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Canadian Ecclesiastical Gazette

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

VOLUME IX.

TORONTO, JUNE 14, 1862.

No. 12.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

Toronto, May 10, 1862.

MY DEAR BRETHREN,

It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list.

I remain, &c.,

JOHN TORONTO.

APPOINTMENTS.

JULY, 1862.

Tuesday	8, Etobicoke	10 a.m.
"	" Weston	1 p.m.
"	" Woodbridge	4 p.m.
Wednesday	9, Bolton's Mills	10 a.m.
"	" St. James, Albion	2 p.m.
Thursday	10, Orangeville, St. Mark's	10 a.m.
"	" St. Luke, Mulmur	4 p.m.
Friday	11, St. John's, Mono	11 a.m.
"	" Tullamore	4 p.m.
Saturday	12, Gore of Toronto	10 a.m.
"	" Graham's Corners	2 p.m.
"	" Edmonton	5 p.m.
Sunday	13, Brampton	10 a.m.
"	" Norval	2 p.m.
"	" Georgetown	5 p.m.
Monday	14, Hornby	11 a.m.
"	" Milton	3 p.m.
Tuesday	15, Rockwood	12 a.m.
"	" Guelph	3 p.m.
Wednesday	16, Elora	11 a.m.
"	" Christ's Church, Peel	3 p.m.
Thursday	17, Fergus	11 a.m.
"	" Arthur	3 p.m.
Friday	18, North Arthur	10 a.m.
"	" Mount Forest	3 p.m.
Saturday	19, Minto	11 a.m.
Sunday	20, Mount Forest	11 a.m.
Monday	21, Travelling	
Tuesday	22, Travelling	
Wednesday	23, Nelson	11 a.m.
"	" Wellington Square	3 p.m.
Thursday	24, Oakville	10 a.m.
"	" Palermo	3 p.m.
Friday	25, Springfield	10 a.m.
"	" Stone Church	3 p.m.
Saturday	26, Streetsville	10 a.m.

CHURCH SOCIETY.

Annual meeting of members will be held at the St. George's Church parochial school, on Wednesday, the 18th inst., at 2 o'clock, p.m. A public meeting will be held on the evening of the same day, at 7 1/2 p.m., at the Music Hall of the Mechanics' Institute.

THOMAS SMITH KENNEDY.

DIOCESAN SYNOD.

The Right Reverend the Lord Bishop of Toronto, hereby gives notice that a meeting of the Synod of this diocese will be held on Tuesday, the 17th day of June next, in the City of Toronto.

Divine service and Holy Communion in the Cathedral Church of St. James, Toronto, at ten o'clock, the offertory collection in aid of the Mission Fund of this diocese, adjournment to St. George's Church parochial school-house, for dispatch of business, at 2, p.m.

On each subsequent day of session there will be divine service in St. George's Church; the Synod will meet for business immediately after; adjourn at 1 p. m., re-assemble at 2 p.m., (except on Wednesday, when the annual meeting of the Church Society will be held at 2 p.m.) and adjourn at 6 p.m., unless otherwise ordered.

THOMAS SMITH KENNEDY, *Clerical Sec*

JAMES BOVELL, M.D., *Lay Sec*
Toronto, April 28th, 1862.

The secretaries of the Synod of the Diocese of Toronto, would request such of the clergy as have not already forwarded the certificates of the election of their lay delegates, together with the amount of their assessment (which is one-fourth less than last year) to J. W. Brent, Treasurer, to do so as soon as convenient, as the synod list will shortly be printed.

April 28th, 1862.

Members of the Synod, lay delegates, who are not incorporated members of the Church Society, on the payment of one dollar, are entitled to the privileges of membership for the year. The dollar should be sent up without delay, in order that a list of those entitled to take part in the proceedings may be at once made out, and so prevent confusion at the time of meeting.

THOMAS SMITH KENNEDY,

Secretary Church Society.

CHURCH SOCIETY, DIOCESE OF TORONTO.

The quarterly meeting of the Society was held at the Society's Rooms, at 11 a.m., 14th May, present,—Rev. S. Givins in the chair, C. J. Campbell, Esq., F. L. Osler, M.A., John Gamble, Esq., Rev. A. Mortimer, T. B. Fuller, D.C.L., W. Grant, R. B. Denison, Esq., J. Bovell, M.D., Rev. E. H. Dewar, M.A., Rev. H. C. Cooper, B.A., Rev. A. J. Broughall, M.A., Rev. J. Brent, B.A., Rev. F. O'Meara, LL.D., Rev. W. S. Darling, Prof. Kingston, M.A., Rev. W. McMurray, D.C.F., A. Palmer, M.A. Prayers were read by the secretary.

