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# Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, JULY 1, 1861.

No. 13.

We learn that the Meeting of the Provincial Synod is convened for the 10th Sept., and not the 1st, as mentioned in our last.

The Quarterly Collections for the Church Society are appointed to be taken up at the following times:—

July,—MISSION FUND;

October,—WIDOWS & ORPHANS' FUND.

January,—MISSION FUND.

April,—STUDENTS' FUND.

A copy of the above will be enclosed with the next Gazette to every clergyman, for the purpose of putting up in the vestry.—The Collections should be remitted to the Parent Society prior to the close of the months.

Toronto, 14th May, 1861.

MY DEAR BRETHREN,

It is my intention to visit, for the purpose of holding confirmation, your several parishes, in the month of July next, in accordance with the following list.

I remain, &c.,  
JOHN TORONTO.

DAYS OF THE JULY, 1861.	PLACE.	HOUR.
Friday .....	5, Port Perry .....	1 p. m.
" .....	" Whitby Harbour.....	5 p. m.
Saturday .....	6, Oshawa.....	10 a. m.
" .....	" Bowmanville.....	3 p. m.
Sunday .....	7, Newcastle.....	11 a. m.
" .....	" Inniskillen .....	3 p. m.
Monday .....	8, Cartwright .....	10 a. m.
" .....	" Manvers .....	2 p. m.
Tuesday .....	9, Oshawa, St. John's N <sup>th</sup> Ch. ....	11 a. m.
" .....	" Omamee or Emily.....	3 p. m.
Wednesday .....	10, Lindsay.....	11 a. m.
Thursday .....	11, Peterboro'.....	11 a. m.
" .....	" Lak'feld .....	3 p. m.
Friday .....	12, Milbrook .....	3 p. m.
Saturday .....	13, Perrytown .....	11 a. m.
" .....	" Port Hope .....	3 p. m.
Sunday .....	14, Cobourg .....	11 a. m.
Monday .....	15, Grafton .....	11 a. m.
" .....	" Colborne .....	3 p. m.
Tuesday .....	16, Norwood .....	3 p. m.
Wednesday .....	17, Seymour .....	3 p. m.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### TRINITY COLLEGE.

On Thursday, the 20th inst., the annual dinner was given in the Hall of Trinity College—present the Chancellor of the University, the Hon. Sir J. B. Robinson, Bart.; the Hon. and Right Reverend the Lord Bishop of Toronto; the Hon. Sir Allan McNab; the Hon. P. M. Vankoughnet; the Hon. G. W. Allan; J. M. Strachan, Esq.; the Rev. Dr. Scadding; the Rev. A. Palmer; the Rev. J. G. Geddes; the Rev. F. L. Osler; the

Rev. Saltern Givins; the Rev. E. H. Dowar; S. B. Harman, Esq.; the Rev. T. S. Kennedy; R. B. Denison, Esq.; the Rev. J. G. Armstrong, besides many of the Graduates of the University, the Provost, Vice-Provost, Professors, and Students of the College. The names of the following gentlemen were announced as successful candidates for the Scholarships competed for in the June examination of the first year:—*Wellington Scholar*, Bogert; *Bishop Strachan Scholar*, Richardson; *Allan Scholar*, Givins; *Dickson Scholar*, Lindsay.

**CONFIRMATION.**—On Monday, the 10th June, His Lordship the Bishop of Toronto, attended by his Chaplain, the Rev. F. L. Osler, M.A., visited the mission of Barton and Glanford, near this city, having spent the former day at Ancaster and Dundas. A ter divine service in each of the churches, St. Paul's, Glanford, and St. Peter's, Barton, his Lordship administered the holy rite of Confirmation to 56 candidates, old and young, 27 of whom were of St. Paul's Congregation, and 29 of St. Peter's. The attendance at each church was very numerous. His Lordship preached on each occasion, with great force and earnestness. Although now in his 84th year, his Lordship's energies of mind and body seem but little abated. He immediately left Barton for Toronto, whence, on Tuesday he proceeded to Kingston, to preside at the election of the first Bishop of the new diocese of Kingston.—*Hamilton Spectator*.

### COLLECTIONS UP TO JUNE 28th, 1861.

#### MISSION FUND, FOR 20TH YEAR.

Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Mission Fund, for 20th year, received between the 12th ult. and 28th ult.

#### MISSION FUND, 20TH YEAR.

Previously announced .....	\$20.00
Mount Forest, St. Paul's.....	\$2.33
Mount Arthur, Trinity.....	0.65
" " Grace .....	1.48
Per Rev. S. Houston .....	4.42
Newmarket, St. Paul's .....	4.05
Per Rev. S. Ramsey.....	
Seymour .....	8.50
Perry .....	2.05
School-house .....	0.40
Per Rev. F. J. S. Groves .....	5.95
Woodbridge .....	3.10
Gore .....	2.00
Tullamore .....	4.46
Grahamsville .....	2.25
Per Rev. J. Carty .....	11.81
St. James's, Toronto, taken up at opening of Synod .....	16.85
St. Mark's, Barriefield.....	3.00
St. James, Pittsburgh.....	2.06
McLean's School-House.....	1.50
Per Rev. E. C. Bower.....	6.50

St. Peter's Credit .....	17.33
Sydenham .....	1.50
Per Rev. T. P. Hodge.....	18.83
Cobourg offering to Mission Fund, on occasion of meeting of Synod .....	15.00

19 Collections amounting to.....	\$102.97
MISSION FUND, JANUARY COLLECTION.	
Previously announced .....	\$775.17
Fort Eric, St. Paul's.....	\$3.23
Bertie, St. John's .....	1.00

Per Rev. H. Holland .....	4.32
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155 Collections amounting to.....	\$779.49
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#### ANNUAL SUBSCRIPTIONS AND DONATIONS.

T. W. Birchall, Esq., An. Sub. 19th year.....	\$5.00
T. W. Birchall's family donation .....	5.00
T. Galt, Esq., An. Sub. 19th year .....	5.00
J. L. Robinson, Esq., An. Sub. 19th year.....	5.00
E. Goldsmith, Esq., " " .....	5.00
James Bovell, Esq., M.D. " " .....	5.00
Wm. Lee, Esq., " " .....	5.00

#### SUSTENTATION FUND.

Parochial Branches,	
Brockville, per Rev. Dr. Lewis, by receipts, (as acct).....	\$150.00

### CHURCH SOCIETY, DIOCESE OF TORONTO.

The Annual Meeting of this Society was held at the St. George's School House, on Wednesday, the 28th June, at 11, a. m.

The Right Rev. the Lord Bishop in the chair.

The Secretary read the usual prayers.

He then read the following statement of the receipts on behalf of the various funds during the year.

The income of Parent Society when the books were closed, exclusive of moneys received for various trusts and investments returned, deducting also \$676.62 belonging to previous year's income, and credited in the appendix of the Report, though received after the books were closed, amounted to.....\$12,694 78  
Received after books were closed .....

Various trusts and investments returned .....

Total .....

Last year only one-fourth of collections by Parochial branches was sent in to the Parent Society, this year the whole, with some few exceptions, has been received. The comparison stands thus:  
Last year .....

Present year is .....

Increase this year over last .....

On comparing the total receipts, last year's income appears \$1836.92 in excess of this year. This

is accounted for by the fact of the various trusts and investments returned being \$2,621 more last year than this, which sum, minus \$631 12 in-crease of income this year, leaves the difference \$1,886.88.

The proceeds of the Annual Sermons, which are included under the heading income, were in increase of previous year \$107.82.

	Station	
General Purpose Fund, and		
Mission Fund .....	151	\$720 42
Mission Fund .....	180	1,005 50
Widow and Orphans' Fund ...	154	1,128 82
Student's Fund .....	140	697 84
Sustentation Fund .....	170	1,281 27
		\$4,836 85

MISSION FUND

Collections, July .....	\$1,005 60
" January .....	720 42
Interests and dividends .....	249 00
Balances from Districts .....	1,280 65
Guarantees to Mission Board.....	600 00
Surplus from Commutation Fund.....	800 00
Sale of Timber.....	19 00
Parochial Branches, three-fourths ...	2,030 85
Special Subscriptions.....	16 00
	\$6,721 42

Liabilities for ensuing year, say \$9600.00.

