render safe whatever amount of income might be warranted thereby; but it would at the same time so reduce that amount, as to render it insufficient to answer, in any adequate degree, the object for which the Fund was originated.

Your Committee are therefore brought to the conclusion, that it is impossible, with due regard to the object at which it aims, to reduce the Widows and Orphans' Fund to a matter of simple Life Assurance; and they are convinced, that the best practicable method of attaining the object of the Society, is to disregard the apparent hazard of the step, and to go on in FAITH, regarding the proceeds of the annual collections as income—to be expended, if the demands upon the Fund shall so require—to be invested as permanent capital in whatever measure such demands shall leave it uncommitted.

But while your Committee are impressed with this conviction, they are equally impressed with the vital necessity of adopting every legitimate means in order to maintain the largest possible capital, for the purpose of securing as far as practicable the safety and efficiency of this most important Fund.

Since there is, unquestionably, great danger of the Widows and Orphans' Fund being eventually unable to meet the demands hereafter to be made upon it, your Committee are disposed to think that the Clergy at large are bound to consider whether or not from their own resources, or by the assistance of their parishes, they could not contribute a larger sum to this object than £1 5s., if such payment will tend to secure to their families so great a boon as the pension at present paid from the Widows and Orphans' Fund.

Your Committee are aware that many of the Clergy pay from their very limited incomes to various Life Assurance Companies an average of about £15 per annum, for the purpose of securing to their families the sum of £500; a sum which, however well invested, can hardly be expected to produce a larger return than £35 per annum. If therefore, to secure an income of £35 to their families, they readily pay a yearly premium of £15, your Committee are disposed to believe that they would gladly pay a larger sum than £1 5s., if it can be shown that by so doing they would in any considerable degree add to the ability of the Widows and Orphans' Fund to assign a pension of £50 to their widows and their orphans.

It will naturally be said, however, that the very fact of many of the Clergy, struggling amidst much self-denial to pay this annual premium to the Assurance Companies, renders it vain and unreasonable to expect them to do more on behalf of the Widows and Orphans' Fund.

Your Committee are deeply sensible of this difficulty; but the question appears to them to resolve itself into a choice of difficulties. If the Clergy are required to pay a much larger contribution, it is to be feared that it will add materially

to the many trying and harassing anxieties by which they are often surrounded, in consequence of the scantiness of their means. On the other hand, if from their own resources, or through the assistance of their parishes, a large measure of unfluctuating support is not given to the Widows and Orphans' Fund, there is but too much reason to apprehend that, after having laboured during life in the service of the Church, after death their families may be left in poverty and perhaps in destitution.

It does not appear to your Committee that their language is too strong, when they say that this is a prospect which is in truth appalling. In order to avoid it, they find that many of the Clergy continue to pay to the Life Assurance Companies at the rate of £15 per annum, because such payment is absolutely necessary, in order to enable those Companies to secure to their widows and children a yearly sum of £35. If, therefore, it can be demonstrated, that to enable the Widows and Orphans' Fund, with anything approaching certainty, to pay £50 annually to their families, it is equally necessary to pay a larger sum than the £1 5s., which is at present contributed to the General Purposes Fund, your Committee are disposed to think that the Clergy would gladly do so, even although they were thereby compelled to lessen the amount paid to the Assurance Companies, or to practice more self-denial, if possible, in their daily lives.

Your Committee have felt called upon them largely to discuss the nature and necessity of this suggestion which they have to offer, because they feared that if they simply embodied them in a series of resolutions, they might appear to be advising a stringent and high handed course, entirely inconsistent with the character of a voluntary association which this Society is confessed to be.

They again repeat that they have never for a moment forgotten or overlooked the fact that the Church Society has no intentions to lay any authoritative obligations upon the clergy. The course which they respectfully recommend can be adopted only on that principle, which they before alluded, as inherent in every corporate body, of restricting the benefits it confers to those alone who comply with the conditions it imposes.

This point being thoroughly understood your Committee cannot doubt that every one who will duly reflect upon the facts they have brought forward and the statements they have moved, will feel that if the Church Society is to fulfill the object for which it was originated, some vigorous and energetic step to place it upon a proper footing ought to be taken without delay.

Your Committee find from the subjoined document, marked A., that there has been collected from the 3rd to the 10th year inclusive, for the Widows and Orphans, £3,480 9s. 11d. Of this sum there has been invested and disbursed £2,552 15s. 0d.

A reference to the abstract, (marked C.) will show that the investments of the above Fund amount to £2,808 16s. 2d.

#### RESOLUTIONS.

That in Article XVII of the Constitution of the Church Society, in the 28th line after the word respectively that the following words be introduced, and do form part of said Article, together with the full sum of one pound five shillings for each duly recognized clergyman within the district, or, in case of life membership the sum of £12 10s.

2 That in third Clause of the By-Law to provide for the due administering and improving the widows and orphans fund of the diocese of Toronto.

3 At the ninth line, the words from "on" to the end of second said Clause be omitted and the following inserted "under the provision of the XIX Article of the Constitution of this Society, shall have established a Parochial Committee of this Society under the provision of the XVIII Article of the Constitution thereof reporting to and in communication with the parent Society, shall have remitted the required share of the annual subscriptions made therein to the same Parent Society, shall have conformed to all the requirements of the said constitution generally, unless upon the omission of such requirement a special written dispensation had been granted by his Lordship the President, and forwarded to the Secretary of the Society for registration within three months after the date thereof, and also shall have paid the fine or fines or the instalments of the same to which he may have been liable as herein after provided." Provided nevertheless that it shall at all times be competent for the President to recommend to the Standing Committee any case which in his Lordship's opinion may require special consideration, and should the Standing Committee report favourably thereon, that then the Society may grant such proportion of an annuity as to said Society may seem fit.

to his widow or orphans: and that every clergyman of the diocese remarrying and desirous of availing himself of the provision of the By-Law be required to pay to the credit of the widow and orphans fund the sum of £10 in one payment within three months after said remarrying.