The minutes of the previous meeting were read, corrected and approved of. The Secretary read a brief statement of the receipts and expenditure during the past year, and stated that the books of the society were now in the hands of the auditor, but he believed it would be found

that the income of the society would be very little under that of the previous year, notwithstanding that the Parochial Branches in that portion of the Diocese, now belonging to the Diocese of Ontario, had not, with but one or two exceptions, transmitted their annual parochial collections, though the missionaries have been paid up to 1st April. The Bishop of Ontario having, after consultation with his clergy, assured the secretary that when the claims of his diocese for a portion of the property of the society were adjusted, due allowance will be made for the non-remittance of collections; as he (the Bishop) would have to provide for their stipends in July, all local efforts must therefore be appropriated to meet the immediate wants of his diocese.

A letter of thanks was read from the Rev. A. C. Walshe, Chaplain to the Forces at Hamilton, for the books and tracts granted for the use of the troops at Hamilton.

Two letters from the Rev. H. J. McCollum, urging the society to make a grant of £30 to the building of Aurora parsonage.

Resolved—That more than \$50 cannot be granted, and that amount having been promised to the Rev. H. Stewart, to be paid when the funds allotted of it, this grant stand in the order it then stood on the books.

A grant of a Prayer-book and Bible was made to the Rev. S. Briggs, for the use of the church at Jarvis.

A grant of Prayer-book and Bible to the Rev. E. H. Dewar, for the use of the congregation at Richmond Hill.

A grant of books and tracts to the amount of \$10, was voted to the Rev. A. Henderson, for distribution in the mission of Mono.

A letter was read from the Rev. C. E. Thomson, offering to arrange for the payment of the loan to Elora Parsonage. *Resolved*—That the proposition be acceded to, provided satisfactory security be given.

The secretary read a communication from Mr. Fairbanks, accompanying a deed of a parsonage given by John Crawford, Esq., and Hon. George Allan, in the Village of Oshawa, and stating that those gentlemen had also given a deed of a Village Lot, to Mr. Warren, probably worth £100, for the purpose of repairing the parsonage house,—which deed was at the disposal of the society,—society recommends that the parish keep the house insured, and that authority be given to the clergyman and churchwardens to sell the lot, and apply the proceeds to the object for which it was given.

Secretary read a communication from the executors of the late Henry John Pettit, Esq., of Grimsby, enclosing a copy of his will: "I give, devise, and bequeath, to the Church Society of the Diocese of Toronto, the west-half of lot number twenty-two, in the ninth concession of the Township of Dawn, in the County of Lambton, one hundred acres."

Clause lastly, "I give, devise, and bequeath, all the rest and residue, of my estate, real, personal, and mixed, of which I shall be seized and

possessed, or to which I shall be entitled at the time of my decease, to be sold and divided between my five brothers, two sisters, their heirs and assigns, the Church Society, and the foundation for the Pettit Scholarship, in the Trinity Colledge equally, within five years after my decease, at such time or times during the five years as my executors may deem most proper and advantageous."

Resolved—That the best thanks of the Church Society of this Diocese, be presented to the Executors of the late John H. Pettit, Esq., of Grimsby, for the munificent bequest to the society, by that lamented and earnest-minded churchman.

Resolved—That the Rev. G. S. Hill, be authorized to proceed to Quebec, as the agent of the Church Society of the Diocese of Toronto, with discretionary powers to take land scrip or otherwise to close the negotiations with the Government relating to the Markham Rectory, and that the Society do provide for the payment of his expenses.

That the standing committee recommend the Church Society to invest the sum of fifty pounds if the funds admit, in the purchase of Bibles and tracts, to be kept for sale at the Church Society depot, at the cheapest rates possible, and that measures be taken from time to time to keep up the stock.

That the committee further recommend that application be made to the Society for Promoting Christian Knowledge, for aid towards the above objects, either by the sale of Bibles and Testaments to the Church Society at reduced rates, or by a special grant.

The secretary was desired to communicate with the Hon. John H. Cameron, on the subject of the petition for separate schools, passed at the last Synod, and request him to attend to the church's interest.

