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Canadian Ecclesiastical Gazette

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

VOLUME VII.

TORONTO, JUNE 15, 1860.

No 13.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

MISSION FUND COLLECTION.

The quarterly collection to be taken up in the month of July is for the Mission Fund. By referring to the statement contained in the Annual Report, and published in this number, it will be seen that there is at present a balance against the Fund, and as payments have to be met in July, it is hoped the cause will be earnestly advocated and the amounts collected promptly remitted.

THOMAS SMITH KENNEDY.

REPORTS.

Lists of subscribers have been received from certain parishes for publication in the Annual Report, but unless within a few days orders are received for copies of the Report, to be paid for, those lists will be excluded. The Report is now in the publisher's hands, and before the first eight pages are struck off, it is necessary that the number of copies which will be required be made known.

THOMAS SMITH KENNEDY.

In consequence of our desire to give as full an account as possible of the proceedings of the Church Society, and the Bishop's charge, we have been obliged to delay issuing this number

WELLAND, C. W., June 15th, 1860.

To the Editor of the Ecclesiastical Gazette.

DEAR SIR.—At our adjourned Easter meeting, held on the 4th inst., the following resolution having been adopted unanimously, you will oblige me by giving it insertion.

I am, Dear Sir,

Yours very truly,
JOHN STANNAGE.

"That the thanks of this parish be given to those friends in England and at a distance, who have helped the Rev. John Stannage to erect a church in Welland for the free accommodation of the Episcopal Church, and to be used as a school-room or lecture-room, whenever we are able to build a larger edifice."

MEETING OF THE CHURCH SOCIETY.

On Wednesday, June 13th, immediately on the conclusion of Divine Service, a meeting of the incorporated members of the Church Society of the Diocese of Toronto was held at the St. James' school-house.

The chair was taken by his Lordship the Bishop, who was supported on either side by the Vens. the Archdeacons of York and Kingston.

The meeting was very largely attended, nearly all the clergy of the Diocese, and a large number of lay members, being present.

The meeting having been opened with prayer, the Secretary, the Rev. T. S. Kennedy, read a statement of the income of the Society for the past year, of which the following is an abstract:

INCOME.

The income of the Parent Society, when the books were closed, exclusive of moneys received for various trusts and investments returned, deducting also £211 0s 4d. belonging to last year's income and credited in the Appendix of the Report, though received after the books were closed amounts to.....£2874 14 8

Received since books were closed... 29 8 0

Income of Par. Branch's as far as can be ascertained 2276 15 6

Deduct remitted to Parent Society, including annual subscriptions 828 0 0

1448 15 6

Various trusts and investments returned 1853 7 4

£6206 5 6

COLLECTIONS AFTER SERMONS.

G. P. F., fr'm 151 stations£ 193 10 0

M. F., 166 " 218 9 11

W. & O. F., 169 " 275 17 9

Stdt. F., 102 " 122 4 7

Sust. F., 171 " 876 15 8

£1186 17 11

Being £178 17s. 3d. less than reported last year, but several collections have yet to be received.

GENERAL PURPOSE FUND.

Amount received this year on this account ... £1234 4 0

Parochial Branches, £828; Sermons, £193 10s.; Reports, £11 10s.; Ren s, £27 10s.; Instalments on Land, £40; remainder made up of collections from Parochial Branches, received after Report was printed last year.

MISSION FUND.

Amount received on this account ...£313 9 2

Collections, £218 9s. 11d.; Interests, £62 6s.

received after Report was printed last year, £32 14s. 3d.

MISSION FUND.

Expenditure for past year.

Rev. P. Jacobs£ 60 0 0

" J. Langtry 30 0 0

" E. H. Baker 60 0 0

" R. Flood, for Interpreter 12 10 0

" A. H. Mulholland, for Mr. Angus 25 0 0

" C. Drinkwater 12 10 0

" J. Davidson 25 0 0

" G. W. White..... 60 0 0

" S. Briggs 22 2 6

" S. Houston 25 0 0

H. C. Hogg, Schoolmaster to Muncay Indians 12 10 0

Insurance on Manetowahning Ch ... 5 0 0

Home District 100 0 0

Rev. Dr. O'Meara's travelling Expenses 13 10 4

" A. Jamieson, for P. Jacobs ... 28 2 6

Taxes 10 19 0

£ 496 4 4

The following Districts have expended within their bounds:—

Gore and Wellington District..... 316 5 0

Ningara " 100 0 0

Home " 100 0 0

£1014 9 4

Amounts for which the Fund is responsible for coming year:—

Rev. G. W. White£ 50 0 0

" P. Jacobs 60 0 0

" E. H. M. Baker 30 0 0

Insurance on Manetowahning Church 5 0 0

Rev. J. Davidson 25 0 0

Rev. J. Langtry 30 0 0

Taxes 11 0 0

Home District.....£100 0 0

Simcoe " 100 0 0

Gore and Wellington 50 0 0

There is a balance against this Fund of £196

1s. 5d., which it is hoped will be made up in

July.

WIDOWS AND ORPHANS' FUND.

Receipts for past year£2427 8 8

Deduct investments returned..... 1632 8 3

Total belonging to the year.....£ 795 0 0

Amount paid out in pensions£ 627 10 0

Taxes 13 7 7

The sum of £77 1s. 8d. has been added to the investments, making the amount now invested

£7557 16s. 9d.

The amount invested in behalf of this Fund appears by last year's Report to have been £8546 16s.

9d., but from this must be deducted the sum of

£1066 0s. 8d., the amount of investments handed

over to the Huron Diocese; this would leave the

amount invested at the close of last year £7480

16s. 1d.

In January, 1860, the General Purpose Fund

was indebted to the Widow and Orphans' Fund,

to the amount of \$4012.62.

For the last 7 years ending April, 1859, the

Clergymen's subscriptions have been passed direct

to the credit of the Widow and Orphans' Fund,

instead of (as the by-law directs) only being

transferred when the General Purpose Fund

was in a position to admit of it, inasmuch as this

was never the case during said 7 years, if the

Widows and Orphans' Fund pay back the \$5

for each Clergyman's subscription to the General

Purpose Fund, taking the number of Clergy as

150 the subscriptions for one year would amount to \$700, and for the 7 years to \$4900, supposing this sum of \$4900 to be transferred to the General Purpose Fund, there would now be to the credit of that Fund, the sum of \$1607.

THOS S. KENNEDY,

Secretary.

The Rev. Mr. STUART, of Kingston, then read the following report of the committee entrusted with the management of the Trust Fund for the endowment of the Bishopric of Kingston:—

The Committee of the Eastern Episcopal Trust Fund beg leave to report that, being impressed with the deep importance to the prosperity of the Church in this part of the Diocese of Toronto, that the Fund for the endowment of the Bishopric of Kingston should be completed with as little delay as possible, they have been directing their efforts during the year to the obtaining of further subscriptions, and the proper investment of the notes and moneys in the hands of their treasurer.

It will be seen by the following statement that cash and securities to the extent of \$35 595 82 are now in the treasurer's hands, a portion of which consists of mortgages taken in exchange for notes, and the Committee are now earnestly engaged in carrying out the necessary arrangements for further investments.

The following is the financial statement:—

Cash subscriptions, less expenses.....	\$ 6,668 70
Promissory notes and debentures paid	4,007 33
Interest on notes and debentures	\$ 481 96
Interest on mortgages	298 33
“ Bank account... ..	1,016 59
	<u>1,796 79</u>
	\$12,472 82
Notes not collected per last statement	17,617 00
Less amount since paid, exchanged, &c.....	1,568 00
	<u>15,949 00</u>
Mortgages on hand and unpaid.....	7,274 00
	<u>\$35,695 82</u>

In addition to this amount, interest, estimated at \$16,000, has accrued upon the promissory notes and mortgages, and there are subscriptions not yet paid amounting to \$1,228 33, inclusive of the sum of £600 sterling promised by the Society for Promoting Christian Knowledge.

Were it not that a large deduction will have to be allowed on account of losses upon the promissory notes, the Committee would be able to report that the minimum amount required had been made up. They have much satisfaction, however, in being able to state that they have succeeded beyond their expectations in forwarding the completion of the endowment, notwithstanding the great monetary depression during the last two years, and they trust that in a short time the Eastern Episcopal Trust Fund will have attained the object for which it was instituted.

(Signed,) JAS A HENDERSON,
Chairman.

COMMITTEE APPOINTMENT.

The Rev. E. H. MASSEY BAKER moved, seconded by the Rev. CHARLES FOREST, that the Eastern Episcopal Trust Fund Committee of the past year be re-appointed.—*Carried.*

COMMUTATION TRUST FUND.

The Hon. J H CAMERON then read the report of the Commutation Trust Fund, from which we make the following extracts.—

It appeared from the report that the investments of the Fund now stood as follows:—

Debentures at 6 per cent	£152,560 7 8
“ “ at 8 “	9,516 13 10
Mortgages at 6 per cent, £22,600, securing	15,850 0 0
“ at 8 “ £55,650 18 7, securing	39,650 18 7
“ at 10 per cent	3,000 0 0
Temporary loans at 10 per cent	2,600 0 0
Total.....	<u>£228,177 19 8</u>

The interest in the investments on mortgages is further secured by personal bonds with sureties. These several investments yield an aggregate income of £14,598 5d, while the charges on the fund for the current year are estimated at £14 800, leaving a surplus of income over expenditure of £298 5d., which is at the disposal of His Lordship the Bishop of the Diocese under the by-law of the Society in that behalf.

The commutation was commenced in 1855 and completed early in 1857, by which period the sum paid by the clergy in Upper Canada and received from them by the Church Society amounted to £184,850 stg., yielding an income of £18,954 per annum, nearly £8,000 a year less than the amount of the salaries charged upon the fund which the Society had covenanted to pay 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. At the present time—after having transferred to the Diocese of Huron their proportion of the Fund, amounting to £80,551—there remains for this Diocese as at present constituted the above sum of £228,177 19s. 8d., yielding an income of £14,598 5d.—being a capital of only £1,721 16s. 10d. less than the whole sum before the commutation was closed, but affording a return of £644 per annum more than the interest at that time, an increase 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 those 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 concluded by stating that there was not a shilling of interest in arrear on any of their securities, and only £50 of principal on a debenture of a township municipality.

The sub-committee, (Thomas C. Street, Esq., and Rev. Saltern Givins) appointed by the Trust Committee, certified that they had carefully examined the securities held for the Clergy Trust by the Commercial Bank of Canada, and that they had found the same to be correct.

Moved by Rev. T. S. KENNEDY, seconded by R B DENISON, Esq.,—That the report be adopted and entered on the minutes

Moved by Rev. Dr McMURRAY, seconded by Rev E DENROCHE,—That a vote of thanks be given to the Manager and Committee of the Trust Fund.

Mr. CAMERON moved that the Trust Committee for the ensuing year shall be composed as follows:—The Archdeacon of York, the Rev. Drs. Fuller, Patton, MacMurray and Lett, the Rev. Messrs Givins, Oser, Palmer and Lewis, and the Hon. P. B. DeBlaquiere, Cameron, G. S. Boulton and Allan, and Messrs. J W Gamble, C. J Campbell, Street, Ford and Simpson.

The Hon. G W Allan was elected a Vice-President of the Society

Frank J Joseph, Esq., was proposed for election as an incorporated member.

The Ven. Archdeacon of York read the report

of the “ Committee to report on the Constitution, &c. of the Church Society.”

Mr. J. W. GAMBLE moved,—“ That the report of the Committee on the Constitution of the Church Society be not adopted, but that it be referred to a select committee to be named by his Lordship the Bishop, such committee to consist of nine persons, members of this corporation and also members of the Synod, whose duty it shall be to revise the Constitution and By-laws of the Church Society, extending its provisions so as to include the members of the Synod, and to submit such further provisions for constituting the central boards, executive committees, &c., as may be deemed advisable, and report at such time as this Society may seem fit to require.”