4 That in the seventh clause, first line, the word Treasurer be omitted, and the word Secretary be inserted in lieu thereof.

5 That in the eighth clause, tenth line, and all other places in this By-Law where the personal subscription of the clergyman is alluded to, after the words "one pound five shillings per annum" there be inserted, "or shall have become a life member under the third Article of the Constitution of this Society."

6 That whereas after eleven years working of this Society, it has appeared that the proportion of one-fourth of all moneys collected in the Parochial Committees now required to be remitted to the Parent Society, is not sufficient for fully carrying out the object of the Society, Be it therefore resolved, that on and after the general annual meeting of the Society, which shall be held in June 1855, the proportion shall be one-half, and that after said meeting the words one-fourth, in the twenty seventh line of the eighteenth clause of the Constitution thereof be omitted, and the words one-half inserted in lieu thereof.

7. That the following be among the Standing Orders of the Society.

#### First Standing Order.

That after the adoption of this report no application for a grant, loan, or other assistance, be entertained from any Rectory, Incumbency or Mission, in which there shall not have been established a "Parochial Committee" of this Society, under the provisions of the article of the Constitution thereof, reporting to and in communication with the Parent Society, and in which all the requirements of said Constitution shall not have been complied with, unless upon the omission of such requirement a special written dispensation had been granted by his Lordship the President, and forwarded to the Secretary for registration within three months of the date thereof; and further, that accompanying such application there be a distinct and accurate description of the object towards which aid is sought, together with a detailed account of the sums of money collected in the locality or elsewhere towards the same object, and how applied: Provided nevertheless, that it shall be at all times competent for the President to recommend to the Standing Committee any case which in his Lordship's opinion may require special consideration; and should the Standing Committee report favourably thereon, that the Society may in such case grant the assistance so sought, or any portion thereof.

#### Second Standing Order.

That after the adoption of this report, no application be entertained from the Widow or Orphan or the guardian of the orphan, of any deceased clergyman of this Diocese who shall not have conformed to the provisions and requirements of a certain By-law entitled a "By-law for the due administering and improving the Widows and Orphans' Fund of the Church Society of the Diocese of Toronto," and also of any amendments to the said By-law, which may be enacted from time to time according to the provisions of the constitution of the said Society unless upon the omission of any of the said requirements a special written dispensation had been granted by his Lordship the president and forwarded to the Secretary for registration within three months after the date thereof. Provided nevertheless, that it shall be at all times competent for the President to recommend to the Standing Committee any case which in his Lordship's opinion may require special consideration, and should the Standing Committee, report favourably thereon, that then the Society may grant such proportion of an annuity as to said Society may seem fit.

All of which is respectfully submitted.

STEPHEN LETT, Chairman.

P. B. DEBLAQUIERE,

D. E. BLAKE

W. STEWART DARLING,

THOMAS S. KENNEDY, Secretary C. S.

THE EIGHTH REPORT OF THE LLOYDTOWN PAROCHIAL BRANCH OF THE CHURCH SOCIETY.

January 20th, 1853.

The great Apostle of the Gentiles, St. Paul, endeavoured to impress on the minds of those who had been baptized into Christ, the fact that they were members one of another, "For as we have many members in one body and all members have not the same office, so we being many are one body in Christ, and every one members, one of another." As the body naturally suffers even when the most insignificant and apparently useless portion is injured, and rejoices when the cause of that pain is withdrawn, every member having a care over and an interest in the other members; so should it be in the Church of Christ, so should it be among us, for we are a portion of the body of Christ, we are members in particular. The Church has from the beginning, been called on to contend against innumerable adversaries. Her mission was, and still is, to wage war against sin and wickedness, and to bring the nations to the obedience of faith. In her endeavours to fulfil her mission her course is not always smooth, nor is her sky always bright, but the promise of her God is always the same, "Lo! I am with you always even unto the end of the world, and no weapon formed against thee shall prosper." She may at times in some portion of the battle-field, seem as if altogether in the power of her adversaries; and her faint-hearted children think they need struggle no longer in her behalf, but to

