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# The Canadian Ecclesiastical Gazette;

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

VOLUME VI.

TORONTO, JULY 1, 1859.

No. 12.

Very few parishes have as yet stated how many reports they desire to have for distribution. It is necessary that the Secretary should know at once, as he intends printing immediately. No lists will be printed for those parishes which order no reports; and after the first eight pages are struck off no orders can be attended to.

### MISSION FUND.

The next quarterly collection for the Church Society Diocese of Toronto, is appointed to be taken up in the month of July, for the Society's missionary objects. The attention of the Clergy is earnestly called to that portion of the Society's Report headed Mission Fund. Unless the amounts collected are larger than usual, the Society will be unable even to fulfil its promises, instead of being able to extend its work.

### Obituary.

#### DEATH OF THE REV. D. E. BLAKE.

Our readers will probably have heard, before this article appears, of the melancholy loss which the Church of England and Society at large have sustained by the sudden decease of this truly estimable man.

The circumstances attending his removal were, however, so painful and so impressive, as to require more than the accustomed notice.

Mr. Blake had come to Toronto on Wednesday last, in order to attend the annual dinner in the hall of Trinity College. He appeared to be in his ordinary health, and to enter with much quiet enjoyment into the proceedings of the evening. Towards their close he was called upon to respond to a toast, proposed by the Chancellor of the University—"Our Visitors"—and in doing so he expressed, with great feeling, the gratification which he had experienced by the revival, in the Collego Hall, of old associations, speaking of the evening as the happiest which he had spent for many years. In concluding his address, which indicated throughout the calm and cheerful exercise of all his faculties, he sat but for a moment, and then withdrew from the room. He was followed immediately by Louis Moffatt, Esq., and Charles McGrath, Esq., who very shortly summoned Dr. Bovell. His first complaint was of violent cramp in the stomach, which was rapidly succeeded by paralysis of the lower extremities, and great pain along the spine. He was removed to a bed, and within a few minutes after reaching it, calmly breathed his last, during the offering of the commendatory prayer.

"It matters little at what hour of the day  
The righteous falls asleep—death cannot come  
To him unwelcome."

but every spectator of that mournful and awful scene must long remember how impressive a lesson it conveyed of the instability of human life, and of the vanity of even the most innocent of earthly enjoyments.

### Ecclesiastical Intelligence.

#### DIOCESE OF TORONTO.

#### TO THE SUBSCRIBERS TO THE EASTERN EPISCOPAL FUND.

DEAR BRETHREN,—Within the last year and a-half, as you are aware, great exertions have been made, and much has been effected, towards providing a sufficient endowment for the proposed Diocese east of Toronto. Subscriptions to a large amount have been obtained, most of which are secured by notes for one, two, or three years. The notes are not regarded by His Excellency the Governor General as a sufficient security to ensure a suitable and permanent income for the future Bishop. It becomes necessary, therefore, that these notes should, as soon as possible, be converted into cash, or that parties whom God hath blessed with the means, should take these notes, and give security upon real estate for their amount.

The Committee feel, as they doubt not the subscribers generally do, that the object for which these notes were given should be accomplished without any unnecessary delay; and it would greatly facilitate the attainment of this object if all who are able would at once come forward and take up their notes.

They appeal, therefore, to the subscribers who have not yet paid, to do so as soon as possible; and they moreover earnestly appeal to such as possess the ability, to come forward in a liberal, generous spirit, and assume the notes remaining unpaid.

They would respectfully suggest to every Clergyman in the proposed Diocese, to give public notice of this appeal to the subscribers to the Fund; and they would further request all such Clergymen to act as agents for the fund in their respective Parishes—to receive and to transmit to the Treasurer such moneys as may be paid to them—and, in conjunction with their Churchwardens, or any local committees already appointed, to use their best exertions in collecting such interest as may be due, and also in obtaining such additional subscriptions or donations as they conveniently can.

On behalf of the Committee,

A. STEWART,  
Secretary.

Kingston, 21st June, 1859.

#### COLLECTIONS UP TO JUNE 30TH, 1859.

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

Previously announced .....\$515.64

Packenham.....	1.00
9th Line .....	75
Fitzroy Harbour .....	1.00
Per Rev. J. A. Morris .....	2.75
St. Peter's, Cobourg.....	26.80
St. John's School-house .....	3.20
Bourne's do. ....	2.00

Per Ven. Archdeacon Bethune .....	32.00
Ch. Ascension, Hamilton, per Churchwardens .....	12.83
St. James's, Kingston, per Rev. R. V. Rogers.....	4.00
St. Paul's, Perrytown, } omitted in .....	2.70
St. John's, Elizaville } April .....	1.30

Per Rev. J. Hilton.....	4.00
Christ Church, Huntley .....	6.61
Do. do. Goulbourne.....	3.36

Per Rev. J. Godfrey ..... 10.00

114 Collections, amounting to.....\$581.22

#### WIDOWS AND ORPHANS' FUND.

Previously announced .....	\$1395.53
Marshville, per Rev. J. Stannage.....	1.50

185 Collections, amounting to .....\$1397.03

#### ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. W. Logan .....	10.00
Rev. H. C. Cooper .....	5.00
Mrs. Mercer, W. & O. ....	3.70
Mrs. Mercer, Dundas Street, B. & T. F. ....	2.00

#### GENERAL PURPOSE FUND.

Previously announced .....	\$880.92
Packenham.....	2.99
9th Line .....	82
Fitzroy Harbour .....	1.36

Per Rev. J. A. Morris .....	5.16
Welland .....	32
Port Colborne.....	75

Per Rev. J. Stannage..... 1.57

136 Collections, amounting to.....\$887.65

#### ANNUAL REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

The limits usually assigned to the report of a District Branch of the Church Society afford little scope for general remarks. It has therefore been thought advisable, on the present occasion, to state simply what has been effected for the Society, by the different Parochial Associations within the District, for the past year, leaving it to the different speakers to explain and enforce the claims of the Society, as they may deem advisable.

The following are the reports of the various Parochial Committees, so far as they have been received:—

Cobourg, Port Hope, Peterboro', Clarke, or

Newcastle, Bowmanville, Cavan, St. John's, and St. Paul's, Grafton, Colborne, Perrytown, Elizabethville, Cartwright, Mauvers, Rice Lake (vacant,) Seymour and Percy.

GRAFTON.

A very interesting meeting of this Parochial Association was held on the 22nd February last, several clergymen being present, several animated addresses were delivered, and a committee of ladies appointed to take up the subscriptions. The result of their labours, which are not yet quite completed, has been that the sum of £21 3s. 9d. has been subscribed, the greater part of which has already been paid, and it is hoped, that this amount will yet be increased before the closing of the books of the Parent Society. It is pleasing to remark, in connection with these subscriptions, that notwithstanding the continued depression, and scarcity of money, they were cheerfully and willingly paid, the collectors being refused in only one or two instances.

In addition to this annual subscription there has been collected in this parish, for the various objects of the Society, during the past year, the sum of £16, making in all the sum of £37 3s. 9d., from a comparatively small congregation of zealous and faithful church members. Seldom averaging one hundred individuals

COLBORNE.

The annual meeting in this parish was also held on the 22nd February, and was well attended. The Committee, consisting chiefly of ladies, appointed to take up the annual subscriptions entered upon their labours with great spirit, and conducted them with steady perseverance to the close. The subscriptions, it is believed, will amount to the sum of £26 1s. 7d.

Besides this amount, there has been collected from the members of the congregation, for objects contemplated by the Church Society, during the past year, the sum of £8 4s. 10d., making a total of £34 6s. 7d. From this statement it will be seen, that there has been collected for the Church Society, in the Mission of Grafton and Colborne, during the past year, the sum of £71 10s. 4d.

This example of a rural mission may serve to show what might be accomplished for the Society, by general and united effort throughout the Diocese.

CAVAN, April 11th, 1859.

