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Canadian Ecclesiastical Gazette

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

VOLUME VII.

TORONTO, AUGUST 1, 1860.

No. 16

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

REV. E. K. KENDALL.

To the Reverend Salter Givins, Rural Dean of the Home District, Reverend H. J. Grasett, B.D., Rector of St. James's Cathedral, and others.

MONTREAL, July 5th, 1860.

REV. AND DEAR SIR,—I hardly know how to convey my thanks to yourself and to my brethren of the clergy, for their very kind expressions of regard and good wishes on my departure for England.

It is with very mingled feelings that I now leave the country where my work has lain during four years past, and which I regard with feelings of the warmest attachment. Wherever, in the providence of God, I may be called in the future, it will be impossible to forget the warm hearts I have met with in Canada, and the happy years I have passed there.

News from Canada, will for a long time be to me almost like tidings from "Home," and while I shall be glad to hear of the continued prosperity of those whom I leave there; I would pray for our Master's blessing on your work of maintaining and extending His kingdom on earth, and preparing His people for His service hereafter.

I am,
Rev. Sir, and brethren,
yours very faithfully,
EDWARD KAY KENDALL.

CIRCULAR.

The following circular has been received by the Secretary of the Church Society:

GRAND TRUNK RAILWAY COMPANY OF CANADA, MONTREAL, July 11th, 1860.

SIR,—I am instructed by the Board to inform you that all free passes and remissions or allowances of all kinds from the regular rates and fares, will be discontinued on and after the 31st instant.

I am Sir,
Your most obedient servant,
JOSEPH ELLIOTT,
Sec. and Treasurer.

Rev. T. S. Kennedy, Toronto.

PORT TRENT.

On the return of the Rev. Wm. Bleasdel of Trenton, from the Synod last month at Toronto, the young men of his parish welcomed him home with a kind address, and a set of beautiful silver mounted harness. On his setting out for his afternoon station on the Sabbath following, he noticed for the first time his horse arrayed in such a way as first caused him to doubt her identity. His next conclusion was that harness had been borrowed by his sons for some reason

or other. The address then explaining the whole affair was then placed in his hands, and the same may be better imagined than described.

On the 6th instant, the anniversary festival and picnic of the Sunday Schools of St. George's Church, Trenton, was held according to established usage. These schools, consisting of the original one of St. George's and that of the Mission School of St. John the Evangelist, opened on Advent Sunday last, on the west side of the river, met at the school of the latter, and then with appropriate flags and banners and headed by the Rev. Wm. Bleasdel and the active superintendent of St. John's Sunday School, to whom it owes principally its present flourishing state, (Mr. R. Morrow,) proceeded to a beautiful grove on the east side of the river. Here under the active management of J. F. Flindale, Esq., Churchwarden, the ladies of the congregation had made sumptuous preparation for their entertainment as is their wont. The children having regaled themselves to their hearts content spent the remainder of the day in various sports, and in which they were joined by the elder members of the assemblage with right good will. Amongst their visitors were the Rev. G. A. Anderson and Miss Anderson of the Mohawk Parsonage.

In the first week of the new year the fine toned bell of St. George's Church, Trenton, weighing 740 lbs., was discovered to be altered in tone, and on inspection a small crack being discovered, the spirited Churchwardens set about devising a remedy. Eventually it was taken down, sent back to its founders, Messrs. Keneely and Son, West Troy, N. Y., and in June last it was restored to its accustomed place in the tower where it had hung nine years, with all its former power as a Sabbath going bell, as well as a public index of the flight of time. This reflects great credit on the Churchwardens, who have not only effected its restoration, but have devised the means by which the cost might be met in a short time, the bell being now paid for by their efforts.

COLLECTIONS UP TO JULY 28th, 1860.

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

Previously announced	\$ 53.29
Gananoque	2.00
Lansdowne	4.00
South Lake	2.00
Per Rev. J. Carroll	8.00
St. Jude's, Oakville, per Churchwardens	12.00
St. Mary's, Lloydtown	4.08
Christ's Church, Bolton	2.90
St. James, Albion	2.02
Per Rev. H. B. Osler	9.00
St. George's, Kingston	24.00
St. John's, Berkley, per P. Patterson, Esq.	3.53

St. Philip's, Weston, per Churchwardens	5.85
St. George's, St. Catharines	60.33
Palermo, per Rev. R. Shanklin	4.00
St. John's, Matilda	4.95
St. Paul's, Edwardsburgh	2.29
Per Rev. E. W. Beaven	7.24
Brampton, per Rev. R. G. Cox	4.45
St. James, Georgina	3.24
St. George's,	1.20
Park's School House	1.56
Per Rev. W. Ritchie	6.00
Trinity Church, Chippawa, per Rev. W. Leeming	22.37
Port Trent, per Rev. W. Bleasdel	6.00
St. John's, Oakridges	2.90
Trinity Church, Aurora	3.78
All Saint's, King Station	2.12
Per Rev. W. Stewart	8.80
Arthur Village	1.00
North Arthur	0.86
Mount Forest	1.25
Per Rev. S. Houston	3.11
Woodbridge	8.66
Tullamoro	2.96
Gore	1.69
Graham's Corners	2.00
Per Rev. J. Carry	15.31
Sydenham, per Rev. T. P. Hodge	2.00
Rockwood, per Churchwardens	1.45
Fredericksburgh, per Rev. R. Harding	2.00
Bath, per Rev. W. F. S. Harper	2.30
St. Paul's, Perrytown	2.75
St. John's, Elizabethtown	1.25
Per Rev. J. Hilton	4.00
Pakenham	1.40
Fitzroy Harbour	2.00
Ninth Line Fitzroy	2.25
Per Rev. J. A. Morris	5.25
St. Mary Magdalene, Picton, per Churchwardens	8.91
Dundas, per Rev. F. L. Osler	10.00
50 Collections amounting to	288.59
STUDENTS' FUND, 18TH YEAR.	
Trinity Church, Aurora	\$1.28
All Saint's, King Station	2.12
Per Rev. H. W. Stewart	3.40
PASTORAL.	
<i>To the Clergy and Laity of the Diocese of Huron.</i>	
MY REVEREND BRETHREN AND BRETHREN,—A document, emanating from the Corporation of Trinity College, Toronto, has appeared in the extra of the <i>Ecclesiastical Gazette</i> , and has been circulated amongst the clergy and laity of this Diocese. This document contains so many mis-	

statements concerning matters in which I am concerned, that I feel myself called upon to address you, and to state the circumstances therein referred to, as they really did occur.

I shall treat the subjects mentioned in this document in the same order in which they are discussed in the extra. I am sorry that I am thus placed under the necessity of publicly contradicting statements put forth by a body of such high respectability as the Corporation of Trinity College; but no other course remains to me, justice to myself and a regard for the interests of truth compel me to do so.

With reference to the fourth paragraph of the extra, the following statement of what really did occur, previous to, and at the meeting of the 24th of February, 1853, will show how careless the Corporation of Trinity College has been in preparing the document to which I refer.