WIDOWS AND ORPHANS' FUND.

Receipts for the year .....	\$6,290 10
Deduct Investments returned.....	3,850 00
	\$2,440 10

Amount paid out in pensions .....	1,985 00
Taxes .....	69 20

During the past year the amount of investments returned was \$3,850, while the amount invested was \$7,760

The amount of investments appearing to the credit of this fund in last year's Report is \$292,81.82, but from this must be deducted the sum of \$3,893.08 for Middlesex Debentures, which were credited in error, they having been transferred to the Diocese of Huron.

This would leave the amount invested at close of last year \$26,388.73 against 29,288 76 this year, being an increase in the amount invested of \$3,900.

GENERAL PURPOSE FUND.

Amount received during year \$1,764 76, as follows:	
One fourth of Parochial Branches and annual subscriptions .....	1,505 57
Sale of Reports .....	50 10
Rents .....	59 00
Instalments on Lands.....	150 00

The Secretary read the following Report of Clergy Trust Committee:

REPORT.

The Clergy Trust Committee submit their Annual Report to the Church Society.

The investments of the Trust Fund at the close of the Society's fiscal year stood as follows:

Debentures at 6 per cent .....	£153,361 14 8
" at 8 .....	10,116 13 4
Mortgages at 6 .....	£22,600
securing .....	15,850 0 0
Mortg's at 8 pr. c. £55,218 5 6	} 39,462 18 1
securing .....	
Mortgages at 10 percent. ....	3,000 0 0
	£221,791 5 8

These several investments represent an aggregate income for the year of £14,418 19s. 11d.,

being £180 0s 6d less than the income of the funds, as it stood at the last Annual Meeting, arising from the re-payment of the temporary loans which had borne interest at ten per cent.

The amount invested is also in diminution of the sum invested at the last Annual Report by £1,366 14s, arising also from the re-payment of the temporary loans which having been made from the sums at the credit of the Income Fund not required for the time, have since been decreased by that amount paid for salaries.

The amount still invested, which belongs to the income fund, is £3,281 16s., which added to the amount invested of the principal fund, brings up the investments of the Trust to the close of the fiscal year to the above sum of £221,791 5s. 8d.

The committee regret to say that the municipality of St. Thomas has been unable to provide in full for the interest on its debentures for the past year, and the committee, in consequence, arranged with that municipality for the payment of half the interest for the year, allowing the other half to remain as a debt bearing interest for the period of one year. With this exception, the interest on the investments has been fully paid.

The committee append hereto the report of the sub-committee, whose duty it is to examine the securities of the Trust deposited in the Commercial Bank.

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

Toronto, 25th June, 1861.

We the sub-committee appointed by the Clergy Trust Committee, do hereby certify that we have carefully examined the securities held for the Clergy Trust Fund, by the Commercial Bank of Canada, and that we find the same to be correct.

Toronto, 25th June, 1851.

The following report from the Eastern Episcopal Trust Fund was presented:—

Commercial Bank of Canada,  
Kingston, 22nd June, 1861.

To the Chairman  
Eastern Episcopal Ch. Fund.

Sir,

The following is a copy of the statement of the Trust Fund submitted to the Governor General, as on 25th ult.:

Cash in the Commercial Bank of Canada .....	\$9,833 68
Mortgages on real estate unpaid .....	\$25,216 00
In progress (since completed).....	2,000 00
Municipal debentures .....	27,216 00
	3,405 00
	\$40,454 68
Interest accrued on Mortgages and Debentures .....	£559 00
Unpaid promissory notes left to be exchanged for mortgages in progress .....	1,969 00
	2,519 00
Total.....	\$42,973 68

I am, Sir,

Your most obed't serv't,

A. H. CAMPBELL,  
Treasurer.

The following were appointed a Committee to manage the Eastern Episcopal Endowment Fund for the ensuing year:—The Rev. Dr. Patton, Rev. Dr. Lauder, Rev. J. A. Mulock; D. B. O. Ford, C. J. Ross, Thomas Kirkpatrick, and James A. Henderson, Esquires

Moved by the Rev. Dr. PATTON, and seconded by the Rev. Dr. LAUDER: Resolved,—That the thanks of this Society be tendered to A. H. Campbell, Esq, Treasurer of the Eastern Episcopal Trust Fund, for the faithful and efficient manner in which he has discharged the duties of said office for three years past, and also to the legal members of the committee, who have given much time and valuable counsel to the promotion of the Fund.

The following were appointed the Clergy Trust Committee for the ensuing year:—Ven. Archdeacon of York, Rev. Dr. Fuller, Rev. Dr. Patton, Rev. Dr. McMurray, Rev. Dr. Lett, Rev. Mr. Givins, Rev. Mr. Osler, Rev. Mr. Palmer, Rev. Dr. Lewis, Hon J. H. Cameron, Hon. G. S. Boulton, Hon G. W. Allan, J. W. Gamble, C. J. Campbell, T. C. Street, D. B. O. Ford, W. B. Simpson, T. Kirkpatrick.

The standing committee of the previous year were re-appointed.

The following were elected the Land Committee for the ensuing year:—Revs. S. Givins, G. Hill, Hon. J. H. Cameron, R. B. Denison, and H. Mortimer, Esqrs., and the Secretary.

Moved by Rev. T. S. KENNEDY,—That his Lordship appoint a committee to examine into the state of the General Purpose Fund, and report how much might be transferred to the Widow and Orphans' Fund for every Clergyman in the diocese.

His Lordship appointed the following:—Revs. E. H. Dewar, F. L. Osler, S. Givins; R. B. Denison, J. W. Brent, H. Mortimer, Esqrs., and the Secretary.

Moved by H. DEWAR, seconded by Rev. E. DENROCHE,—That the Secretary be allowed the services of a Clerk for the ensuing year.

Dr. DOVELL brought forward his resolution touching the life membership of the Clergy, and their privileges as regards their Widows and Orphans, of which he had given notice at the last meeting.

Whereupon it was moved in amendment by Rev. Dr. PATTON, seconded by Rev. E. H. DEWAR,—That the by-law be amended by substituting for the sum of \$50 now constituting a life membership the sum of \$100, to entitle a Clergyman's family to equal privileges with the family of an annual subscriber; and that the sum thus contributed be carried directly to the Widows and Orphans' Fund.

The Rev. E. H. DEWAR moved, seconded by Rev. H. MULKINS, the following amendment to paragraph 3 of Art. xviii:

In order more fully to carry out the objects of the Society, a general public meeting shall be held annually in each parish, at which the objects and claims of the Society shall be set forth, and persons shall be invited to become members of the Society, by contributing to its funds, such contributors to form a Parochial Association of the Church Society. The members of the Association shall elect annually from among their own number a committee which through its chairman, the Clergyman, shall be in correspondence, &c.

The Secretary moved,—That so much of Art. xix, as amended last July, relating to the times for the taking up the four collections be repealed and that the following be the order:—For Missions, in July; Widows and Orphans', in October; Mission Fund, in January; and Students' Fund in April.

Moved by Rev. W. S. DARLING, seconded by

Rev. W. RICHIE.—That the Secretary be requested to prepare a printed notice of the dates and objects of the several Church Society collections, to be put up in the several Vestry rooms.

W. Powis, Esq., of Hamilton, and the Rev. A. J. Fidler, were unanimously elected incorporated members. J. W. Roberts, Esq., of Toronto, and C. J. S. Bethune, Esq., were proposed for election at next meeting.

Secretary read concluding prayers, and the meeting adjourned.

The public annual meeting of the Society was held in the St. Lawrence Hall in the evening at half-past seven o'clock, the Lord Bishop in the chair. The Secretary read the following Report:

#### NINETEENTH ANNUAL REPORT.

In presenting their nineteenth Annual Report, your committee would gratefully acknowledge the goodness of Almighty God in continuing to our country the inestimable blessings of peace, at a time when an unhappy civil war has so deeply affected the prosperity of a neighbouring country, and the efficiency of a sister church within its borders.

We are bound also to recognise the divine mercy in the reviving prosperity of the country. Since our last meeting an abundant harvest has been gathered in, and a good promise is afforded of plenty for the coming season. The healthfulness of our population should also be confessed with the warmest gratitude, and its exemption from those grievous visitations which in some former years have so afflicted the hearts, and paralysed the energies of the community.