Dr BOVELL moved in amendment,—That the report be received and put to the Society *seriatim*, and that the meeting do not adjourn until a determination be arrived at with respect to the report, which he supported.—*Carried.*

After some discussion upon various clauses Mr. DEWAN moved his amendment to clause VIII., as published in last *Gazette*, which was carried.

The clause recommending quarterly meetings of the Society, instead of monthly, was carried. Article XVIII., District Associations, was referred to a special committee.

At six o'clock the meeting adjourned.

PUBLIC MEETING.

The public meeting was held in the St. Lawrence Hall, in the evening, at half-past seven. The room was well filled. Prayers were read by the Secretary. The Secretary read the following report:—

REPORT.

In reviewing the proceedings of the society during the past year, your Committee cannot but discern reasons for thankfulness, and hope in the midst of much to discourage.

It is well known to all that the pressure under which the commercial and agricultural interests of this province have long been labouring, has been hitherto but very inconsiderably relieved, and that at all events sufficient time has not as yet elapsed, to permit the fruit of returning prosperity to discover itself in the shape of increased ability and disposition, to further the cause of charity and religion.

It must therefore under these circumstances be matter of congratulation, that we are in a position to announce any increase of the income of the society, and there is little reason to doubt that when all the collections and subscriptions for the year shall have come in, the increase as compared with the income of last year, will amount to at least £200, nor is the mere fact of this addition to the pecuniary resources of this society, the sole ground of congratulation. The Committee feel that they may fairly invite the society to rejoice with them on the mode in which that addition has been made, all the statistics, received from the District and Parochial Branches, show an increase of zeal and vigour in the administration of the affairs of the society. The great increase is in the sum remitted from parochial branches, many sending more than the prescribed by the rules of the society; and some forwarding the whole of the amount subscribed. This generous determination to postpone local interests to the general objects of the society, must be regarded as a very hopeful sign, and as an augury of far greater results hereafter, and your Committee cannot refrain from observing that it has, as a general rule, been most signally exemplified in the case of the poorer districts.

They whose poverty may well have proved a

strong temptation to restrict their charity within the limits of their own locality, have shown themselves by no means the least mindful of the apostle's injunction, "look not every man on his own things, but every man also, on the things of others."—The result has been that instead of £488 10s. 0d. remitted from Parochial Branches during the previous year, we have this year received no less a sum than £828. We trust that this may prove an ample encouragement to all who have devoted their time and abilities to the service of the society, whether in the unobtrusive but laborious and self denying office of collectors, or as officers of parochial and district associations.

We may also accept this improved condition of our finances, as a satisfactory proof that the additional attention which has been given to the conduct of our annual meetings, has not been thrown away, and your Committee would hope that all who are qualified to assist in such meetings, and more especially the lay members of our communion, will be stimulated hereby to renewed exertions to awaken and sustain the interest of the Church at large in the good work which it is the duty of the society to prosecute.

The amount derived from the quarterly collections is somewhat less than last year, but the number of stations, at which collections have been taken up, (and parishes which always contribute have yet to be heard from,) is somewhat greater.

Your Committee would therefore gladly impute the slight deficiency, not to any negligence or luke-warmness on the part of the clergy, but to the continued scarcity of the means of exercising liberality, among those to whom they had to address their appeals.

Your Committee trust that under the good Providence of God, we may be enabled in years to come, not only more adequately to discharge our immediate duties in respect of the spiritual destitution which unhappily exists within the limits of this diocese, but ultimately to extend our christian charity to that wider field in which our beloved mother church has been so long and so successfully labouring.

Though unhappily we cannot at present render her any material aid, we must not at all events withhold the expression of our cordial sympathy with her labours, whether in the eastern or western hemisphere.

In the west we see her endowing and organizing, and that chiefly thro' the munificence of one christian lady, the Bishopric of Columbia, while in South Africa a vast missionary enterprise has been set on foot, by the united action of the two great English Universities. Bishops have also been consecrated for the new Sees of Warepor, New Zealand, Moreton Bay, and St. Helena.

The Society for the Diocese of Huron is prospering, and the number of the Clergy greatly increased since the division, and your Committee have every reason to believe that the Bishopric in the east will be immediately established, when the same happy results may be expected.

The reports from the Dioceses of Quebec, Montreal, Nova Scotia and Newfoundland, are also encouraging.

Since the last annual meeting an arrangement has been concluded for the division of the several funds of this society, as it originally existed, between the two Church Societies of the Dioceses of Toronto and Huron. The Bishops were enabled to avail themselves in the conduct of this important business, of the high legal attainments, and of the mature judgment of the late lamented Sir James Buchanan Macaulay; and it would ill become us to forget that one of the latest labours

of his valuable life, was a work of love on behalf of this society, and of the general interests of the church; a work to which very few could have brought the like qualifications with himself, while his retirement from the high judicial position which he had so long adorned, pointed him out as the only person to whose experience and unimpeachable integrity, we were to entrust a task of no ordinary difficulty.

We have also to deplore the loss of one who was from its commencement a prominent and zealous member of this society, and we are assured that many a year must pass ere the name of the Rev. D. E. Blake, will cease to be held in affectionate remembrance by the churchmen of this diocese, his memory must long be cherished as that of a sincere, consistent, and warm hearted advocate of christian truth, whose practical good sense and sound views of ecclesiastical polity, led him to recognize in this society, the legitimate organ for the diffusion and advancement of that truth within the diocese.

Moved by J. W. GAMBLE, Esq., seconded by Rev. H. HOLLAND.—That the report just read be adopted.—*Carried unanimously.*

Moved by WILLIAM KIRKPATRICK, Esq., of Kingston, seconded by the Rev. D. LEWIS.—That this Society gratefully acknowledges the evidences which the report furnishes of an increased zeal and liberality on behalf of the great work in which it is engaged; and with heartfelt thankfulness to Almighty God for these encouragements, we would unite a prayer that the members of the Church in this Diocese may be united in loving service to Him, and in brotherly love for each other.—*Carried unanimously.*

Moved by the Rev. E. H. DEWAR, seconded by the Hon. J. H. CAMERON.—That if every member of the Church annually contributed something to the funds of the Church Society, it would be enabled to carry out more efficiently the several objects embraced in its constitution, each one of which ought to command itself to all interested in building up the Church in this Diocese, and all sensible of the honour of being employed in the Lord's work.

Here the 100th Psalm was sung, and a collection amounting to \$85.65 was taken up.

Moved by the Rev. Dr. SHORTT, and seconded by Mr. DIMSDALE, of Cavan.—That the thanks of this meeting are due, and are hereby tendered to the various committees who have laboured during the year in the service of the Church Society.

The BISHOP, before dismissing the audience, said he had listened with great gratification to the gentlemen who had so eloquently addressed them. He was sure that the work of the Society that day under such members would not be evanescent, but would produce glorious results. He concluded by offering thanks to God for His many blessings, this among them, as crowning the work of the day, and he anticipated from what had already been done that they were beginning a new era in the history of the Church.

The meeting was then dismissed with the apostolic benediction.

FRIDAY, June 16th.

After service in St. George's Church, the members of the Church Society met in St. George's School House. The Lord Bishop presided.

The Secretary read the following resolutions received from the Secretaries of the Synod, and moved that both requests be complied with.

“Mr. R. B. DENISON moved that his Lordship, the Bishop be respectfully requested to lay upon the table the report of the Commutation Trust Fund Committee, read at the Church Society meeting

yesterday, and that the document be printed in the proceedings of the Synod, together with the names of the committee.”

He was also used to send a copy of the Commutation Trust report to the Synod.

“Amendment to J. Bovell's resolution.—Moved by the Hon. J. H. CAMERON, seconded by the Ven. the ARCHDEACON of York.—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 this committee of the Synod, and that the resolution of such committee as being approved of by the Church Society, shall be considered as the resolution of the Synod, and be acted upon accordingly until reported to the next meeting of the Synod.—*Carried unanimously.*”

His Lordship appointed the following committee:—The Ven. Archdeacon of York, Revs. Drs. Patton and Lewis, Rev. H. J. Grisett, Hon. J. H. Cameron, H. J. Boulton, James Patton, Thomas Kirkpatrick, Esq., D. B. O. Ford, Esq., Dr. Bovell, Revs. W. S. Darling, F. L. Osler, and the Secretary of the Society.

The Society then adjourned *pro forma*, and a meeting of the Synod was held immediately afterwards.

The Society met again in the afternoon. The consideration of the report of the “Committee to report on the constitution by-laws, &c., of the Church Society” was resumed.

The Rev. Dr. SHORTT, seconded by Hon. J. H. CAMERON, moved the following amendment:—That the whole collections of the different parochial branches shall be sent up to the Church Society for a central fund for the future, except in those district branches in which engagements have been already made, until such engagements expire.—*Lost.*

REFERRED.

Moved by the Ven. ARCHDEACON of York, seconded by Rev. T. B. READ, That upon so much of the report of the committee as refers to Article XVIII of the constitution action be not now taken, but, that it be referred to the committee appointed to consider the establishment of a Board of Missions.—*Carried.*

The clause defining the term “Station” was carried.

The clause with regard to the four collections was carried, with the exception that the Rev. Mr. Dewar moved that the third collection be taken up on the first Sunday after Trinity, instead of Trinity Sunday.

The clause referring to the 20th Article of the Constitution, relating to the Widows and Orphans' Fund, touching the defalcations of the clergy, was carried.

The clause relating to Exhibitions at Trinity College, being brought up, it was *Resolved*.—That the following gentlemen be appointed a committee to confer with the corporation of Trinity College on the details of the proposed plan for providing Exhibitions for divinity students. Revs. J. G. Giddes, E. H. Dewar, Dr. Shortt, J. W. Gamble, Esq., D. B. O. Ford, Esq., C. J. Campbell, Esq.

The remainder of the report, relating to the Widows and Orphans' Fund, was referred to a committee to be named by his Lordship.

His Lordship has named the following:—Hon. P. B. DeBlaquiere, Messrs. C. J. Campbell, J. W. Breat, S. B. Harman, E. H. Ralho for Dr. Bovell, G. Mortimer, Revs. S. GIBBS, W. S. Darling, E. H. Dewar, and the Secretary.

—Moved by the Ven. Archdeacon of York, seconded by the Hon. J. H. CAMERON.—That the several alterations in the Constitution of the Su-

Society, proposed by the Committee and now adopted, be embodied in a by-law by the said Committee, and presented at the next meeting of the Society.

Frank J. Joseph, Esq., was elected an incorporated member.

It was announced that the Rev. T. B. Read and the Hon. James Patton were delegates to the Standing Committee for the Simcoe District.

The meeting then adjourned till July.

COLLECTIONS UP TO JUNE 12TH, 1860.

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	\$473.53
St. Peter's, Credit, per Churchwardens, (omitted in May Gazette).....	13.44
Columbus, per Rev. T. Taylor ..	1.10
St. Paul's, Uxbridge ..	\$8 00
St. George's, Duffin's Creek	1 00
Greenwood	1 40
Per Rev. G. Viner.....	6.00
St. Peter's, Cobourg.....	30.00
Stiles' School House.....	2.75
Bournes' ..	2.65
Rice Lake	1.45
Per Ven. Archdeacon of York	30 75
Carden East, per Rev. G. W. White.....	4.50
Lamb's Pond	2 00
North Augusta.....	3 00
Per Rev. F. Tromayne.....	5.00
Peterboro', per Churchwardens	13.35
Adolphustown	1 00
Fredricksburg	1.00

Per Rev. R. Harding	2.00
114 Collections amounting to	\$555.67

WIDOWS AND ORPHANS' FUND.

Previously announced.....	\$1103.53
St. John's, Portsmouth, per Rev. F. W. Dobbs	7.00

170 Collections amounting to	\$1110.53
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GENERAL PURPOSE FUND.

Previously announced	\$774.84
St. John's, Portsmouth, per Rev. F. W. Dobbs	4.96

162 Collections amounting to.....	779.80
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PAROCHIAL BRANCHES, XVIII YEAR.