I received from the Bursar of Trinity College a circular, informing me that a meeting of the Corporation would be held on the 24th of February, at which important measures would be brought forward, but no report or resolutions of committees was transmitted to me, and I had no intimation what these measures were. I had never attended any meetings at Trinity College up to that time. I went to Toronto, and on the morning of the 24th of February, being desirous to know what the important business was which was to be brought before the meeting, I inquired of the Rev. H. J. Grasett what the business was. He showed me a paper, on which were some resolutions, but the statute, which was afterwards passed at the meeting, was not one of them. I accompanied, not the Bishop, but Mr. Grasett to the College; I saw the Bishop of Toronto only for a few minutes that morning, and when the statute referred to in the extra was read by the Provost. I objected to it, and it will be remembered by the gentlemen who were present that what I objected to was, that when a requisition for the removal of a Provost or Professor was signed by five members of the Corporation, and placed in the hands of the Chancellor, the option was left to him of bringing the complaint before the Corporation or not, as he thought fit. I urged that when a requisition thus signed was presented to the Chancellor, it should be imperative on him to bring it before the governing body. I even suggested that the number of signatures necessary to the requisition should be increased to ten; but that the Chancellor ought not to have the power of refusing to bring the requisition before the Corporation when thus placed in his hands. I have not, therefore, mis-stated the effect of these statutes, as is asserted; but the writer of the extra has kept out of view that provision of them to which I have objected. All the members of the Corporation then present united in the desire to pass the statute, and after stating my objections I ceased to oppose. I might have pronounced my veto on the measure; but under the circumstances, I did not think it advisable to do so. I was then, for the first time, at a meeting of the Corporation of Trinity College. I had never assisted the institution in any way. I was surrounded by gentlemen who had largely contributed to the funds of the University. They, together with the Bishop of Toronto, who had done so much, and laboured so long and so energetically to establish Trinity College, were desirous that the statute should pass; I therefore did not think it wise to use the power which I possessed, to veto their wish concerning this statute. Had I done so, I fear the epithets which would have been lavished upon me would not have been more chaste, gentle or courteous than those which members of the Corporation of Trinity College—a Church institution—have allowed

themselves to employ concerning a Bishop, when speaking of me in public and in private.

It is much to be regretted that when the Corporation of Trinity College, in their zeal, not to defend themselves, but, to assail me, resolved to come before the public, they were not more careful as to the statements which they hazarded. They appear to have acted upon the principle, that a man may, to defend himself, employ any means to weaken or wound his adversary. This principle holds good with those who rely for victory on physical strength. But the use of such an expedient in literary warfare, more particularly where religion is concerned, has ever been justly regarded as unworthy of the scholar and the gentleman. A man does not defend himself, or strengthen his position, by endeavouring to inflict a wound on the reputation of his opponent. Such conduct generally recoils, with crushing force, upon the head of him who has been guilty of it.

I will now direct attention to the statement which I made at the meeting of the Synod of my Diocese. A clerical member of the Synod gave notice of a motion concerning Trinity College. I told this gentleman before he proposed his motion, that I was opposed to it, and should be against him. He persevered in bringing it before the Synod, and in a long speech, in which he uttered the most glowing encomiums on Trinity College, moved its adoption, and was seconded by a friend. When the resolution was thus before the Synod, a lay delegate stood up, and requested me to give my opinion on the subject of the resolution. This I did as nearly as I can remember in the following words:—

“Being called upon by a member of the Synod to give my opinion upon the question now before the meeting, I shall do so fully and faithfully, as it is not my wish to give an opinion by halves upon so important a subject. I cannot agree with the mover of the resolution in the exaggerated eulogium which he has pronounced on Trinity College. I have taken every pains for two years to inform myself concerning the teaching of the University, and I cannot approve of it. I think it dangerous to the young men educated there, more particularly if they are educated for the Ministry. I could not comply with the request contained in the resolution, for I should thereby encourage parties to send their sons to the College, and I would not for any consideration send a son of mine to the institution. Nor do I see any prospect of affecting a change in the teaching of the University, as by a recent statute the Chancellor is interposed between the Professors and the Corporation, and power is given to suppress any complaint against a Provost or Professor, even if preferred by all the Bishops in the Corporation.” What I intend to say in this letter concerning this statement will be contained in the remarks which I am about to make on the contents of the last paragraph of the extra.

A passage from a letter of the Bishop of Toronto to me, written in April last, when we had a correspondence on the subject of Trinity College, is quoted, and it is added, “That my refusal to adopt what his Lordship called the wiser and more honourable course, was based on this ground, that I could not expect to effect a change in the teaching of the University.” I never stated any such ground for my refusal. To prove this I have only to quote the passage from my letter in which I replied to the Bishop of Toronto. The passage is as follows:—“You say that in early life you adopted the rule, never, if possible, to allow an opportunity of doing good to pass unimproved, all who are acquainted with the history of your life will acknowledge that few men have more fully acted upon this rule.—

But there is another rule, having Divine sanction, which I feel assured you would desire to observe, and which must regulate my conduct towards Trinity College: it is, ‘Abstain from all appearance of evil.’ I feel that I am bound to act up to this rule, and as I cannot in my soul approve of the teaching of Trinity College, I believe that my appearing to sanction it, would be a positive evil, and would expose me to the condemnation, which the Apostle says is the just portion of those who say, ‘Let us do evil that good may come.’” The correspondence from which I have quoted, took place in April last. From the above extract it will be seen that though I did not, in my place in the Corporation bring forward a charge against the teaching of the University; yet I made the charge in the most solemn form in which I could put it to the President of the Corporation, and as I received no answer to my letter, I concluded either that the President was indifferent as to what opinion I might entertain of the teaching of Trinity College, or that he concurred in the view which I expressed, in the same letter, “that it was a wiser course for me to stand aloof from the University, than by a public protest to exhibit the melancholy picture of a house divided against itself.”

I should not even, when called upon by a member of my Synod, have given expression to the opinion which I had formed of Trinity College, had I not, previously, in the most pointed and solemn manner, given expression to the same opinion to the President of that institution.

In my opinion this was the time for the Corporation of Trinity College to have applied to me to state what was the teaching to which I objected. It would have been a much more wise and honourable course, when the charge was thus made to the head of the institution, to have enquired into it, than to wait in silence until I had preferred the same charge, in compliance with a request made to me by a member of the Synod, and then to publish a document occupied in the discussion of a comparatively unimportant statute, and calculated to divert public attention from the important subject, namely, the dangerous teaching of Trinity College.

I do not hold myself responsible to any man for the opinions which I entertain. But, as I have in the present instance when appealed to by a member of my Synod, expressed my opinion of Trinity College, I am prepared to submit the grounds upon which I have formed that opinion to any of my clergy, or of the laity of my Diocese who may desire it. I am in possession of ample information upon the subject, which I am ready to impart to those for whose satisfaction and guidance the opinion was expressed.

Amongst other documents I have in my possession a manuscript known in Trinity College by the name of “The Provost’s Catechism;” it consists of 711 questions with answers. It is placed in the hands of every student entering the University, and all are expected to learn it. Independently of the fact, that such a mode of dealing with men is unheard of in any University at home, I consider the teaching of this catechism dangerous in the highest degree; the views put forth are unsound and un-Protestant. The explanations of Scripture are one-sided; the whole thing is calculated to indoctrinate the youths educated at the institution with the views of the author of “the catechism,” and to prepare them to propagate the views amongst the members of our communion throughout the country. An institution which adopts such an expedient I cannot regard as safe. The minds of young men which are, for three or four years, forced into this mould, will not, for a long time, if ever, regain that liberty and independence of thought

which are indispensable to those who are to minister the Word of Life to intelligent and reasoning men.

Let this catechism be no longer kept in manuscript, but published and circulated as the text book of the University of Trinity College; and I will venture to predict that the same conclusion at which I have arrived will be expressed by many, namely, *that the teaching of this catechism is dangerous in the extreme.*

I have been induced, my Reverend Brethren and Brethren, to address you upon this subject because of the honoured name which is affixed to the document I have been considering, had it borne any other signature I should have allowed it to pass in silence. But such is the respect which I entertain towards the President of Trinity College Corporation, that nothing can ever weaken the feelings of veneration with which I regard him. We know that the highest faculties and the most exalted mental powers succumb to time, and if His Lordship is not now what he once was, if his memory does not faithfully record events as in years past, allowance should be made for this by his friends, and those who act with him and for him should be careful not to lend him to lend his name to any proceeding unworthy of the position he has so long filled with honour, and calculated, in the evening of his days, to bring a cloud over the high reputation he has so nobly won.

I am, my Reverend Brethren and Brethren, with earnest prayer that God's Spirit may be poured out upon us to guide us into all truth.

Your faithful Friend and Pastor,
BENJ. HURON.

London, July 21st, 1860.

TRINITY COLLEGE AND THE BISHOP OF HURON.

(To the Editor of the Globe.)

SIR,—In your issue of yesterday there appears a letter addressed by the Bishop of Huron to the clergy and laity of his Diocese. To this document, as a whole, it is neither my duty nor my wish to reply; but it contains statements affecting myself which seem to demand an immediate contradiction. I will merely state the facts of the case, leaving the readers of the Bishop's letter to compare my statement with his.