REV. AND DEAR SIR,—I beg leave to submit the following report of the Cavan Parochial Association for the current year.

Table with 2 columns: Association, Amount. Rows include St. John's Church (£15 0 0), St. Paul's (6 12 0), St. Thomas' (7 0 0), Total (£28 12 0).

This is an increase of over £2 above the amount subscribed last year, which I think is creditable, considering the present scarcity of money. I might mention that St. Thomas' Church, Millbrook, was opened for Divine Service last Autumn, and since that time there has been a regular service every Sunday evening, making three services every Sunday in this parish.

Perhaps I might also add that during the past year a shed and house for the Sexton have been built contiguous to St. John's Church, at a cost of £75 to the congregation, and all this sum has been paid save a very small balance. We intend sending one-half of the whole amount subscribed to the Parent Society.

Trusting that you will receive satisfactory reports from the other branches of this district.

I remain sincerely,

Yours,

THOMAS WM. ALLEN.

REV. JOHN WILSON, Grafton.

PERRYTOWN.

The Branches of the Church Society established at Perrytown and Elizabethville, have this year met together at Perrytown, one meeting only being held, partly on account of the ill health of the Incumbent, and partly on account of the difficulty which other clergymen find in reaching Elizabethville, which lies rather out of the regular route taken on such occasions. I am sorry to have to report that the collection was much smaller than at the previous meeting, not on account of the Society being less approved of, but on account of the general depression so prevalent during the present year; there was, however, between ten and eleven pounds subscribed at the meeting, the whole of which is to be sent to the General Fund at Toronto.

J. HILTON.

CARTWRIGHT, April 11th, 1859

REV. AND DEAR SIR,—I have to report that the Annual Parochial Meeting of the Church Society was held on the appointed day, and was attended by the Ven. the Archdeacon of York, the Rev. Messrs. Allan, J. Stanton and Mr Dinsdale, a very influential Layman from the Township of Cavan. The objects of the Society were clearly explained, and the duty of advancing them ably enforced by the several speakers. The sum of \$15 was collected at the meeting, and that sum has been made up since to \$40. The whole amount of money collected in this township, for church purposes, since last report, is as follows:— For Clergyman's Stipend £65 2 6 Ordinary Sunday Collections 7 14 6 5 Collections for the Society 1 0 0 Annual Subscriptions 10 0 0

£86 17 0

I am sorry to have to remark that some of our members, who have always been the warmest supporters of the Society, have not been able to give any thing this year on account of the scarcity of money. We hope and trust that if it should please God to grant us a good crop and harvest this year we will be all right again.

I am Rev. and Dear Sir,

Yours very truly,

WM. LOGAN.

NEWCASTLE PAROCHIAL COMMITTEE.

The Committee are happy in being able to announce the opening of the new Church in this village. It is a building purely ecclesiastical in its character, the designs of the architect, Mr. Hay, having been strictly carried out. Since its opening, the congregation has increased four-fold, and it is hoped in future years a corresponding increase will be made to the supporters of the Society in the parish. For the present, however, your Committee can only report the sum of £15 14s 9d. as having been collected, the usual proportion of which has been reserved for transmission to the Parent Society.

NEWCASTLE, April 11th, 1859.

MY DEAR SIR,—On the other side I give you the result of our exertions this year in behalf of the Church Society, I would have sent it before, but daily expected an accession to the number of our subscribers. In this expectation I have been unfortunately disappointed.

I am, Dear Sir,

Yours faithfully,

H. BRENT.

PORT HOPE

"The Port Hope Parochial Committee of the Church Society report, that their anniversary meeting this year was attended by a large number of persons. The sum transmitted to the Parent Society in Toronto, amounted to \$125cts, including the Incumbent's subscription. At the

January collection \$1 was contributed. It is the intention of the Committee to continue the regular quarterly collections; and comply with the other regulations of the Society."

CONOURA.

This like other towns in Canada West, has felt severely the pressure of the times; and the distress produced amongst the labouring classes, has taxed very heavily the means of those who are better provided. In many quarters, therefore, there has not been the usual ability to contribute to the funds of the Church Society; yet the untiring labours of the ladies, who kindly acted as collectors, have been attended with no inconsiderable success, as the following statement will show:—

RECEIPTS.

Table of Receipts with columns for item and amount. Total: £92 2 8.

EXPENDITURE.

Table of Expenditure with columns for item and amount. Total: £91 19 4.

REPORT OF THE PERTH PAROCHIAL ASSOCIATION OF THE CHURCH SOCIETY FOR 1859.

This Parish has incurred a very heavy charge in the erection of a new Church, which, from its ritual comeliness and size, as well as the durable material of which it is being constructed, may be suited to the Holy purpose for which it is designed, and also afford ample accommodation to every member of the Church residing in or adjacent to the Town of Perth.

Various causes, which it would be out of place to refer to here, have delayed the completion of the work, upon which, so far as it has gone, nearly £2000 has been expended. From arrangements now being made, it is expected that by the spring of '60, the building may be occupied for the worship of God.

While their own urgent necessities are thus pressing on them, many members of the Church in this Parish would still further manifest their sense of the duty binding on them to aid in supporting the Church Society—an organization for Missionary purposes, which in the present position of the Church in this Diocese is of immense importance, thrown as she is on the voluntary support of the people. The result of the annual

canvass this year exhibits, including the Rector's Subscription, a sum total of £167s. 11½d; one fourth, according to the constitution of the Church Society, has been remitted to the Parent Society in Toronto, and three-fourths appropriated to local purposes.

For a Parish like Perth this appears but a small sum to contribute in one year to aid in supporting this, the Church Missionary and Charitable Society, but when it is taken into consideration that the members of the Church here have enjoyed her ministrations for over thirty years, without contributing anything towards her maintenance among them, it is plain that it will be a work of time before they come fully to realize the importance of sustaining her institutions, as also their own duties as baptized members of the fold to do all that in them lies, to set forward her operations and to aid her in fulfilling her Divine Mission.

Amidst the many discouragements incident to a Parish such as this, it is pleasing to perceive that there is a growing disposition among several of the members of the Church to give not only of their means, but of their time, and of their convenience, heartily as to the Lord, to aid in carrying out her work.

We cannot speak of the efforts of the Ladies of the Sewing Society but in terms of eulogy. During the past winter, by the sale of their work, they realised after payment of all expenses, a sum of £130, which they placed at the disposal of the Rector to be applied towards the erection of the New Church. During the preceding year the building committee received through Miss F. Matheson, the Treasurer of this Society, £116, besides providing at a cost of £5 "a fair linen cloth," having the sacred name on the front and top, and a napkin bordered with an appropriate ecclesiastical device, for the decent celebration of the Holy Communion. Through their exertions the amount contributed to the fund of the Church Society for the past two years exceeds the contributions of the two preceding years by the sum of £214s. 9d.

From the appropriation for local purposes, we have been enabled to add to our Sunday School Library over 250 volumes. The books are such as are acceptable to the youthful mind, and give clear and intelligible views of the doctrines of the Church. We have also been enabled to commence a Parochial Library.

It may be reasonably hoped that when the New Church can be occupied for the worship of God, and the liabilities occasioned by its erection defrayed, the members of the Church in this Parish will use increased efforts in the cause of Christ, and give with liberality for the time to come, for the extension of the Church, of that which God has given them.

PROCEEDINGS OF THE SYNOD.

(Continued from our last.)

APPOINTMENT OF COMMITTEES.

His Lordship then named the following Committees:

Executive Committee.

The Ven. the Archd. of Kingston, The Ven. The Archd. of York, The Revs. James Beaven, D.D. D. E. Blake, A.B., T. B. Fuller, D.C.L., S. Givens, H. J. Grasett, B.D., Henry Patton, D.C.L., Jonathan Shortt, D.D., Stephen Lett, LL.D., J. T. Lewis, LL.D., W. McMurray, D.C.L., F. L. Osler, M.A.; The Hons. P. B. DeBlaquere, J. H. Cameron, J. Patton; J. W. Gamble, Thomas Kirkpatrick, Dr. Mowburn, W. B. Simpson, S. B. Harman, Col. Kingsmill, James Bovell, Robert B. Denison, Hon. G. W. Allan; Miles O'Reilly.