Looking to the Society itself your committee have to observe that very much has been done to popularise the constitution and working of the Society, by a new organization of the Standing Committee, a re-arrangement of its meetings, and especially by the establishment of a Mission Board, and by a provision that every Lay member of Synod, shall, so long as he continues such, be entitled to the privilege of an Incorporated member of this Society on payment of one dollar per annum, direct to the funds of the Society.

These changes have been made with a view of providing more effectually for the prosecution of important duties devolving on the society, and dear to the hearts of all faithful men, and also with the design of enabling the members of the Society generally throughout the diocese to superintend more fully than they have hitherto done the details of its administration.

It must however be confessed that the increase in the funds placed at the disposal of the Society during the past year is by no means proportionate to the efforts which have been made to enlist the sympathies of the members of our church in its favour. In our last report we recognised an increase of \$800, as compared with the previous year, and we have now to announce that the advance which we have made, during the year which has just closed, is, counting upon some collections which are yet to be received, about \$800 more than the preceding year.

Your Committee cannot but think that something might still be done to awaken a more general interest in the objects of this Society, and they would recommend the Clergy to avail themselves of the opportunity which the census lately taken, affords them, both of ascertaining the numerical strength of our communion within their several missions, and of inculcating on their congregations plain and homely lessons as to their duty to provide the means for the spread of the truth as taught by our church, over the length and breadth of the country, on some systematic plan based on the information which these statistics furnish. For instance, the inspection of the census rolls of the city, which

was readily granted by G. A. Barber, Esq., the census commissioner, has led us to conclude that there are about fourteen thousand souls belonging to our communion within its limits. An efficient canvass might surely give us for *Missionary purposes alone*, 10 cents a head for this population, and we should then obtain in the city a revenue of \$1400, whereas during the present year we have only received \$778.60. The Churches of St. John the Evangelist and St. Paul's, Yorkville, being the only parishes which, as Parochial Branches, have yet reported, the amount paid by them amounting to \$193.80, and the balance collected by a gentleman, employed by the Secretary of the Society, to collect from Incorporated members and others with the permission of the Rector of St. James', which resulted in the receipt of \$264, including two annual subscriptions of \$50 each, from the Lord Bishop of the Diocese and Sir J. B. Robinson.

In speaking of the special occurrences of the past year, your committee must again refer to the institution of the Mission Board, consisting as it does of members of the Synod who are also Incorporated members of the Church Society.

Its objects are three: 1st to support travelling missionaries altogether, giving them a stipend of \$600 per ann. and \$100 for outfit. 2nd to aid in making up the income of resident clergymen to \$600 per annum, contingent on the provision of \$400 per annum and a residence being properly guaranteed by the parish. 3rd to receive and pay to the Clergymen of settled parishes the annual sum which has been promised for the support of those Clergymen. The last of these objects is by no means unimportant, with a view to the comfort and independence of the Clergy, but it will readily be seen, that it is very subordinate to the first and second objects, which entitle the Mission Board to the designation which it bears, and which proscribes to it the duty of sending the word of Life to those who are unprepared to make any effort for the support of a Minister, as well as the duty of preserving the ministrations of religion among those whose poverty incapacitates them to make unaided the effort which is requisite for that purpose. The Board cannot accomplish these objects except it has funds to administer, and your committee would earnestly suggest that some systematic plan should be adopted of plainly informing the Clergy, through the medium of the *Ecclesiastical Gazette*, or periodical papers, both as to what the Board has from time to time accomplished, and also of the cases of religious destitution still before it, and that the Clergy should be directed by competent authority, to place this information before their several congregations and call upon them to aid in relieving the spiritual wants of their poorer brethren. Vague statements of religious destitution make but little lasting impression, while the mention of places and details and a clear knowledge of the trifling amount which would suffice to relieve that destitution in some special instance, might lead to substantial results of christian charity.

Another important alteration has been made during the past year relating to the fund for Theological Students. It has hitherto been the custom to pay over to the Church Society the amount raised by the annual sermon for this fund, and this amount has been appropriated to eight scholarships, tenable for two years, four being vacant every year, one of \$120, two of \$100, and one of \$80, the maintenance of these scholarships requires an income of \$800; and the collections under the sermon have not for some years reached that average. It has been thought by many that the interest felt in this department of the Society's labours would be greatly increased if the nomination of the holders of these scholar-

ships were transferred from the College authorities to the District Committees of the Church Society. The Corporation of Trinity College has most readily acquiesced in the change, and it is proposed to provide in the different districts exhibitions of \$120 per annum, tenable for three years, the exhibitioner being appointed in such way as the District Branch of the Society may deem best. It is not to be expected that these exhibitions should be *endowed*, but it is obvious that the benefit resulting from them will be greatly impaired if they cannot be regarded as *permanent*. In the instance of any individual exhibitioner, the payment for the three years should undoubtedly be guaranteed to him upon his nomination. Your Committee would also suggest whether a partial endowment of such exhibitions would not be a most useful exercise of christian charity, a sum of money devoted to this special object, and bringing in even \$40 per annum, would almost ensure the raising of the other \$80, and in many instances the nucleus thus formed would swell, by repeated accumulations into a sum, representing the principal of the whole exhibition.

The Committee appointed last year to report on this subject expressed their opinion that the requirements of this diocese demand no less than 18 of these exhibitions, so that six may be open annually to students designed for the sacred ministry. It should here be mentioned that the change which is proposed necessarily affects students now in the College who entered on the faith of the facilities offered by the former Church Society Scholarships.

There are nine Students, now in the arts course, who have expressed their intention of entering the Divinity Class in 1862, or 1863, and we cannot doubt that on the production of satisfactory testimonials, these gentlemen will be considered to have a special claim to consideration, as the College has relinquished on grounds of general utility the power of making that provision for them which it possessed under the former system.

Your Committee see much cause for gratulation in the reports which have been received from the sister societies in the Diocese of Nova Scotia, Newfoundland, Quebec, Montreal, and Huron, we are engaged in the same work, and in accordance with the apostolic injunction, "whether one member suffer all the members suffer with it; or one member be honoured all the members rejoice with it."

Your Committee have gratefully to acknowledge many proofs of the love and interest manifested by the venerable the Society for the Promotion of Christian Knowledge towards our Diocese, in the several grants towards the erection of Churches, and of books to many of our missions, and lately of service books and other publications to our Diocesan for distribution.

The Venerable the Society for the Propagation of the Gospel in foreign parts have during the past year added this to the many obligations for which the church is indebted to it, i. e. the instruction to its agent the Hon. J. H. Cameron, to deed over to the several societies the lands purchased within their several dioceses, by this society, in the year 18 , for the benefit of the church in this province.

Your Committee have to deplore during the past year the loss of one of its most zealous and consistent members the Hon. P. B. De Blaquiere; they cannot better record the estimation in which he was held by the Society, than by quoting in this their annual report the words of the resolution unanimously agreed to at the next meeting of the society after his demise.

"That this society respectfully offers to Mrs.

Do Blaquiere the expression of its deep and sincere sympathy in the loss which not only she and her family, but the church in this diocese have sustained in the lamented death of the late Hon. Peter Boyle Do Blaquiere, and of the great respect which the society entertained for his high character; and that the society gratefully acknowledges the warm interest which, for many years, Mr. DeBlaquiere took in the welfare of the Canadian Church."

To which he added extracts from the financial statement read at the morning's meeting and published above. He concluded by saying that the meeting would hear with pleasure that a lady of this city had sent a donation of \$100 to the Widow and Orphans' Fund, which fact did not appear in the business statement, as it belonged to the accounts of the current year.

Moved by the Rev. S. GIVINS, seconded by Judge HAGARTY.—That the Report now read be adopted and printed for circulation, together with the extracts from District Branch Reports, under the direction of the Standing Committee and Secretary, in such number as to them may seem expedient.

Moved by the Rev. Dr. READ, seconded by Rev. Dr. McCAYL.—That since to the good providence of Almighty God may alone be ascribed the success which attends every undertaking, especially such as have respect to the extension of His Kingdom, this meeting desires gratefully to acknowledge their gratitude to Him for the measure of success which has attended the feeble efforts of the Church in this Province. This meeting further desires to recognize with thankfulness the hand of God in the wonderful revival of the missionary spirit which has of late years been visible in our Mother Church simultaneously with the openings which scientific research, wars, and revolutions have apparently made for the introduction of truth, and the overthrow of paganism and infidelity.