It is my duty to lecture the students of the first year on the catechism of the Church of England. For this purpose I have compiled a manuscript which I read and explain to the class. The students are expected to take notes of the lecture and to answer questions on the next day of attendance. In order to save time and to observe due method in my questioning, I have prepared, for my own use, a book of questions, omitting or adding questions at my discretion when I use it. The only written result of my lectures which I require or wish, is a summary of them in the note-books of the students. The contents of these books I never see, nor can I hold myself responsible for them. I am, however, given to understand that it is the practice of some of the students to write down the questions which are addressed to them, and to reduce their notes into the form of answers to these questions. This practice I disapprove, and it is well known that I do not consider it to be a legitimate mode of registering the information given in the lectures. Some years ago I consented, more than once, to place my book of questions in the hands of students, on their plea that it would assist them to complete or correct their notes. I know also that note books have passed from hand to hand in the college, but so far from encouraging this, I have urged young men to trust, if not exclusively, at

all events, mainly, to their own recollection and record of what they hear. My wish is further, that in replying to my questions, the students should give, in their own language, for the most part, the substance of what they have been taught. Of course there are instances in which substantial accuracy can be secured only by keeping close to the exact terms in which the instruction was conveyed.

I beg, therefore, to observe that no manuscript known by the name of "The Provost's Catechism," or by any other name, is placed in the hands of any student entering the University, far less is any student expected to learn it. I regret that the Bishop should have put forth these statements, when either his position as a member of the Corporation or his personal acquaintance with myself gave him full opportunity of ascertaining, without difficulty and without mis-understanding, the mode in which any department of my teaching is conducted. I regret it still more, because I happen to know that a Professor of the College pointed out to the Bishop, within the last fortnight or three weeks, that he was sadly mistaken on this very point.

While, however, I do not hold myself responsible for the teaching contained in manuscripts which I have never seen, I feel that I am fully responsible for the teaching contained in my own. This, if necessary, will be published in full. Except for the purpose of disabusing the minds of the Bishop and others interested in the question, I should not for a moment think of publishing it, as I am happy to say that it is simply a compilation, abbreviated for the most part from the works of approved authors, which are too diffuse to use as elementary text-books. I am confident, however, that any well-instructed Christian man must strongly approve the manuscript as a whole, and I imagine that the Bishop of Huron would admit that his own disapproval is the exception, not the rule.

It would, therefore, be far better that the Bishop should fully and frankly state what his objections are, and, if he should do so, I promise as full and frank a reply; for I entirely concur in your opinion that the controversy will not and cannot rest where it is.

I am, Sir,

Your obedient servant,
GEORGE WHITAKER,
Provost of Trinity College

Trinity College, July 28, 1860.

ST. JOHN THE BAPTIST AN EXEMPLAR TO CHRISTIAN MINISTERS.

A SERMON

PREACHED IN THE CHAPEL OF TRINITY COLLEGE, TORONTO, ON SUNDAY, JUNE 21, 1860, BY GEORGE WHITAKER, M.A., PROVOST OF TRINITY COLLEGE.

Isaiah, XL, 3.—The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.

The Church instructs us on this day to commemorate the great forerunner of our Lord's first coming; and as, both in the collect for the day, and also in the collect for the third Sunday in Advent, the Baptist is presented to us as a model for our imitation, and more especially as an example to Christian ministers, the thoughts which the day suggests will fully harmonise with our own special circumstances at the close of the academical year, when a larger number than usual are about to take their leave of us for the purpose of entering upon the sacred duties of the ministry. Let us then consider the lessons which may be drawn from the character of that holy man of God, whose memory we are on this day

taught to cherish. He stands in a remarkable position between the law and the gospel, yet, surely, far more closely related to the latter than to the former. "All the prophets and the law," says our Lord, "prophesied until John," their office was but prophetic, "but from the days of John the Baptist until now, the kingdom of heaven suffereth violence." That kingdom had been announced as close at hand, men had been warned and invited to prepare for its coming, and, by listening to that warning—by obeying that invitation—they did, by anticipation at least, "press into it." And, surely, we form not only an imperfect, but an erroneous conception of the character of the Baptist, if we consider that the contrast between his discipline and that of our blessed Lord is merely to the prejudice of the former, as if St. John's austerity and severity of tone were but the dark back-ground which should bring out into full relief the meekness and the gentleness of Christ. There was a contrast, indeed, between the forerunner and Him who was to come—between the herald and the Great King—there was a contrast, yet not an opposition; wisdom, the wisdom of God, was justified in both Her children, in the child who was called "the prophet of the Highest," and in the child whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

We cannot, indeed, hope to apprehend fully the wondrous ways and works of God; our joy and confidence are that they are far wiser and greater than we can know; yet we may ever, if we will, discern at least some glimpses of His glory and of His goodness, something which may set our hearts at rest, and enable us to wait in quiet expectation till His mystery shall be finished. May we not, then, believe that the person, the habits, the character of St. John the Baptist were peculiarly suited to the nation to which he was sent? Old faith was dying out among them; overlaid, in the instance of the Pharisee, by a mass of senseless and immoral traditions; all but extirpated, in the instance of the Sadducee, by hardened and profligate infidelity. If any thing could successfully appeal to the conscience of either, it would surely be a re-production before their eyes of ancient simplicity and piety; we might almost imagine that a Pharisee, hard pressed in argument, would say to an opponent, "If I am wrong, let an old prophet come to be my teacher," and that a Sadducee might say, "If I am to believe, it must be at the word of an Elijah."

And so, on the banks of Jordan, an Elijah stood; a man more fitted to hold converse with Abraham, the friend of God—or with his own great prototype—than with their degenerate descendants of his own time: a man bearing no mark whatever of the days in which he was born; having no special sympathies with the existing order of things, whether social, political, or religious; disengaged from all petty ties, from all inferior interests; a son of Abraham, a true antique Israelite; speaking, as it were, out of the past to the present, and having nought which bound him to that present but the one common hope of Israel; announcing, with startling simplicity, that the promise which God had made unto the fathers, he was now fulfilling unto their children.

Some strong reason there must have been why "all men counted John, that he was a prophet indeed," some strong reason why they said, "John did no miracle, but all things that John spake of this man were true;" and I believe that we shall find this reason in the fact that he was instructed to present himself to his countrymen under such a form as carried their minds back

irresistibly to the ancient glories of their history, and thus reminded them strongly that God was ever their King—ever ruling over them—even though Babylon or Rome might for a while interpose its gigantic shadow between His people and the glory of His presence.

Nor let us forget that our blessed Lord, while He Himself deigned to present to us a perfect example, and not only that one aspect of holiness which His servant John presented, (for this, let us remember, He did present, when once he fasted for forty days and forty nights, and when, not once, but often, He continued all night in prayer to God,) still fully recognised the type of moral and spiritual excellence, which St. John the Baptist exemplified, as one which was to be realised in His followers. Did His answer to His questioners on this point imply that St. John's rule was wrong, or that His own disciples were as yet incapable of following that rule? Now wine was to be put not in old skins, but in new, and the skins were not new as yet. The old garment would not bear the insertion of the stout new cloth, but this would find its place when all things were made new. Nor, again, could the children of the bride chamber fast while the bridegroom was with them, but the days would come when the bridegroom should be taken from them, and then they should fast.