St. Peter's, Brockville, including an sub. of Revs. Dr. Lewis and F. K. Tanc.	30.00
St. George's, Toronto, including M. Vanfoughnet, Esq., an sub	66.21
Etobicoke, additional, special for Widow and Orphans' Fund	7.06

ANNUAL SUBSCRIPTIONS AND DONATIONS.

T. W. Birchall, Esq., an sub.	\$ 5.00
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THE BISHOP OF TORONTO'S VISITATION CHARGE.

MY DEAR BRETHREN.—According to my usual practice, it was my intention to have addressed you last year on the state and expectations of our beloved Church, but many circumstances pleaded for a postponement, among others, a series of domestic afflictions, which bore too

heavily upon me at the time to allow of such an exertion. While such severe visitations warn me of the near approach of my own departure, they likewise remind me, that in bidding farewell to this world, we are not passing to a land of strangers, but to meet affectionate parents, children, brothers, and sisters, and all whom we have loved and mourned, ready to welcome us to the glory and felicity of an everlasting home. But another year has elapsed, and I feel it my duty to make no longer delay in calling you together. Three years, the usual period between Episcopal visitations, is too long in my advanced age to anticipate with any confidence the privilege and enjoyment of another meeting. Not that I would be understood as using the language of complaint; on the contrary, I have much for which to be thankful to my Lord and Master, who has been infinitely kinder to me than I have deserved, and has been from my birth to this day my constant shepherd and preserver. If, therefore, I bring these things to remembrance, I do so in the way of apology, that I may be permitted to speak to you on this occasion rather in the way of reminiscence and confession than upon matters more elaborate, though perhaps no less interesting. My life has doubtless been labourious, and I believe, interspersed by a larger number of vicissitudes than usually happen to individuals; but it has on the whole been happy, and now, when near the close, I can look back without any startling convictions, and forward with increasing hope. When public bodies meet after some years' separation we find that events have happened in the interval which throw a melancholy sadness over our friendly salutation. We look in vain for some beloved faces, and listen in vain for some pleasant voices which on former occasions used to warm our hearts with tenderness and affection. One generation passeth away and another cometh, and we are cut down as the flower of the grass, and never continue in one stay. Since we last met two of our brethren have been called home. First, the Reverend Francis Erans, Rector of Woodhouse, D.C.L., of Trinity College, and a Presbyterian of thirty-two years' standing. He was well known and esteemed among us as a faithful and indefatigable Missionary—frank and obliging in his manners, and kind and hospitable to his brethren, and his death has been deeply regretted by all who knew him. In the division of the Diocese of Toronto he fell to Huron, but only as it were for a moment. I justly considered him one of the most deserving and approved of my Clergy, and held him in high estimation as a faithful servant in the Lord's vineyard. He was in truth literally worn out in the Missionary service, and may be said to have died in harness. From the largeness of his family and limited income, he had many anxious cares and difficulties to bear and contend with, but he was always content and cheerful, and never found wanting where duty called. His family was a model of meekness and frugality; and what is still better, of unity and affection. It was a pleasure to witness the harmony and contentment that dwelt in his domestic circle, and which were in a great degree the fruits of the good example which he set before it, and which was carried out in the whole of his moral and religious conduct.

To many, a large number of children with straitened means becomes a very serious trial; but to our departed brother, and his excellent wife, whose merits were equal to his own, it was evidently a blessing. Finding his health getting much impaired and very delicate, he listened, after much reluctance, to the advice of his medical adviser, who assured him that the only effective means of regaining his former health was a visit to Ireland his native land: that this would unite the benefits

of a long sea voyage, an entire cessation from the cares and anxieties of a large parish, and bring back many of the invigorating and endearing associations of early life; from all which he might anticipate a happy return to his friends and parishioners. He departed, with his affectionate wife, in something of this hope, for he was of a sanguine and happy disposition; but it was otherwise appointed; and just as he reached his brother's house in Ireland, God declared that his work was finished, by taking him to Himself. I heard a voice from heaven, saying unto me, write, from henceforth blessed are the dead which die in the Lord: even so saith the Spirit, for they rest from their labours: and their labours do follow them."

The circumstances which attended the removal of the Reverend Dominic E. Blake, A.M., to a better world, were so awfully painful and unexpected, as to call forth a general expression of deep sympathy and grief. It is not, indeed, often that the decease of an individual produces such an affectionate manifestation of tender feeling and respect. I transcribe the notice of my friend's death, which was inserted in the *Canadian Ecclesiastical Gazette*, of the first of July, 1859, because I can personally testify that it is correctly and admirably drawn up:

"Our readers will probably have heard 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 impressive, as to require more than the accustomed notice. Mr. Blake had come to Toronto, on Wednesday last, the 29th of June, St. Peter's day, 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 Vice-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 college 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 his faculties, he sat, but for a moment, and then withdrew from the room. He was followed immediately by Lewis Moffatt, Esq., and Charles Magrath, Esq., who very shortly summoned Dr. Bovell. His complaint was a 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. The Reverend D. E. Blake was intimately known to me, and the more I knew him the more I esteemed him as a friend and brother. And I trust that the recollection of his christian graces and valuable services, while they deepen the sense of our loss, will induce us to follow with arduous his example. So that we in our turn may excite among those who survive us, in an equal degree, that faith and love of Christ with which I believe him to have been so eminently imbued.

On Tuesday, the second day of August, I com-

menced my confirmation journey through that portion of the Diocese which is comprehended between Kingston and the province line. On this duty I was employed thirty days. I confirmed at 44 churches, preaching alternately with my Chaplain, and always addressing the candidates at the conclusion of the service. The style and appointments of the churches were better than formerly, and the new ones erected with improved taste. The country in general was more extensively cultivated, and more especially around and in the neighbourhood of the City of Ottawa, which promises soon to be a place of magnitude and importance. The candidates confirmed numbered 1670. The miles travelled 1119, of which by rail, 300, and by coach 819.

Although I have often called your attention to the subject of confirmation, and to the beauty and usefulness of an office which has ever been regarded by the Church as an Apostolic rite employed by her first rulers under immediate inspiration from above, as a special means and instrument of communicating to the children of the Faithful the gift of the Holy Spirit, yet I cannot forbear to remind you once more on this occasion, that it is likewise the harvest of the parish, and that we have just reason to expect in the proper use of a precious blessing different from that which would attend any other becoming ceremony by which our youth might renew their vows, and dedicate themselves to the service of God. For although miraculous powers no longer exhibit themselves to the bodily eye, as in acts of the Apostles, yet in all other respects the agency of the Holy Spirit as to the blessing communicated is in no way different from that which was imparted by prayer and imposition of the hands of St. Peter and St. John, and which has been the practice and belief of the Church for 1700 years. Hence, confirmation is not merely a duty, but a privilege, and therefore children should be brought forward as soon as they can understand its value and object; and it should also be followed soon after by bringing the confirmed to the Holy Communion, that we may induce them to become regular communicants, and this before their conscience can reproach them with any gross or fragrant sins. Hence they will be brought to feel and to acknowledge that they stand in need of a Saviour. We surely may hope that some of them will continue the practice through life. If Christian parents would only seriously consider what pleasing results would follow the bringing up their children under the religious impressions that confirmation, when joined at an early age with the first communion, would naturally produce, they would never neglect this important part of their duty. How would they rejoice, and have cause to rejoice, when they beheld the elder brothers and sisters of the family after confirmation pressing forward in humble resolve, and joining with their parents in encouraging the younger branches, and thus insure the future peace and happiness of the whole household.

It is, my brethren, generally known that in emigrating to this country I had a different object in view than that of entering the Church, but a wise and kind Providence ordered otherwise.

In 1796, having finished my terms at King's College, Aberdeen, and proceeded to the Master's degree, I removed to the vicinity of St. Andrew's, and while there I contracted several important and lasting friendships amongst others, with Thomas Duncan, afterwards Professor of Mathematics, and also with Dr. Chalmers, since then so deservedly renowned. We were all three very nearly the same age, and our friendship only terminated with death, being kept alive by a constant correspondence during more than sixty years.

After leaving St. Andrew's I was for a time employed in private tuition, but having a mother and two sisters in a great degree dependent on my exertion. I applied for the parochial school of Kettle, in the county of Fifo, and obtained it by public competition. And here, at the age of nineteen, I made my first essay in the field of educational labour, commencing my career with a deeply rooted love for the cause, and with something of a fore-knowledge of that success which has since crowned my efforts. It was my practice to study and note the character and capacity of my pupils as they entered the school, and to this discrimination, which gave correctness to my judgment, many owe the success which they ultimately achieved. Among my pupils at that time was Sir David Wilkie, since so well known as one of the first painters of the age. I very soon perceived Wilkie's great genius, and with much difficulty prevailed with his uncle to send him, still very young, to the celebrated Raeburn, then enjoying the highest reputation in Scotland. It is pleasing to remark, that after an interval of perhaps thirty years, the preceptor and scholar met in London, and renewed an intimacy so profitable to one and so honourable to both. They attended the meeting of the British Association at Birmingham together, and saw much of one another during my short stay in England. Often did Sir David Wilkie, at the height of his fame, declare that he owed every thing to his Reverend teacher, and that but for his interference he must have remained in obscurity. Commodore Robert Barclay, afterwards so unfortunate on Lake Erie, from causes over which he had no control, was another of my pupils. He was a youth of the brightest promise, and often have I said in my heart that he possessed qualities which fitted him to be another Nelson had the way opened for such a consummation. While at St. Andrew's the Reverend James Brown, one of the acting Professors of the University, a gentleman of vast scientific attainments, became so exceedingly attached to me as to take me under his kind protection. After some time he was advanced to the chair of Natural Philosophy in the University of Glasgow, to which place he removed. Still interested in my welfare, he proposed to me to become his attending assistant, to prepare and make the experiments necessary for the illustration of his lectures, and in his absence from infirm health, which was not infrequent, to read his prelections, and discharge such of his duties in the lecture room as I was qualified to undertake. But difficulties intervened to prevent this arrangement from being carried out when almost completed, and Dr. Brown was, as he intimated to me, reluctantly induced to retire on a pension. But our mutual attachment continued through life. This to me was a very bitter disappointment. A career of honourable usefulness had been opened in a way after my own heart, and it was in a moment destroyed. But I was not overwhelmed, for God had in his goodness given me a cheerful spirit of endurance, and a sanguine disposition as to the future, which it was not easy to depress, and a kind Providence, even before I had altogether recovered the shock, presented to me an opportunity of removing to another sphere of activity, and in the frame of mind in which I found myself, I was the more disposed to accept employment in Canada.

Among the many schemes contemplated by General Simcoe, for the benefit of the province, was that of establishing Grammar Schools in every district, and a University at their head, at the seat of government. Anxious to complete, as soon as possible, so beneficial an object, the Governor gave authority to the late Honourable

Richard Cartwright and the Honourable Robert Hamilton, to procure a gentleman from Scotland, to organise and take charge of such College or University. These gentlemen, whose memories are still dear to the province, applied to their friends in St. Andrew's, who offered the appointment first to Mr. Duncan, then to Mr. Chalmers, neither of whom were yet much known, but both declined. Overtures were then made to me, and, suffering severely under my recent disappointment, I was induced, after some hesitation, to accept the appointment.