patient faith "the prize is sure," and they who would be counted worthy to share her final triumph must in sunshine and in gloom remember that Christ's signet is on their brow, and as His faithful soldiers and servants they must contend even to the death, for the faith once delivered to the Saints. A few years ago the Church appeared to have forgotten her mission, to have been insensible of her divine character, but by the quickening energy of God's blessed spirit she has been roused to exertion; and now, alive to her high and holy calling, she is extending her conquests notwithstanding all opposition, and "false doctrines, heresy and schism" are flying before her. If we look to England, she is faithfully doing her work and gathering into her bosom the outcast and the wanderer. If we look to Ireland, she is seen there attacking the strongholds of Popery itself, and thousands are being made partakers of the glorious liberty of the sons of God. If we look to the vast extended Colonies of Great Britain, to them the Church has turned her attention, and by means of her Missionary Societies is overthrowing the barriers of Idolatry and Superstition. While venerable and noble Societies, under her direction are doing much to hasten the time when the kingdoms of the world, shall become the Kingdom of the Lord and of his Christ, younger, and perhaps, less noble Societies are in these North American Colonies, becoming imbued with the same spirit, and according to their ability doing service in the cause of truth. Such are the various Church Societies of Nova Scotia, Quebec, Montreal, New-Brunswick and last, though not the least efficient, that of the Diocese of Toronto. Each of these Societies are rendered more or less efficient in proportion as the several Parishes within their bounds act as members of one great body, of which Christ alone the Head. Each of these Societies will promote the Spiritual well-being of their several provinces as the members of each parochial branch are alive to their individual responsibility. In bringing before this meeting the eighth Report of the Lloydtown branch of the Church Society, the Committee desire to record their gratitude to Almighty God for even the small measure of success with which it has pleased Him to crown its labors, while at the same time it is sorry that its financial affairs are not quite so favorable as the year previous. They do not, however, despond, but trust rather to the united co-operation of every member and friend of the Church, for the accomplishment of more than has ever been done before. By referring to the returns of the Parish, which extends over the very limited space of about two hundred square miles, your Committee find that during the year ending Easter 1852, there have been 85 baptisms, 8 marriages and 9 burials; while the amount contributed towards Church purposes, which includes the offertory Collections, Clergyman's Stipend, Diocesan Society, &c., was about £110. £60 19s. 10d of which was collected in cash and produce towards the Stipend of the Clergyman doing duty in this Mission.

In regard more particularly to the Lloydtown Parochial Branch of the Church Society, your Committee beg to report receipts and expenditure, as follows.

Forwarded to Parent Society.....	£2 6 3
Paid Lumber for Fence.....	1 17 6
Paid Mr. R. Street.....	2 10 0
Paid for Painting outside.....	1 15 0
	£8 8 9
Balance from 1851.....	£2 2 1 1/2
Collected by the Misses Gardiner and Stead.....	9 1 3
	£11 3 4 1/2
Balance.....	£ 2 14 7 1/2

Your Committee in conclusion, would invite each and all to make the interest of the Church in this particular locality, a matter of special and frequent prayer, uniting therewith the "work of faith and labor of love."

HENRY B. OSLER,  
Secretary.

Moved by Rev. A. Hill, Seconded by Mr. J. Lawrence.

Resolved—1. That this meeting in moving the adoption of the report of the Lloydtown Parochial Branch of the Church Society, desires at the same time to record its thankfulness to Almighty God, for the measure of success which has attended the labors of the Parent Society during the past year.

Moved by Rev. H. C. Cooper, Seconded by Mr. W. Henry.

Resolved—2. That while this meeting rejoices to hear of the success which is following the labors of the clergy of the Church, both in England and Ireland, and that in those countries pure religion is extending itself; it calls on all to unite in prayer to "our father which is in heaven" that he would so continue to bless their labors as that the united Church of England and Ireland may become a praise in all lands.

Moved by Rev. F. L. Osler, Seconded by Mr. S. Gamble.

Resolved—3. That while this meeting rejoices to hear of the prosperity of the various missionary Societies, in connection with the Church Catholic, it feels called upon, especially to praise God for having caused His blessing to rest so abundantly on the two noble and venerable Societies to whose care and liberality we in this Diocese are so largely indebted. The Society for Propagation of the Gospel in Foreign Parts, and Society for Promoting Christian Knowledge.

Moved by Dr. C. Jones, Seconded by Mr. H. Varcoe.

Resolved—4. That this meeting invites the united and hearty co-operation of every member

and friend of the Church in carrying out the objects specified in the constitution of the Church Society in this Diocese.

DIOCESE OF MONTREAL.

CHURCH OF ENGLAND CONVENTION.

On Wednesday, the 19th instant, the clergy and lay delegates of the several congregations in connection with the Church of England in the Diocese of Montreal, assembled in Montreal at the call of the Lord Bishop. After morning prayers and the administration of the Holy Communion at the Cathedral, the Convention met for despatch of business at the National School House. The Bishop having taken the chair opened the meeting with prayer, and the Roll of the Convention being called, there were found to be present—

OF THE CLERGY. Rev. J. Bethune, D. D., Rev. J. Morris, Rev. A. D. Campbell, M. A., Rev. W. T. Leach, D. C. L., Rev. W. Bond, Rev. J. Irwin, Rev. J. Ellegood, B. A., Rev. D. Robertson, Rev. E. Rogers, Rev. W. Abbott, Rev. J. Braithwaite, M. A., Rev. W. Brethour, Rev. J. Constantine, Rev. R. J. Cornwall, Rev. E. D. Duvernet, B. A., Rev. J. Flanigan, Rev. C. Forest, Rev. N. Guerout, Rev. W. Jones, Rev. W. Lindsay, Rev. A. Lockhart, Rev. C. Morrice, Rev. J. Mountain, B. A., Rev. J. Pyke, Rev. J. Reed, M. A., Rev. A. Stephenson, Rev. J. Scott, M. A., Rev. J. Sutton, Rev. G. Slack, Rev. M. Townsend, M. A., Rev. Thomas Young, and the Clerical Secretary, the Rev. C. Bancroft, M. A., making 32.

LAY DELEGATES.—Hon. W. Badgely, M. P. P., Hon. Judge McCord, and Messrs. H. Thomas, H. H. Whitney, M. H. Gault, A. Gough, E. Jones, J. H. Schneider, E. A. Clark, Hon. R. Jones, Messrs. W. Bowman, W. Leggett, J. Coote, Col. Austin, Messrs. Henry Martin, W. McDonald, O. Owen, G. Rodgers, J. Armstrong, J. Drake, G. Alsopp, C. Jones, W. Williams, Morrison, D. S. Ramsay, C. Schneider, R. S. Robins, John Standish, W. Parker, D. Westover, A. L. Baker, R. Toynton, A. Vaughan, T. Hawley, Major Campbell, and Dr. Smallwood, and the Lay Secretary, Geo. Pyke, Esq., making in all 37, representing 27 parishes out of 46.