If we study the example of St. Paul, we may see in beautiful harmony the characteristics both of the forerunner and of our Lord. We may see on the one side the austerity of St. John sublimed into Christian endurance, the obligatory and ceremonial abstinence of the Nazirite transfigured into the voluntary and moral self-denial which the vow of charity prescribes, we may see, on the other side, the gracious condescension of our blessed Lord imitated by His apostle, in becoming "all things to all men." And, if we turn to St. Paul's last instructions to his dearly beloved son Timothy, do we not hear an echo of the voice which cried on the banks of the Jordan, in those remarkable words, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

We may, then, without hesitation, both as Christians and as Christian ministers, seek instruction from the example of St. John the Baptist, nor can we do better, in seeking that instruction, than to turn to the language of the collect for the day, and observe in what way we are there directed to ask of God that we may follow his example. And first, "by constantly speaking the truth," that is, by steadfastly, and without hesitation, avowing and inculcating sacred verities. This we must do, if we would be useful ministers of the church; perhaps I should rather say, if we would not be positively dangerous and injurious to others in the exercise of our sacred office. And, if we would constantly—firmly—steadfastly—speak the truth, we must constantly believe it. We are not sent to preach our own opinions, to give utterance to our own fancies, to hazard our own rash conjectures, but to declare the truth of God. What would that voice have been, which cried in the wilderness, had it proceeded from one who was not strongly persuaded of the truth of his great message? How could the simple recluse have met the gaze of Pharisee and Sadducee, the cold contempt of worldly learning, and the hardened scorn of self-indulgence, had he not felt that he bore God's message to man, and had he not been empowered, by the very depth and earnestness of this conviction, to make the most stubborn and the most indifferent feel it also?

There is no man to be regarded with deeper

pity than one who has adventured to assume the sacred office which obliges him "constantly to speak the truth," while he has not as yet heartily embraced the truth which he is bound to speak. Brethren, how can we speak that which we do not cordially believe? how can we use words which we accept not in their plain meaning? how can we dare to inculcate, as a holy faith, that which we ourselves regard only as a vague and visionary philosophy?

There is great danger in this regard in our days, and I am bound not to disguise it. We have high examples, which may appear to some to palliate, if not to justify, this grievous offence; we have instances of men who seem to think that creeds and confessions are made only for ignorant and vulgar minds—are merely a gross exoteric husk, which may be utterly contemned by those who have grasped, as they conceive, the inward truth, which this rude and shapeless covering, in their apprehension, at once protects and obscures.

One who well knows the state of things at home, speaks, in a recent publication, of "some of our best and noblest minds having made shipwreck concerning the faith," and he adds, that even when this fatal consequence has not been fully realised, there are other cases in which the result has been "either a most timid and uncertain grasp of all revelation, or else the selection of a few scattered portions of it and the rejection (secret or avowed) of all the rest." "That which is saved out of the wreck," he adds, "is too often little more than a Gospel without its Gospel, a creed which reason could have taught without revelation, and which is accepted just because it is reason, and not revelation, which warrants it and vouches for it." These are, indeed, pregnant words, and teach us very forcibly what it is to come short of "constantly speaking the truth."

As members and ministers of the Church of England, we have a plain guide to follow in our Creeds, our Liturgy, and our Article. I believe that the day will never come when a Christian man will see good cause to be ashamed of the confession which we make in these formularies; at all events, no man who is not prepared frankly and cordially to accept them, as the rule and measure of his own teaching, can have any right to intrude himself into the ministry of our branch of the Church. He cannot, in so doing, look for the blessing of Almighty God, for the approval of honest minds, or for the repose of a quiet conscience.

But we are next directed to pray that we may follow the example of St. John the Baptist, "by boldly rebuking vice." And here recent events remind us, in a very startling manner, how soon we may be called upon to follow his example to the very letter. His words, "it is not lawful for thee to have her," have a strange application to the circumstances of the present time, when the lawfulness and expediency of that very connexion, which this servant of God denounced in the case of a degenerate Jew, is publicly and unblushingly advocated by men who claim for themselves the name of Christians. St. John said, "It is not lawful for thee to have thy brother's wife." Christian legislators are found to say, "It is lawful for thee to have thy sister's husband." Thus are men seeking to infringe the only authoritative marriage law which the world has ever received—to break through the one sacred defence, which the wisdom and benevolence of the Almighty have set around the peace and purity of the domestic circle, elevating thereby unspeakably the moral sense in man, and making his earthly existence incomparably more precious to him than it could otherwise have been, by restraining, by a positive enactment, his absolute freedom in respect of marriage. Let this one great law of God be

broken through, and we have no guard whatever against the flood of iniquity; marriage, accounted no longer a holy and honourable thing, will gradually become a thing profane and contemptible, till all distinction between vice and virtue, in this momentous regard, will be utterly obliterated.

Nor can we forget that a step has already been actually taken in this perilous course by the introduction of a law of divorce, which offers a miserable facility for the dissolution of the marriage tie, under the plea that it has been unwisely or unhappily contracted; a facility which directly tends to multiply and to aggravate the mischiefs for which it claims to be the remedy.

We cannot look upon these things without entertaining the apprehension that the duty of the ministers of Christ, in the assertion of moral obligations, may in future become far more arduous than it has hitherto been, at least within this realm: that they may have occasion to urge the law of God upon the consciences of men, unsupported by the authority of human law or of public opinion, and to point to the great tribunal, where sin will surely be visited, though neither disgrace nor punishment await its commission here.

We must imitate, then, the boldness of St. John, and let us remember that, if we would be successfully bold against this or any other form of evil, we must possess the boldness of innocence—a boldness which none can feel but he who knows that it is not a thing impossible to serve God—not a thing impossible to lead a godly, righteous, and sober life; the boldness of him who knows that the love of God is the keeping of His commandments, and that His commandments are not grievous.

But, again, we are directed to pray that, after the example of St. John, we may patiently suffer for the truth's sake. The discharge of the duties already mentioned implies at least the possibility of suffering; men do not always love the truth, so that it will not always be an acceptable office to speak it constantly; men often excuse vice, or desire, at all events, in order to gratify themselves, to relax the restraints imposed by religion and morality, and therefore they who boldly rebuke vice will hardly escape censure and harsh treatment.

It is not, therefore, without some dark forebodings, that we see a great assault preparing, both against the Christian truth which we are bound to speak, and against the Christian morality which we are bound to uphold; and we must, if we do our duty, be prepared to suffer for the truth's sake. And what are we to suffer? It may be violence from those who openly reject God, both as the revealer of truth, and as the dispenser of moral laws; or it may be the more dangerous trial of being subjected to the derision of those who affect to understand, far better than ourselves, both Christian doctrine and Christian practice. And so we may have to suffer as bigots, as men hopelessly enthrall'd to obsolete dogmas, to creeds outworn—as men who derive their rules of social order from the barbarous legislation of an ancient nomad race—a race utterly ignorant of the refinements of modern society, and of the requirements of an advanced civilization. I think that we must expect the sneer rather than the sword, the trial of cruel mockings rather than of bonds and imprisonment.

And, if it be so, let us patiently suffer for the truth's sake. For, beyond all doubt, there is a holy truth for which to suffer, a truth of which Christ Himself is the centre, laying His sacred hand upon both Testaments, upon their doctrine and their discipline—telling us what has been fulfilled for evermore in Him—and what is evermore to be fulfilled in us; Himself the centre of

Patriarchs and Prophets—of Evangelists and Apostles, making every word of theirs His own—their teaching the truth of God; and still assuring us, as the deceiver of the world would bewilder or allure us, that “the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever.”

In conclusion, suffer me to remind you that as it is our duty thus to speak the truth, and thus to bear witness against moral evil, in our capacity as ministers of the Christian Church; so also does this duty devolve upon us in a special manner as members of this College. I trust that those who have gone forth, or are now going forth, from these walls to serve the Church in this Province, feel that at least something has been done, during their period of study here, to prepare them to discharge that service. They have, at all events, enjoyed the opportunity of becoming conversant with sacred truth; they have learned how to prove, from holy Scripture, the doctrines which our Church affirms; they have seen something at least of the marvellous coherence of the articles of our faith one with another, they have felt, again and again, how complicated is the testimony which God has given to the great verities which are to be the subject of their teaching. Let them think then of the good providence of God, in appointing for them this place of preparation for their arduous duty, and let them ever pray Him to give them grace to turn to good account the advantages which they have here enjoyed.

Nor let any, who are receiving instruction within this college, imagine that their position here does not entail upon them a peculiar responsibility, and lay them under special obligations. The youngest amongst us may remember the circumstances under which this college was founded, and is aware of the end which its founders had in view. More especially do we know the object, which the Bishop of this diocese proposed to himself, when, after a long series of discouragements and disappointments, he saw the labour of many years, so far as the direct influence of the Church and the inculcation of religious truth were concerned, utterly thrown away, and was compelled to begin anew, from the foundation, with greatly diminished resources, the work of his earlier days.