The following gentlemen were nominated for election into the corporation

Rev. A. J. BROUGHALL proposed for election as incorporated members, Dr Beverley R Morris, and T. H. Inco, Esquire.

Moved by Dr. BOVELL, seconded by Rev T. S. KENNEDY,—That James Browne, Esq., and Philip Browne, Esq., of Peter Street, be elected incorporated members of this society

Moved by Rev. Dr. FULLER, and seconded by Dr. BOVELL,—That James R. Armstrong, Esq., be elected an incorporated member of the church society of this diocese.

The following gentlemen were unanimously elected:

Rev. John Creighton, of Orillia, Rev H Hope, Professor Kingston, and F. W. Coate, Esq., of Toronto.

The concluding prayers were read, and the meeting adjourned.

THOMAS SMITH KENNEDY,
Secretary.

COLLECTIONS TO 12TH JUNE.

STUDENTS' FUND.

Collections appointed to be taken up in the month of April.

Previously announced.....	\$498.69
Caledonia	\$ 4.00
York.....	3.25
Cayuga.....	1.76

Per Rev. B. C. Hill.....	0.00
St. Peter's, Cobourg.....	25.40
Church at Stiles.....	2.33
Bourns' school house.....	2.27

Per Ven A N Bethune..... 30.00

Port Perry, per Rev. W. Grant.....	0.93
Chippawa, per Rev. W. Leeming.....	20.00
St. Paul's, Mount Forrest.....	2.25
Trinity Church, Arthur.....	1.43
Grace Church, ".....	1.07

Per Rev. S. Houston..... 4.76

117 collections, amounting to \$596 44

MISSION FUND.

Port Perry, per Rev W Grant..... 2 87

WIDOW AND ORPHANS' FUND.

Port Perry, per Rev. W. Grant..... 0.70

PAROCIAL BRANCHES.

Manetoolwahning, \$37.57 having been expended in mission, \$56.29, including Rev. P. Jacob's subscription.....	18.92
Grafton, additional, per Rev. J. Wilson.....	10.00
Darlington, per Rev Dr McNab, subscription inclusive	35 00
Uxbridge and Reach including Dr Nation's \$5, per Rev. W Grant.....	43.30
Sydenham and Cookstown, only ½ col.....	12.50
St Paul's, Yorkville	120 00

SUBSCRIPTIONS COLLECTED IN TORONTO.

Charles Magrath, Esq.....	5 00
Rev. H. J. Grassett	5 00
" E. Baldwin.....	5 00
F. Perkins, Esq.....	5 00
G. Perkins, Esq.....	5 00
J. Lukin Robinson, Esq.....	3 00
G. Goldsmith.....	5.00

\$33.00

MISSION BOARD.

The quarterly meeting of the Mission Board was held on Tuesday, the 13th day of May.

Present—Rev. S. Givins in the chair, Rev. Dr. Read, Rev H. Brent, A.B., Rev. G. Hill, M.A., Rev. T. S. Kennedy, Rev. Dr. Fuller, R. B. Denison, Esq., Dr. Bovell, C. J. Campbell, Esq., John W. Gamble, Esq., Rev. A. Palmer, A.M., Rev. W. Stewart Darling, Rev. E. H. Dewar, M.A., Rev. J. Gamble Geddes, M.A.

The secretary read the following communications:

From Rev. C. Forest, containing resolutions passed at the meeting of the Bathurst District Branch of the Church Society:

That this committee regrets to hear that clergymen whose salaries, in whole or in part, are guaranteed to them by the "Mission Board," so far nullify the object for which that board was organized, as to accept any portion of the amount of said guarantee [in kind or in money] from their parishioners, instead of through the Treasurer of the District Branch; and that the Board be requested through our secretary to put an end to this irregularity.

Praying the duo consideration of this evil at the hands of the board,

I remain,

Yours ever faithfully,

CHARLES FOREST,
Secretary B. D. B. Ch. Society.

The Rev James Chance's report.

GARDEN RIVER,
March 22nd, 1862.