The minutes of the proceedings of the Committee appointed at the General meeting held in January, 1852, were read by one of the Secretaries; showing as a result of their deliberations, their consideration of the Bill introduced into the Imperial Parliament upon the subject of Colonial Church Government, by the Right Hon. W. E. Gladstone, and the preparations of certain amendments thereto, which were recommended by the Committee for adoption by the Convention. The Bishop read a letter to the convention, from the Right Hon. Sir John Pakington, then Secretary of State for the Colonies, requesting his opinion of the provisions of Mr. Gladstone's Bill. In reply His Lordship had informed Sir John Pakington, that he would take steps to enable him to give the opinion of his Diocese upon the subject. He had accordingly submitted it to the convention Committee, whose report thereupon was now before them.

Thereupon it was moved by the Hon. W. Badgely, seconded by the Rev. M. Townsend that the report of the Committee be now received and considered clause by clause.

W. Bowman, Esq., moved in amendment, seconded by the Hon. Robert Jones. Whereas the subject matter of the Report now submitted was not referred to the Committee at the last sitting of this Convention, but is founded upon a Bill since that time proposed to be brought forward in the Imperial Parliament, which Bill the Lay Members of the Church of England in this Diocese have not had an opportunity of considering:

Resolved, That the Report be not now received and that the proposed Bill, the subject matter of the same, be referred to the several congregations of the Church of England in this Diocese, for their opinions thereon, to be evidenced in writing with the signatures of the Members in each congregation approving and disapproving of the same.

Hon. Robert Jones objected that the Laity of the Diocese were not sufficiently represented to warrant the meeting taking action upon a matter of such vital importance, and wished to know how many delegates were present, and how many absent. This having been explained, the Lord Bishop stated that he knew of no better way of securing a full representation than the plan he had taken. He could not compel delegates to come, and it was never expected that all the members of a representative assembly would be in attendance, and as to the importance of the matter, the present question was simply as to whether it was desirable that the Church in the Colony should be allowed to make rules for its guidance, subject always to certain restrictions. After a lengthy and somewhat irregular discussion, the amendment was put and lost. The following persons only voting in the affirmative. Rev. W. Bond, Rev. J. Irwin, Rev. C. Bancroft, Hon. Robert Jones, W. Bowman, Esq., W. Leggett, Esq., J. Coope, Esq., and C. Jones, Esquire.

The original motion was then put and carried. The Bill with the amendments of the Committee and certain other amendments was then, after consideration and some discussion adopted, clause by clause. The bill as thus amended will be found with the Statement of the Lord Bishop given below, the amendments, proposed in Convocation, being printed in Italics.

It was then moved by W. Bowman, Esq., seconded by the Rev. C. Bancroft, that the Bill with its proposed amendments, be printed and referred

to the Parishes. The mover again addressed the meeting at some length. The scope of the observations of the opponents of the measure (which want of space compels us to omit) seemed to us to consist in this, that a Bill coming from Mr. Gladstone, an avowed leader of the Tractarian party, should be looked upon with suspicion, as likely to give a despotic authority to the clergy, and remove the Colonial Church from the salutary influence of the legislative supervision: that in the first clause of the bill the Bishop was given authority to negative any of the proceedings of the Convention, which would be giving an unworthy prelate, if ever they should be so unfortunate as to have one, to great a power. These objections had been urged at Cape Town, in New South Wales, and in New Brunswick.

On the other hand, it was urged that it did not matter from whence the bill came so that its provisions were good; that it had been the desire of the members of the Church of England here to be allowed to hold Conventions similar to those held in the neighboring States, in which would be vested the authority over the clergy and members of the Church in matters of discipline, an authority which seemed to be vested in nobody, and impossible to be exercised. Therefore it was well to accept a Bill which defined their position, and gave them the desired authority, if they could get such amendments made in it as were then proposed.

As for the power of veto given to the Bishop, it was held by the Bishops in the United States, and had given no occasion for complaint there. It was farther objected in support of Mr. Bowman's motions, that sufficient time had not been given for the mature consideration of the Bill, and that the Laity being imperfectly represented it would be well it should be referred back to the parishes.

In reply, it was said that that meeting was about as large or perhaps a larger meeting of Delegates, than could be got together again; that if the Bill were referred to the Parishes, some would take no action upon it, and nearly all the rest would find it impossible to give its mature consideration, and would adopt the views of leading members of the congregations—probably of the very delegates sent to the convention. Further, that it was of importance that the matter should be decided now, as the Imperial Parliament would likely take action on it during its present session, and the Bishop was to proceed to Great Britain ere long, where he should be empowered to express the opinions of this Diocese on the subject.

The Rev. Mr. Bancroft desired to make an explanation of what might appear inconsistent in his conduct as a member of the Convocation Committee who prepared and presented the report, voting against its immediate adoption. At the time the Bill came before the Committee he had recently returned from England, and had not seen or considered it at all. It seemed to him all right, and he had voted for its adoption. Further reflection had convinced him that under the circumstances they required to proceed with deliberation and caution, and he desired therefore, that further delay should be granted, for a full consideration of the subject by all the congregations in the Diocese. This was his reason for voting against its adoption then.

The Rev. Mr. NEVE, seconded by the Rev. W. Abbott, moved in amendment, that the final consideration of the question be now proceeded with, which was carried.