At the close of our ninth year, we have much to be thankful for, in the success of our Bishop's pious endeavours, but we must also feel that there is room for regret that the success has not been more complete, and that, at all events, steady exertion is required to ensure the permanent prosperity of our society.

Let us, then, remember that this exertion must be made by all, that every one must put his hand to the work. Were our numbers tenfold greater than they are, we might still urge this argument, but while they are so small, it must apply with tenfold force. Any single instance of neglect of duty is an appreciable loss to us, if there be any one among us, whose misconduct throws suspicion on our discipline, or whose indolence suggests disparaging remarks upon our course of study, such misconduct or such indolence is no small damage to the college.

On the other hand, what can be a more cheering incitement to good conduct—to regularity—and to diligence, than the conviction which every one among you may justly entertain, that, by the conscientious discharge of his Christian duty in the place in which God has set him, he is doing very much to build up the general reputation of the society to which he belongs, and to secure results which lie very near the heart of the venerable prelate, who laboured so assiduously for its establishment, and who has ever discovered

so constant and solicitous an interest in its welfare.

Give to this college, then, one and all, the help of your earnest efforts and of your constant prayers, both while you are studying here, and when you shall have left us; and if, unhappily, you have proof that there are those who have evil will at this nursery of the Church, or who speak calumniously of it, be it your care to dis-appoint, by your own intellectual and moral excellence, the expectations of its adversaries; and to stop the mouth of calumny, by proving, in your own persons, that within these walls the young are taught to believe the holy doctrines, and to practise the pure morality, of the Gospel of Christ.

PROCEEDINGS OF THE SYNOD OF THE DIOCESE OF TORONTO.

(Second day continued.)

The committee would remind the Synod that hitherto it has worked with a direct reference to the Psalm and Hymn Book proposed by another committee; but since the preparation of such a book is likely to be referred to the Provincial Synod, whose time of assembling is uncertain, and still more so, the course of action it may take, they are impelled by the actual needs of the Diocese, to suggest that it would be much preferable that they should be authorised to proceed independently, with power to call to their aid such musical taste and talent as they can secure, whether in the Synod or out of it, with a view to the preparation of such a book as will meet the present requirements of choirs and singing classes. They have ascertained that a collection of tunes and chants of 104 pages, can be published in Toronto, at such a rate, that if 1000 copies can be disposed of, they can be sold at about 40 cents each; and if the edition were extended to 2500 copies, they could be sold for 25 cents each: and, so general is the desire for such a book, that they have good grounds for thinking that such editions might be readily disposed of.

Such a collection they trust to be able to prepare within three months, and they are of opinion that it would meet the present great want existing in the Diocese, by supplying a small collection of standard tunes and chants of the best description, at a price which would place it within the reach of many members of all our congregations. And such a collection might be regarded as the first part of a larger and more comprehensive work, which might be undertaken, when any decision shall have been arrived at with regard to the Psalm and Hymn Book.

NOTICES OF MOTION.

Rev. Dr. BEAVEN.—That the Committee on Church Music be authorised, in order to meet the present requirements of choirs and music classes, to publish a small and cheap collection of Psalm and Hymn tunes and chants, embracing such metres as are likely to be required for any collection of Psalms and Hymns, so that the same be done without expense to the Synod, and that, with a view thereto, they shall add to their number such members of Synod as they shall understand to be acquainted with church music, and invite the aid of other competent professional persons.

Rev. E. DEWAR.—That a committee of five be appointed to draw up a canon defining the functions of the Provincial Synod, and the respective Diocesan Synods, and that the Lord Bishop of the Diocese be respectfully requested to communicate this resolution to the Bishops of Quebec, Montreal, and Huron, and to suggest the appointment of similar committees to confer with this

committee, so as to ensure harmonious action in this important subject.

MOTIONS.

Col. O'BRIEN asked permission to withdraw his motion respecting reference of canons to Provincial Synod.—*Granted.*

Col. O'BRIEN moved, the Rev. T. B. READ seconded,—That his motion respecting limitation of incomes be referred to the committee on enquiry into endowments.—*Carried.*

The Hon. J. H. CAMERON moved, and J. W. GAMBLE seconded,—That his Lordship be requested to reappoint the committees on the enquiry into endowments, and on the endowment of the sec.—*Carried.*

His Lordship reappointed said committees.

The Rev. Dr. PATTON brought up the following

REPORT OF COMMITTEE ON BUILDING PARSONAGES.

The committee on the building, repairs, and dilapidations of parsonage houses, beg leave to report:

That having attentively considered several amendments, suggested by various members of Synod, they have been enabled to recommend some, while others they have felt bound to reject.

1. A suggestion that the parsonage houses to be aided by the Society, should be of “brick or stone,” if such material be suitable to the position and means of the parish, they have incorporated in section 2, after the words “proposed building.”

2. They recommend an addition to section 3, the suggested amendment, “But, should the Clergyman feel aggrieved by such contemplated action of the Churchwardens, he may, during the reasonable space allotted, appeal to the Bishop, who shall (if he see fit) appoint a committee as provided in form in section 2, who shall examine into the merits of the case, and report thereon to the Bishop, who shall then give an authoritative decision on the subject, pending which decision the Churchwardens shall suspend the contemplated action.”

3. A suggestion to strike out of section 4 all the words “But should the Vestry decline,” &c., is not recommended for entire adoption, though a suggestion in the proposed amendment is in spirit adopted, by adding after the words “the vestry,” in line 1 of section 4, the words, “save that in no case shall the property of the parish be so encumbered by debt or mortgage as to lead to the possibility of its being ultimately lost to the parish.” the committee would also strike out, after the words, “by their report,” line 22, section 4, all that follows unto the words, “the Bishop,” in the last line but one, when it will read thus: * * * * “thus leaving it with his Lordship to decide what further steps he may in his wisdom see fit to adopt.”

4. To another suggestion, that where a parish owns lands, power might be sought for to borrow money on the security of said lands for building parsonages, the committee hesitate to recommend any measure, which might result in the loss of the lands in question, but they see no reason why, if the Vestry so desired, the rents and profits of such lands should not be given in security for the re-payment of the money borrowed by the Parish. If the lands intended to be alluded to be glebes, set apart for the benefit of the incumbent the vestry can, of course, have no control over the rents or profits of such lands.

5. In addition to section 7, the Committee have adopted a suggestion to this effect, “and in default of their doing so, the incumbent may effect such insurance, and make the expense a charge against the Parish.”

6. But the most important of all the amend-

meats were those prepared by the late lamented Rev. D. E. Blake, who had evidently bestowed much thought upon the subject, although the Committee cannot adopt or recommend the main features of his proposed amendments. These they conceive to be at variance with the preamble and unsuited to the present position of the church in Canada, though mainly borrowed from the laws regulating such matters in England. The temporal position of the church in the respective countries is, however, so widely different, that they do not conceive the laws of England can, in this respect, be advantageously adopted in Canada. The effect of the Rev. Mr. Blake's amendment would be, if adopted, that the clergyman, and not the parish, would really build the parsonage. In England, where every parish is more or less richly endowed, and where money can be obtained for this purpose, from the Queen's Commissioners' bounty, for thirty-five years, at 4 per cent, and if the living do not exceed £50 in annual value, free altogether from the payment of interest, such a plan may work well. In Canada, where the clergy, as a body, are very inadequately supported already, it would be manifestly unjust to expect them also to erect their parsonage houses, though they ought to keep them in repair when erected, and for this the committee have sufficiently provided.

All which is respectfully submitted.

Dr. PATTON gave notice that he will move that said report will be adopted.

CONFIRMATION OF CANON.

Hon. J. H. CAMERON moved, and the Rev. EDWARD DENROCHE seconded.—The confirmation of the Canon for the erection of the Bishop's Court and the introduction of the Church Discipline Act, as adopted at the last meeting of Synod.—*Carried unanimously.*

MOTION.