REV. AND DEAR SIR,

I have much pleasure in stating that, since my last report, we have received a visit from our venerable diocesan. At his Lordship's request, I took a small boat with two Indians and met

him at the Bruce Mines, where his lordship intended to hold a confirmation. This however, owing to the steamboat, was found impracticable. There would have been many candidates at the Bruce and Wellington Mines, if more time could have been devoted to preparation, and if the Bishop could have carried out his intention; but it was very late when the steamboat arrived, and the captain had to leave very early the next morning, so anxious however were some few of the candidates to be confirmed, that they resolved to go to the Sault, and went on board the boat nearly at midnight so as not to lose their passage.

His Lordship held a confirmation at the Sault on the Sunday morning, and in the afternoon he came down in a small boat to Garden River, where he confirmed 22 Indians, and afterwards consecrated the burial ground.

On Monday, before the steamboat returned from the Sault, his lordship was fully occupied with the Indians. One poor woman, who was a candidate for confirmation, but had been prevented from receiving the holy rite by the sickness of her child, came with much apparent anxiety to ask if the Bishop would confirm her then. His Lordship kindly consented, for which the poor woman seemed truly thankful. His Lordship was afterwards waited upon by a deputation of the Indians, consisting of the two head chiefs Angista and Puhquidgerena and principal men. The object of the deputation was to thank his lordship for his visit, and to plead with him on behalf of their fellow Indians who are living along the north shore of Lake Superior. They felt grateful (they said) to God that He had put it into the heart of the Bishop to send them a missionary, and that through the grace of God they had been made partakers of the rich blessings of the gospel; and it was the sincere desire of their hearts that their fellow Indians should be made like partakers with them, and they humbly prayed that the Bishop would send missionaries to their brethren in the north. His Lordship listened very attentively and very kindly replied, expressing the deep interest which he had felt and continued to feel in the social, physical, moral and spiritual welfare of the Indians, and announcing his intention of doing all in his power for the benefit of the Indians so long as his life should be spared. The deputation then reverently knelt down whilst his lordship pronounced the benediction. Before the steamboat arrived all the Indians headed by the chiefs with a flag came to shake hands with the Bishop, they afterwards walked down to the wharf where, as soon as the steamboat left, all the braves fired a parting salute, (the Indian custom of shewing their respect to great people,) which was acknowledged by the bishop and Sir J. B. Robinson, to the great satisfaction of the Indians.

During the winter I have paid several visits to the Indians in different parts of this extensive mission. At Goulais Bay on Lake Superior, the Indians there both christian and pagans were very glad to see me, with one exception only. I had service twice on the Sunday, and evening service every evening whilst I remained with them. In the day time the men were occupied in fishing. Every morning, if the weather was favourable, they would be seen emerging from their log huts, and taking their sleds, blankets, lines and spears, proceed to different parts of the bay, and each one select some spot where he fancied he should be most successful, there he would clear away the snow with his snow shoes, and then with an oar or chisel cut a square hole in the ice, and commence angling or spearing according to his choice, if however he intended to spear he would fix some twigs in the ice over the hole, in an oval shape, and cover them with a

blanket to exclude the light, and then kneeling down putting his head under the blanket, having in his left hand a line with a decoy attached, and at his right hand the spear ready poised for action, he would watch for the fish, and whenever one came within sight the Indian by a very skillful use of the decoy was almost sure to attract the attention of the fish and bring it within his reach, when he seldom failed to secure it. I visited the Indians from place to place, sometimes sitting down by an angler and sometimes kneeling down, putting my head under the blanket opposite to the spearer, and speaking to them concerning the things which pertain to their everlasting peace. There was one big savage looking man whom I could not induce to attend service, I talked to him day after day, and urged him to embrace the christian religion, but he manifested the greatest unconcern. I was afterwards informed that this man was many years ago, at the baptist mission on the American side at the Sault, and was immersed by the missionary, but some time after he was taken very sick, and his pagan relations being greatly alarmed, sent for the medicine man and juggler, who gave him some medicine and went through some heathen ceremonies, by which means it was said he was restored to health. The medicine man told him that his sickness was owing to the fact that he had forsaken the religion of his forefathers, and that now as he was restored to health he must renounce the white man's religion and return to paganism. He followed the medicine man's advice, and seems resolved to live and die a pagan. All the other Indians at the bay, I think, were thankful for my visit, some to shew their gratitude offered to give, one some fish, and one man made me a present of a beaver's tail, which is considered the most delicious part of that animal. The first night which I spent at the bay I witnessed a very encouraging and cheering sight, I was at the chief's house, which like all the other houses consist of one apartment only, and when it was time for the children to go to bed, the little boy and girl, of their own accord, knelt down at their mothers' feet, put their little hands together and offered up their evening prayers to God.