I sailed from Greenock towards the end of August, 1799, under convoy; but such was then the wretched state of navigation, that I did not reach Kingston, by the way of New York and Montreal, till the last day of the year 1799, much fatigued in body, and not a little disappointed at the desolate appearance of the country, being, throughout, one sheet of snow. But a new and still more severe trial awaited me. I was informed that Governor Simcoe had some time before returned to England, but of which I had received no information, and that the intention of establishing the projected university had been postponed. I was deeply moved and cast down, and had I possessed the means, I would have instantly returned to Scotland. A more lonely or destitute condition can scarcely be conceived. My reasonable expectations were cruelly blighted—a lonely stranger in a foreign land, without any resources or a single acquaintance. But my return was next to impossible, and it was wisely ordered. Mr. Cartwright, to whom I had been specially recommended, came to my assistance, and sympathised deeply and sincerely in this to me unexpected calamity, and after a short space of time, proposed a temporary remedy. My case, he acknowledged, was a most trying, but not altogether hopeless, and he submitted an arrangement which might be deemed only temporary, or lasting, as future events should direct. Take charge, said he, of my four sons and a select number of pupils, during three years; this will provide you with honourable employment and a fair remuneration, and if, at the expiration of that period the country does not present a reasonable prospect of advancement, you might return to Scotland with credit. He further added, that he did not think the plan of the Grammar Schools and University altogether desperate, although it might take longer time to establish them than might be convenient or agreeable. In my position there was no alternative but to acquiesce, and I was soon enabled to return to a healthy cheerfulness, and to meet my difficulties with fortitude and resignation. In the meantime a strong attachment grew up between me and Mr. Cartwright, whom I found to be a man of great capacity and intelligence, of the strictest honour and integrity, and, moreover, a sincere churchman from conviction, after deep enquiry and research. A similarity of feelings and tastes tended to strengthen and confirm our mutual regard, which at length ripened into a warm friendship, which continued without the slightest change or abatement till we were separated by death. I was left the guardian of his children, the highest and most precious proof of confidence that he could have conferred upon me, and I feel happy in saying that under my guardianship they became worthy of their excellent father. At Kingston, I formed other friendships, especially with the Rev. Dr. Stuart, the rector of the parish, and the Bishop's Commissary for Upper Canada; a gentleman whose sound judgment, sagacity, and other high mental qualities were rendered more useful and attractive by his kind and courteous demeanour, and a playful wit which seemed inexhaustible. From this gentleman I received the most affectionate

and parental attention and advice from the day of our first interview, and our friendly intercourse continued ever after without interruption. At Dr. Sturt's suggestion, I devoted all my leisure time during the three years of my engagement with Mr. Cartwright, to the study of Divinity, with a view of entering the Church at its expiration. Accordingly, on the second day of May, 1803, I was ordained Deacon, by the Right Rev. Dr. Mountain, the first Protestant Bishop of Quebec, and on the third day of June, 1804, I was admitted by the same Prelate into the Holy Order of Priests, and appointed to the mission of Cornwall. On entering upon the discharge of the duties of my ministry, I adopted the rule enjoined on Timothy by St. Paul, to avoid needless discussions on religious subjects, and never to forget that I was sent to proclaim and to teach the Gospel of the Lord Jesus Christ, and Him crucified. Therefore, when any came who manifested a sincere desire to know the truth, it was my duty, as it was my joy, to encourage and assist them in their enquiries, but if they came merely to dispute and wrangle for the sake of victory, I refused to indulge them. By such a course, I gradually acquired authority, and, notwithstanding my youth and inexperience, I was able to repress superciliousness and to expose ignorance. In the mean time my walk and conversation and friendly bearing to all around me, increased my influence not only with the young but with the elderly part of the congregation. Moreover, I endeavoured to be on all occasions prepared to give an answer with reverence to every one of my parishioners who asked me for a reason of the hope that was in me. With this view, I made the study of the Holy Scriptures, from which all the formularies of our Church are drawn, my daily practice; and after no little enquiry, found her Book of Common Prayer, her Creeds, her Thirty-nine Articles, her administration of the Holy Sacraments, and her other minor offices in marvellous harmony one with the other. This conviction set my mind at rest, and enabled me at all times to speak with the boldness of conviction in favour of our beloved Church, and with an inward satisfaction and firmness of purpose which under the Divine blessing has never changed. Notwithstanding my careful preparation, and my knowledge from personal intercourse that my people were kindly disposed towards me, I felt exceedingly agitated on preaching my first sermon. Looking at my audience, I was deeply struck with my own weak and slender attainments, and the awful responsibility I had assumed, and from which there could be no retreat. I was now, in the providence of God, occupying a station, if faithfully employed, of great social and religious influence, and of vast consequence both to myself and my people; and if it should happen in the same congregation, or any member thereof, to take any hurt or hindrance, I knew the greatness of the fault, and also the horrible punishment that would ensue.

More than fifty-seven years have passed away since that sermon was preached, and I still behold in the book of remembrance the whole of that scene as if it were of yesterday, and I am at times even yet similarly affected. My congregation in Cornwall was at first very small, and confined to the village and neighborhood, consequently my clerical duties were so little burdensome as to leave me much leisure time. Thus situated, I was induced to listen to the solicitations of the parents of some of my pupils who had not finished their studies at Kingston to continue them at my mission, and also to the urgent entreaties of many from Lower as well as Upper Canada, to admit their sons to the same privilege, because there was at that time no seminary in the country where the protestant youth could obtain a liberal education. I spent nine years very happily at Cornwall; my time was fully, and on the whole, usefully and pleasantly occupied. My congregation gradually increased, and the communications multiplied year by year. I sought recreation occasionally from what I called missionary excursions. I considered my parish to extend as far as Brockville, about sixty miles, and within this area I made from time to time, as my vocations admitted, appointments for Divine worship and for the administration of the sacraments. These services were delightful to myself and gratifying to the people scattered through the wilderness. Hundreds are still alive who were baptised at these appointments, and many a mother's heart was filled with joy in beholding her child made a member of Christ, the child of God, and inheritor of the kingdom of heaven. In 1812 I was transferred to Toronto, then York. I left Cornwall with deep regret, yielding only to the conviction that it opened to me a larger field of usefulness. In my new parish my clerical duties were very much increased. But I still contrived for many years to keep up my missionary excursions through the distant settlements, and I can still find many of my baptised children in the Talbot settlement, the townships of Tecumseth and Penetanguishene, Oritla and Georgina, Port Hope, Cobourg, &c. The general progress of the Church during all this time was much slower than might have been expected. In 1803, we had only five clergymen in Upper Canada, and one Bishop for all Canada. In 1819 the clergy had only increased to 16, with two military chaplains. During the French revolutionary war emigration was next to nothing, and they dropped in by single families. It was not till the American war of 1812, and after the peace of 1816, on the return of the troops to the mother country, that Canada became at all known or that emigration began to commence in any strength from the United Kingdom of England and Ireland. It was indeed for many years very small and imperfect in arrangement, nor did it come in any great strength till after 1831. Since then it has been at times somewhat fluctuating, but on the whole very large, and attended with a proportional increase of the clergy. In 1839 they numbered 61 and in 1857, just before the Bishopric of Huron was established, they reached 173, and at this time they are supposed to be rather more than two hundred, presided over by two Bishops, with the prospect of soon having a third. Looking at the progress of the Church through a vista of 60 years, I feel it most encouraging, and more especially because I can witness to its continued peace and moderation. The movements in the mother Church never to any extent disturbed our tranquility, and scarcely reminded us that there were any differences any where within the Church and if she continues to preserve the same prudence, peace and harmony, and a like activity of exertion, her future, under the Divine blessing, will be glorious. The language which I have used in favour of creeds and forms of prayer, and the great admiration in which I hold those of our Church, may be considered by some as too strong; but as I write from conviction and desire to speak the truth in soberness, I shall be easily pardoned by the wise and candid. It would, indeed, be impossible for me to find words more noble and impressive in their commendation than have been adopted by many who have yet continued dissenters. The Book of Common Prayer has for nearly three hundred years been invested in the eyes of our people with the sanctity and reverence second only to those which surround the Scriptures themselves. We are directed by the Sixth Article to look to the Word of God alone, as contained in the Scriptures of the Old and New Testament for the only sure rule of faith and practice. They are composed of many distinct books, written by different authors in different ages, on various interesting subjects which engage our attention as moral and religious beings. They make no attempt to prove the existence of a God, and a future state, or of providence, prayer, and public worship, because they belong to what we call natural religion, and are universally admitted, and because they can be established by reason, and have found a place where no revelation was known to exist. Nevertheless all these articles of faith and practice are at the very foundation of christianity, one of whose objects it is to explain them in all their bearings and tendencies in the characters and hopes of men, and thus bring to light many important facts and doctrines which eluded all the scrutines of human reason. But without entering further into the distinction between natural and revealed religion, which I believe will gradually disappear as we advance in knowledge, I will merely observe that the most mysterious parts of the Gospel will be found essentially connected with the nature and government of God. Hence it is no mark of wisdom to despise the resources of human reason, and still less to slight the right of the revelation which can alone conduct our reason to just and profitable conclusions. Reason is the compass by which we steer our course, and revelation the polar star by which we correct its variations. The Scriptures, generally speaking, do not reason, but exhort and remonstrate. Nor do they attempt to fetter the judgment by the subtleties of argument, but to raise the feelings by appealing to plain matters of fact. Now this is what might have been expected from teachers acting under a commission, and armed by undeniable facts to enforce their admonitions. But though there is no regular treatise in the Holy Scriptures on any one branch of religious doctrine, yet all the materials of a regular system are to be found there. The word of God contains the doctrines of religion, in the same way as the system of nature contains the elements of physical science. In both cases the doctrines are deduced from the facts which are not presented to us in any regular order, and must be classified before we can arrive at the first principles. Hence those who would teach natural religion with profit, must arrange the facts which it offers into a system. And they who would explain the ways of God must arrange the materials which are so amply furnished in the Bible, but which are presented apparently without plan or order.

I would therefore consider all objections to systems of divinity to be as unreasonable as it would be to object to the philosophy of Newton, for having elucidated the laws of nature and arranged the phenomena of the heavens. The ways of God are very complicated, as we all feel, and the manifestations of His will so infinitely diversified as at times to appear opposed to each other. Hence it is only by an enlarged view of His providence, that we can see the beauties, and estimate the value, of that revelation which he has given us.

It is a great mistake to suppose that revelation has been given to save us the trouble of thinking. Its object is to teach us to think aright, to prevent the waste and misapplication of our faculties—but not to supersede their exercise. And though I am persuaded that no degree of study would ever have enabled men to arrive at accurate conceptions of God and His government without the aid of revelation, I am no less certain, that revelation itself will not endue men with religious knowledge without study, meditation, and reflection. Hence the great head of the

Church saw it necessary to ordain Apostles, Evangelists, and Teachers, to point out the leading doctrines of Holy Scripture, and to shew their bearing on the duties and the hopes of men.

Moreover, creeds, confessions, and articles, were from the first rendered necessary to obviate and explain the misrepresentations of enemies, and to rescue the Gospel from the opprobrium brought upon it by the sects and individuals professing christianity. This gave rise to the apologies of the early fathers, which are neither more nor less than expositions of the christian creed, as it affects the opinions and practice of those who receive it. In these circumstances the true followers of Christ found it their duty to give a detailed account of their faith, and the benefits which resulted from it. Hence, the same thing continues necessary, and will always continue so long as the enemies of christianity seek to misrepresent it, or wicked men endeavour to make it a cloak of licentiousness.

If creeds and systems have been brought into disrespect, it has been caused by the dogmatism and intolerance of those who framed or adopted them, or by absurd attempts to explain what God has thought proper to conceal. In fine, the leading feature in Scripture instruction is to inculcate principles. We are not presented with a tedious list of particular rules, which is the case in all other systems of religion, and which uniformly leads to narrow and contracted views of duty and debasing conceptions of the Divine Majesty. A few great principles are addressed to the heart, with an apparent indifference about minute details.

Thus the whole of our duty is resolved into love to God and our neighbour, which the Apostle still further simplifies by telling us that love is the fulfilling of the whole law, intimating that if we sincerely love God, it will operate effectually in producing cheerful and universal obedience. This being the grand principle of action, all the dispensations of God are calculated to produce and strengthen it by displaying His mercy and love to the human race.

We are commanded to love the Lord our God with all our heart and soul, and strength and mind, and that this may not appear a hard and unreasonable duty, the goodness of God is presented to us every day, and in a thousand different forms. We see that he is only calling on us to imitate his own perfections, and to make a becoming return of gratitude and love to the author of our lives, and of all our comforts.

FORMS OF PRAYER.