Committee for Sustentation Fund.

The Archdeacon of York, Revs. Dr. Patton, Dr.

Fuller, D. E. Blake; T. C. Street, J. W. Gamble, S. B. Harman.

CORRESPONDENCE.

The Clerical Secretary then read the following correspondence from the Bishops of Madras, Bombay, and Calcutta:—

TO THE REV. STEPHEN LETT, LL.D., Clerical Secretary to the Diocesan Synod of Toronto.

Reverend and Dear Sir,—I beg to assure you of the great gratification with which I received your letter of September 10th, 1858, forwarding a copy of the address of the Bishop, Clergy, and Laity of the United Church of England and Ireland of the Diocese of Toronto in Synod assembled, to the Bishops, Presbyters, Deacons and Laity of the same Church in India.

You are aware that in the Indian Presidencies our Church holds no Synodical assemblies, and we are unable, therefore, to reply by any Synodical act to this most Christian remembrance which our Brethren in Toronto have had of us during the troublous times through which we have been passing.

Nevertheless, I am confident that I have the cordial concurrence of the Clergy and Laity of this Diocese in writing to express the deep feelings of respect and affection with which we return to the Lord Bishop of Toronto, and to our Brethren, both Clerical and Lay, in communion with him, our grateful response to this token of their regard. We thank them for their sympathy—most of all, for their prayers. And we humbly trust that, through the meritorious intercession of our Glorified Lord, the mercies which those prayers have asked will be graciously bestowed upon us.

That the Blessed cause of Christian Missions is reviving in our Church, we join with you in recognizing as a special ground for praise to Him from Whom all holy desires and all good counsels do proceed.

And, although we cannot be insensible to the way in which recent events have raised in many minds a prejudice against the endeavour to Christianize the people of this land, we are sanguine that this will prove but a temporary hindrance, if a hindrance at all, and that the awful disclosures which have taken place of the condition of the Heathen and Mahomedan races of India will rather provoke the charity of all true Christians to redoubled efforts for their conversion. We devoutly rejoice in the assurance which we receive from your own Branch of the Church, of a determination to aid, to the utmost extent of its ability, the great enterprise of evangelizing the British Empire in India.

May the God of all grace, the Lover of Concord, be pleased to have respect to this act of the Diocesan Synod of Toronto toward their Brethren here, and pour down, for His dear Son's sake, the increase of His Holy Spirit on your venerable Bishop, on yourself and brother Clergy, and on all the congregations committed to their charge.

So praying, allow me to subscribe myself, Reverend and Dear Sir,

Your grateful brother and Servant,  
J. BOMBAY.

P. S.—It is proper, perhaps, to add, that having laid the address from your Synod before a full assembly of my Brethren in the Presidency town, I then circulated copies of it to all the clergy of the Diocese, and caused it to appear in the Government Gazette for the information of the Laity, reading it also in the course of my sermon from the pulpit of our Cathedral Church on the morning of Christmas day.

TO THE RIGHT REVEREND THE LORD BISHOP OF TORONTO.  
My Lord,—I beg to acknowledge the receipt of your letter, and to express the grateful feeling

with which both myself and the Clergy and Laity of our church in Madras receive the expression of the deep sympathy of their brethren in the far West, and especially for their continued remembrance of them in their prayers: of their affectionate and earnest desire that the trials through which our Church has passed may be the means of calling forth new life and nobler triumphs of the Gospel, and of their determination to aid practically in the promotion of the evangelization of the British Empire in India.

Whilst the members of the Church of England in this Presidency feel grateful for this assurance of fraternal regard and prayer from their brethren in Toronto, they are at the same time sensible how well it is calculated to strengthen them under their trials, to stimulate them in their endeavours for the advancement of the Gospel; and to promote unity, peace, and concord, amongst the widely scattered children of our common parent, the Church of our Fathers.

The immense distance of the Bishops in India from each other, and the absence of Synodical action here, prevent our meeting together to reciprocate the warm language of your address in proper form. But I feel assured that throughout this Diocese but one feeling has been created among the brethren, and that is a feeling of mutual affection. The address and the letter which accompanied it have been inserted in the local Journals, and so widely circulated as to come under the observation of all who felt concerned.

I remain, My Lord,  
Your faithful and affectionate  
Brother in Christ,  
Madras, 25th March, 1859 T. MADRAS

To the Right Reverend the Bishop of Toronto, and the Clergy and Laity of the Diocese in Synod assembled.

MY LORD, REVEREND AND DEAR BRETHREN,

I have received with much gratitude the kind address which you presented to myself and to my brethren, the Bishops, Clergy, and Laity within the metropolitan jurisdiction of Calcutta, expressing your sympathy on behalf of your Christian brethren, who, in the trials which they have been called upon to endure in this country, have been counted worthy to suffer in the cause of our common Lord and Master. I thankfully rejoice in the assurance of your prayer to God for us, that we may be delivered from all present peril, and that the trial of our faith may be turned unto praise and honour and glory at the appearing of Jesus Christ.

I regret that in the particular circumstances of this country it is impossible to assemble the Bishops, Clergy, and Laity, so that your address might be read to them, and all might join in our common expression of thanks to you for it.

I must therefore take upon myself to answer in their name, and I rejoice to be able to assure you that the Rebellion which has been fraught with so much peril, and disgraced by such cruelties, is almost, if not entirely, suppressed, and that we are all, in our several spheres, considering how we may best use this warning and opportunity which God has sent to promote the spiritual and eternal welfare of the multitudes whom His Providence has here committed to our Queen.

You will, I am sure, not fail to pray that, as the Indian Church was faithful to our Lord in the hour of danger and affliction, so we may receive from on high the spirit of wisdom, and ghostly strength, and true godliness, in the time of our deliverance, and that we may have grace to work with one heart and one spirit for our Redeemer's glory.

I will take measures to let your address be circulated as far as possible among the Clergy and

Laity, and beg you to accept the assurance of my prayer for you, that in America and Asia, and to the extremities of the earth, the name of the Lord Jesus may be magnified, and all men of English blood found faithful to His cause.

I remain, my dear Brethren,  
Your faithful friend and Brother,

G. E. L. CALOUTTA,  
Metropolitan in India, and the Island of Ceylon.

TO THE HON. AND RIGHT REVEREND  
THE LORD BISHOP OF TORONTO.

We, the Clergy and Lay Representatives of the Diocese of Huron, in Synod for the first time assembled, acknowledge and heartily respond to the feelings of brotherly kindness contained in the address of your Lordship and the Clergy and Laity of your Diocese. Although by the division of the Diocese we have been removed from your Lordship's supervision, it is not possible that we can ever forget the many proofs we have received of your Lordship's paternal care, or the long years during which we have been connected in the bonds of Christian love and fellowship with our brethren the Clergy and Lay members of the Church in the Diocese of Toronto.

Feeling that we are all members of the same "One Holy Catholic Church," we most heartily concur in the prayer, so well expressed in your address, that we may always be found united in our councils and deliberations for the welfare of God's Church, and that we may ever be one in adherence to "the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

J WALKER MARSH, M. A.,  
Clerical Secretary

L. LAWRASON,  
Lay Secretary

Letters of apology were received from the Revs Dr Lundy, E. Morris and G. Hallen

Also a letter from the Rev Dr Blackman, complaining that his parish was over assessed

The Synod adjourned at three o'clock, during pleasure.

The Synod resumed its session at four o'clock p.m.