A short time since I went to a very distant sugar camp to visit two sick people, a man and his son, who are gradually wasting away in a lingering consumption. On my way I called at the sugar camps of our churchwardens and asked them to accompany me. As we had a well beaten track we made great progress until we came to a river, which we had much difficulty in crossing, for the middle of the river was open, but both sides were covered with ice. There was a log canoe, but it was not much better than a tub; it would however have answered the purpose of a ferry boat very well, if the river had been free from ice, but as the middle of the river only was free, it required a Blondin's skill to maintain one's equilibrium in embarking and disembarking without capsizing. The sun had set before we crossed the river. As we proceeded the track became less distinct, and as the darkness increased we lost the track completely, and being unprovided with snow shoes the walking was excessively fatiguing. In some places the snow was hard enough to bear us, but in others it was soft and we sank down; we were well nigh exhausted by the constant effort, when, to our great joy, we discovered a track which we followed until we came to a wigwam, where we rested for a time. The chief inmate of the wigwam was like Jonah, (though from a different cause), angry with God, who, he thought, had dealt very hardly with him in taking away two of his children and in afflicting his wife. He was not very glad to see me,

and remarked that it was a late hour to be visited, nevertheless, I had a serious conversation with him. The wigwam which I wished to visit was not very far distant, there we received a very cordial welcome from the whole family; after partaking of some bread and tea which I took with me, (for the Indians were very poor, having only potatoes and sugar to eat), we commenced service by singing, in Ojibwa, that beautiful hymn of Cowper's, "Jesus, whenever thy people meet," and I think all of us felt that Jesus was indeed in the midst of us, and that it was unspeakably good to be there. The sick people were very much cheered by my visit, and the father expressed his heartfelt gratitude. We remained with them until midnight, but for want of accommodation we could not sleep there, and so we prepared to return. The people advised us to return by their road to the bay and cross on the ice which they said was quite safe; we followed their advice, and taking torches made of bark, to light us through the bush, down the hill on to the bay we set out. When we reached the tent of one of my companions I was very tired, his good wife, Mrs. Wahbemama, (Mrs. Turtle Dove) was fast asleep, but he awoke her and she made me a bed, on which from excessive fatigue I slept for an hour or two, but the cold was so intense that I could not sleep any longer. I was not surprised to find the Indians sleeping soundly, for they are naturally more impervious to cold than we are. So I resolved to continue my journey homewards, leaving my friends in the enjoyment of undisturbed repose.

I cannot conclude my letter without expressing a fervent hope that your society will speedily be in the possession of means to extend its operations among the Indians in this region, and so discharge the debt which our beloved church owes to them.

We intend to have a collection here and at the Sault, at Easter, and to do all that we can for the society, and we will earnestly pray that all the members of our church in this diocese might be disposed to do all they can, and then the necessary means will be forthcoming. I should be exceedingly glad, if the society could also send a missionary to the Sault or a catechist to assist here so that I could be at liberty to do more for the Sault. I have lately been corresponding with a very respectable and intelligent half-breed, who would be glad to undertake the duties of a catechist among the Indians if a salary could be secured for him. I would earnestly recommend the society, however, to send a missionary to the Sault before the place is occupied by the Methodists.

I purpose calling a meeting at the Sault, at Easter, to ascertain what the people are willing to do towards the support of a minister, and will communicate to you the result.

I remain,

Rev. and dear Sir,

Yours very truly,

JAMES CHANCE.

The Rev. T. S. Kennedy.

Moved by Rev. J. G. GEDDES, seconded by Rev. W. S. DARLING.—That the secretary be instructed to inform the parties who have given guarantees to the church society for the salaries of missionaries, that the amount so secured by bond must be paid in cash into the hands of the District Treasurer, and through him transmitted to the mission board in strict accordance with their by-laws.

Moved by Rev. E. H. DEWAN, and seconded by R. DENISON, Esquire.—That a committee be appointed to revise the list of missionaries now receiving aid from the mission board; and that this committee be required to report at

the meeting of this society in November next, stating what amount of aid they recommend to be given hereafter to each parish, and for what length of time; provided always that no alterations made in the amount of assistance now given shall take effect until the expiration of one year from the time of this resolution being carried.