In regard to pre-composed forms of prayer, it is frequently objected that they are not so fit for devotional purposes as unpremeditated supplications, and that the first christians mentioned in Scripture prayed extemporaneously. To this we reply, that forms of prayer were common among the Jews, that our Lord himself supplied his disciples with a form of prayer expressed in the plural number, and therefore intended for joint worship.

That forms of prayer were used in the primitive Church as far back as we have any accurate information, is manifest from ecclesiastical history. And this at least is sufficient to prove that forms of prayer are not unlawful, and that the members of our Church may with safe consciences conform to her rule on the subject. It may further be observed that in these days we have not the gifts of the Spirit equal to those in the days of the Apostles, and that it is rash and presumptuous for us to pour out our own unpremeditated thoughts, rather than to trust to a form carefully and wisely constructed by holy and wise men, in words which suit the general condition of wor-

shippers. It is surely much safer and more reverential to depend upon its accuracy, than to be exposed to the feelings, fancies, and infirmities of men, sometimes the most ignorant and infatuated, who utter in their prayers such extravagancies and follies as are shocking to all enlightened christians, and highly offensive to the Saviour, whom they pretend to worship.

Let it also be remembered, that our Lord has given especial assurance of a gracious hearing to the joint prayer of those who shall agree together, touching something they shall ask in His name. Now it is impossible for uninspired men to agree together in a prayer offered up by one of them, if they know nothing of it beforehand, or have to learn what the prayer is, word by word, as it is pronounced.

Let any one, with true devotion of heart, attend our Church for one Sunday, and follow the service with honest attention as it proceeds, and he will find it scriptural, spiritual, and practical. What part of the counsel of God, which has been revealed for the salvation of man, is not there to be found? Confession, prayer, intercession, the divinely instituted sacraments of Baptism and the Lord's Supper. In truth, all that the most pious and best informed christian can look for, whether in the way of his duty, or his occasional devotion, will be found in that treasure of religious services, the Common Prayer Book; arranged in the most beautiful order of succession, and expressed in such a solemn, devotional, lucid, and harmonious style of composition, as can hardly be paralleled. The objection as to reading the prayers arises generally from ignorance or coldness; for a man may deliver a prayer, when the words are printed before him, as if they came from his own inspired imagination, or were the sole dictates of his own devotion.

The abuses of praying extemporaneously are so many, that I shall only notice one as a fair specimen. The parting command of our Lord to His people was that they should love one another; and there can be no more natural expression of their mutual love than intercession for each other at the throne of their common Father. Intercessory prayer, therefore, forms a common part of the public devotions of the Church. Yet, when an indiscreet man arises publicly to ask God to forgive other people's sins, there is great danger lest his prayer degenerate into oblique invective, to confute or annoy those who differ from him in opinion, or sink into the Pharisee's prayer: God, I thank Thee that I am not as other men. Surely, then, we are justified in preferring written forms to extemporaneous prayer, and indeed, written forms have been and will often be found to be essential to the continuance of the true faith.

The principles of Calvin, once thought so precious in Geneva, were replaced by Socinianism, the same thing happened with some of the Irish and English and American Presbyterians and Congregationalists, after they had unfortunately dispensed with written forms of prayer. Now it is evident that no such results could have happened, had such written forms been retained. A minister of our Church cannot keep back the leading doctrines of the Gospel. He may indeed leave them out in his sermons, dropping them one by one. But they still remain in the prayers, and his unfaithfulness may be cured by the truthfulness and energy of a conscientious success.

MY BROTHER, —As an integral portion of the United Church of England and Ireland, we are deeply interested in any proceeding that may either directly or indirectly touch upon her purity, and influence for good. Under this impression I feel it my duty to allude to the altera-

tion which has already been made at home in the law of marriage, and to the attempts that are making to legalize marriage with a deceased wife's sister. You are aware that a law of divorce has been passed in England, contrary to the strenuous opposition of the Church, and is now in operation. But, perhaps, you are not equally aware that the evils of its working are already so manifest as to alarm its promoters, and fill them with apprehension as to its future results. I trust what they have done in England, and threaten yet to do, will not be lost upon us, and that we shall resist to the utmost any attempt to legalize incestuous connections in any form or shape. That this is no empty or useless warning, is sufficiently evident from what took place on this important matter during the last session of the Provincial Parliament, when a bill was introduced by the Hon. James Morris, to legalize marriage with a deceased wife's sister. It was strenuously opposed by the Hon. P. B. DeBlaquiere, and other Churchmen in the house, and when it was contemplated to confide its operations to Upper Canada, it was very properly contended that the house was called upon to legislate for the whole province, and as the Lower Canadians disapproved of the principles of the bill, they would oppose it, and it was thrown out. Immediately, on hearing of the impending danger, it was my duty to petition, with my clergy, against the bill, denouncing the wickedness of the proposed enactment, and praying that it might not pass. The Church is under great obligation to the Hon. P. B. DeBlaquiere, and his friends, for their prompt and successful action in this case; yet we must not sleep, but continue on the watch, for we know not how soon the enemy may be again at work.

The law of the Church of England, which is the law of Christ, is, that marriage is indissoluble, and on this foundation the law of marriage, which is the oldest, the greatest, and most universal of all social institutions, has ever rested in England. It was thus settled at the Reformation, on the basis of holy Scripture, and the just restraints by which it is guarded appear to be in harmony with the entire sense of the public almost to the present time. Indeed the legislation of our forefathers on marriage was intended not to impair, but to restore and brighten up, and heighten the fences which protect this most solemn and holy contract. Marriages were celebrated before God, and by his authority; they were even exalted to be a figure of the indissoluble union betwixt Christ and his universal church.

It is therefore a life of long engagement, which, when lawfully contracted, never can be rightfully dissolved, so as to set the parties free during their joint lives, to unite with other persons. In this way the happiness of the married life is secured by its indissolubility—it softens the temper, it teaches mutual concession—knowing that they cannot get free, they cultivate the kinder feelings and affections which at first brought them together, and become good husbands and wives—for necessity is a powerful master in teaching the duties it imposes. The well-being of every family and nation depends on the permanence of the nuptial covenant, and increases or diminishes in proportion as this certainty is tampered with or infringed. Christian marriage has wrought the most precious and momentous changes in the character and position of woman, and effected one of the noblest and most glorious achievements of the Gospel, for it has elevated the abjecting angel of the world to perfect equality with man in all that relates to personal and spiritual being. The married pair, by cherishing the love and affection which reigned

during their courtships, give free course to the kindest emotions and affections of their hearts—they feel that God blesses the daily intercourse of domestic life, by making the love and affection which bind parents and children, brothers and sisters, and friends and relations dwelling in the same house and participating in the common interests and enjoyments, the source of the purest happiness—and such love and affection become more intense in their indulgence, and are the very last to be eradicated from the human heart. What disquietude may not be effaced from the mind of a man who can at any time find a resting place amidst the endearing affections of his own home. And, on the other hand, how worthless rank, station, or riches, or the highest prosperity, to him who finds no pleasure in the bosom of his family!

With respect to the revision of the Prayer Book, which has for some time past agitated the mother Church, and in which we are as deeply interested as our brethren in England, I rejoice to inform you that the question has been fully debated and decided against its promoters. If they had merely asked for the change of obsolete words and expressions, if any such there be, and a simplification of some of the Rubrics, which seem to conflict, or some improved arrangement of the services, they might have received some countenance. But this was not their object, they aimed at the most important doctrinal changes, attempting, for instance, by an unscriptural and delusive theory to reduce the doctrine of Holy Baptism to an empty form. Thus placing our Church in the dilemma of having no doctrine at all respecting Holy Baptisms, &c. The members of our Church generally, both lay and clerical, feel that possessing such a treasure of truth as we have in the Book of Common Prayer, and which, amidst our minor differences, presents such a bond of union, and also knowing what lively affection is felt by rich and poor, young and old, learned and unlearned, for that inestimable inheritance which we have received from our forefathers in the faith, we should, in attempting to improve it, be running the most fearful risk, altogether disproportionate to any advantage that can possibly be obtained.

Let us, then, my brethren, cleave to the Book of Common Prayer, and steadfastly refuse to favour any proposals for change in the silly hope that we may remove some trifling inconveniences, and still preserve for it all our reverence and love. If we once begin to change where will we stop? I foresee an aggravation of difficulties arising as well as an increase of irritation, and eventually the disruption of the Church of England. The debate was conducted with much courtesy and candour, although it presented only a small section of the Church contending for changes which, if adopted, would in a short time have accomplished her total destruction. And it gives a noble specimen of the forbearing dignity of the House of Lords, that a measure involving objects of such inestimable value to millions should be discussed with good temper and calm moderation. When the agitation for the revision of the Prayer Book first commenced, it seemed to be a desire of its friends to limit themselves to a mere abridgment of the length of the service and avoidance of repetitions; but when its noble mover brought up the petition in the House of Lords for consideration, it appeared that he would be content with nothing less than an undefined doctrinal alteration of all our formularies. Is it, then, to be wondered at, that not a single member of the Episcopal Bench supported the motion, and that the non-concurrence of the Clergy was proved by the fact, that ten thousand had signed a declaration against it? The Archbishop of Can-

torbury, with that mildness for which he has always been conspicuous, opposed the motion in behalf of the Right Reverend Bench. His Grace said, that admitting the possibility of minor alterations, which might be improvements, still, what some thought diminishes others thought beauties, and it was not worth while to subject their admirable Liturgy to the discussions and controversies, not to say dissensions, which the passage of any changes must necessarily give rise to. Without noticing any other speeches it may be sufficient to remark, that they were all in opposition to the proceeding, and the motion was negatived without a division.

It was justly observed as a grave objection, that there was no such thing as a convocation representing the United Church of England and Ireland, and therefore that changes introduced by any minor authority would not be binding. It is, however, pleasing to remark that some steps have already been taken towards the establishment of such a tribunal, and although the progress to its final establishment may be slow, yet from what has been done by the present convocation, under its weakness and deficiencies it has exhibited something of life and vitality; and with proper alterations and judicious modifications of its ancient constitution, so as to meet the improved knowledge and civilisation of the present times, it might, without difficulty, be placed in working order. The assembly of such convocation, representing the United Church of England, and Ireland would offer a splendid spectacle, and if occasional access, in the way of deputation, from our Colonies and the Church of the United States, were encouraged, it would present the most august Church Legislature that the christian world has ever yet beheld, and although much will require to be done, before this sublime convocation can be brought to bear, yet there are no insurmountable obstacles in the way.

Having, my brethren, detained you, I fear, much too long, I have now to thank you for your patient forbearance and attention. Be assured, the more loyal we are to our Church, and the more our spiritual being is fashioned by her rules, and teaching, the more fervent and true will be our love to God; and it is our duty to fix in the souls of those we teach reverence for all law and order, so let us endeavour to keep our own ministrations up to its requirements.

Above all things, never fault in your faith. If your labours of love seem at times fruitless, be not cast down, for it is your office to spend and be spent in your Master's service, the result is with Him, and not with you, and He Himself tells us, that many be called but few chosen.

And now I bid you God speed, and bless you in the name of the Lord. I trust that I have never knowingly failed to appreciate your labours in profession, or your constant kindness and sympathy towards myself, nor in my intercourse with you have I omitted the expression of those cordial and grateful feelings of my heart towards you by which I have been animated.

Of myself, I can only say, that my great object has ever been to discharge the duties of my office quietly and impartially. I have never desired to clog or impede your exertions, but to second and sustain them, so far as my abilities and opportunities would permit. Having, myself, deep-rooted convictions about what is the true teaching of the Church, I may not at all times have enjoyed the unsuspecting confidence of every one of my Clergy, but I can truly say that I have deserved it, whilst I have on all occasions been anxious to give a liberal construction to slighter divergencies from what I believe to be the path in which the Church would guide her clergy, and to guard against making them wider through my own personal faults of disposition.

I have always been aware, that the best endeavours I could make to promote unity in the Church, was to seek after inward unity and peace in my own breast, because it is only by cherishing such graces that I can give consistency to my religious character, and cause its influence to pervade and penetrate the Diocese, and shed abroad in it the power of faith and charity.