The Clerical Secretary read a memorial from the Grand Division of the Sons of Temperance of Canada West, requesting the Synod to take action in the matter

#### REPORTS OF COMMITTEES.

The Rev Dr BRAYAN brought up the following resolution from the Executive Committee—

That the Offertory Collection at this meeting of the Synod be appropriated to Foreign Missions, through the agency of the Venerable S. P. G. P., with a suggestion to the Venerable Society that it be appropriated especially to the cause of Christ in India.—*Carried*

The Rev. Dr. O'MEARA having obtained leave, brought up the following Report on

#### INDIAN MISSIONS

While your Committee heartily concur in what has been recently urged as to the duty of the Church in this Diocese to assist in sending the Gospel to the heathen of other and distant lands, they conceive that there is a duty still more urgent, namely, that of attending to the spiritual wants of those within our own bounds who either are now, or have up to a very recent time been, heathen. The sympathies of every true member of Christ's Church must ever embrace those who are lying in the darkness and slavery of Satan's rule, but the Indians of this continent, and especially of this Province, have a peculiar claim on our services, which it is impossible to neglect without incurring a serious responsibility. In

the mysterious dispensations of Providence we see them wasting away before the encroachments of our settlers, and still more from the vices learned by intercourse with men bearing the Christian name. Already on this continent whole tribes have been exterminated by this wasting process; they have passed away without hearing the glorious tidings of that Gospel of Salvation which the Ministers of Christ are commissioned to go forth and preach to all. Their blood calls aloud from the ground, and if we are not prepared in the spirit of Cain to ask, "Am I my brother's keeper?" we must not ignore this duty with reference to them.

This duty, so far as it has been hitherto performed within this Province, has in a great measure been done by the Societies of the mother country. The New England Company, the Society for Propagating the Gospel in Foreign Parts, the Society for Promoting Christian Knowledge, and the Colonial Church and School Society, having given important aid in this work, besides which some of our Missions have been supported wholly or in part from the Imperial grant for civilizing the Indians. As it is not to be expected that, having assumed the management of our own affairs as a Diocese, the assistance that we have hitherto received from the Societies of the mother country will much longer be accorded to us, and as the aid which has hitherto been given to our Indian Missions from the Imperial treasury is now in course of being withdrawn, it becomes necessary for us to adopt such measures as shall secure the permanence of our present Missions, and means for the extension of our Missionary field into the regions beyond that at present under cultivation. Your Committee would therefore recommend that a permanent committee of your Synod be named by the Bishop of the Diocese to collect information on the subject of Indian Missions, with a view to publication, that the members of the Church may from time to time be informed as to what is being done for christianizing and civilizing the Indians. Your Committee would further recommend that a special collection be made, at such times as the Bishop may direct, in the several congregations of the Diocese for the maintenance and extension of that work.

All which is respectfully submitted.

FRED'K A. O'MEARA, LL.D.,  
Chairman.

The Rev. Dr. Beaven having obtained leave, brought up the following report of the Committee on

#### CANONS.

That in pursuance of the duty imposed on them at the last meeting of the Synod, they have felt it to be necessary, in consequence of the letter of the Rev. D. E. Blake, specially referred to them, before considering further any particular canons, to examine with great care into the powers conferred, whether on the Lord Bishop by the Royal Letters Patent, or on the Synod by the Synod Act, obtaining in so doing the best legal information within their reach, in regard to which they have been peculiarly fortunate.

They find then that, by virtue of the Royal Prerogative, exercised in granting the letters patent to the Lord Bishop of Toronto and his successors, (which they are advised has full legal force in this matter,) the Bishop of Toronto received authority to exercise jurisdiction within his Diocese over all persons in holy orders of the Church of England, to call them to account for offences concerning their morals or their behaviour in their office and station, and to reprove, deprive or suspend them, or inflict on them any other such ecclesiastical censure or correction as they may be liable to, according to the canons and laws ecclesiastical of that Church.

That in the exercise of this jurisdiction the Bishop is required to be governed by the laws and canons of the Church of England, which are lawfully made and received in England, in the several matters and causes in which he is empowered to exercise jurisdiction.

That in order thereto the Bishop is empowered to appoint one or more Commissaries to act as his deputies in ecclesiastical matters, whom he may remove and change as he may deem fit; and that the Bishop, or his commissary or commissaries when so appointed, constitute a Court, empowered to call before him or them any person in holy orders within the Diocese, and to enquire into his conduct by witnesses, to whom they are empowered to administer oaths in due form of law, and to examine them under the sanction of the oath.

They are advised that it is extremely difficult to decide what portion of the ecclesiastical laws of England is or is not in force in this Colony; but that it may be stated that the Canons of 1603 are at present in force in regard to the Clergy, but not in regard to the Laity, except so far as they embody or contain ancient Canons having the nature of common law, and that the powers recited in the foregoing clauses are confined to the exercise of jurisdiction over the Clergy only.

This being the state of things before the passing of the Synod Act, by that Act the Synod is empowered to make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation or removal of any person bearing office therein, of whatever order or degree, any rights of the Crown to the contrary notwithstanding, and for the convenient and orderly management of the property, affairs, and interests of the Church in matters relating to and affecting only the said Church, and the officers and members thereof, and not in any manner interfering with the rights, privileges or interests of any other religious communities, or of any person or persons not being a member or members of the United Church of England and Ireland, provided that nothing in the Act shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine or penalty, upon any person, other than his suspension or removal from any office in the said church, or exclusion from the meetings or proceedings of the Synod, and provided that nothing in the said regulations shall be contrary to any law or statute now or hereafter in force in this Province. And the Committee is advised that the Synod by this Act is empowered to make any alterations in the Canons previously in force in regard to the Clergy, for carrying out the powers above recited, and with the same ends to make new Canons applicable to both Clergy and Laity, to suit the peculiar circumstances of this Diocese, and that its Canons, so far as legally adopted, will be recognized and supported by the civil courts.

That, although the Committee think it not advisable at present to offer any observations on the Canons in detail, yet the subject of Church discipline is so important, that they desire to offer some recommendations in regard to it.

They therefore recommend that the Bishop be requested at an early day to erect his own Court, under his patent; and that, as the exercise of discipline may be required in regard to the Laity as well as the Clergy, the Synod should formally recognize the Bishop's Court as that which should exercise jurisdiction over both Clergy and Laity; and as it is requisite that the Bishop's court should have some rules to govern it, and it is doubtful whether the English statutes on that

subject are in force in this country, they further recommend that the English Church Discipline Act (3 & 4 Vic, ch 86) so far as its provisions are applicable to the circumstances of this country, should be adopted for the guidance of the court in reference to the Clergy.

In regard to the amendment proposed by the Rev. D. E. Blake to the Canon on the Division of Parishes, which was specially referred to them, they recommend its adoption in the following modified form:

That all the words in § 2 of the Canon on the Division of Parishes, after "except in the case of new Parishes," be left out, and that the following be substituted in their place—

"And that every new and distinct Parish that shall be erected as hereinafter provided, shall be deemed, and is hereby declared to be a parish or benefice with cure of souls; and that the right of presentation, upon avoidance, to the said benefices, unless legally vested in some other person or persons, shall vest in, and be exercised by the Bishop of the Diocese; and that after collation, institution, and induction by the Bishop, the person so appointed to any such benefice shall be styled, and to all intents and purposes deemed, the Rector of the said Parish."

The Committee beg further to recommend that the body of Canons, as already reported, excepting the Canons, Title VIII, Canons 1 & 2, in regard to Diocesan Courts, and the trial of Clergymen, be taken into consideration by the Synod, as soon as may be convenient

JAMES BEAVEN, D.D.  
Chairman.

The following is the amendment referred to.—  
AMENDMENT TO CANON ON THE DIVISION AND FORMATION OF PARISHES.