Moved by the Rev. J. HULTON, seconded by Dr. BORELL.—That all who by Baptism have been enlisted under the banner of Christ, the captain of their salvation, into the ranks of the Church Militant, have individually a certain portion of the great work assigned to them of rescuing lost and perishing sinners from the thralldom of the Prince of this world. This, if they neglect, they can have no reasonable hope of receiving the reward promised only to those who have trod in their Master's steps and evinced their love to their merciful Father, by embracing every opportunity of benefiting his creatures. The various objects embraced in the constitution of the Church Society afford to every member of the Church, whether rich or poor, the means of proving the sincerity of their faith.

Moved by the Rev. Dr. LEWIS, seconded by Rev. J. CHANCE.—That this meeting rejoices at the continued prosperity which attends the operations of the two great Societies, viz., the Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge, and those of the Sister Societies in the Dioceses of Nova Scotia, Quebec, New Brunswick, Montreal and Huron; it would, at the same time, express its deep sympathy with the sister Church in the United States, which, owing to the political disturbances, must find much difficulty in supporting their Home Missions, and far more in raising funds for carrying out its missionary labours, which she has so nobly and courageously undertaken for the conversion of the heathen.

Moved by the Rev. Dr. SUORR, seconded by Rev. T. S. KENNEDY.—That the thanks of this meeting are due, and are hereby tendered to the various committees who through the past year have so diligently exerted themselves for the furtherance of the objects of the Society.

His Lordship addressed a few words to the meeting, and dismissed them with the benediction

## DIOCESE OF HURON.

On Friday, June 11th, a new church was consecrated in the township of East Zorra, in the mission of the Rev. F. D. Fauquier, by the Lord Bishop of the Diocese. This Church has been erected in this, the Garden of Western Canada, by a rural congregation, almost entirely at their own expense. It is in itself a perfect gem, and well may the people be proud of this great ornament to their neighbourhood, which affords indeed a substantial proof of their zeal and love for the Church. Through the assiduous exertions of Messrs. Armstrong, James Caister, Varey, and G. King, members of the building committee, aided by the counsel of their truly excellent clergyman, who has by his unwearied kindness and faithfulness in his pastoral work earned for himself the love and affection of his people, this good work, commenced about 18 months since, has been brought to completion. The plans were furnished by Mr. Hay, the well known architect in Toronto. The style is early English, with deep chancel, bell-tower, &c. The glass for the windows was supplied by— The eastern window is very neat and appropriate; the western window is perhaps a little too highly coloured; but the general beauty of the whole prevents one from being critical. The internal fittings and furniture are in good taste, and in perfect keeping with the building. The seats are of course open—the people have too good sense, and too good taste to admit into the church those hideous boxes called pews, with which so many of our churches are deformed. The reading desk, pulpit, and lectern are neat and simple, as also the stalls in the chancel for the clergy. The whole of the chancel is carpeted, while the remainder of the church is covered with coconut matting, which is of great advantage, both as preventing noise, and adding to the comfort of the congregation. We were glad to see a very neat stone font occupying its appropriate position near the entrance door.

The weather on the day of consecration was most beautiful, and an immense crowd assembled to witness the interesting and solemn ceremony; so many indeed had met together, that at least one third of the people were unable to get an entrance within the walls. The clergy who accompanied the Bishop, were the Revs. F. D. Fauquier, W. Bettridge, B.D., Rural Dean of the district, H. Revel, A.M., C. Ingles, G. Salter, M.A., Rural Dean for the county of Lambton, A. Hutchinson, B.A., and S. B. Kellog. The churchwardens, Messrs. Varey and Stephen Caister met the Bishop and Clergy at the church door, where the petition to the Bishop to consecrate the church was read by the Incumbent, his Lordship consenting, the Bishop, clergy, and churchwardens then entered the church, and walked up the aisle, repeating alternately the 24th Psalm. The Bishop having taken his seat within the altar-rails, the deed of the property on which the church is situated, was presented to his Lordship by the churchwardens, and by him reverently placed on the table. The usual prayers were said by the Bishop—the act of consecration read by Rural Dean Bettridge, and handed by the Bishop to the churchwardens to be by them filed amongst the parish records. The afternoon service of the Church was then proceeded with—prayers were said by Rev. S. B. Kellog; the 1st lesson was read by the Rev. A. Hutchinson, and the 2nd by Rev. G. Salter. The sermon was preached by the Bishop, his Lordship took for a text Heb. 10,

vers. 23, 24, 25, his earnest teaching was listened to with deep attention by that large congregation, and we trust that many thereby were benefitted and blessed; at the close of the sermon a collection was made amounting to 18 dollars and upwards. The service in the church being ended, the whole congregation adjourned to the church-yard, when the Bishop and the clergy, followed by the people, walked round the yard repeating the 19th Psalm—on their arriving at the entrance of the church, the act of the consecration of the church-yard was read by Rural Dean Bettridge—a psalm sung by the choir, and the concluding prayer offered by the Bishop. There were some excellent voices amongst those who composed the choir, and their plain and simple song reminded one strongly of early and happy days spent in our dear Father-land.

Thus closed this truly interesting and affecting ceremony. The people seemed to be returning to their homes pleased and happy, that, by the blessing of God their labours had been crowned with success. One elderly gentleman seemed particularly moved, there were tears in his eyes, but they were tears of gladness, because his heavenly Father had permitted him to witness the consummation of his long cherished hopes, the completion to the glory of God of this beautiful house, in which his children and grandchildren might assemble to worship the God of their fathers in that hallowed form of prayer, which he felt had proved to himself the source of so much blessing.

On Sunday, the 16th, a very large congregation assembled in the new church, on which occasion the sermon was preached by the Rev. G. Salter, the Rev. gentleman taking as his text Gen. 28, vers. 16, 17. A collection was made amounting to upwards of 13 dollars.

## MEETING OF THE CHURCH SOCIETY OF THE DIOCESE OF HURON.

This important, progressive, and energetic body held their annual meeting in the City Hall, on the evening of Thursday last. His Lordship the Bishop of Huron in the chair. The following gentlemen were noticed on the platform:—The Revs. C. C. Brough, J. McLean, J. Gunne, C. Sullivan, F. W. Sandys, Hon. G. J. Goodhue, L. Lawrason, A. Shade, J. Kcefer, P. Roc, and H. Johnson, Esqrs.

His Lordship the Bishop of Huron, immediately after the opening prayer, directed the Secretary to read the Report of the Church Society of Huron for the past year, which is as follows:

### THIRD ANNUAL REPORT OF THE CHURCH SOCIETY OF THE DIOCESE OF HURON.

In presenting the Third Annual Report, the standing committee feel that they cannot better begin than by again acknowledging the good providence and watchful care of our Heavenly Father, who has not only brought us in safety to the close of our third year's operations, but has so far stamped his approval upon the labours of this Society that, when again rendering up their account to the Society, the committee can show a further increase to the income entrusted to them to forward the important objects for which this Society is established. Last year the income amounted to \$6,887.63, which was an increase of \$2,846.76 over the income of the previous year. This year the income of the Society, as derived from the diocese, has reached the sum of \$7,771.41, being a further increase of \$1,883.78; and when we remember that the increase of the second year was the work of twelve months, as compared with eight months of the first year, your committee feel that they have great cause

for thankfulness for the success of the past year, and, as from God alone cometh every good and perfect gift—as well the willing mind as the ability to give—so, therefore, to him be all the glory, and all the praise

INCOME.

The income for the present year has been derived from the following sources, viz..

From life and incorporated members' subscriptions, and from Parochial Association collections...	\$3,988 21
Received for General Purposes Fund .....	73 18
Widows and Orphans' Fund, collections and donations .....	629 58
Mission Fund collections and donations .....	2,744 26
Depository Fund collection .....	356 18
	\$7,771 41

In addition to this, as the accounts will show, a large sum has been received from the various investment and other funds, which has been credited to the several accounts, but none of this can be considered a part of the annual income of the Society, except the above, which is the product of the various subscriptions, collections and donations sent to the Society during the past year.