REV. MR JACOB'S REPORT:

Manitowahing, Lake Huron, May 28th, 1860.

REV. AND DEAR SIR,
I have great pleasure in sending you the following extracts from my Journal, which I hope you will find interesting.

July.—In the early part of this month an old Indian woman, a widow, died at this place. She had suffered a great deal for more than a year. Her husband was a chief. She led a consistent life, and showed in her conduct that she loved the Lord. No one came more regularly to church than she. Her death was a peaceful and happy one.

Sept. 3rd.—This evening I went to see some of the Indians in the bush, who are now putting up their Indian corn. A great deal of this I found was destroyed by the late frosts. It is very seldom that there is a severe frost here this time of the fall. I am very much afraid that there will be a great scarcity of corn on the island the coming winter, and that consequently many of the people will be badly off. In the first tent that I went to, I found a woman boiling the unripe corn which was affected by the frost. She told me that she intended doing the same to all that did not ripen, and then putting it up, and that in this manner it kept tolerably well. She had in a corner of her tent a great heap of pumpkins and squashes.

Little Current, Sept 10th.—The mission-house at this place which had been left incomplete last fall, was finished a short time ago. It was built by one of the Indians.

Manitowahing, Sept 30th.—Dr O'Meara and his family left this afternoon, and will be in a few days at Collingwood. I had hoped that they would have stayed here another winter. The Doctor called the Indians together yesterday evening, and after singing and prayer, gave them his parting address. I trust that those who were present will remember the good and sound counsels which were given them, and that they will, through God's aid, act in accordance with them. After another hymn was sung, prayer was offered up, and then the people separated.

The Doctor is a great loss to this place: I shall miss him very much. He has been a great friend to the Indians. He was ever ready to assist them in their troubles, and to give them advice whenever they required or asked for it; and although the difficulties were many and great which often stood before him, yet he boldly and perseveringly did his duty. The Indians owe him a debt of gratitude for his translations of the New Testament, the Psalms, and the Book of Common Prayer into their own language.

Nov 3rd.—As the Indians have all come back from their gardens, in the bush, to their houses in the village, I have begun to teach their children again. I rang the bell at a quarter past 2 P. M., and in a short time the children assembled together in one of my rooms. I teach the more advanced of them, and my sister who is staying with me at present teaches the rest. Those who are in my class read English and Indian, and spell and write. At a quarter past 4 the school closed. It is a pleasure to me to teach the children. As the government have withdrawn their

schoolmaster from this place, I have taken the work of teaching on myself; I saw that unless I taught them, they would very soon forget the little they had learnt at school.

Sunday, Nov. 6th.—The Sunday school this morning was very well attended. I heard all the children repeat the Lord's Prayer in Indian; I then read to them the gospel for the day, and asked them questions on it. I also showed them some pictures of the persons and things mentioned in the Bible, making a few remarks on them at the same time. This part of the instruction they receive, they like particularly. The pictures I refer to are those which are published by the Christian Knowledge Society. Those that I have were, if I am not mistaken, given to Dr. O'Meara some years ago by the society for the mission.

December 13th.—I am at present translating the book of Deuteronomy into the Ojibwa language. When Dr. O'Meara left this in October, he took with him Genesis and Exodus, which we had translated, and he intended when he reached Montreal to get them printed there. Since that time I have been engaged in revising and correcting our translations of Leviticus and Numbers. I have just finished this part of the work.

December 28.—About this time last year Dr. O'Meara gave a feast to the Indian children, who used to come to our evening school. I thought that I would this year give a feast to the parents, and to the young men and women. So I invited them and a few that reside at South Bay, all came to the house this evening; and immediately seated them round the tables. Around the first table sat the Superintendent of Indian affairs, his Son, the Chiefs and myself. The dinner was quite full, all appeared to enjoy the affair, his Son, the Chiefs and myself. The room was very much. One who sat near me said that he was only sorry the plum-pudding was not put down on the table just after we had all sat down, as he would have attacked that at once, and made his dinner on it. I do not think that the man ever tasted before such a good thing as a plum-pudding. When all had done eating, I spoke a few words. I then mentioned that the superintendent, the chiefs, and a few others would make speeches. Speeches were accordingly made, all of them were very good and appropriate. Every one seemed much pleased with the proceedings of the evening. At the close a hymn was sung, after which the benediction was pronounced.

Little Current, Jan'y 17th.—This evening I held a missionary meeting in the school-house at this place; the attendance was very good. After a hymn had been sung, I offered up a prayer to God to bless the words which were about to be spoken. I then mentioned the object for which I had called the people together. After telling them about offerings, and how they could assist to spread the truth, I desired one of the principal Indians to go round, and ask the heads of families whether they wished to subscribe any thing, and how much they would give, if it was their desire to give something. Some promised to give two dollars in maple-sugar; some a dollar and a half, others a dollar, and a few half a dollar. After another hymn had been sung, and prayer offered, the benediction was pronounced, and the meeting separated.

Manitowahning, Jan'y 25th.—This evening was held our annual missionary meeting. On account of the excessive cold and high wind, not very many attended. At first a hymn was sung; prayer was then offered, after which I gave a long address to those present. I mentioned the different ways of aiding missions. Some, I said, gave money and other things; others offered to go themselves into heathen lands and to preach to the people there. Many assisted with their

prayers. I asked my hearers to assist not only with their prayers, but also with their substance. Our Indian chief also said a few words. The greater number present promised to give some maple-sugar when the time for making sugar arrived. I told the people that I intended sending what I got from them to the church society of this diocese, who gave me a salary.

April 2nd.—The Indians on the island have suffered greatly from the failure of their crops last fall. Some have been without Indian corn now for several weeks; all that they have been eating lately is fish which they obtain by spearing. Nor are the fish plentiful; in this bay a man that looks for trout all day sometimes only kills two. Other Indians live principally on rabbit-kills two. I went out this morning to see some sugar-camps. The nearest one is about two miles and a half away; the farthest that I saw is about eight miles from this place.

Little Current, May 12th.—I had this morning a conversation with an Indian, who arrived herelately from Sheshegwahning, a village on the northern side of this island. He informed me that one of the Jesuit priests of Wegamekoong on one of his visits to their village, ordered all the Roman Catholic Indians there, who had copies of the Indian Church of England Prayer-book, to bring them to him, and that he, when they were brought to him, tore up some, and burnt up others. My informant is himself a Romanist; he says that he did not give up his Prayer-book, and obstinately refused to deliver it up on being pressed to do so. Many of the Indians who live at the above mentioned place, asked us several years ago for copies of the Book of Common Prayer, and we gave them the books. I would not have believed the story that I have heard, if I had not known that the practice of burning Protestant books existed in other countries where Romanism held a despotic sway. What is said to have been done at Sheshegwahning is quite in keeping with the doing of the Jesuits in other parts of the world. If the Indian of whom I am speaking has not told me the truth, I do not see what object he could have in giving the information he laid before me.

11th.—The last of the maple sugar, that was promised by the Indians here for their subscriptions, came in this morning. The whole comes to \$8 30. Robert Mills, Esq. the gentleman in charge of the Hudson's Bay Fort at Lacloche gave \$10.00 as his subscription; he also gave me \$10.00 for myself to reimburse me for what I have spent during the past twelve months in visiting Lacloche. What has been given at Lacloche and the Little Current I intend to send to the Colonial Church and School Society. The total amount of the subscriptions including what I have given myself, is \$19.30.

Manitowahning, May 31st.—I have now received all the sugar, which the Indians at this place intended to give to the Church Society of the Diocese. What has been given by them and by others here amounts to \$24.78, in this sum is included my own subscription, which is \$5.00. I must not forget to mention here that two gentlemen who reside at this place each gave me some money for myself, besides what they gave for the society. One gave me \$12.00, and the other \$2.50.

Praying that the great head of the Church may crown with success the efforts of the Society to spread the knowledge of the Saviour in this Diocese.

I remain,

Rev. and dear sir,

Your humble and obedient servant,

PETER JACOBS.

The Rev. T. S. KENNEDY,
Secretary of the Church Society.

DIocese OF HURON.

MEETINGS OF THE SYNOD AND CHURCH SOCIETY.

Monday, June 18th, 1860.

Seven P.M., Standing Committee of the Church Society will meet at the Society's Office.

Tuesday, June 19th.

Eleven A.M., Divine Service in St. Paul's Cathedral. Two P.M., meeting of the Synod in St. Paul's School House.

Wednesday, June 20th.

Nine A.M., Divine Service in the Cathedral; Synod to meet in the School House.

Thursday, June 21st.

Nine A.M., Divine Service in the Cathedral.—Ten A.M., Quarterly Meeting of the Church Society in the School House. Seven P.M., Annual Meeting of the Church Society in the City Hall.

Friday, June 22nd.

Nine A.M., Divine Service in the Cathedral; unfinished business of the Synod and Church Society, if any.

NOTICES OF MOTION.

The Executive Committee of the Synod met in the Church Society's office on the 29th May, 1860, at 3 P.M., the LORD BISHOP in the chair.

The following NOTICES OF MOTION were sent to the committee; and which, according to the constitution, are sent to each member of the Synod. The Rev. A. Townley will move—

1. That seeing it is greatly to be desired that the Canadian Church should unite in the upholding of one University, thereby insuring for it a high literary character and extensive religious and church influence, this Synod respectfully requests the Lord Bishop to adopt such means as in his wisdom he may see good, as shall tend to secure the hearty co-operation of all churchmen in support of Trinity College, Toronto, which, through the energy of the Lord Bishop of Toronto and the liberality of churchmen here and at home, has been for some years in successful operation, and with the high honour of possessing a Royal Charter.

2. That influenced both by christian principle and the increased dissatisfaction in the Province with the fact that Protestants are debarred from that right of uniting religious and secular education which has been conceded to the Roman Catholics, this Synod respectfully requests the Lord Bishop to appoint a committee to draft a petition from his Lordship and this Synod to the Legislature, praying that a law may be passed next session of Parliament, securing to every religious denomination those civil and religious educational rights and privileges at present vouchsafed only to our Roman Catholic fellow subjects; and that such committee do report to-morrow.

Rev. J. W. Marsh will move—

3. That a committee be appointed to report, before the Synod adjourns, upon the assessment claimed by the Treasurer of the Toronto Synod, for the expenses of the Synod previous to the division of the Diocese, with a view to recommend some means of liquidating the same forthwith.

Rev. G. J. Salter will move—

4. That an assessment be made upon each congregation of the Diocese, in proportion to the number of members of such congregation, for the purpose of defraying all expenses incurred by the Bishop in the discharge of the duties of his office; and that the moneys levied by such assessment be forwarded by the Churchwardens to the Secretary of the Church Society within one month of their receiving notice of their assessment.

5. That in accordance with the preceding resolution, a committee be appointed at each meet-

ing of Synod, to apportion the sum of money to be paid by the several congregations: and that the Bishop be respectfully requested to inform such committee of the amount, or probable amount, of money expended by him during the preceding year in the performance of the duties of his office.

Rev. F. D. Fluquier will move—

6. That the word "annually" in the third line of Article 3 be expunged, and the words "for the term of three years" be inserted in its stead.

7. Rev. C. C. Brough will move a resolution on the subject of Liturgical Revision.

COMMITTEES TO REPORT.

1. On the condition of Rectory or Parsonage Houses, &c.

2. On the Memorial of the Sons of Temperance.

In compliance with the resolution passed at the last meeting of Synod, the following report is printed by the Executive Committee, without, however, in any way committing themselves to its contents.

ABSTRACT OF THE REPORT OF THE COMMITTEE UPON MINISTERIAL INCOMES.

Your committee, according to the instructions they received from Synod in June last, beg to offer the following abstract of their report "On the most Scriptural and practical methods of remedying the present insecurity of ministerial incomes," which they presented on that occasion.