All after the word "declared" in the latter part of the 3rd Section is expunged to the end of the section, and the following substituted instead thereof:

"And likewise every new and distinct Parish that shall be erected as hereinafter provided, shall be deemed, and is hereby declared to be a Parish, or Benefice with Cure of Souls, subject to the jurisdiction of the Bishop of the Diocese for the time being; that upon avoidance the right of presentation to said benefices, unless legally vested in some other person or persons, shall vest in and be exercised by the Bishop of the Diocese, subject to all laws in force in the Church of England concerning presentation and appointments to benefices, and lapse, and to all other laws relative to holding benefices which are lawfully made in England, so far as the Synod of this Diocese may legally enforce the same. And that after collation, institution, and induction by the Bishop as aforesaid, the person so appointed to any such benefice shall be styled, and to all intents and purposes deemed, the Rector of said Parish, and shall hold and enjoy the same, and all rights, profits, and emoluments thereunto belonging or granted, as fully and amply, and in the same manner and on the same terms and conditions, and have to the same duties (in so far as the Synod of this Diocese has legal authority in the premises) as the Incumbent of a Parsonage or Rectory in England."

The Hon. J. H. Cameron having obtained leave, brought up the following Report of the Committee on

PETITION ON COMMON SCHOOLS

The Committee on Schools beg leave to report That the Committee took steps before the sittings of the Courts of Queen's Bench and Common Pleas in the last Term to cause petitions to be presented from the requisite number of freeholders and householders, heads of families, in the wards of St. John and St. Patrick in the City

of Toronto, to the Board of School Trustees of the said City, praying for authority to establish a separate Church-of-England School in each of the said wards, and that after a considerable delay, your Committee has only this day received a communication from the Board of School Trustees declining to grant the prayer of the petitioners. Your Committee will therefore take the necessary steps to bring the question before one of the Superior Courts at the next Term in August.

All which is respectfully submitted,  
J. HILLYARD CAMERON,  
Chairman.

The Rev. Dr. Fuller having obtained leave, brought up the following report of the Committee on

DISCREPANCIES IN THE CELEBRATION OF DIVINE SERVICE

The Committee, to whom was referred at the adjourned session of Synod, with the full concurrence of the Lord Bishop of the Diocese, (to whom such matters more peculiarly appertain,) the important subject of discrepancies in the celebration of Divine Service, beg leave respectfully to report,—

That in a Diocese where the Clergy have been educated at so many different "schools of the prophets," as is the case with the Clergy of this Diocese, it is not strange that there should be considerable variety in their manner of performing Divine Service; but it was as clearly the intention of the compilers of our Liturgy that there should be uniformity in this important particular, and as it is believed by your Committee that such uniformity would greatly tend to the edification of those who worship Almighty God according to our "form of sound words," they trust that the suggestions which they have ventured to offer in this report may tend, with the Divine blessing, to promote that most desirable object. In the suggestions here offered it will be found that your Committee have studiously endeavoured to avoid every thing like innovations in the manner of performing Divine Service, and to suggest (where such a course is necessary) simply a return to the duly established rules of the Church, where such rules are clear; venturing only to offer interpretations of rules which appeared to be of doubtful construction, and to suggest rules, where none had been given by the compilers of the Liturgy.

The return to the established rules of the Church was the principle so happily adopted by the martyred reformers of our Church in the 16th century. To use the language of an eminent prelate lately deceased: "Our Church, in addition to more grievous matters, have erred from the primitive Church in her religious rites and ceremonies; and so it was one of the aims and endeavours of our spiritual fathers, the regenerators of our National Church, to bring us back to the observance of God's law in our public worship. And in pursuance of this sound principle, so far as we have erred from the rule of our reformed Church—reformed as it was on the model of the primitive—we would fain return from our errors and proceed in the right way. If between the time of our martyred Reformers and our own, any intermediate generations have arisen, less vigilant in their adherence to our Ritual, as established in our Book of Common Prayer, it is the part of the present generation, not to acquiesce in any irregular precedent, upon the fact being made clear to our apprehension, but to correct, amend, and renovate, by our future care, what had been innovated by their oversight."

If the great and fundamental principle of the

unity of the Church is to be preserved, we should be depriving ourselves of a very important safeguard, in neglecting to uphold in practice the symmetry and exact order of our public services. It has been beautifully remarked, that the pathway to God's blessing on the Church, is "the religious unity of her children; and that such unity cannot be attained without obedience to the Church's authority and decrees"

1. Your Committee would first refer to what they deem a serious irregularity not unfrequently committed in the manner of commencing Divine Service. We allude to the custom in some cases of having the introductory sentences preceded by a psalm or hymn; whereas we are most distinctly instructed by the Rubrics to make this commencement by reading certain selected portions of Holy Scripture. Besides this deviation from prescribed authority in this custom, the commencement of the service with a psalm or hymn is at variance with the structure and symmetry of the service itself.

Praise and prayer have their allotted part. We are deemed to be of "unclean lips," until we have made our acknowledgments of guilt, implored God's pardon for it, and received the authoritative assurance that he is willing to forgive the truly penitent believer. Then, and not till then, do we presume to enter upon the angels' work of praising Him in sacred songs.

2. A difference prevails in the manner of saying the General Confession. In many congregations the people wait till the minister has completed the sentence; and then repeat it, others take up the words just after they have been said by the minister, and follow him throughout this confession in the same manner as they do in the Lord's Prayer. The phrase used in the Rubric: "after the Minister," is rather indefinite, and is, perhaps, complied with by either of the above noticed practices. The practice of immediately following the minister through each successive clause, appears to your Committee to accord most with the spirit of the Church's provisions, and with the practice that prevails in the use of similar forms in the Communion and Communion Services. We also believe that this practice imparts animation and fervor to the devout feelings of the congregation.

3. We believe that the "Amen" at the end of the General Confession, should be repeated by the minister as well as by the people, because it is a part of an act of devotion adapted to all alike. So also should it be repeated by all in the Lord's Prayer and Creed, and in all these cases it will be observed that the word is printed in the usual Roman type, where, as at the conclusion of prayers, which are said by the minister alone, it is printed in italics.

4. As it is the direction of the Church, that the Absolution should be pronounced by the Priest, therefore not by a person in Deacon's orders only, we are of opinion, that no substitute for the Absolution in any appropriate prayers contained in the Liturgy is authorised or proper. The Deacon, if no Priest is officiating, should pass on at once to the Lord's Prayer, if a Priest be officiating, it would be advisable so to arrange the service that he should pronounce the absolution.

5. A difference of practice prevailing in the manner of announcing the Psalms of the day, your Committee would recommend the practice of naming the day, the particular time, whether it be morning or evening prayer, and the first of 12 Psalms.

6. The Rubric, in regard to the time when the Introit should be pronounced, is very explicit, and of late years has been very generally observed in the rural parishes, thus that general ordinance, whereby children are mercifully brought into covenant with their gracious God,

has happily been brought prominently before the people, and the children so baptized have had the advantage of the prayers of the congregation. We venture to assert that the benefits arising from a uniform compliance with this rubric, enforced as it frequently has been by the strong recommendations of the Lord Bishop, would far outweigh any inconveniences arising from it even in the most populous parishes; and therefore, strongly recommend its uniform observance.

7. It is the practice of some clergymen when announcing the lesson for the day on those days when such lesson is taken from the Apocrypha, to say, "Here beginneth such a chapter of the Apocryphal Book of Tobit, or Ecclesiasticus," as the case may be. This is incorrect and should be avoided, as the term "Apocryphal" is merely a title of convenience to distinguish such books from the canonical Scriptures.

8. In some congregations it is the practice of the people to wait till the minister commences the "Te Deum," and other portions of the Service, before rising from their seats, and also to wait till he has commenced the ante-communion service, before kneeling. A regard for decency and order demand that the people should change their postures before the minister has commenced the service of Almighty God, so that his voice may not be drowned by the noise arising from those changes of posture.

9. Before saying the collect of the day, it is the practice of some clergymen to name the collect. This is unauthorised, and appears to us allowable only where the service of the Church is performed but occasionally.