The following gentlemen were nominated for the above committee: Rev. S. B. Ardagh, Rev. S. Givins, Rev. Dr. Fuller, Rev. F. Ostler, Rev. A. Palmer, J. W. Gamble, Esq., R. B. Denison, Esq., and the Secretary.

The meeting then adjourned.

THOMAS SMITH KENNEDY.

Secretary.

REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

In presenting their usual annual report, your committee are happy in being able to state that the several parochial associations have, during the past year, continued their efforts in behalf of the society, and with a fair measure of success. Meetings were held in the early part of the winter in nearly every parish. At most of them, the attendance was large, and a desire evinced to further the missionary cause. The clergy, however, were not as fully represented as on former occasions; this is greatly to be regretted, inasmuch as the exigencies of the church at the present juncture require the best services of both clergy and laity. If the religious statistics of the census lately taken are correct, the church has not made the advance that might have been anticipated. This is undoubtedly owing to the want of adequate and efficient ministrations; and the members of our communion, it is certain, are not yet fully habituated to providing that for themselves which in past times had been furnished to them comparatively without cost. Our resources, it is confessed, are more abundant than those of any other body of christians in Western Canada, and, if developed, should produce corresponding results. If the truth be aggressive, the church, which we believe to be the pillar and ground of the truth, must be aggressive also. To be content with extending her ministrations only to those who hold to her doctrine and polity, is not enough, even were that accomplished, which unfortunately it is not; her teaching and fostering care should be offered to all who are willing to accept them. Taking this view of the work to be done, it is most important that the sympathies of churchmen in the operations of the society should be quickened by a warm and efficient advocacy of its claims on every suitable occasion. The members of our communion require to have impressed on them the well-defined missionary character of the church of Christ, and to be kept fully acquainted with the missionary enterprises, which in this diocese she is engaged in promoting. Dependent for the most part, as the Canadian branch of the church catholic is, on the free-will offerings of her children, the duty of systematic giving needs to be urged with more than ordinary earnestness; young and old, rich and poor, need to be incited to a fuller recognition of their obligation to honour the Lord with their substance. And until this is done, until they who have much, give plentifully, and they who have little, gladly give of that little, waste places will abound in many portions of the diocese where our kinsmen, according to the faith, are faint for want of food, and the ignorant are perishing for want of knowledge.

TRAVELLING MISSIONARIES IN THE DISTRICT.

Your committee feel sure that the gratification expressed by themselves, will be shared in by all

the members of the society in the district, on the appointment of two travelling missionaries to labour within its limits.

In October last, the Rev. R. S. Birtch was appointed to the mission of Durham, and the Rev. John Wood to that of Northumberland. The former gentleman holds regular Sunday services in the back part of the townships of Hope, Clarke, and Darlington—the latter extends his labours over the four townships of Alnwick, Cramahoe, Brighton, and Murray. The following extract from the quarterly report of the Rev. John Wood will give a general idea of the extent of his field of labour, and the spirit in which he has entered upon its cultivation:

"I have at present four stations in four townships. I hold service at Brighton every Sunday, and at the other stations every alternate Sunday. Alnwick is distant from Brighton about 25 miles. My services are arranged as follows: Alnwick at 10 a.m., Caselton, in Cramahoe, at 3 p.m., and Brighton, at 7 p.m. The next Sunday I take Brighton in the morning, and Smith's Corners in the afternoon. The congregation range from 70 to 100, and are steadily increasing. Subscription lists have been made out and put in circulation for the building of churches at each of the stations, which four churches will, if possible, be erected during the coming summer; as yet there is no church building in the mission. The families who attend service are visited as regularly as time will admit. I have had baptisms, 30; marriages, 1; burials, 1.

The missionary in the county of Durham reports, during the half year in which he has been employed, baptisms, 13; marriages, 2; burials, 5; services, 88; visits, 95. He has usually three full services, and travels an average of thirty-seven miles every Sunday. From the regular attendance of the congregations, he reasons a becoming appreciation of the ministrations of the gospel and of the church on the part of the people.

REPORTS OF PAROCHIAL COMMITTEES CONVOUR.

The amount collected in this parish in 1861, amounted to \$398.09, and in the present year, when the returns are completed, it will not fall much short of that sum. The amount actually returned as paid, or sure at this time, is \$343.24. This parish has also contributed largely to the Church Society through the Sunday collections, for specific objects—those for missionary purposes alone during the last twelve months amounting to \$200.