Your committee feel that the duty imposed upon them is one of very solemn character, some of the clergy being, at the present time, in circumstances of distressing perplexity; a condition in which the Church of Christ cannot permit His ambassadors to remain, without herself incurring deep guilt. In the view of your committee, however, it is the moral necessities of the people themselves, the sad danger lest the Church should languish from the want of an adequate number of efficient and duly authorised Clergymen, and the consequent sore punishment which the sordid disobedience producing such ruin would be sure to incur; it is these things that give to the subject under consideration its most vital importance, especially, seeing that the famine of the Word and ordinances at present existing in this Diocese is something positively appalling. This religious destitution, your committee are convinced, arises from the want of any thing approaching a secure and adequate system of support for the clergy and their families. The Church wishes her clergy not only to be distinguished by sincere piety, but also to be possessed of at least that moderate scholarship so necessary for the defence and elucidation of Gospel truth and Apostolic order; she would also have them men of general information and intelligence, and, if it may be, distinguished by a certain degree of mental refinement and courteousness;—all of which are certainly, more or less, essential to the complete equipment of those who are to "speak for God," and to hold a social position which ought, for the well-being of the community at large, to be one of the most influential in the country.

It is evident, however, that in reasonable consistency with these habits, a proper sufficiency of income is requisite; not abounding wealth, for the servants of the cross—lay, indeed, as well as cleric—should ever be distinguished by a spirit of self-denial, especially when required by the necessities of the Church of Christ. But poverty is not the necessary condition of the pastors, where the flock are in a position comfortable, as are those of most of our Canadian settled parishes. And your committee have no wish to forget that the Anglican Church rather frowns than other-

wise upon the *celibacy* of a parochial clergy.— Especial consideration, therefore, should be given to the heavy expenses which a clergyman's family and position entail upon him:—in the pure training and liberal education of his children; that generous hospitality to which the clergy in this, as in other things, being ensamples to the laity, are commanded to "be given;" those abundant alms-deeds and liberal offerings to God, by which it is so desirable they should be distinguished; with a long catalogue of pecuniary calls, to which their sacred profession and prominent social status subject them; all of which require that they shall be themselves raised far above penury. Nor can a Clergyman pass by these claims without decided injury to the influence of the Church, to his own usefulness, and a painful lowering of self-respect.

Such are the *desiderata*, personal and relative, which the church looks for in those who "minister at her altars;" but yet is it the sin of Canadian churchmen, that our funds should come so far short of affording a fitting maintenance for such a ministry, and, alas, still less will they provide them so in any thing like sufficient numbers.

Did we not know the church to be founded on the Rock of Ages, faith itself would fail as we contemplated this mournful state of things. But, let it not be forgotten, that the accomplishment of the promises, as they respect our own Diocese, greatly depends upon our own faithfulness; otherwise, as was the case with the Asiatic Churches, our candlestick, also, may be removed. And while your committee earnestly pray, "God forbid," they cannot feel that the fear is groundless, so long as the members of Christ are themselves moving in a position which admits of the enjoyment of ample earthly comforts, yea, thousands of them in positive luxury, but are yet withholding from the Divine Treasury the means required to support, in sufficient numbers and in a proper manner, the ministers of the sanctuary; for what more certain evidence can the righteous indignation of God require that "the love of many is waxing cold."

Having thus hastily glanced at the deep necessity that exists for some energetic measures being adopted, and that immediately, if we would not have our Diocese gradually become a moral wilderness, and behold *Ichabod*, "Forsoaken of the Lord," written upon the church therein; your committee address themselves to the more direct consideration of the duty specially intrusted to them, namely, the suggestion of some means, in accordance with the principles of Holy Writ, whereby it may be expected that *an assured and respectable support will be obtained for the clergy*. On this portion of their task, however, they enter with much diffidence, not because they doubt that an exact and ample provision for this, as well as every other matter connected with the church's welfare, has been made by her Divine Head; but because christians have generally departed far from sacred principles, still your committee feel that they ought not to shrink, through coward fear, from the attempt to bring them back to that only method of supporting the duly commissioned servants of His sanctuary, which has ever received the full sanction of Infinite Wisdom and authority; and which, therefore, they are deeply convinced, can alone be ever completely successful. Human schemes have been fully tried—land endowments, simple voluntarism, rented pews, &c., &c., but all, though valuable, perhaps, as adjuncts, have failed in adequately supplying means for the proper support of a sufficiently numerous clergy; for no one of them was the method which the Most High has instituted for that purpose. In all his plans, He has cared for the profit of the giver, at least as much

as for that of the receiver; hence He has ever required his people—in order to the cultivation of an unworldly spirit in themselves—individually, and with unceasing regularity, to pay to him a certain fixed portion of their incomes—a large portion of which He appropriated as the inheritance of his ministers; leaving it to the love of his people to render to his service, in free-will offerings, as occasion might require, more than the stipulated demands of his law. So is it now; God is the same, and his "chosen" are the same, only, with vastly higher privileges than when these tests of obedient love were first instituted. It is in grace as in nature, the "seed" of the Church "is in herself," she is "a tree of righteousness," the planting of the Lord," and he designs that she should be "a tree in which is the fruit of a tree-yielding seed." Thus, while the love of her children is continually manifested by these regular payments and offerings to God, their innate selfishness and natural covetousness are as continually kept in check.

This is a duty, therefore, concerning which, more especially considering our natural reluctance to its performance, it is imperatively necessary that the authoritative counsels of the Bishop and the Synod should be most distinctly heard. If, as your committee firmly believe, Divine law, enforcing, at least, the lowest scale of our payments to God, still exists, it is essentially on every account, that the sleepy consciences of his cold-hearted children be aroused until they really feel its sacred obligation.

Your committee, animated themselves by a deep sense of the important truths contained in the foregoing statements, beg leave most respectfully to suggest as follows:—

1st. That every means be adopted, by sermons, tracts, &c., to convince the members of the church that God has a controversy with his people in this day, because of their withholding from him and his cause—especially in the case of his priesthood—a due portion of those earthly goods which he is continually bestowing upon them. Yea, may it not be owing to this very sin that such large portions of this fine continent are so frequently subjected to a scourge, which threatens to "cut off the meat before our eyes, causing the husbandman and the vine-dresser to be ashamed, and howl for the wheat and for the barley, because the harvest of the field is perished?"

2nd. That, under the most binding official sanctions, the duty be earnestly impressed upon them, of every christian setting apart a certain fixed portion of his or her income for the proper maintenance of God's ministers and church. Accompanied with the solemn assurance that this obligation is as strongly enforced by the principles of the Gospel as it was by those of the patriarchal or Mosaic dispensations; as is so plainly shown, to mention a single instance, in that striking command of St. Paul to the Corinthians, "Upon the first day of the week let every one of you lay by him in store as" (in proportion as) "God hath prospered him." Your committee recommend that it be further stated, that the least portion which the Lord ever deigned to accept at his people's hands, from the earliest patriarchal ages to the present time, has been one-tenth of their incomes. It also be noted that under the Jewish dispensation, which is declared by inspiration to have been the "pattern" of the heavenly, or christian church, this tenth was, as before stated, given to the priesthood, nor was even that the whole of the patrimony which divine liberality had provided for them. The Mosaic law further required about two other tenths to be paid, one for the temple and its services, and the other for the poor. Thus, inclusive of free-will offerings, it would appear that the faithful Israelites devoted

more than one-third of their entire incomes to works of religion and piety. And here your committee cannot but remark, that never were God's ancient people so personally wealthy, or so nationally prosperous, as during those periods of their history in which these large payments were conscientiously made.

In offering these suggestions, your committee have been encouraged by the consciousness that they were following the guidance of Infinite Wisdom; and they crave your patience, my Lord, Fathers, and Brethren, for the subject is one of vast importance, while, before proceeding further, they make a few observations on the beautiful adaptation of this plan to accomplish the ends designed, as might indeed be expected when it is recollected that its author is Divine:—

(1.) First, then, it is the poor to whom, especially, the Gospel is preached; and by every one of us paying even a single tenth of his income to God, it will at least begin to be, as it is fitting it should from the numerous offerings of the poor, large in the aggregate, that the clergy will chiefly derive their support; thus it will be no longer in the power of a few wealthy individuals to dictate a worldly policy as the governing principle of the Church; and, in the opinion of your committee, this freedom from earthly trammels would itself be no small gain.

(2.) Again, the rich and the poor will be thus equally giving "as the Lord hath prospered them."

(3.) Such payments have the further great advantage of being voluntary, as regards legal compulsion. Consequently, if paid because enjoined by Christ and his Church, they become the offerings of faithful obedience and love.

(4.) But the great result to which your committee beg to direct your special attention at this time, as following from this divine rule—of setting apart a fixed portion of our incomes for His service—were it generally adopted even by the faithful, is, that the maintenance of the church and her ministers would be exempt from that meagre and fluctuating character which has been so long an impediment to their usefulness. Ceasing any longer to be a mere question of what we "can spare without feeling it," from our fleshly luxuries, these offerings would henceforth be regarded as *debita due to God*, and be deemed by the righteous man as amongst the most sacred obligations.

3rd. In returning, however, to the immediate object of their report, the suggestion of remedial measures in our present difficulties, your committee beg to offer, as their third recommendation, that the Lord Bishop, aided by a committee of eight persons—four clergymen and four laymen, to be chosen by Synod—be respectfully requested to form a scale of minimum clerical incomes, according to the position of the parish or city, village or country, and such other circumstances as it may be deemed proper to take into consideration.

4. That his Lordship be further most respectfully requested to arrange, aided by the counsels of the Incumbent, if any, and the churchwardens, with each parish, whether it shall be expected to pay the whole of the Incumbent's salary, or what portion thereof, taking an indenture for the same, to be paid by the Church-wardens to the Clergyman, quarterly; requiring also that in every case a parsonage shall be provided by the parish.—The balance of the clergyman's salary, if any, to be paid out of the "Diocesan Fund," the nature of which is hereinafter explained. Such Episcopal arrangements with non-self-supporting parishes to be re-adjusted when necessary for the purpose of readjusting their financial relations as circumstances may require.

It is further recommended that when a parish shall fail to provide a parsonage or residence, or to pay the Incumbent's salary, or such portion thereof as has been required at the said visitation, the Lord Bishop remove him, and unite the parish to the nearest Travelling Mission. Unless, from special circumstances, it be decided to make up the deficiency out of the "Diocesan Fund."

5th. That it be recommended to the Church Society that the funds held by it from time to time in trust for the Diocese of Haron, (exclusive of special trusts, as the "Widows and Orphans' Fund," but inclusive of the "Clergy Commutation Fund,") shall form one fund, to be called the "Diocesan Fund," out of which the balances of the salaries, as fixed by the Lord Bishop, both of the parochial clergy and the travelling missionaries, shall be paid. And that an amount, equal to the mission's collections, shall in each year be expended for the benefit of the new and destitute portions of the Diocese; two special collections shall also be made in aid of the dependent parishes, one on Advent Sunday, the other on the first Sunday after Trinity, such collections to be called the "Diocesan Parochial Collections."

And that it be strongly impressed upon the consciences of all members of the church to contribute with a holy liberality out of that portion of their incomes which they have dedicated to God, on each of these semi-annual occasions, as, upon the success of this Diocesan Fund the stability of the Church in this Diocese appears greatly to depend.

Let it be further understood to be the authoritative advice of the Lord Bishop and this Synod, that, as far as possible, every Clergyman shall, on one or other of the above days, preach on the positive duty of all christians dedicating a certain portion of their incomes, "according as the Lord hath prospered them," to his service, with the great profit of adding thereto liberal free-will offerings.

6th. Your committee further recommend that, so far as possible, settled parishes shall be established in the cities, towns, villages, and more thickly settled neighbourhoods, the incomes of which shall be assured, through the aid of the Diocesan Fund, to be not less than £200 to £300 cy. per annum, having also a parsonage, that so the Lord Bishop may be enabled to appoint, at least, every efficient Clergyman of from seven to ten years' standing in the Diocese to the Incumbency of such a parish.