The Rev. Dr. PATTON moved, and the Rev. Dr. LEWIS seconded.—That a petition be presented to the provincial parliament, praying for an act for the incorporation of the Synod.

The Hon. Mr. CAMERON moved, J. W. GAMBLE seconded in amendment.—That the resolution just moved be referred to a committee, to consider whether such measures cannot be adopted, under the constitutions of the Synod and of the Church Society, as shall provide for the harmonious working of the two bodies, without the necessity of an appeal to the Legislature, and if such measures cannot be adopted, then to apply for an act of incorporation, if they shall deem it advisable.—*Carried.*

His LORDSHIP named the following as the committee.—The Archdeacon of York, the Rev. Dr. Patton, the Rev. Dr. Lewis, the Rev. H. J. Grassett, the Hon. J. H. Cameron, the Hon. H. J. Boulton, the Hon. James Patton, Thos. Kirkpatrick, and D. B. O. Ford.

The Rev. Mr. ROGERS moved, and the Hon. P. B. DEBLAQUIERE seconded.—That the religious observance of the Lord's day is a matter of the last importance to man's highest interests for time and eternity, and that a committee be appointed for the purpose of watching over the proper observance of this most important institution, in a day like this, when its sanctity is so encroached on, and when attempts are being made to undermine and destroy its eternal obligations.—*Carried.*

His LORDSHIP named the Hon. P. B. DEBLAQUIERE, Rev. S. B. Arlugh, Hon. J. Patton, the Ven. Archdeacon of York, Hon. George Boulton, Captain Downes, Rev. C. L. F. Hansell, Rev. R. V. Rogers, Rev. Drs. Patton and Shortt.

The Hon. Mr. CAMERON moved, Dr. BOVILL seconded.—That the Synod shall proceed to the

election of delegates to the Provincial Synod forthwith.—*Carried.*

His LORDSHIP named the Clerical Secretary and Rev. Dr. Patton as scrutineers for the Clerical vote; and the Lay Secretary and J. C. Campbell as scrutineers for the Lay vote.

One o'clock having arrived the Synod adjourned.

The Synod resumed at two o'clock.

DELEGATES TO PROVINCIAL SYNOD.

Dr. LETT reported the following as Clerical Delegates to the Provincial Synod: Revs. J. T. Lewis, L.L.D.; G. Whitaker, M.A.; J. Beaven, D.D.; A. N. Bethune, D.D.; J. G. Geddes, M.A.; T. B. Fuller, D.D.; H. Patton, D.C.L.; S. Givens; E. Denroche, M.A.; S. Lett, L.L.D.; A. Palmer, M.A.; J. Short, D.D.

Dr. BOVILL reported the following as Lay Delegates to the Provincial Synod.

Hon. G. W. Allan, Hon. J. H. Cameron, Hon. P. B. DeBlaquiere, J. Bovell, Hon. J. Patton, W. B. Simpson, Hon. G. S. Boulton, E. G. O'Brien, D. B. O. Ford, S. B. Harman, T. C. Street, J. W. Gamble.

MOTIONS.

The Report of the Committee on Assessment of Parishes, on the motion of Dr. LETT, was recommended.

The ARCHDEACON OF YORK brought up the amended By-Laws, as reported by the Executive Committee.

Title 1—Paragraphs No. 1 and 2 adopted.

The following By-Law, proposed by the Hon. Mr. CAMERON, seconded by the Hon. G. S. BOULTON, was adopted as the 3rd paragraph:

If any Lay Representative is elected for more than one parish, he shall within ten days after the notice of his election, set at the parish for which he will sit and vote, and notify the same to the Secretaries of the Synod, who shall within one week thereafter, notify the Minister of the other parish or parishes for which such representative shall have been elected, and thereupon such minister shall proceed to the election of another Lay Representative in his place, upon giving two months' notice of such election, and the voters at such new election shall be the voters registered at the last prior election.—*Carried.*

On the next paragraph being proposed, the Rev. Mr. KENNEDY moved, and the Rev. T. B. READ seconded.—That the consideration of the By-Laws be deferred till next Synod.—*Lost.*

Dr. FULLER moved that the consideration of that part of clause 4 which relates to the election of Lay Delegates be referred to the Committee appointed at last Synod to consider the same.—*Carried.*

All the remaining clauses were adopted as reported, to title V, to which

The Rev. Provost WHITAKER moved in amendment, and the Rev. Dr. BRAVER seconded.—That in the event of a vacancy of the See, or the erection of a new See within the limits of the present Diocese of Toronto, the Bishops of the Province of Canada be requested to prevent the names of three Clergymen to the Synod of the Diocese in question, of whom the Clergy and Laity, in Synod assembled, shall be called upon to elect one as Bishop of the said Diocese.

That this recommendation be not understood necessarily to apply to the case of the first election of a Bishop in the new diocese to be formed in the eastern part of the present Diocese of Toronto.

That if after—ballots no election shall have taken place, the Bishops shall be requested to present a second time the same number of names.—*Lost.*

The paragraph as it originally stood, was adopted.

The ARCHDEACON OF YORK moved, and the Rev. Dr. LETT seconded.—That the Canons and By-Laws, as amended, by the Canons and By-Laws of the Synod.—*Carried.*

Dr. BRAVER moved that the report of the Committee on Canons be adopted.—*Carried.*

Six o'clock having arrived, Mr. CAMERON moved that the Synod do now adjourn till eight o'clock.—*Carried.*

At eight o'clock, the Synod resumed.

Mr. CAMERON moved, and Mr. SIMPSON seconded.—That the offertory of the respective congregations of the Church throughout the Diocese on Christmas Day every year, shall be devoted to the sole use of the Incumbent of the church in which the offertory is made.—*Carried.*

Dr. BOVILL moved, the Rev. W. S. DAULING seconded.—That in accordance with the recommendation of the Committee recently appointed to revise the Constitution and By-Laws of the Church Society of the Diocese of Toronto,—Be it resolved,

That a Board of Missions be established, to be under the organization of, and shall be a Committee of, the Church Society for the Diocese, to be called "the Diocesan Board for the Sustentation of Parochial Clergy and Missionaries;" that the said Board shall be constituted in the manner following, and shall be governed by such rules and regulations as the Synod of the Diocese shall under the sanction of the Bishop, from time to time frame for the good government thereof.

That the Board of Missions shall consist of his Lordship the Bishop of the Diocese for the time being, who shall be *ex officio* President; the Archdeacons, the Rural Deans, three Clergymen and three Laymen to be elected by the Church Society, and three Clergymen and three Laymen being incorporated members of the Church Society, to be named by the Bishop.

That the Lord Bishop of the Diocese shall under his seal and signature issue a commission to the Church Society, authorising it to receive on his behalf such contributions either in money or lands as Christian men may feel disposed to give for the support and extension of the missionary work of the Church in this Diocese. And that all sums of money and contributions of land granted by any local or District Society for the promotion of the said work, or granted to any parochial branch of the Church Society, for the same fund, shall be paid over to the Church Society for the use of the Board of Missions for appropriation to the great object for the furtherance of which this Board is constituted.

Provided always, that any District Branch of the Church Society shall be considered to have a claim on the funds contributed by it on their showing that a travelling missionary is wanted in their District, and further, that the appointment of the said missionary shall rest absolutely with the Bishop, and no Clergyman shall be recognised by the Board unless he shall have first received his license.

That all collections made in the several churches and stations in the Diocese on behalf of missions, and all donations given for the promotion of the same object, shall be forwarded to the Treasurer of the District Association, and by him transmitted quarterly to the Treasurer of the Church Society.

That the Synod shall frame a scale of minimum clerical stipends, according to the ability of each individual parish or mission, below which minimum a Clergyman shall not be licensed to any parish or mission.

That his Lordship the Bishop of the Diocese be requested to take such steps as may be deemed

by him most effectual for ascertaining what amount each parish or mission may be capable of contributing to the fund of the said Board for the support of a Clergyman in such parish or mission.

That the Church Society so provided with funds shall assume the payment to the missionaries of their stipends, or such proportion thereof as may be awarded by the said Board.