PAROCHIAL ASSOCIATION AND LIFE AND ANNUAL SUBSCRIPTIONS.

The sum received on this account is \$3,988.21. Of this, \$835 has been carried to the credit of the Widows and Orphans' Fund, in accordance with the law regulating that fund, and the balance (viz., \$3,043.21) to the General Purposes account. Your committee would here notice that no less than eight persons have become entitled, by their subscriptions during the past year, to be elected life members of this Society. Of these, however, seven reside beyond the bounds of this diocese, which, while it calls for thankfulness for the interest displayed in the welfare of this Society by friends in other dioceses, should also act as an incentive to many within our own bounds, who are able, and, we trust, will prove willing, to follow so good an example, and "go and do likewise."

WIDOW AND ORPHANS' FUND.

The sum received for the Widows and Orphans' Fund during the year, from all sources, including investments, is \$2,917.02. The pensions paid to widows during the year amount to \$100, and the sum paid for investments amounts to \$1,679.69, which, deducted from the sum received, including the balance on hand last year, leaves to the credit of this fund \$1,776.91, out of which about \$1,600 will be immediately invested.

During the past year one clergyman has been taken from us by the hand of death—the Rev. R. F. Campbell, one who laboured long in this part of Canada, now the Diocese of Huron—leaving behind him a widow to be added to our list, which makes three pensioners on the Widows and Orphans' Fund. The income from investments belonging to this fund will soon amount to about \$760; thus, one more widow, at the present rate of pensions, would more than absorb the annual product of our invested funds. This shows how necessary it is to seek in every way to add to this fund, if it is to be at all proportionate to the probable future claims upon it.

MISSION FUND.

The balance to the credit of the Mission Fund last year was \$1,521.31, and, in addition to this there has been received, for the support of this fund, during the year, \$1,560.63, to which has been added \$500 from the surplus interest of the

Commutation Fund, and \$500 from the General Purposes Fund, after estimating as near as can be the probable expenses of the Society for the current year, making together \$5,560.63, and after deducting the various grants for outfits and payments towards missionaries' salaries, &c., there remains to the credit of the Mission Fund \$2,300.05 to commence the current year

DEPOSITORY FUND.

The sum of \$386 18 was realised by the collection on Thanksgiving Day, being a small increase on the collections of the previous year. This, together with the amount received for sales of prayer books and hymn books, has been paid out for books during the year, including 150 copies of a Domestic Commentary on the whole Bible, in four volumes, suitable for family worship, which by the expressed wish of a number of clergymen and laymen, have been procured from the publisher in England, and which can now be obtained from the Secretary by those who desire to secure a copy. This account appears to be in arrear, but there is a large stock of books on hand, which much more than covers the present debt.

COMMUTATION FUND.

There has been received on account of this fund \$13,360 for debentures matured during the year, and from this, after paying \$212 due by this fund at the end of last year, and \$3,499 for investments, and \$3,471 to the credit of the interest account, to repay the money borrowed from the bank, and to enable that fund to meet the current salaries, there remains \$1,175 now on hand to be invested. The interest account of this fund has thus not only paid the salaries chargeable on it during the past year, but from the surplus, \$500 have been carried to the credit of the mission fund, in accordance with the mission fund by-law.

EPISCOPAL FUND.

This fund is gradually improving, as may be seen by the report of the committee appointed to manage it, which is published in the appendix. Still, however, the annual income derived from this fund is not sufficient to meet the Episcopal stipend, even at the lowest sum required by the Governor General, which is the sum now paid to the Bishop; further exertions, therefore, will have to be made ere long to put this fund upon a better footing. Your committee regret to be obliged to state here that the application which was made during the past year to the trustees of the Colonial Bishop's Fund, for further assistance for this fund, has been without success; to the diocese, therefore, we must now look, in great measure, to place this fund on a sounder basis, and as there are many persons who have come among us since this fund was raised, and who have not had an opportunity of contributing to an object in which they are equally interested, we doubt not but that much in this way will yet be added to this fund. And here your committee would thankfully acknowledge a legacy of \$400 bequeathed to this fund, and received during the past year, from a farmer in the Township of London—the late R. Isaacs—and, judging from the experience of past ages in our fatherland, public attention has only to be drawn to this manner of assisting religious societies to induce many, as wealth increases in our midst, to leave a lasting token behind them of sympathy and interest in this and similar funds. By the arrangement entered into with the Bishop last year, the interest of the episcopal fund has, since July the 1st last, met the episcopal income at its present rate, and it will continue to meet our engagements with the Bishop for some months longer. But your committee would remind the society that we

are indebted a sum of \$4,000 to the Bishop, upon which interest has also to be paid, and that the Episcopal income is put down to the lowest sum named by the government, which many think not sufficient, and should be increased as soon as possible; this, therefore, is an additional reason why further exertion should be made to place the Episcopal Fund of this diocese on a better footing. Moreover, the Province of Canada West—lately the Diocese of Toronto—has been again subdivided, and a new diocese formed from the eastern part of it, and within the last few days its first Bishop has been selected by the united suffrages of its clergy and laity. While, therefore, your committee congratulate this Society and the Church at large on the consummation of what has been so long desired, they firmly believe that churchmen in the Diocese of Huron will not rest satisfied until the fund for the support of its Bishop is quite equal to that of any other Canadian diocese. In the last session of the Provincial Parliament, an act was passed—and which is now law—to complete the transfer of lands held within this diocese, by the Church Society of Toronto and others, to the Church Society of the Diocese of Huron, and further, to empower the Church Society to sell such lands where it is thought to be for the benefit of the parties interested. In obtaining this act, we are again indebted to the kind offices of those members of the legislature, who assisted in obtaining our act of incorporation. Meetings for the Church Society were held during the past year in almost every congregation of the diocese, which were attended by deputations sent forth by the Bishop, who were everywhere most kindly received, and your committee believe that a deep interest has thus been aroused in behalf of the work of the Church Society throughout the whole diocese, as shown by the collections for the Mission Fund made at these meetings, which last year amounted to \$796.75, being an excess of \$275.11 over those of the previous year. When reviewing the work of the Society for the past twelve months, your committee feel that much has been done, but when they look forward to the future, they feel still more remains to be done, and that therefore it is necessary to put forth still greater exertions. Last year at this period there were sixty-seven clergymen in the diocese, now there are seventy-two. Still, what are they for the extent of country embraced by this diocese, or for the supply of the spiritual wants of the population with which its townships teem—now numbering nearly half a million, and a large proportion of these will, we believe, be found to be members of the United Church of England and Ireland. Your committee would therefore desire earnestly to impress upon every churchman within the diocese the necessity of assisting in the great work we have in hand, according to his ability, by rendering up for God's work a portion of that entrusted to his care, and then, indeed, we believe that, great as have been our past mercies, greater still will be poured upon us. For then, in the words of the Psalmist: "Then we shall see the earth bring forth her increase, and God, even our God, will give us his blessing."

All which is respectfully submitted.

His LORDSHIP then rose and made some important remarks to the meeting, before calling upon the several gentlemen who were to bring forward resolutions, on the recently successive efforts of the church in England, to send forth the Gospel to those of our countrymen who had not had it preached to them before, and of the progressive spirit that was now manifest there to bring the gospel within the reach of all. All having offered many valuable suggestions to his

audience, which was highly respectable, (the hall being well filled) he called upon A SHADR. Esq., to move the first resolution. That gentleman then moved,—

"That the report now read be received and adopted, and that it be published for circulation in the diocese."

A. GREER, Esq., seconded the motion, and was ably supported by the Rev. JOHN McLEAN, M. A.

The second resolution was brought forward, and moved by J. KEFFER, Esq., as follows:—

"That this meeting desires to express its humble thankfulness to Almighty God for the measure of success which has attended the efforts of the society the past year."

This was seconded by P. ROSS, Esq., and supported by the Rev. J. GUNNE.

L. LAWRENCE, Esq., moved the third resolution: "That the very favorable report which has reached us of the increasing prosperity of the great religious societies in the parent country calls for the devout thankfulness of all the members of the Church throughout the world, and should stimulate us to emulate such a noble example."