7th. That every Clergyman so disabled by sickness as to have to resign his cure, shall receive during its continuance, from the Diocesan Fund, \$400 per annum. Such disability to be attested, and if protracted, annually by two physicians appointed by a Committee of Synod, the expense of such certificate to be defrayed by Synod.

8th. Your committee recommend, that it be further distinctly enjoined, with all the holy authority of this Synod, and under the immediate sanction of the Lord Bishop, that according to Divine institution, a large portion of the amount so set apart for God shall be paid by churchmen towards the support of their respective Parochial Clergyman.

Your committee would also respectfully suggest, that these payments be made, as far as possible, without interfering too abruptly with present usages, weekly, through the regular Sunday Offering. They venture to make this suggestion on the following grounds:—Because it is the method clearly indicated in Holy Scripture; because it is the law of the Church; because it gives a continual check to our earthly-mindedness; because, if left to longer periods, the sums might become so large as to require a sacrifice too great for our covetousness to make; because, by thus dispensing with pew-rents, the Church becomes what her

Divine Founder designed she should be—the Church of the Poor; and finally, because to your committee it appears that no act of public worship can be fully acceptable to Almighty God, in which we wilfully present ourselves empty-handed before him.

9th. Further, your committee feel that could the wealthier parishes be induced, as they are unquestionably in duty bound, either having Church endowment or being individually richer, to remit, from time to time, whatever surpluses of their tithes and offerings remain after paying their own Clergyman, to the "Diocesan Fund," they would greatly serve the cause of Christ within this Diocese; and would in so doing be acting in strict accordance with the principle so clearly enjoined by St. Paul, "For I mean not," says he, "that other men be eased and ye burdened; but by an equality, that now at this time your abundance also may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality; as it is written, He that gathereth much had nothing over; and he that had gathered little had no lack."

10th. Considering that it has ever been counted the duty and privilege of God's people not to come up to His House and offer Him of that "which cost them nothing;" and that there is the warrant of Scriptural authority and early christian practice for making offerings to God in the persons of His Ministers; when the performance of their sacred functions has been specially required by individuals, and seeing, as an additional reason, that in these days the incomes of those who "minister in holy things" is lamentably deficient, your committee therefore advise that it be strongly recommended by this Synod to all church people, excepting the poor, that they do hereafter pay the "accustomed dues" for marriages, registration of baptisms, churchings, &c., to the officiating Clergyman, with such liberality as they are able.

And now, in drawing their somewhat arduous labours to a close, your committee beg to add a remark or two in vindication of the course they have seen it necessary to pursue. They felt, then, that it would be useless, nay, sinful, to trifle with a task so important as that entrusted to them. They believed that the dearest interests of men, the glory of the Church, and the honour of Christ, are trembling in the balance; for "how shall the people believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" and how can they be sent, if churchmen continue in their present penurious courses? Your committee further believed that Infinite Wisdom has not only indicated the right method of obtaining the means for the due support of His Church and Ministry, but made it the duty of christians to adopt that method. They had, consequently, no choice, but to enforce its observance as the only sure remedy for our present distress, or certain ground for future prosperity. And all they now ask of those who may be disposed to reject their report, if there be any such, is, that before doing so, they will diligently, yea, prayerfully, "search the Scriptures" of the Old Testament, to the principles of which the Blessed Jesus Himself directed us as a rule of life; that they will do so, guided by the light, and influenced by the love of the New Testament; not refusing to be instructed, also, by the self-denying examples and godly counsels of those who lived and suffered in the purest ages of the Church. Yea, and your committee are satisfied that, after doing so, few indeed are the sincere of heart who will not feel that, were there no law upon the subject, the love of Cavalry does indeed deserve, at least, as large an amount of self-sacrifice and cheerful liberality as were de-

manded amidst the terrible glories of Mount Sinai!

It has also been the aim of your committee to retain *intact* those parochial relations between the pastor and his flock, the value of which can scarcely be over-rated; and yet without subjecting him to that dependence upon the favor of individuals, which is one of the great objections to the voluntary system, as now in operation amongst us, and is of necessity so perilous to the holy freedom and personal faithfulness of clerical ministrations.

Your committee beg leave to make one other statement, namely, that they have special reason for believing that many persons who evade the conviction that it is their duty to render more largely, and in fixed proportions, of their incomes to the service of God, when only pressed upon them by individual Clergymen, would at once feel a vastly increased responsibility were the same duty urged under the holy authority and earnest sanction of the Bishop and Synod. Yea, your committee feel deeply and solemnly assured that, if only the Church, in her corporate capacity, will not fear to teach as her Lord directs, ("whether men will hear, or whether they will forbear," then He will see that she suffers no lack.

Finally, it is not to be supposed that the suggestions offered in this report, will at once remove the evils under which our Diocese, in common with so many others, is suffering, but your committee repeat the conviction that "the seed of the Church is within herself," and that if the principle which they have been so earnestly advocating—of *setting apart* a certain portion of their incomes for *holy uses*—be once general amongst God's faithful people, not only will our Parochial Clergy be suitably maintained and their numbers rapidly multiplied, but ere long, also, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

All of which is respectfully submitted.

ADAM TOWNLEY, D.D., *Chairman*.
CHAS. C. BROUGH, A.M.
FRED. FAUQUIER.

Diocese of Huron, C. W., Jan. 2nd, 1860.
J. WALKER MARSH, M.A., *Clerical Sec. of Synod*.
L. LAWRASON, *Lay Secretary of the Synod*.
London, June 1, 1860.

ADDRESS TO THE REV. W. M. ROSS, M.A.
PORT ROBINSON, May, 1860.

REV. AND DEAR SIR,—We, the ladies of St. Paul's Church, Port Robinson, in view of your being removed from us to another field of labour, feel it to be our duty, as it is to us, under the circumstances, a melancholy pleasure, to accord to you with as little formality as possible—yet with the truthful accents of unassumed regard,—our grateful appreciation of your gentlemanly, intelligent, consistent and christian intercourse with us. In doing so to you, we think we cannot more acceptably express ourselves than by saying, that we desire from Him from whom all blessings come, that measure of the inspiration of his Holy Spirit, by whose agency the holy truths you have taught us may be brought to our remembrance, and our affection and desires so influenced that we shall lead such holy, devotional and blameless lives as shall accord with the example of Him—the great Lord of the vineyard by whom, as the labourer therein, you have been commissioned and sent. We feel, Sir, that partings are not pleasant; yet we cannot but be reminded that as we are the members of that one mystical body, there remains for us the same condition,—so, too, are found in Christ without spot or blemish. We may not meet again upon earth, but our prayer is, that we may meet there, "where the weary are at rest."

In parting with you, as our spiritual pastor, we cannot desire you any thing greater than that you may be a successful minister of the Grace of God, winning many souls to Christ your Master, who has purchased them at so dear a price; and thus be privileged to take to yourself the promise that they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

In presenting you herewith this Salver, as a token of our esteem, you will, we trust, look rather to the motive which has prompted it than the gift itself.

In conclusion, permit us to unite our prayers that our Heavenly Father may lift upon you and your beloved wife the light of his countenance, and bless you, and give you peace now and forever, for the Redeemer's sake.

REPLY.

MY DEAR CHRISTIAN FRIENDS,—Any words that I could employ would fail to convey to you my sense of gratitude for the munificent testimonial which you have so generously presented. If there be one occasion in life which more than any other calls forth feelings of pain, it is when the ties which bind man to man are about to be severed by the rude hand of necessity. Such, at least, are my own feelings on the present occasion. While saying FAREWELL, I would, in the first place, assure you, wherever it may please the good Providence of God to cast my future lot, I shall never cease to entertain a grateful remembrance of the many kindnesses received at your hands, during the brief period of my sojourn amongst you; and I would earnestly pray, that if in any wise you have been benefitted by my feeble services, you may go on abounding in the work of the Lord, seeking above all things his glory and the salvation of your own immortal souls.—And may He watch over you for good; lead you through the wholesome influences of his Divine Spirit in the paths of righteousness and true holiness, that so an abundant entrance may be ministered unto you, into the kingdom of his dear Son.

Believe me, with much esteem,

Your friend and serv't in Christ,
W. M. ROSS.

ADDRESS TO REV. WM. M. ROSS, M.A., THOROLD.

DEAR AND REV. SIR,—We, the lady members of St. John's Church, learn with regret, that you are about to retire from the Curacy of this Parish, to another field destined for your future labors; and before you take your final leave, we avail ourselves of this opportunity of making a simple expression of that regard and high esteem which we entertain for you—an esteem deservedly gained by you, in the discharge of your duties as a faithful minister, a sincere and confiding friend, and wholesome adviser; which expression we signify to you as an earnest thereof, in the presenting to you of this Tea Service. Simple though it is, we trust it will not be held cheaply by you, when you know it to be the spontaneous expression of the entire congregation, over which you have for some time past presided, and exerted yourself so satisfactorily and zealously in your labours of love and Christian culture, in connection with our long-tried and invaluable friend and adviser, the Rev. Dr. Fuller.

It may be gratifying to you, to know, on this occasion, that this is not the expression of a few; but that almost every member of your congregation applied to, seemed anxious to take part in the making of this expression, and cheerfully contributed their mite to make up the amount necessary for its purchase.

And we now take this opportunity of assuring you, that wherever, or in whatever channel, chance or circumstance shall direct your future career, you take with you our best wishes for your future and continual welfare. And that

wherever your labors may be extended, there too, may be found the Tree of Life, springing up, and bringing forth fruit in abundance.

And permit us also to associate with you in our best wishes, the name of your dear lady, Mr. Ross, who, though but a short time with us, yet it sufficed to so endear her to us, that her name will ever remain enshrined on the tablets of our hearts, never to be erased.

And finally, (as we all must.) when you are called upon to render up your Stewardship, to your great Lord and Master, may he have cause to say, "well done thou good and faithful servant."

On behalf of the Ladies, yours, &c.,

Mrs. PETER H. BALL,
Mrs. L. A. BALL,

Committee.

The Rev. Mr. Ross then replied as follows:

To Mrs. P. H. and L. A. Ball:

MY DEAR CHRISTIAN FRIENDS.—It is with feelings of a no ordinary kind that I received your address, accompanied as it is by so substantial a testimonial of esteem and regard.

Believe me when I say that the simple assurance of your friendship and good-will is in itself a sufficient recompense for past services, and that while I thank you most cordially for your indulgent estimate of my official ministrations, I cannot but feel how little I have merited this valuable token at your hands.

The period of our connection, though short, has, nevertheless, been marked by such acts of kindness and indulgence on your part, as can never be effaced from the tablet of memory, but will live there a constant memorial of those who although absent, will ever be present in heart.

I must not omit to tender you my sincere thanks, for your kind mention of Mrs. Ross; and, likewise, to assure you that the knowledge of your good wishes respecting her, will be duly appreciated and valued.

In conclusion, while wishing you an affectionate good-bye, permit me to remind you (in reference especially to the concluding sentence of your address,) that we all are "stewards" in a greater or less degree, "of the manifold grace of God," and that an account will hereafter be demanded of the trust committed to your care.

Oh, seek then, beloved friends to improve the talents intrusted to your keeping, that you may at the last render up your account with joy, and not with grief; and wherever your several lots in life may be cast, you will enjoy the consciousness of that communion with Heaven, which alone can afford a solid basis of hope and joy and peace, in time and in eternity.

And may the blessings of Almighty God rest upon your endeavours, and "I pray God that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ."

Believe me to remain,

Dear Christian Friends,

Your sincere well-wisher

and Servant in Christ,

W. M. ROSS.

QUEBEC SYNOD.

The Synod of the Diocese of Quebec will be held in the National School House at Quebec, on Wednesday, the fourth of July next, at the hour of two P.M.

There will be daily prayers in All Saints' Chapel, at half-past nine A.M., during the Session, except on the first day, on which the service, commencing at half-past ten A.M., and including the administration of the Holy Communion, will be held in the Cathedral Church.

EDWARD C. PARKIN, *Clerical Secretary*.
GEORGE S. CARTER, *Lay Secretary*.

Quebec, May 30, 1860.