It was farther resolved, on motion of Major CAMPBELL, seconded by the Rev. Dr. LEACH, that this meeting are decidedly of opinion, that unless the amendments now proposed are faithfully adopted in the Bill, it will not be satisfactory to the Church in this Diocese.

It was finally moved by Col. AUSTIN, seconded by the Rev. Dr. BETHUNE, and resolved.—That the Bill with its amendments be adopted, and that his Lordship the Bishop of the Diocese be respectfully requested to forward the same to the Right Hon. the Secretary of State for the Colonies, with such observations or remarks as to his Lordship may seem appropriate. His Lordship remarked that the only observations he should send would be a succinct statement of facts; and that if any congregation should feel aggrieved and desire to send in a remonstrance against the Bill, he would see it faithfully forwarded to the proper authorities.

The meeting was then closed with prayer. The statement of the Lord Bishop will be found below.

EXPLANATORY OBSERVATIONS, &c.

Explanatory Observations drawn up by the Lord Bishop of Montreal, in compliance with the Resolution of the Clergy and Lay Representatives of the Diocese of Montreal, assembled at the National School Room, in this City, on Wednesday, January 19th, 1853.

Having been appointed Bishop of the Diocese of Montreal, on its separation from the old Diocese of Quebec, I arrived in Montreal on the 16th of September, 1850. I had scarcely entered upon the duties of my office, when cases came before me, in which it was necessary for me to take action, and which obliged me to inquire, what means I possessed of administering the Ecclesiastical affairs of the Diocese, and by what system of law and discipline I was empowered to exercise any authority. I soon found that all was involved in doubt and difficulty; and that, in consequence of our anomalous state there was really no code of Ecclesiastical law in force; and that nearly every thing seemed to depend upon the individual will of the Bishop. Upon consulting with my brother prelates, it appeared that they were equally at fault with myself. The subject was from time to time much canvassed among

various members of the Church in this Diocese; and on the 1st of July, 1851, at a meeting of "The Church Society," on the motion of the Rev. C. Morrice, seconded by the Rev. C. Bancroft, a Committee was appointed to consider what steps might be taken to provide a remedy for such a state of things, either through the action of Synods or Conventions or otherwise.

The Committee consisted of the following persons:—The Lord Bishop; Rev. J. Bethune, D. D., Rector of Montreal; Rev. W. Leach, D. C. L., Minister of St. George's Church, Montreal; Rev. M. Townsend, Rector of Clareville; Rev. C. Bancroft, Rector of St. John's; Rev. C. Morrice, and Rev. J. P. White, Missionaries; Hon. Judge McCord, and Dr. Holmes. On the 5th of August, following there were added to the above, Colonel Wilgress, Major Campbell, and John Abbott, Esq. The Committee held one or two meetings at which the subject was generally discussed. But as there was then an immediate prospect of a conference of several of the Bishops of the North American Dioceses being held in Quebec, where it was expected that some action would be taken by them in the same matter, it was thought advisable to suspend the proceedings of this Committee until the result of that conference should be made public. The Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, met at Quebec on the 24th of September, and in the published "Minutes" of their "Conference" the following was the first subject that had engaged their attention:—

CONVOCATION.

"In consequence of the anomalous state of the Church of England in these Colonies with reference to its General Government, and the doubts entertained as to the validity of any Code of Ecclesiastical Law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their Episcopal Commission and Prerogatives and their decisions are liable to misconception, as if emanating from their individual will, and not from the general body of the Church; we therefore consider it desirable, in the first place, that the Bishops, Clergy, and Laity of the Church of England in each Diocese should meet together in Synod, at such times and in such manner as may be agreed. Secondly, that the Laity in such Synod should meet by representation, and that their Representatives be Communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these Colonies, it is desirable that the Bishops, Clergy, and Laity should meet in Council under a provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our Ecclesiastical affairs as by the said Council may be deemed expedient. Fourthly, that the said Council should be divided into two houses, the one consisting of the Bishops of these several Dioceses under their Metropolitan, and the other of the Presbyters and Lay Members of the Church assembled (as before mentioned) by representation.

Upon these grounds it appears to us necessary that a Metropolitan should be appointed for the North American Dioceses."

It seemed now desirable that the subject should be brought in a more formal manner before the whole body of the Clergy and Laity of the Diocese; and as I was about to hold my first "General Visitation of the Clergy," in the month of January 1852, I requested in my notice to the Clergy, respecting the Visitation, that they would, if possible, bring with them on that occasion, two Laymen, to be chosen by the Vestry, as Representatives from each Mission or Parish, with whom we might take mutual counsel and advice. In my Visitation Charge, delivered in the Cathedral, on the 21st of January, 1852 I again adverted to the unsatisfactory state in which we were placed as to all matters of discipline and exercise of authority, and referred to "the minute" of our conference at Quebec, as given above. In the evening of the same day a preliminary meeting of the Clergy and Lay Representatives was held in the National School-Room, to take down the names of all present, and agree on our course of proceedings. And on the following day, we met again by adjournment at 12 o'clock. The Primary Visitation of their Bishop, naturally induced the Clergy to assemble in full numbers, and out of sixty-one officiating Clergymen in the Diocese, forty-nine were present; and there were sixty-eight Laymen representing forty-two Parishes or Missions, out of forty-six. In consequence of the expense many of the Parishes only sent up one Lay Representative. The first subject brought before the Meeting was "the government and discipline of the Church;" and after a lengthened discussion, it was moved by the Rev. C. Bancroft, seconded by the Honorable Judge McCord, and carried unanimously, "that it is the opinion of this meeting that in consequence of the want of any Law Ecclesiastical for the government of the United Church of England and Ireland in this Colony, and the acknowledged difficulty of carrying into effect any efficient system of Church discipline, it is imperatively necessary that a body should be formed with power and authority to frame and enforce laws and regulations for the government, discipline, and internal management of the Church; such power, however, in no manner to extend to matters of faith, or in any way interfere with, or alter doctrines or forms of prayer; and that such body shall consist of Bishop, Clergy, and Laity, meeting together in such manner, and exercising such functions and duties as may be hereafter by law authorized." In passing this Resolution, it was felt by all, that we had then no definite proposition before us; that we had met rather for consultation on the general question, and accordingly a Committee was appointed, consisting of the Bishop, Hon. George Moffatt, Judge McCord, Major Campbell, Rev. J. Bethune, D. D., Rev. J. Leach, D. C. L., Rev. A. D. Campbell, M. A., and the Clerical and Lay Secretaries