H. JOHNSTON, Esq., seconded the resolution.

The Rev. E. SULLIVAN, A. B., in supporting the resolution, dwelt with much force on the usefulness of Christian societies for spreading the gospel, particularising and warmly applauding their labors.

Hos. G. J. GOONHUX then moved the fourth and last resolution:

"That when we consider the vast and increasing population of this Diocese, now containing nearly half a million souls, and the very inadequate provision made for their evangelization, we feel it to be the imperative duty of the members of the church to put forth all their energies to advance the interests of the church society."

The Rev. F. H. SANDYS, D. D., in seconding the motion, applied himself with force and energy, in suggesting proper means to carry out the spirit of the motion, and, thus advance the interests of the society, enlarging the sphere of usefulness, and adding unto Christ's kingdom such as shall be saved.

We regret our inability to make room for the entire speeches which the audience were treated to, for want of space.

A collection was taken up, and the benediction having been pronounced by His Lordship the Bishop of Huron, the meeting dispersed shortly after ten o'clock.

### Foreign Ecclesiastical Intelligence.

#### THE RUSSIAN CHURCH.

(Copied from the Scottish Ecclesiastical Gazette.)

We find the following in the *Observateur Catholique* of 1st inst. :—

Archpriest J. Wassilieff, chaplain of the Russian Embassy, requests us to give publicity in our pages to a letter which he has recently addressed to M. Jacquemet, Bishop of Nantes, in answer to some unjust attack made by this Bishop upon the Russian Church. We have the greater pleasure in admitting the letter of Archpriest J. Wassilieff that it is quite suitable as regards form, and that moreover, it discloses some particulars, which will interest our readers, concerning a Church very little known in France:

Paris, March 12, 1861.

Sir,—A Roman Catholic has just sent me the *mandament* which you published in your diocese for Lent this year. The honorable man who made this communication to me had no other end than self information in view; for he is a sincere friend of the truth; he wished to know whether

or not to believe the accusations which you have made against the Church of Russia. His confidence in your Episcopal authority is great; yet your assertion appeared so strange to him that he could not help hesitating and wishing to have clear and positive proof. In fact, your assertion tends neither more nor less than to deny to our Church all faith and all Christian independence. According to your account, this Church would be willing to sacrifice her faith to the will of a temporal Sovereign.

I would fain believe, my lord, that such an accusation had not come from your Episcopal chair; but your words are too plain to be misunderstood, for you say:—"We in the higher classes (in France) cannot imagine a mind so weak as to be able to reply as in Russia. 'If the Czar thinks proper to change my creed and alter my religion, I am at his service.' In France this would be contrary to nature. Now, thank God, we are Frenchmen, and always shall be."

If the public mind were at this level in our country, there would be but small honour for the French in supposing themselves superior to the Russians, and I find it hard to understand why you so explicitly boast of being a Frenchman *for ever*. But I must make to you, my lord, a graver remark upon your national pride. Does not St. Paul teach, you as well as me, that there are in God's sight neither Greeks nor barbarians, since all, without distinction of race, are called to be the children of God, to form but one and the same family in Jesus Christ? Do you think that you enforce this truly Christian teaching when you call national prejudices into play; when you incite your countrymen to despise a people who bear upon their foreheads the sacred sign of Christ; when you call upon them to imitate the hypocritical pharisee who congratulated himself on *being not as other men?*

I respect the liberty of private judgment; but do you not think that *the truth* ought to be, with every Christian, the invariable rule of all private judgment?

This rule, my Lord, I am sorry to inform you, you have not respected.

Far be it from me to suppose that you have willingly trampled the truth under foot! The Church which I glory in belonging to has given me too high an idea of the Episcopate to allow me to believe that a man clothed with that sacred dignity, even in a different Church, could stoop to calumny. In case such calumny should be apparent, I should turn away my eyes, and, like Shem and Japheth, I should cast a veil over the nakedness of a father. I wish them to believe, my lord, that the error which you have committed is involuntary; I ought, however, to add that it is less excusable in a pastor than in laymen. That some journals should open their columns to such errors is not surprising; that they should persist, from party spirit, in maintaining them against proof to the contrary, does not astonish me; that the faithful, imbued with the statements made by these journals, should repeat, ignorantly what they have there learned, I can quite understand. But a Bishop! could any one imagine that he would blindly echo an error, propagated by those men who ought to receive instruction from him? Could any one suppose it above all when he speaks, by a mandament, and when, instead of expressing himself doubtfully, almost undecidedly, he takes the most positive and decided tone?

To justify your assertion, my lord, you will have to prove: either that our Church attributes to the Emperor of Russia a sort of infallibility in the decision of matters of faith; or else that, without admitting this infallibility, she is mean enough to consider herself obliged to obey blindly an authority which would teach error dogmatically.

On the first point, the doctrine of the Russian Church condemns you; on the second, her whole history arrays itself against you.

I will not do you the injustice to believe that you share a prejudice, too common in France, regarding the pretended popedom of the Emperor of Russia. You doubtless know the doctrine of the Russian Church on this point. I should not like to believe that your ecclesiastical studies are limited to the Romish Church, and that you have completely neglected to acquire any information concerning other Christian churches, for, in that case, your studies would have been more superficial than those of the simple priests of the Russian Church. With us, in truth, we are not satisfied with knowing the doctrine and the history of the Eastern Church; we also study the Romish Church according to its own memorials. Thus we can never commit a flagrant outrage by false accusation when we consider the questions which separate us from her. We know her doctrine; that is why we blame her on several points.

You must then, my lord know the doctrine of the Russian Church; you know consequently that she has remained faithful, with all the Eastern Church, of which she forms a part, to the primitive constitution of the Church Universal, a constitution which was respected by the Romish Church also during the first eight centuries; you know that she places doctrinal infallibility only in the Church, expressing herself by the body of her clergy and proving her faith *universal* and *permanent*; you know that she has always admitted the essential, fundamental distinction between the two powers; spiritual and temporal, that she has always 'rendered to Cæsar the things that are Cæsar's, and to God the things that are God's'; you know that she only recognises one *Head* of the Church Universal, Jesus Christ, who governs her by his ministers, that is to say, by the Bishops with the assembly of the priests.

As for the Emperor, the Russian Church respects his power, *which comes from God*, like all power lawfully constituted; she obeys him in all temporal things, she enjoys his protection, but she does not acknowledge that he possesses any spiritual authority. The Russian Bishops, sole leaders of the flock committed to their charge, do not abuse their authority in order to engage in a struggle with the Emperor, whose faithful subjects they are; and the Emperor, a devoted and respectful son of the church, honors the spiritual authority of the Bishops without yielding up any of his prerogatives as head of the state. Perfect harmony is the result in Russia of the mutual respect which the two authorities have for each other, whereas, wherever the two powers are confounded in the person of one sovereign, we see only inevitable disorder and constant disturbances, unless the public mind has reached the last stage of degradation, the most absolute slavery.

Such must be, according to your mandament, my lord, the state of the public mind in Russia. You have undoubtedly mistaken the age and the country, in permitting such an assertion to come from your pen. You must have imagined that you were speaking of France under Charlemagne, who influenced so directly the change in the Nicene Creed: it has never been so in Russia; no Emperor has ever claimed the right to change the creed, or to regulate spiritual matters. You have then, at one blow, insulted a great Christian Church, and a good Emperor, a friend of France.

To justify your assertions, if you still do not take the better part, that of acknowledging your error, there remains to you but one resource, which is to pretend that the Emperor of Russia abuses his power to oppress the Church. But you must admit, at the same time, that the abuse

is only the violation of a law, only an exception; now the exception, as you know, proves the general rule. For the rest, the Russian Church has foreseen the possibility of an abuse of power on the part of the temporal authority, and she has not remained silent on that point. At page 138 of the Orthodox Catechism, you will find as follows:

Q. How should we act if our masters or superiors exact anything contrary to our faith and God's law?—A. In that case we ought to reply to them what the Apostles answered to the princes and rulers of the Jews: *Whether it be right in the sight of God to hearken unto you more than unto God judge ye.* (Acts iv. 19.) We must bear the consequences, and bear, for the sake of our faith and in order to preserve God's law unbroken, to whatever he may permit to ensue or result therefrom.