That inasmuch as the voluntary principle has many evils which are already beginning to be felt amongst us, the Clergy and Churchwardens of settled parishes be invited to take advantage of the facilities afforded by the Board of Missions, by paying into the hands of the Treasurer of the Society such sum as may appear to the Board proportioned to the ability of the parish which they represent, and that on the said sum being secured to the Board by reasonable guarantee from the parish, then the Clergyman of the said parish shall draw his stipend directly from the Society, and be regarded as one of its missionaries.

That the Churchwardens and Synodsmen of each parish and mission, together with the Incumbent of the same, shall be a local committee, whose duty it shall be to receive subscriptions, and to canvass the parish generally, in aid of the objects of the Diocesan Board of Missions.

That it shall moreover be the duty of such local committee to use their best exertions to secure the speedy and regular remittances to the Treasurer of the Church Society of all sums of money, whether donations or subscriptions, promised by the members of the Church within their parish.

Hon. J. H. CAMERON moved in amendment, and the ARCHDEACON of York seconded.—That the resolution on the subject of the Board of Missions be referred to the committee, to whom was referred the resolution on the incorporation of the Synod, and that the Church Society be requested to appoint a committee to co-operate with the committee of the Synod, and that the resolutions of such joint committee on being approved of by the Church Society, shall be considered as the resolutions of this Synod, and be acted on accordingly until reported to the next meeting of the Synod.—Amendment carried.

Hon. J. H. CAMERON moved, and J. W. GAMBLE seconded.—That his Lordship the Bishop of the Diocese be, and he is hereby authorised, in the name and in behalf of the Synod, to take such measures as he shall consider necessary to carry out the objects proposed by the address of the Synod during its last session, by the appointment of a Metropolitan, with a view to the assembling of the Provincial Synod during the present year.—Carried.

Dr. BOVELL presented a draft of a petition to Her Majesty deprecating any alteration in the Book of Common Prayer.

On the motion of the ARCHDEACON OF YORK said petition was referred to a committee, consisting of the Archdeacon of York, the Provost, and Hon. J. H. Cameron.

R. B. DENNISON moved, and Dr. BOVELL, seconded.—That his Lordship the Bishop be respectfully requested to cause the report from the Commutation Trust Committee to be laid on the table for the information of the Synod.—Carried.

Hon. J. H. CAMERON moved, and the Rev. J. T. LEWIS seconded.—That a committee be appointed to draft an address to His Royal Highness the Prince of Wales.—Carried.

His LORDSHIP named the following committee: the Venerable Archdeacon of York, the Provost of Trinity College, the Hon. G. W. Allan, James Patton, and the mover.

T. J. DIMSDALE moved, and the Rev. E. DENROCH seconded.—That petitions on education, similar to those presented last year, be again drawn, signed, and sent to both branches of the legislature.—Carried.

The Rev. S. GIVINS moved, and Dr. WILSON seconded.—That the Lord Bishop be respectfully requested to appoint a committee to enquire into and report to this Synod what steps can be taken to ensure the ministrations of religion in the asylums, gaols and reformatory institutions in this Diocese.—Carried.

His Lordship named the following as that committee:

The Revs. R. V. ROGERS, G. HALLEN, S. GIVINS, Dr. WILSON, Sheriff Jarvis.

Rev. Mr. PLEES moved, and Rev. Mr. CARR seconded.—That the thanks of the Synod are due, and are hereby given to Dr. BOVELL, for the able and feeling manner in which he advocated the cause of the Clergy.—Carried.

The Synod adjourned at eleven o'clock.

THIRD DAY.

FRIDAY, June 16, 1860.

Divine Service in St. George's Church, at 9 a.m. Prayers were said by the Rev. J. Carry, Incumbent of Woodbridge; the lessons were read by the Rev. E. LOUCKS, Curate of Ottawa, and by the Rev. H. HARDING.

The Synod met in the School House, for the dispatch of business.

It was announced that the collection at the offertory in St. James' Cathedral, first day, amounted to £21 6s. 9d.

CORRESPONDENCE.

The Secretary read a communication from the Rev. T. S. KENNEDY, Secretary of the Church Society, enclosing the following report from the Commutation Trust Committee, and the names of the Committee:

REPORT.

The Clergy Trust Committee submit their usual report to the Church Society.

The investments of the Trust Fund now stand as follow:

Debentures at 6 per cent.....	£152,560	7	3
“ at 8 “	9,616	13	10
Mortgages at 9 “	£22,500		
securing	15,850	0	0
Mortgages at 8 per cent. £55,650			
18s. 7d., securing	39,650	18	0
Mortgages at 10 per cent	3,000	0	0
Temporary loans at 10 per cent.	2,600	0	0
	£223,177	19	8

The interest on the investments on mortgage is further secured by personal bonds with sureties.

The several investments yield an aggregate income of £14,698 0s. 5d., while the charges on the Fund for the current year are estimated at £14,300, leaving a surplus of income over expenditure of £298 0s. 5d., which is at the disposal of his Lordship the Bishop of the Diocese, under the by-law of the Society in that behalf.

As the committee have carried out the directions contained in the award between the Church Societies of the Dioceses of Toronto and Huron, since the last annual meeting of this Society, and have transferred to the latter Diocese their proportion of the Trust Fund, they consider the present a fitting occasion to give a brief resume of the result of their operations since the trust was established.

The commutation was commenced in the year 1855, and completed in the early part of 1857, by which period, the sum paid to the clergy of our Church in Upper Canada, and received by

them from the Church Society, amounted to £181,850 sterling, or £21,900 16s. 8d. currency, yielding an income of £13,954 per annum;—nearly £8000 a year less than the amount of the salaries which were charged upon the fund, and which the Society had covenanted to pay to the Clergy during their lives or incumbencies, on receiving from them their commutation money—a deficiency which, at the time, it would have been impossible to supply, except by an encroachment upon the capital of the fund, had it not been for a liberal grant of £7,500 made by the Society for the Propagation of the Gospel.

Since that period, both the capital and income of the fund have steadily increased, so that now, before the expiration of the fifth year from the acceptance of the trust by the Society, and after having transferred to the Diocese of Huron their proportion of the fund, amounting to £66,551, there remains for this Diocese, as at present constituted, the above sum of £223,177 19s. 8d., yielding an income of £14,698 0s. 5d.; being a capital of only £1721 15s. 10d. less than the whole sum before the commutation closed, but affording a return of £644 per annum more than the interest at that time, an increase of upwards of 28 per cent. on the original capital, in addition to the regular payment of the salaries of the Clergy, half-yearly, until last year, when their comfort was increased very much by these payments being made quarterly; and this has all been effected at an expense of less than £750, up to the commencement of this year.

The committee append hereto the report of the sub-committee, whose duty it is to examine the securities of the trust deposited in the Commercial Bank, and they have much satisfaction in stating that there is not a shilling of interest in arrear on any of their securities, and only £50 of principal on a debenture of a Township Municipality. Toronto, 13th June, 1860.

J. W. GAMBLE,
Chairman.
J. HILLYARD CAMERON.
Manager.
C. J. CAMPBELL.

We the Sub-Committee appointed by the Clergy Trust Committee, do hereby certify that we have carefully examined the securities held for the Clergy Trust by the Commercial Bank of Canada, and that we find the same to be correct. Toronto, June 13, 1860.

THOMAS C. STREET,
SALTERN GIVINS.

CLERGY TRUST (COMMUTATION) COMMITTEE.

The Archdeacon of York, the Rev. Drs. Fuller, Patton, McMurray, and Lett; the Rev. Messrs. Givins, Osler, Palmer and Lewis; the Hons. P. B. DeBlaquiere, Cameron, G. S. Boulton, Allan, and Messrs. J. W. Gamble, C. J. Campbell, Street, Ford and Simpson.

The Secretary read a communication from the Secretary of the Church Society, informing the Synod that the Church Society had agreed to the resolution which was passed at the session of the Synod held last evening, in amendment to Dr. Bovell's motion on the subject of a Board of Missions, and that they had named as a committee, in conjunction with the Synod committee, the following members:—Rev. Dr. Fuller, Rev. F. L. Osler, Rev. W. S. Darling, Dr. Bovell, and the Secretary of the Society—five of the joint committee to form a quorum.