Of the Meeting, viz., the Rev. C. Bancroft, M. A., and G. Pyke, Esq. At first it was proposed to give directions to this Committee to frame a Bill, which might be presented to the Legislature for their approval. But this being afterwards thought premature on our part, as it was necessary, in order to be effectual, that any legislation for this purpose should be general, and not the act of any single Diocese; the Committee were directed to deliberate carefully upon the matter; and as soon as they were prepared with a Report, recommending any definite course of action, I was to call the members of the general meeting together again to consider it. Early in February, I left Montreal on a Confirmation tour; and soon after, we heard that Mr. Gladstone had introduced a Bill into the House of Commons in England, on this very subject; we were anxious to learn the contents of this Bill, as it would materially assist the Committee in their work. It was debated in Parliament, and withdrawn. Another Bill was afterwards introduced by the same member, and ordered to be printed on the 25th of June; soon after which Parliament was dissolved. I was again absent on a Confirmation tour during the greater portion of June, July, and some of August; and the attention of all of us was also deeply occupied by the effects of two desolating fires that occurred in this city in the course of last summer, destroying £500,000 worth of property, and rendering upwards of 10,000 of the inhabitants houseless. Towards the latter end of August I received from the Right Honourable Sir John Pakington, then Secretary of State for the Colonies, the following letter:—

Downing Street, 30th July, 1852.

MY LORD.—As your Lordship must naturally feel much interest in the debates of last Session in the House of Commons upon the Bill brought in by Mr. Gladstone for regulating the Church of England in the Colonies, I forward to your Lordship some copies of the speech in which I stated my objections to Mr. Gladstone's measure.

I also send to your Lordship copies of the Bill, and of the altered Bill which Mr. Gladstone subsequently introduced, but which was not discussed in the House.

The subject will doubtless be renewed in the next Session of Parliament, and in the event of legislation upon it by Her Majesty's Government, it will afford me much assistance if your Lordship will favour me with your opinion upon the present state of the Church in your diocese, and what legislative changes you would suggest in order to place the Church in your diocese in a more efficient and satisfactory position.

I have the honour to be, my Lord,  
Your Lordship's most obedient servant,  
JOHN S. PAKINGTON.

The Lord Bishop of Montreal.

I stated in reply that "I had referred the above letter together with the accompanying documents, which I had the honor to receive, to a Committee which had been appointed in Jan. last, at a General Meeting of Clergy and Lay Delegates assembled in Montreal. That that Committee would make a Report to the Clergy and Laity, who would meet again in January next by adjournment; and I should lose no time in forwarding any Resolutions, which might be adopted on the subject.—But the subject was so important, and any false step will be as injurious, the members of the Colonial Church, if they could only feel assured, as we ought now to do, that the authorities at home were really anxious to assist us would I was certain deprecate any legislation until the matter was most fully weighed and digested; and for myself I should desire, if possible to have something more definite laid down in any Act passed by the imperial Legislature for our general guidance, as it would be extremely inconvenient and detrimental to the interests of the Church if, as I conceived under Mr. Gladstone's proposed Bill might be the case, each Diocese were to adopt a different system of internal discipline and rule."

Having summoned the committee appointed at a general meeting of the clergy and laity as mentioned above, the communication received by me from Sir John Pakington, with the accompanying documents, was taken into consideration at three successive meetings. Through some misconception of the Assistant Secretary of "the Church Society," he had summoned on the 3rd December all the gentlemen who had been originally on the first committee appointed by "the Church Society." And as Dr. Holmes, Col. Wilgress, John Abbott, Esq., and the Revs. E. Rogers and J. P. White were present when the committee met, it was resolved that they should act with us, to which I readily assented, as my only object was to give the matter a full and fair consideration. Meetings were subsequently held on the 7 and 13th Dec., and on the breaking up of the committee on the latter day, I addressed the following circular to all my clergy, together with a copy of Mr. Gladstone's Bill and the Report of the Committee.

MONTREAL, Dec. 31, 1852.

REV. AND DEAR SIR—I have received from Sir John Pakington a copy of a bill introduced into the House of Commons in June last, by Mr. Gladstone on the subject of the Colonial Church accompanied by a request that I would favour him with my opinion upon the present state of the Church in this Diocese, &c. I have thought it best to bring the subject under the consideration of the Committee which was appointed in January last by the Clergy and Laity, assembled in Diocesan Synod.

I have now to request that you will attend an adjourned meeting of that Diocesan Synod, to be held in National School Room, on Wednesday, 19th January next at twelve o'clock; and that you will communicate with the lay delegates from your mission and obtain if possible, their attendance also on that occasion, in order to receive the report of the Committee, of which I

now send you a copy, together with one of Mr. Gladstone's proposed bills; that we may be prepared to agree to some statement which may be forwarded to Sir John Pakington, in reply to his enquiry.