10. When the prayers of the congregation are desired for a member thereof, an announcement should be made before the Litany, that the prayers of the congregation are thus desired; and where the Litany is not used, before the prayer for all sorts and conditions of men. The naming of the individual to be prayed for may be left to the discretion of the minister.

11. The prayers appointed to be used in Ember Weeks for those that are to be admitted to Holy Orders, should, we think, be used in all our congregations. The Church is one; and at so solemn a time she calls for our special sympathy and prayers.

12. The proper time for Churching of women appears to us to be before the general Thanksgiving.

13. The Metrical Psalms and Hymns, sanctioned by the Lord Bishop of the Diocese, should alone be used in our Churches.

14. The Psalm or Hymn to be sung should always be announced by the officiating clergyman, as being a portion of Divine Service, and because it is the order of the Church that "nothing be proclaimed or published in the Church, during the time of Divine Service, but by the minister."

15. The officiating minister, during all prayers at the ante-communion Service, should stand.

16. There is a good deal of diversity in the manner of announcing the Epistle and Gospel for the day. We think that the rubric is quite clear; and that if clergymen will only bear in mind that in this rubric the words "Epistle" and "Gospel" are each used in two different senses, the first being the technical phrase for that particular part of the service: the latter denoting the Book of Scripture in which that part of the service is written, there need be no diversity whatever.

17. The choice of the Epistle and Gospel for the day, when a Sunday coincides with a holyday, should follow that of the lessons and collect for the day, whichever may have been chosen.

18. If an additional collect, as in Advent, during the Christmas holydays, or in Lent, be

said (as they should be) with the collect for the day, at Morning Prayer, it should also be said before the Epistle, the same rule regulating the collect in the Anti-communion Service, as that regulates the collect for the Morning Prayer.

19. We think that it would be well to countenance the practice so general, and so proper of saying "Glory be Thee, O Lord," previous to the reading of the Gospel. Though there is no authority for it in the Prayer Book, the rubric for it having probably been omitted by oversight.

20. During the saying of the Nicene Creed, the minister's proper position is towards the Lord's table; so also when he has repeated the commandments with his face towards the people, he should turn towards the Lord's table for the collects that follow.

21. In giving notice of the Holy Communion, we think that the Church's intention would be best fulfilled, by giving the notice and reading the exhortation together, after the Nicene Creed, before the sermon, though there is undeniably a clashing of the two rubrics in relation to that point. It is believed that the practice is rather general of merely giving the notice required by reading the first sentence of the exhortation, and omitting all the remainder. This is entirely contrary to the directions given in the Prayer Book. The only discretion allowed the minister in this matter, is to select between the two exhortations; but never to omit any part of that one which he conceives it his duty to use.

22. We believe that there is no authority for a prayer before the sermon, and that there should be none.

23. The reading of the Offertory Sentences during collections in Churches at the prescribed time is recommended for universal adoption—the offering of alms being part of the business of public worship, and this should be offered in the solemn and devotional manner directed by the Church.

24. There is considerable diversity of opinion in regard to the saying of the Lord's Prayer at the commencement of the Communion Service. Some hold that the people should join in the prayer, saying it after the minister. Others contend that they should be silent, adding only the "Amen," to his repetition of it. This diversity probably arises from the fact, that the rubric preceding the Lord's prayer in this case, gives instructions for "the priest" only, without directing the people to say this prayer; and that yet, upon the first occurrence of the Lord's prayer in her service, the Church prescribes that the people should repeat it with the minister "both there and wheresoever also it is used in Divine Service." We are clearly of opinion that it should be repeated here, as directed by the rubric last alluded to, inasmuch as that rubric was introduced at the last revision of the prayer book.

25. The bread and wine for the Holy Communion should be placed on the Lord's table immediately before the prayer for the Church Militant.

26. The best place for the pause in the order for the Holy Communion to allow for the withdrawal of the non-communicants, is the interval between the prayer for the Church Militant, and the exhortation at the time of the celebration of the Holy Communion. It appears altogether irregular that the Benediction should be used previous to the departure of non-communicants. The service is then not concluded, and those who will not wait for its conclusion should not expect the closing Benediction.

27. When absolute necessity does not require that it should be otherwise, each communicant should be addressed individually, when the elements are being delivered to him.

28. During all the exhortations addressed by

the officiating minister to the people the latter should stand.

29. Both minister and people should stand at the repetition of the hymn, "Gloria in excelsis," at the conclusion of the Communion Service.

30. There is some diversity of practice in regard to the time when the Communion Service should be performed. Your Committee are of opinion that the proper time for this solemn service is (according to the rubric) immediately after the conclusion of the Litany.

31. The compilers of our Liturgy appear to have omitted, through inadvertence, to appoint any proper lesson for Ash Wednesday. The consequence has been great diversity in the choice of lessons for that day. It would be peculiarly gratifying to your Committee if his Lordship the Bishop of the Diocese, would appoint proper lessons for that day's service, as his Lordship does in cases of special services for days of humiliation and thanksgiving.

Thus have your Committee endeavoured to discharge the duty assigned them according to the best of their judgment and ability. They have noticed all the discrepancies in the celebration of Divine Service of which they were aware, or to which their intention had been called, and on which they felt themselves at liberty to treat; and they have pointed out what they believe to be the preferable mode in each case. They do not flatter themselves that their suggestions will meet with the approval of all; but that, nevertheless, if adopted as the rule of this Diocese, they will, through the Divine blessing, be found to tend to the edification of our people, and at the same time conduce to His honour, whose pleasure it is that, "with one mind and one mouth we may glorify Him" who desires that there should be no schism in the body, and "who is graciously announced 'o us as the Author, not of confusion, but of peace as in all Churches of the Saints."

All which is respectfully submitted.

T. B. FULLER,  
A. N. BETHUNE,  
J. GAMBLE GEDDES,  
SALTERN GIVINS.

The Rev. Dr. Fuller, having obtained leave, brought up the report of the Committee on

INCREASING THE NUMBER OF DIVINITY STUDENTS.

The Committee, to whom was referred at the adjourned session of Synod the important duty of suggesting means for increasing the number of Divinity Students, beg leave respectfully to state, that, having obtained all the information in regard to it in their power, and having given the subject much serious consideration, have agreed upon the following report:—

The declaration of our blessed Lord is emphatically applicable to this Diocese at the present time. "The harvest truly is plentiful, but the labourers are few." It is believed that there are at least 150,000 churchmen in this Diocese. To minister to this large number, scattered as they are over 141 townships, there are only 180 parochial Clergy; a body quite inadequate for the due discharge of their important duties. Every year, too, sees their numbers thinned by the hand of death, whilst those who are preparing to fill their places are few indeed. For several years back those ordained by the Lord Bishop of the Diocese, have averaged only five. At the present time there are in the Divinity Class of Trinity College but eight candidates for holy orders. In the six years, from 1852 to 1858, the increase of our Clergy was only eight per cent., whilst the increase of population during those six years was 62 per cent., the increase of the teachers or ministers amongst protestant dissenters, was from 40 to 65 per cent., and the increase of the priests of the Church of Rome, was 95 per cent.

Your Committee believe it desirable that the members of the Church throughout the Diocese should be apprised of these startling facts—not to discourage them, but to rouse them to a deep sense of the duty they owe their God and Saviour, so that, by a dedication of themselves, or of their children, to the work of the ministry, or by the devotion of a portion of their substance to the training of Divinity Students and to the sustenance of God's ministering servants; and above all by their earnest and frequent prayers, to the Great Head of the Church, that he would raise up and send forth those who might turn sinners from the errors of their ways and build up saints in this most holy faith—and that the great work, for which Jesus came down from Heaven—the salvation of souls—may be accomplished amongst us. Your Committee cannot but see in the paucity of Divinity Students for some years past, a manifest proof of want of faith amongst churchmen in this Diocese. The other learned professions are crowded to overflowing; and there is no scarcity of persons to devote themselves to other honourable pursuits in which our people engage. But it is a lamentable fact, that few of our people, who have the means, without extraneous aid, of educating their sons for a learned profession, ever think of educating them for the Church.