Hon. J. H. CAMERON moved, Hon. P. B. DeBLAQUIERE seconded.—That the committee on the address to H. R. H. the Prince of Wales be continued, and instructed to report the address to a special meeting of the Synod, which his Lordship the Bishop be requested to call for that

purpose, in order to its presentation to His Royal Highness.—*Carried.*

Rev. Dr. BEAVER moved, the Provost seconded,—That the report of the committee on the discrepancies in the celebration of Divine Service was ordered to lie on the table.

Rev. Dr. BEAVER moved for the Committee on Church Music,—That the Committee on Church Music be authorised, in order to meet the present requirements of choirs and music classes, to publish a small and cheap collection of Psalm and Hymn tunes and chants, embracing such metres as are likely to be required for any collection of Psalms and Hymns, so that the same be done without expence to the Synod, and that with a view thereto they should add to their number such members of Synod as they shall understand to be acquainted with church music, and invite the aid of competent professors and persons.—*Carried.*

Mr. O'BRIEN moved, Rev. Dr. FULLER seconded,—A request to his Lordship the Bishop, that a day be set apart, both in seed-time and in harvest, for the purpose of more especially asking the Divine blessing on the labours of the husbandman; and that he will appoint suitable prayers to be then used, in addition to the ordinary service of the day.—*Carried.*

Moved by the ARCHDEACON OF YORK, seconded by Dr. BOVELL,—That the thanks of this Synod be offered to the Rev. Dr. Shortt, for his excellent and practical sermon, delivered before the Synod on Tuesday last.—*Carried.*

The Rev. Dr. LITT brought up the following report

ON ASSESSMENT OF PARISHES.

The committee on the assessment of parishes beg leave to report, that as the Diocese of Huron will probably pay their arrears during the ensuing week, if the several assessments of the parishes in this Diocese, together with arrears due, are punctually paid up, it will not become necessary to add to the assessment roll of the past year.

The committee took into consideration the case of St. Paul's Church, Kingston, and remitted the amount at which it was assessed while there was no congregation worshipping there, and they made the assessment for 1859 \$5, which in fact is all that it is assessed at on the roll.

All which is respectfully submitted,

HENRY PATTON.

Rev. H. PATTON moved—That the report now presented, and the assessment roll presented, on the first day of the Synod be adopted.—*Carried.*

Moved by Dr. SHORTT,—That the thanks of the Synod be given to the committee of Churchmen in Toronto, for their kind hospitality to members of Synod

Dr. WILSON brought up the following report from the committee relative to the

MINISTRATIONS OF RELIGION IN GOALS AND REFORMATORY INSTITUTIONS.

The committee having taken into consideration the question of prison discipline, with a special view to the provision now made for adequate religious instruction and oversight, beg to report that they have read with great satisfaction the memorandum issued during the past month by the new board of Prison Inspectors, from the evidence it sets forth of their earnest desire to render our prisons no longer mere places of punishment, but, much more, reformatory institutions, designed to restore our criminal population to society with habits of acquired industry, moral and intellectual culture, and, above all, with religious principles which shall supply their only effectual safeguards against the temptations of the world.

At present, as your committee learn, both from conversing with the inspectors of prisons, and from other sources, our Canadian prison system stands in need of reformation in many ways, too many of our prisons proving more frequently schools of vice, where the young offender is brought into contact with the hardened criminal, and returned to society only to enter upon a career of profligacy and crime.

Time will be required for the cure of many of the evils of the present system, especially where they are aggravated by the impossibility of proper classification, consequent on the defects in the construction of the goals, but your committee feel it to be their special duty to call attention to the fact that the inspectors concur in expressing their painful sense of the absence of any proper provision for the religious instruction of the prisoners.

Of the many causes which have hitherto contributed to render our prisons nurseries of vice, rather than reformatory institutions, this is assuredly among the most important. Without religious instruction, no system of discipline, however admirable, can avail to effect the reformation of a prisoner. In cases of protracted confinement, as in the provincial penitentiary, the opportunities for bringing religious instruction, and the friendly counsel of a christian minister, to bear on the most hardened criminals with good hope of the best results, are great. But though these Chaplains have been provided, the evidence of the inspectors leads to the belief that the opportunities thus afforded have hitherto been very partially turned to account; while in others, including some at least of the prisons of our large cities, religious instruction is left dependent solely on the volunteer, and necessarily inadequate and unsystematic, labours of such zealous clergymen as may undertake this as an addition to their regular duties.

Your Committee have not had time or opportunities for fully investigating this important subject, or maturing their recommendations sufficiently to furnish an adequate final report; but they would meanwhile respectfully submit to the consideration of the Synod the propriety of urging on the attention, alike of the general government and of local boards, the necessity of providing a duly authorised Chaplain to superintend the religious instruction of the prisoners in every place of criminal confinement; while at the same time they would earnestly urge upon the whole body of the clergy the desirableness of their directing their individual attention to this great social evil; and striving in as far as opportunity may offer—and amid the many claims of duty already pressing on them—to bring to bear on the degraded outcasts of society the blessings of religious instruction, and the power of Divine truth. Let us remember that solemn warning of our blessed Redeemer, when he foretold of the coming of the Son of man, and the inheritance of his kingdom by the blessed of His Father, of whom are those to whom he will say: "For I was sick and ye visited me; I was in prison and ye came unto me." While to those who shall then plead the want of the opportunity, the answer will be: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Bearing in view the union thus presented to our minds, on the authority of our Divine Redeemer, of the sick and the prisoner, your committee would further suggest as a fitting object of missionary labour, the appointment in our larger cities of clergymen especially set apart for the duty of visiting the hospitals, lunatic asylums, and prisons, and ministering to the wants of their suffering or degraded inmates.

All of which is respectfully reported,

DANIEL WILSON.

On motion of Dr. WILSON, the report was adopted.

The Hon. P. B. DEBLAQUIERE moved, and the Rev. Dr. FULLER seconded.—The Synod having heard the statement of their Reverend Secretary, as well as the correspondence which has taken place between him and the several railway companies regarding the conveyance of members of the Synod to and from Toronto, at reduced fares, are of opinion that the Secretary was fully authorised to issue the tickets sent to him for that purpose, and is in no respect amenable to any imputations for having done so.—*Carried.*

Dr. PATTON brought up the report on the endowment of parishes, together with the following amendments referred to the joint committees.

AMENDMENTS TO THE PAROCHIAL ENDOWMENT FUND.

1. That in order to enable the Church Society the more effectually to render the assistance to rural parishes, recommended in section IV., and also to meet in some degree the views of those who advocate a general, rather than local endowment fund, it be enacted, that another fund be established in connexion with the Diocesan Church Society, to be called "The General Parochial Endowment Fund," to which all persons be invited to contribute, and from which the said percentage shall be paid, and from which poorer parishes may be otherwise assisted.

2. That the Trust Committee of the Church Society be the treasurers and managers of all moneys or property given to the said General Endowment Fund.

3. That the proceeds of said General Endowment Fund shall be apportioned, with the sanction of his Lordship the Bishop of the Diocese, to a committee of eight—four clerical and four lay—four of whom shall be a quorum for the transaction of all business; that the members of said committee shall be also members of the Synod, and likewise incorporated members of the Church Society; that they shall be elected annually by the Diocesan Synod, to which body, as well as to the Diocesan Church Society, at the annual meetings of the same respectively, the said committee shall annually render a full and correct report of all receipts and expenditures, and of all other matters and things connected with the administration and distribution of said fund.

4. That said committee shall appoint their own chairman and secretary, and that it shall be the duty of the latter officer to keep a full and detailed record of all the proceedings of the said committee in a book to be provided for that purpose; to file and carefully preserve all applications for aid, and generally to perform all duties connected with his office, which the committee, through its chairman, may direct, receiving for such services such reasonable compensation as may be agreed upon by and with the said committee.

On motion of the Rev. W. S. DARLING, referred to the Incorporation Committee.

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