You see, my lord, that the doctrine of the orthodox Russian Church is diametrically opposed to confusion of powers, and that that church is not culpable for that cowardice which you gratuitously attribute to her in so insulting a manner.

The doctrine, the constitution, and the genius of the Russian Church being thus wanting in your position, I turn to the historic field, which will stand you in better stead.

The orthodox Catholic Church of Russia is a daughter of the Catholic Eastern Church. With this title she glories in the immovable firmness of her faith, and the Apostolic courage of her pastors.

After having borne in common with their colleagues of the Western Church, the sanguinary persecutions of the first three centuries, it was upon the pastors of the Eastern Church that there fell the greater part of the persecutions caused by false brethren, by children of the church rebelling against their mother, by emperors who favoured heresy. When opposed to these emperors, did our fathers in the faith fall short? Did they deny the truth? Did they not surpass in courage the pastors of the West, whose trials were, at the same period, so rare and so slight? Confess, my lord, that Pope Liberius and the Fathers of Rimini make a sorry enough figure by the side of Athanasius, of Basil, Gregory Nazianzen, and of Chrysostom. Do not believe that the successors of these great patriarchs have degenerated; history proves the opposite. When the heresy of the Iconoclasts troubled the church, was it not upon the patriarchs of Constantinople that the burden of the persecution fell? Did they not resist with courage those emperors who lent their support to the heresy? Have you not heard of those holy patriarchs and confessors of the faith?

More recently, did St. Ignatius hesitate to bear the persecutions which a wicked emperor and his dissolute court raised against him, rather than fail in his duty as a defender of the truth and of morality? Did not the venerable patriarch Thokalmannius (whose memory and character have been so gloriously illuminated, so distorted in the West, which would have him regarded as a vile sycophant) choose rather to be violently deposed from his see, to endure imprisonment and torture, than to conceal the crimes of the Emperor Basil? Recall to your memory the deeds of holy resistance by the pastors of the Eastern Catholic Church when the Palaeologi, for political reasons, would have delivered their Church over to the absolute power of the Popes in the time of the Councils of Lyons and Florence, and you will be firmly convinced that steadfastness of faith and Christian courage have been perpetuated in the Catholic Eastern Church. Do you make no account, my lord, of the firmness of those Eastern bishops who have preserved the faith under a yoke so heavy as that of Islamism? Are you not a contemporary of the glorious martyrdom which the patriarch Gre-

gory and several Bishops suffered in 1821 at the hands of the Sultan? A little before, people were exalting in the west the firmness of Pius VII., just as to-day they make a victim of Pius IX. because of his loss of some temporal advantages, while they have no word of praise for these martyrs, worthy of the primitive church.

Heirs to so splendid a tradition, and fortified by such examples, the pastors of the Russian Church have always abided by the greatness of their mission. It would take too long to cite to you, my lord, the sacrifices which they underwent, at that dreadful time, when the Tartars took possession of their country. Have you not heard of the martyrdom of the Metropolitan Phillip, who dared to reproach Czar John IV. for his cruelties and riots, and who was put to death in recompense for his Apostolic courage? Must I remind you that the patriarch Hermogenes chose to die of starvation in the prison into which he had been cast by the Poles rather than to betray his faith and his country? I come now to more general facts, where the sovereigns of Russia have been at discord with the whole country. Two facts will suffice to convince you, my lord, that your assertions, regarding the Russians, are as erroneous as outrageous.

Among the bishops who assisted at the Council of Florence, and who took part in the discussions of the project for the re-union of the Eastern and Western Churches, was Isidore, a Russian bishop. Prince Basil of Russia and the Bishops did not expect anything serious from the Council, which was actuated by political rather than religious motives; at the same time they suspected the Romish tendencies of Isidore, who had been educated in the West. They tried, therefore, to dissuade him from going to Florence. It was in vain. The Prince and the Bishops then contented themselves with making him swear to remain constant and firm to the orthodox faith. In returning from the Council, and while he was still on the road, without consulting his colleagues, Isidore issued mandates for the re-union of the churches, which he regarded as accomplished. This conduct threw the whole of the Russian Church into a state of astonishment. When he arrived at Moscow, Isidore declared himself legate from the Pope *a latere*, and from the first office which he celebrated, it was proved that he had betrayed his faith and violated the rites of his Church. In the midst of the general stupefaction, the great Duke Basil first raised his voice against the faithless pastor. But pray observe, my lord, the prince did not believe his protest to be decisive; and he reserved the definitive judgment for the Council of Russian Bishops. The accused Bishop doubtless not hoping for a favourable sentence, did not wait for it, and fled to Rome, where he received a cardinal's hat as a reward for his ultramontane zeal.

This narrative quite proves, my lord, that if the clergy and the people agree with their prince in this case, it was not because of the wish which the latter had expressed, but because he had been the first to rise up against a traitor who had not valued either his faith or his oath. The Prince was in this case only the instrument, and the protector of the faith of his country.

I will now quote to you, my lord, a case different from that which I have just related.

When Demetrius, the last shoot of the old dynasty, was martyred, an adventurer, Deacon Gregory, who somewhat resembled the Prince, conceived the guilty project of making himself pass for him, pretending to have escaped death by a miracle. Taking refuge in Poland, he found skilful accomplices there in the Jesuits, who intended to make this adventurer the instrument of

designs which they cherished against the Russian Church.

Instructed by the Jesuits in sacred and profane knowledge, assisted by the Polish arms, supported by the power of the Pope, who succeeded in making the courts of Europe recognise the usurper, the false Demetrius advanced victoriously as far as Moscow.

Do not suppose, my lord, that his success could be due to the intrigues of Rome, or the arms of Poland, or to the tactics of the Jesuits. None of these means could have been crowned with any success without the deep feeling of fidelity which the Russians have for their sovereigns. The false Demetrius addressed himself to this feeling. He succeeded in making himself pass for the lawful sovereign, and mounted the throne of the dynasty of Rurik. He began from that time to carry the clandestine treaty, which he made with the Jesuits, into execution. That treaty consisted in implanting the doctrines and customs of Rome in Russia. The skilful counsellors of the usurper knew Russia and her profound attachment to the faith better than you do, my lord. They did not hope to overcome her courage easily. Above all, they took care to advise their pupil to have recourse to acts of authority, to those formal orders which, according to your account, my lord, would be a way as sure as it would be easy of apostatising the Russians. The Jesuits reckoned more on their usual method, stratagem. Without directly touching doctrine, the false Demetrius first attacked usages, customs which affected the religious life of the Russians; he proceeded cautiously, and tried, in the same way, to introduce ultramontane usages. But, notwithstanding his precautions, he found himself confronting the orthodox sentiments of the Russians, who soon suspected his designs. Zeal for religion immediately prevailed over fidelity to a sovereign. A formidable insurrection arose. The usurper was so much terrified, that intending to fly, he threw himself from one of the windows of the palace and was killed.

Had you been acquainted with this fact my lord, would you have uttered those outrageous words against the constancy of my countrymen to their faith. For the rest, there has only been one usurper in Russia who has made dangerous attempts upon our faith. Our lawful sovereigns, far from seeking to shake the faith of their subjects, have always set an example of the most scrupulous fidelity to the religion of their fathers. They have never touched the arch-saint, who has always been borne in the bosom of the pastors. When Peter the Great came to France, the doctors of La Sorbonne took advantage of this occasion to present him with a memorial on the union of the Gallican Catholic Church with the Russian Catholic Church. The French theologians, depending, perhaps, too much on the authority of the Prince. Peter the Great deceived them, saying that he had no right to intermeddle with spiritual matters, and that all he could do to please the learned men of La Sorbonne was to send their proposal to the Holy Synod of Russia. And yet it is Peter the Great who is accused specially of usurping spiritual power in the Russian Church.

I seek in vain, my lord, in the history of my country, for facts which might have furnished you with any pretext, how small soever, for your expressing yourself as you have done, and I can find none. Do you rely upon a contemporary event, upon the re-union of two millions and a half of Russians Uniates to the Eastern Catholic Church? This fact has been perverted by ignorance or prejudice. Some have wished to attribute the resolution taken by these many faithful men to a blind submission to Emperor Nicholas.