It is true we have lately been passing through trying times. For many years we were threatened with the spoliation of the ample patrimony provided for our Church by the wise forethought of a pious King; and a few years ago an allwise and gracious Providence permitted this act of spoliation to be effected in a great measure. During this term of uncertainty parents and friends had not sufficient faith in God, to cause them to press upon their children or young friends the devotion of themselves to the sacred ministry. The very uncertain and inadequate amount of salaries received by the clergy, (in most cases not equal to the wages enjoyed by a skilful mechanic,) has had the effect of deterring young men (especially sons of the Clergy, acquainted with the struggles of their parents,) from devoting themselves—at a time of life when they could not realize the support and encouragement which are the portion of the faithful Clergymen—to a profession, which required at the very outset such heavy sacrifices. And this same want of means has prevented several of the Clergy, who, otherwise, would have gladly done so, from educating their sons for the Sacred Ministry; for, with all the assistance that they could have obtained from scholarships in Trinity College, they found to their sorrow, that *duty towards their other children* forbade them spending on one a large portion of their straitened income. The light hopes that the Lord Bishop of the Diocese could hold out to young men studying for Holy Orders, that they could depend upon obtaining the most moderate support after ordination, has prevented his Lordship from inducing many promising young men to devote themselves to a profession attended with so much privation.

But it is believed that the *worst is now past*. The Church has not been despoiled of the whole of her ample patrimony, but has been enabled, through God's overruling Providence, to save a small portion from the wreck, which, having been devoted by the Clergy (to whom it belonged) to the permanent endowment of the Church, as far as it will go, will, it is hoped, in the good Providence of God, induce the *Laity* to build up an ample endowment on this good foundation.

Another advantage anticipated from the settlement of this long vexed question is this, that our *Laity* will now no longer be carried away with the fond idea that the Government will, in some way or other, they know not what, step in, and assist them to support their clergy, supplying

their lack of service and discharge of unquestionable duties. But that, if they desire the ministrations of their Church, they must give to its support, as the Lord has prospered them; and if they wish the Church of their forefathers—the pure Reformed Branch of Christ's Catholic Church in this land—to be extended so as to embrace within its fostering arms all their brethren scattered throughout the 44 townships in this Diocese, without a settled clergyman, they must give freely of their worldly substance for the promotion of this most desirable object.

This may at first seem a hard lesson to those hitherto accustomed to receive so much assistance from abroad; but when learnt and practised, it will bring its own rich reward with it, "in watering others they will themselves be abundantly watered of the Lord." And the sooner this lesson is learnt the better—the sooner will our people see wiped away from the Church the sad and humiliating truths noticed in this report.

Disconnected from the State, as far as the Legislature could sever the connexion between Church and State; and, in consequence of the many calls made upon her funds by newer and feebler colonies, dropped by the Venerable Society for the Propagation of the Gospel in Foreign Parts, to which all North America is so deeply indebted, our people must become self-reliant.

Nor is it believed, that it is beyond the ability of our people to supply and more than supply this deficiency. A large portion of the wealthiest persons in this Diocese belong to our communion, while it is undeniable that many of our people are struggling for a livelihood. Let the former give of their abundance, and the latter of their penury; and let the most numerous class, those who are in comfortable circumstances, give as God has prospered them, and it will afford our venerable and indefatigable Diocesan great pleasure to invite many a young man to fulfil the dearest wishes of his kind parent's heart, by studying for the Ministry. When we remember what was effected in a few months in 1850 for the endowment of Trinity College, in response to the spirit-stirring appeal of our lion-hearted Bishop; and when we think of the very favourable results of the exertions made and making, for the endowment of the Episcopate, your Committee are led to believe that there are ample means within the Church for meeting all its present wants; and that these means can be called forth. But our people require more full and detailed information in relation to the crying wants of the Church; and it is necessary that their duty, to meet those wants, should be more frequently and plainly pressed upon them. It is believed that this is one point, in which our Clergy have too generally fallen short of their duty.

Your Committee notice these points only, because no action has, as yet, been taken in this Diocese for the commencement of a sustentation fund, as contemplated by the Lord Bishop; and because the establishment of such a fund would tend to remove a very great hindrance from before those desirous of preparing for the Ministry.

But your Committee pass on to the consideration of matters more immediately within their province.

Since the auspicious formation in 1842 of the Diocesan Church Society, one of the four annual collections taken up in the churches of the Diocese has been for Students in Divinity. From the proceeds of these sermons there are, in Trinity College, four scholarships, open every year tenable for two years; one of £30, two of £25, and one of £20 per annum.

These Scholarships have materially assisted several of our Clergy, when pursuing their theological studies; but it seems desirable that they should be more exclusively confined to Stu

of Divinity, who can shew to the satisfaction of the Lord Bishop, that, without such assistance, their friends could not sustain them during their theological course. This fund now presents fresh claims for increased liberality on the part of Churchmen, inasmuch as the authorities of Trinity College are prepared to dispense, in cases which are strongly recommended, with the rule which excludes married men from the enjoyment of Divinity Scholarships. And it is believed that many devout men, who have received a liberal education in the British Isles, and who have settled in Canada, will thankfully avail themselves of this fund. These gentlemen will bring to the service of the Church the education acquired in their native land, as well as the experience purchased at no small cost in this, the land of their adoption.

It is recommended to congregations, when able, and to two or three united, when one is not able, and to districts, to found Scholarships in Trinity College, with the privilege of naming the incumbent of such scholarships. By this plan young men of piety belonging to such congregations or districts might be sustained during their theological course, and, through God's blessing, become useful clergymen.

Again, your Committee would earnestly press upon parents, of means, who have sons to educate for a learned profession, to consider whether it is not their bounden duty to press upon one or more of their sons, a devotion of themselves to the highest and noblest professions to which man can aspire—that of being fellow workers together with Christ in the great work of saving souls; and whilst such parents act upon this suggestion, it is recommended to them, that they make better provision for those sons than they do for their other children; so that they may feel less the inconvenience arising from inadequate clerical incomes.

It is believed that there are many Christian mothers in this Diocese, who would hail with sacred pleasure the day, on which one or more of their sons should take upon themselves the vows of the Christian Ministry. Let them, then, as they regard the souls of their perishing fellow-churchmen, nay, as they regard the souls of their own offspring, exert with their sons that influence, which mothers only can exert; and let them not fail to persuade their husbands to set apart a goodly portion of their substance for the comfortable maintenance of their sons thus dedicating themselves to the Christian Ministry.

There may be parents, of means, who would gladly act upon the suggestion here given; but whose sons, wanting grace or suitable talents, lament their inability to carry out these suggestions. But let them not despair, "the Lord's hand is not shortened, that He cannot save; neither is His ear heavy, that He cannot hear." "The effectual fervent prayer of a righteous man availeth much. Let them seek for their sons that grace, which they need; and if they offer fervent prayer through the name of the Lord Jesus Christ, they have his gracious promise, that *they shall prevail*. But even if their prayers should not be sufficiently fervent, to secure this much desired blessing; or if their sons should not possess the talents requisite for useful Clergymen, they need not yet forego the privilege of raising up one or more to serve in the sanctuary. They may take by the hand some promising youth of piety and talents, whose parents lack the means of educating him for the ministry, (it may be the son of some poor Clergyman,) and do for him what they would gladly have done for one of their own.