I remain, Rev. and Dear Sir,  
Yours faithfully,  
F. MONTREAL.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.  
Regular practice every Wednesday, at Eight P.M.—  
Terms of admission, Performing Members 20s. per annum,  
Non-performing 25s.  
MR. PAIGR, Conductor.  
G. B. WYLLIE, Secretary & Treasurer.

WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
Feb. 13, 1 SUN. IN LENT.	Gen. 19a	Mark 13.
" 14, Ember Day. Fast.	Num. 13	2 Cor. 9.
" 15, .....	" 16	Mark 14.
" 16, Ash WEDNES. f	" 17	2 Cor. 10.
" 17, .....	" 20	Mark 15.
" 18, Ember Day. Fast.	" 21	2 Cor. 11.
" 19, Ember Day. Fast.	" 22	Mark 16.
" 20, 2 SUN. IN LENT.	" 23	2 Cor. 12.
	" 24	Luke 16.
	" 25	2 Cor. 13.
	" 26	Luke 1c.
	" 27	Gal. 1.
	" 28	Luke 2.
	" 29	Gal. 2.
	" 30	Luke 3.
	" 31	Luke 3.
	" 34	Gal. 3.

a To verse 30. b To verse 39.  
c From verse 39.

TO CORRESPONDENTS.

The communications of "H. C. C." and "A Graduate" are unavoidably postponed till our next.

We do not consider that a newspaper is the proper place to discuss the queries transmitted to us by W. Sanders. They had better be submitted to the Rural Dean of the District, the Rev. B. Cronyn M.A., London.

The letter from the Rev. W. S. Darling, did not come to hand till we were on the eve of going to press, consequently cannot appear this week.

Canadian Churchman.

THURSDAY, FEBRUARY 10, 1853.

"LITURGICAL REFORM IN THE CHURCH OF ENGLAND."

ARTICLE III, IN THE "NORTH BRITISH REVIEW," AUGUST, 1852.

Although the subject of Convocation does not come professedly within the compass of the above article, yet the Reviewer with such comfortable *sung froid* assumes as unquestionable, so many false premises on that important matter, that we should not be justified in passing them by, especially as they are the principal bulwarks behind which, notwithstanding their miserable unsoundness, the opponents of the revival of Convocation generally entrench themselves.

The Reviewer thus observes, "but if even charges had been desired by the Church at large, the machinery for accomplishing them was wanting. The Church of England came forth at the Reformation, like Minerva from the head of Jove, of full grown stature: no means for subsequent development were provided. The Parliament became the Legislature of the Church, and that legislature has ever shown itself to be most averse to entertaining any project for the modification of the Church." Again, referring to this same subject he says—"It is not probable that English Statesmen will ever consent to the creation of a synod whose authority should rival and, when firmly established, overrule that of Parliament. It is certain that in no case will they allow any ecclesiastical body to modify, by its own right the doctrines professed by the established Church. On the other hand, the dislike of applying to parliament for doctrinal reform, and the unwillingness of Parliament to entertain any such proposals, grows stronger every day. The Church is thus left to itself to take its chance of standing or falling in the form in which it was originally constructed at the Reformation." These extracts are amply sufficient to show the animus of this writers statements and feelings on the subject of Convocation; and to evidence how completely the "wish is father to the thought;" for that like most separatists, he fears, perhaps unconsciously, the renewed energy which, with the blessing of Almighty God, Convocation would be likely to infuse into the Church. But statements such as those we have quoted, especially when taken from publications making the professions of the N. British always produce in our minds painful feelings, because they are such palpable fallacies, that we can scarcely

suppose, but that a scholar must know them to be so, and yet in such case to make them, is surely inconsistent alike with the honour of a gentleman and the faith of a Christian. Let us examine them a little in detail.

1. First our Reviewer suffers no opportunity to escape of impressing his readers with the idea that the Church of England, like the Kirk of Scotland and the reformed Communities of the Continent, was a new creation which started into being at the time of the Reformation at the will of the British nation. Thus in the passages just quoted he tells us that "the Church of England came forth at the Reformation, like Minerva from the head of Jove, of full grown stature:" again he speaks of "the form in which it was originally constructed at the Reformation." Now the Irish bog trotter who has heard such statements, less classically propounded perhaps, from the lips of his priest, little better informed in such matters than himself, may be excused for believing them; but, from the pen of a North British Reviewer, they are absolutely worse than unpardonable. In what was the Church of England "originally constructed" at the Reformation? How was the creation of Henry VIII, the "love" we imagine in our Reviewer's mind, when he made this most inapt comparison. Was it in her Episcopate and Priesthood with its succession unbroken for nearly twice one thousand years? Was it in her ancient Liturgy, which this very writer describes as the precious tradition of the religious feeling and most exalted aspirations of many centuries of Christianity." Was it in that "much of the ancient Catholicism" which he himself states that (ultra) — Protestants "were startled to discover, had been retained in the Church of England? Or, will our Presbyterian friend say that the Church of England was "born" at the Reformation, because she then threw off the Romish novelties of papal supremacy, the idolatry of the blessed Virgin and the Saints, the coarse heresy of a natural corporeal presence in the holy Eucharist, &c. &c. Surely not, for then these heresies must have been as *old as Christianity in England*, a falsity which he will have to wish to uphold. Or, was it her connection with the State which made the Church a new creation in the reign of Henry the eighth? Why that connection had already existed in all its vigour for seven or eight hundred years!