This assertion is quite erroneous. But if you hold to it, Sir, you will please observe that it is at your own Church that you cast the stone. The Uniates belonged to you; it is from you, then, that they have learned to quit their faith, to yield up their own convictions at the wish of a man! Now, I can assure you, from a knowledge of the subject, that nothing, 'neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate them' (Rom. viii. 38, 39) from the orthodox Catholic Church to which they are attached from the bottom of their hearts.

It is natural that you should regret the loss to your Church of these Christians; but it is neither just nor charitable to deny that they possess any faith and any convictions. Had you given an impartial consideration to all the vicissitudes of this union, you would have admitted the truth of the inscription engraved on the medal commemorative of that event, so fortunate for the Church of my country. That inscription is expressed thus:—

'Separated by violence:  
Re-united by love.'

Excuse, my lord, the length of this letter: the accusation that you made against the Russian Church is of too serious and too general a character for me to be able to answer you in a few lines. I have too great a respect for your sacred character to allow myself to oppose a single negative to your assertion. I considered it my duty to rely upon proofs in contradicting you. I shall be happy, if this letter restores you to the just and charitable opinions which you owe to us as well as to others. These opinions, so sublime in themselves, which suit a minister of Jesus Christ so well, have yet another advantage—that of reconciling Churches that were once sisters and friends, and that might never have been separated if the love of truth and charity had prevailed over the disordinate desire of authority and over interest.

Permit me, my lord, following an old and venerable custom which our Church has carefully preserved, to ask for your blessing, and to kiss your Episcopal hand, whether it bless me or repulse me.—I have the honour to remain, &c.,

(Signed) J. WASSILIEFF.

Archpriest, Chaplain to the Russian Embassy,  
12, Rue de Berri, Paris.

## JAPAN.

### LETTER FROM REV. J. LIGGINS.

BURBAGE, near Hinckley, England,  
April 2nd, 1861.

REV. AND DEAR BROTHER: As some persons, because Japan is not opened to missionary labours to the extent they wish it was, speak as if it were not opened at all, it seems necessary to state what missionaries can do at the present time in that country.

1. They can procure native books and native teachers, by which to acquire the language, and of course the acquisition of the language is, during the first few years, a principal part of their duty.

2. They can, as they are able, prepare philological works, to enable subsequent missionaries and others to acquire the language with much less labour, and in much less time, than they themselves have to give to it; and each, in the course of a few years, may make his contribution towards a complete version of the Holy Scriptures in the Japanese language.

3. They can furnish the Japanese, who are anxious to learn English, with suitable books in that language, and thus greatly facilitate social and friendly intercourse between the two races.

4. They can dispose by sale of a large number of the historical, geographical, and scientific works prepared by the Protestant Missionaries in China.

Faithful histories of christian countries tend to disarm prejudice, and to recommend the religion of the Bible; while works on true science are very useful in a country where astrology, geomancy, and many false teachings on scientific subjects generally, are so interwoven with their religious beliefs.

5. They can sell the Scriptures and religious books and tracts in the Chinese language, and thus engage in direct missionary work. As books in this language are understood by every educated Japanese, and as the sale of them is provided for by an article of the treaty, we have here a very available means of at once conveying religious truth to the minds of the Japanese.

6. As the keeping of the above books for sale brings the missionary into constant intercourse with the people in his own house, and as very many of them make inquiries about christianity, an excellent opportunity is thus afforded him for explaining to them what christianity is, and of urging home its claims upon them; and here is another very important way of carrying on direct missionary labour.

7. They can by their christian walk and conversation, by acts of benevolence to the poor and afflicted, and by kindness and courtesy to all, weaken and dispel the prejudices against them, and convince the observant Japanese that true christianity is something very different from what intriguing Jesuits of former days, and unprincipled traders and profane sailors of the present day would lead them to think it is.

Living epistles of christianity are as much needed in Japan as written ones; and it would be very sad if either are withheld through a mistaken idea, that Japan "is not open to missionary labour."

Just after the signing of the treaties, the statement of some was: "Japan is fully opened to the spread of christianity." This the writer opposed at the time, as contrary to the facts of the case; and he has now endeavoured to show that it is equally erroneous to assert, as some now do, that it is not opened at all. What the writer has said on the subject, is not the result of hearsay, or of a flying visit to Japan: but of an experience in the work during the ten months that he resided in the country. This experience convinces him, that if missionaries faithfully embrace the openings which there are already, others will speedily be made; and the time will soon come, when it may be said with truth: "Japan is fully opened to the spread of Christianity."

But perhaps it may be asked: "Is it not still a law that a native who professes christianity shall be put to death?" To this an affirmative answer must be given; but it should be remembered, that another law was passed at the same time, which declared that any Japanese who returned to his native country, after having been, for any cause whatever, in any foreign country, should be put to death. As this latter law, though unrepealed, is not executed, so it is believed that the law against professing christianity will in like manner not be enforced.

In conversing with Mr. Harris, the United States Minister at Jeddo, on this subject, he stated that he had used every endeavour to have this obnoxious law repealed, but without success; a principal reason being that the government feared that would form a pretext for the old con-

servative party to overthrow the government and again get into power. What the "Liberals" even did concede, resulted in what was feared; though owing to the energetic conduct of the Foreign Ministers, and the influence of the liberal party in Japan, the "Conservatives" were compelled to adopt in great measure the "Liberal policy."

"I do not believe," said Mr. Harris, "after all that the other Foreign Ministers and myself have said on the subject, that this law will ever be enforced; but if it should be, even in a single instance, there will come such an earnest protest from myself and the Representatives of the other Western Powers, that there will not likely be a repetition of it."

The non-repeal of this law, therefore, while it is a matter for regret, is nevertheless not to be adduced as a proof that Japan is still closed to missionary effort; but only as a reason for a prudent course of procedure on the part of the missionaries.

Hoping that the Foreign Committee, the Board of Missions, and the Church generally will continue to give a generous support to the Mission in Japan, I remain, Rev. and dear brother, faithfully yours in the Lord.

## DELEGATES TO PROVINCIAL SYNOD.

The following are the names of the Delegates elected to represent the several Dioceses at the Provincial Synod:—

### QUEBEC.

Rev. Dr. Falloon, Rev. G. V. Housman, Rev. Dr. Nicolls, Rev. A. W. Mountain, Rev. E. C. Parkin, Rev. C. P. Reid, Rev. S. S. Wood, Rev. H. Roe, Rev. C. Hamilton, Rev. Dr. Hellmuth, Rev. A. J. Woolryche, Rev. E. W. Sewell; and Colonel Rhodes, Rt. Hon. Lord Aylmer, Messrs. B. T. Morris, W. G. Wurtele, W. R. Doak, Geo. Irvine, H. S. Scott, Dr. Gilbert, C. N. Montizambert, G. Okill Stuart, James Bell Forsyth, P. Vibert.

### MONTREAL.

Dr. Bethune, Rev. J. Scott, Rev. Canon Leach, Rev. Canon Bancroft, Rev. E. Du Vernet, Rev. W. Anderson, Rev. G. Slack, Rev. D. Lindsay, Rev. G. de C. O'Grady, Rev. W. Bond, Rev. J. Flanagan, Rev. J. C. Davidson, Rev. S. L. Rogers; and Hon. G. Moffat, Justice McCord, Mr. Moore, Major T. E. Campbell, Hugh Taylor, Esq., Ed. Carter, Esq., J. Armstrong, Esq., L. S. Huntington, Esq., Dr. Smallwood, R. A. Young, Esq., Wm. Barrett, Esq., H. Foster, Esq.

### HURON.

Rev. M. Boomer, LL.D., Rev. C. C. Brough, A. M., Rev. E. L. Elwood, A. M., Rev. R. Flood, A. M., Rev. W. Btridge, B.D., Rev. J. Smythe, B.A., Rev. F. W. Sandys, D.D., Rev. J. W. Marsh, M.A., Rev. S. G. Caulfield, LL.D., Rev. A. Nelles, Rev. J. Padfield, Rev. J. C. Usher; and L. Laurason, Esq., A. Shade, Esq., W. Watson, Esq., J. Johnson, Esq., T. Cottle, Esq., H. Johnson, Esq., G. Knins, Esq., W. D. Allan, Esq., J. Keefer, Esq., J. Farrall, Esq., H. Ingles, Esq., Dr. Dewson.

## THE

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