And may not the same duty be pressed on persons of means, who have no children of their own, to dedicate to God's service. How better could they employ those means entrusted to their



care, and for the due improvements of which they will have to render a strict account, than in raising up and sustaining some worthy young man, to preach Christ Jesus to a perishing world? A gentleman connected with this country by business relations only, having learned the great want of Divinity Students in this Diocese, and having providentially met in one of his visits to this country a promising lad, in whom he became interested, is now educating him, preparatory to sending him to Trinity College, with a view of his being prepared for the ministry. Your Committee trust that this excellent example may find many imitations amongst those, more intimately connected with this country, than is the Christian merchant alluded to!

Clergymen and Sunday School teachers might further the increase of Divinity Students, by noticing in their parishes or classes, pious lads of promise, calling their attention to the ministry, and recommending them to the care and patronage of benevolent individuals or of the authorities of the Church.

In accordance with the practice of the inspired Apostles, as recorded in the Acts, the Church has directed that all her members should, by fasting and prayer, seek God's blessing for those ordained to the office of the sacred ministry; and in order that there may be united prayer for this most important purpose, she has fixed upon certain seasons of the year to be thus observed, the Ember Weeks.

Your Committee firmly believe that a more faithful observance than has hitherto prevailed in this Diocese of this Scriptural practice, would, under God, be not only blessed to those, for whose benefit it was specially ordered, but would also bring down God's richest blessings upon parents and children, that more of the former may turn the attention of their sons to the holy ministry, and that larger numbers of the latter, not counting their lives dear unto them, may devote themselves to the highest office to which man can be called—that of being fellow-workers together with Christ in saving souls.

All which is respectfully submitted.

T. B. FULLER,  
H. J. GRASSETT,  
G. WHITAKER,  
J. W. GAMBLE,  
C. J. CAMPBELL.

(To be continued.)

### Foreign Ecclesiastical Intelligence.

#### MONTHLY REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, LINCOLN'S INN FIELDS.

Tuesday, April 6th, 1859.

A letter was read from the Lord Bishop of Colombo, dated Colombo, Ceylon, Jan. 29, 1859. The following are extracts—

"It is most gratifying to me to thank the Board very sincerely for the grant of £25 towards the Catholic school. For the large type Testaments and Prayer Books for each of our four military hospitals also, I gladly thank the Society.

"I am much pleased to tell you of the re-opening of the Rev. J. Thurstan's Industrial School on the first day of the new year, and of its result thus early. The Governor, convinced of its usefulness to the native population in giving a thoroughly practical turn to their training, took up the case heartily, and last year passed £1200 at the disposal of Mr Thurstan, under a trust consisting of two influential lay members of the civil service with myself, for the various buildings required, and has added this year £500 more, for their continued extension.

"Mr. Thurstan has worked most successfully, and advanced the buildings to that state, that at the opening of the year he determined to occupy them at once, and took his thirty boys with him, to begin the simplest of their industrial works, and the cultivation of thirteen acres for the growth of arrow root, tapoca, &c. He means to take 100 boys, when able, and for the remaining seventy, has 161 applications already. I visited it with the Bishop of Pertu a few days since, and was greatly pleased to find already eighty boys in active, cheerful employment, gardening or working.

"The Society will, I am persuaded, think £20 well expended in furnishing Maps and Books for an Industrial School of 100 or 150 native Singalese boys, to teach them not only the English language, but the spirit of English self reliance (as far as we can teach it), and what is still better, the abiding principles of Christian truth and faith. And therefore I ask this without fear or misgiving."

It was agreed that publications to the value of £20 be granted for the object specified by the Bishop.

The Lord Bishop of Huron, in a letter dated London, Canada West, Feb. 19, 1859, wrote as follows:—

"For some time I have intended to write to you, but I have been so much absent from my home, that I deferred doing so until I should have finished my travelling for the season. I have now visited every part of my extensive diocese, even those places which are only accessible in winter when the snow is on the ground. There is a large tract of country bordered by Lake Huron, and comprising about 5,500 square miles, which I penetrated last month. In it I found large settlements of our fellow-churchmen, who recently settled in the country, and who were entirely destitute of the means of grace. I have placed two missionaries, in part supported by the Society for the Propagation of the Gospel, amongst them, and I hope soon to be able to send three more into the tract.

"The grant of Books which your Society made me when in England has been of infinite service; I gave the last set of Service Books to the church at Bayfield, in the Huron Tract. I would, therefore, ask of your Society another grant of Books. The six sets of Service Books I gave to new churches, and I have applications from at least twelve new churches which are in progress in the new settlements. I would venture to ask the Society for a liberal grant of Prayer Books; I should like some of all sizes, but the Long Primer 24mo, strongly bound in calf, is the best suited to this country. It is very difficult to obtain Prayer Books so far back in the country. Bibles and American Prayer Books we can procure from the States, but our own Prayer Books must come to us from England. I trust that your Society, which so liberally supplied my wants before, will again assist me. I can assure them my wants have rather increased than diminished.

"I lately received a letter from Stephen S. Gower, Esq., requesting me to recommend to your Society the church at Bayfield for a grant towards its completion. I visited Bayfield on the 25th November, and confirmed in the church, and I was happy to be able to give £20 for the purpose of finishing the interior of the church; this I did from the grant of £300 made to me last year by your Society. Several things remain to be done for the church externally, but Divine Service is now regularly held in it. I have been able to assist sixteen churches out of the grant made to me by the Society. In no case have I given more than £25, and in some

only £10, and always for the purpose of placing the church in such a position that Divine Service could be held in it. As this grant is now expended, except about £5, I would ask an additional grant from the Society for the same purpose. The work of church-building will go on actively in the newly settled parts of this diocese for several years; and it is a great encouragement to the people to know that there is a fund from which they can hope for assistance to render their churches fit for Divine Service. From what I have myself witnessed, I can assure the Society that the members of our Church, scattered throughout the woods of Canada, are worthy of the assistance of their brethren at home. They are ready to do all in their power to provide themselves with places of worship, but money they have not.

"I am at present engaged in establishing a Diocesan Library for the use of the Clergy. Books are so expensive here that our Clergy cannot afford out of their small stipends to purchase them; and a good library would be an incalculable benefit to them, more especially to those who have not had the advantage of an University education. I would therefore ask the Society for a grant of Books suitable to this object. I have applied to the Universities of Oxford, Cambridge, and Dublin for a grant of their publications.

"The Bishop of Toronto is wonderfully well for his years; he is yet active, and administers his diocese with as much vigour as ever. I am happy that by the separation of Huron from his overgrown charge, the most fatiguing part of his duty is taken off his hands. To all appearance he will yet live many years to confer the benefit of his great experience upon the Church throughout the entire of Canada."

The Board agreed to place the following grants at the disposal of the Lord Bishop of Huron:—

For the purposes of church building in his diocese, £300

A supply of Common Prayer Books, £30.

Towards a Diocesan Library for the Clergy, £20.

Twelve sets of 4to Books for the performance of Divine Service.

The Lord Bishop of Quebec, in a letter dated Quebec, March 12, 1859, forwarded with his recommendation a communication from the Rev. M. M. Fothergill, late the Society's exhibitor at St. Augustine's College, Canterbury, now missionary at Danville, Canada East, requesting a grant towards the completion of a new church in his mission. Mr. Fothergill said:—

"I feel sure that such appeal will not be made in vain, when that venerable body is made aware that the mission is one of great prospect, yet needing much assistance at the commencement. The congregations are steadily increasing, both in Danville and at the various outposts. The Sunday-school is also in a very flourishing condition, and almost daily do I hear of some persons that once belonged to the Church desirous of returning after their many wanderings."

The Board granted £30 towards this church. Mr. Fothergill having also requested books towards a Parish Library, these were granted to the value of £5.

The following grants of Bibles, Prayer Books, and Books and Tracts were made:—

For a Lending Library at Cape Cove, Gaspé, Canada East, on the application of the Rev. S. Crosse, £6.

#### SUBSCRIPTIONS RECEIVED TO JULY 1.

TO END OF VOL. VI.—W. A. H., Pembroke; J. B., Thornhill; Rev. E. M., Barrie.