But in truth to multiply arguments is useless! A more shamelessly dishonest statement was never uttered, than this,—that the Church of England was a new erection at the Reformation;—and the only possible apology for the North British reviewer is that he has heard the falsehood so often asserted, that he repeats the convenient slander without considering its oft refuted untruth. He is however most peculiarly unfortunate in his classic allusions, inasmuch as the very reformation of the Church, so far from coming complete or "full grown" from either the "head" or hands of Henry the eighth or any other "Jove," occupied a period of about thirty years, exclusive of those slighter alterations which took place some of them near a century later! Rather a longer parturition than that of Minerva! But the real reason why dissenters whether Romish or Protestant, so pertinaciously, and not very reputedly, adhere to statements, for which a well instructed "fourth form boy" might put them to the blush, is doubtless a fear of the influence of the Anglican Church should Her Apostolic, descent and Scriptural purity be acknowledged; and a trembling, almost undefined, sense of sin in having left her fold, should she indeed prove to be the only true branch of Christ's Holy Apostolic and Catholic Church in England. In a word, we include this part of the argument in the words of Palmer, and say, "I positively deny that the Church of England was founded by act of Parliament, and require the act to be produced which pretended to found it."

But further, the Reviewer says speaking of the time of the Reformation, "The parliament became the legislature of the Church." Here again is either disgraceful ignorance, or, still worse, wilful perversion. Surely a writer in the North British Review does not need to be informed, that Parliament had for ages been the secular legislature of the Church; just the same in principle that it was in the reigns of Henry the eighth and his children, and remained in some degree down to the recent repeal of the Test and Corporation Act, when, as its members ceased to be necessarily members of the Church it, of course, became unfit any longer to perform the functions of a Church legislature. But then this parliamentary legislation, it is to be strictly remembered, was, in all doctrinal and spiritual matters, ever carried on in connection with the more than coordinate equality of Convocation, which was the equally legal voice of the Bishops and Clergy. In proof that Parliamentary legislation

in Church matters, was no novelty, introduced at the Reformation, it may suffice to remind our readers of the facts, that in the reign of Richard the second, the clergy took the utmost pains to obtain a parliamentary act for the suppression of heresy, and that in the reign of Henry the eighth the Benefit of clergy was abridged by law. Indeed, as Palmer well observes, "it is certain that in all ages, from the time of Constantine, the greater part of the universal Church has been supported, and its regulations enforced, by the additional authority of Christian princes," and we may add by their governments, whether councils or parliaments. So much for the insinuation that parliament first "became" the legislature of the British Churches, at the time of the Reformation. To the Royal supremacy we shall have occasion to refer in a subsequent portion of this notice.

Most strange are the contradictions into which, even clever men fall when, giving themselves up to party zeal, they become too eager to make out a case! Thus the quotation we have given above, opens with the assertion that, in the Anglican Church, "the machinery for accomplishing" even desirable changes, "was wanting;" and yet in the next line he brings it as an accusation against the Church that "the Parliament became her legislature!" O! most logical reviewer! But our reviewer is not alone in his wisdom. The blind nonsense that has been written and spoken respecting Parliamentary interference in the affairs of the Church, even, while as yet in all Church legislation, Convocation was a co-ordinate council, as though such state enactments were subversive of the true Catholicity of the Anglican Church, has long as appeared to us most extraordinary; and as affording singular evidence of the fact, that it is much more easy to find fluent talkers and writers, and even learned men, than it is to meet with those who are wise,—capable of clear thinking, and sound reasoning. We know of no ecclesiastical legislation which appears to have come so near primitive practice and Catholic principle as that of England previous to the commencement of the last century. We name that period, because in 1707 the Act of Union with Scotland being completed, Presbyterians were then admitted into the British Legislature; when, also, it of course became to a considerable extent unfit to exercise its functions as a portion of the legislature of the Anglican Catholic Church. Before that Union took place, however, the members of the English Parliament being necessarily communicants of the Church, were most properly and correctly, considered as the representatives of the laity of the English Church; hence, as the Church of Christ is composed not only of the clergy but of the whole baptised faithful clergy and laity, it was right, it was the only right, that the laity should have an assenting voice in all her proceedings.

We say an "assenting voice," because as God has appointed His ambassadors,—Priests and Bishops, not only as the sacramental priests but also as the authorized guides and pastors of His people, and has promised to them His especial presence and grace in the fulfilment of their office, it is evident that from them must come the initiative in all matters, both of doctrine and discipline. But they having propounded what, in their holy wisdom, they believe to be the truth and righteousness of Christ, it remains for the faithful at large to receive or reject it. Thus does Palmer speak on this matter, "The position which I am about to maintain is, that the whole Catholic Church of Christ, consisting of pastors and people, and every portion of it, are divinely authorized to judge in questions of religious controversy." Again, speaking of the judgments of councils, he thus repeats the same principle, "the Church ultimately judges whether the judgment is in itself correct; and if the whole Church, in fact approves and acts on it, it becomes the judgment of the universal Church."

What is true of the whole is, of course, true of a part, circumstances being the same,—hence we see that so long as the Parliament of England was composed of churchmen, its sanction was necessary on every scriptural and Catholic principle, before the acts of Convocation could become binding on the consciences of English Christians. How disgraceful to their authors then, become the silly speeches we so often hear, respecting the Church of England being a "Parliament Church," &c. &c.; and certainly the North British Review has lowered its own character by giving its sanction to such slanders.

It is worthy of note that the Synod or Convocation of the Church in the United States, is based on exactly the same principles as that obtained in England, when its Church was happily governed by Convocation and Parliament conjointly. Only in the United States, the system is very far less satisfactorily carried out. There the secular influence is, in itself, very far greater, and is of course unsubjected to any royal supremacy.