CAYAN

The aggregate amount collected so far, reaches \$107.35, which is made up as follows:

St. John's parochial branch,	\$45.86
St. Paul's " " "	29.27
St. Thomas' " " "	32.23

PETERBORO'.

A meeting was held in St. John's Church, on the 23rd January last. The ladies who had for the last year acted as collectors, were requested to continue their services, and, notwithstanding the very severe financial difficulties which press especially upon a town which depends altogether for its prosperity upon the lumber trade with the United States, the sum of \$91.53 has been collected. In addition, also, the sum of \$709 has been raised in the parish, for the purpose of paying off the debt due on the church.

PORT HORN.

From this parish \$45 00 has been transmitted to the society.

BOWMANVILLE.

The committee hope to remit a sum equal to that collected last year, viz., \$45.20.

NEWCASTLE.

The amount of subscriptions for this year reaches the sum of \$100, being in excess of the previous year, by \$20. This gratifying result is due to the efforts of the ladies who, with ready will and earnest spirit, undertook the office of collectors.

CARTWRIGHT.

This mission has not slackened in its zeal. The committee report \$60 as its contribution to the good cause.

GRAFTON AND COLBORNE.

Your committee have to report, that the customary annual meetings were held in both these parishes on the 5th Feb. last.

The meeting in Grafton was but very thinly attended, having been held in the day time. But the meeting in Colborne, which was held in the evening, was very numerous attended, being, in fact, the largest meeting ever held in that place for the promotion of the society's objects. The church was well filled with a large and attentive congregation, who appeared to listen with much interest to the appeals made by the various speakers, as they advocated the claims of the Church Society upon the benevolence of our people. There were seven clergymen present, including two from the Diocese of Ontario, and this circumstance appeared to give additional interest to the meeting, as evincing a spirit of unity and brotherly love. The missionary feature of our society received due prominence, and much good was anticipated from the due administration of the funds by the Mission Board. The amount raised was cheerfully granted to the society, when it was known it was to be applied to missionary objects.

In order to assist destitute places in securing the services of the missionary, it was determined at the meeting in Colborne to aid the mission board as much as possible. For this purpose a committee of collectors was appointed, consisting chiefly of young ladies of the congregation, and so vigorously did they set about the work, that many persons were immediately applied to, as they left church, for their subscriptions, and the result of the collectors' labours has been, that ninety-seven dollars has been raised, and sent to the society.

GRAFTON.

The committee report from this parish \$22.50. These returns, although indicating a slight decrease in the amount contributed last year, afford no grounds for discouragement, as most voluntary associations are subject to such fluctuations. Local wants, or changes of residence in contributors, so often occurring in a country like this, may increase or lessen the subscription in particular places, and so affect the general fund. For what has been done let us thank God, and pray his acceptance of our poor offerings, and in faith look forward to a more abundant harvest of good works in years to come.

DIOCESE OF HURON.

DIOCESAN SYNOD, LONDON

FIFTH SESSION.

25th DAY OF JUNE, 1862.

London, May 28, 1862.

Sir,—We are directed by the Lord Bishop to

inform you that the Synod of the Diocese of Huron will meet in London, on Wednesday, the 25th day of June. The programme of proceedings during the week, and a list of the notices of motion sent to the executive committee are given below.

We remain

Your obedient servants,

J. W. MARSH, M.A., } Sec's.
L. LAWRASON, }

PROGRAMME FOR THE WEEK.

ORDINATION AND VISITATION.

TUESDAY, June 24.—11 a.m.—Service in St. Paul's Cathedral.—Ordination. 4 p.m.—Evening prayer in St. Paul's Cathedral, Triennial Visitation.

SYNOD.

WEDNESDAY, 25th, 9 a.m.—Service and Holy Communion in St. Paul's Cathedral. Meeting of Synod in St. Paul's school house after service, adjourn at 1 p.m.; meet again at 3 p.m.

THURSDAY, 26th.—9 a.m., Meeting of Synod in St. Paul's school house; adjourn at 1 p.m.; meet again at 3 p.m. 7 p.m., public annual meetings of Church Society in the city hall.

MEETING OF CHURCH SOCIETY.

FRIDAY, 27th.—9 a.m., meeting of Church Society in St. Paul's school house.

NOTICES OF MOTION SENT TO THE EXECUTIVE COMMITTEE.

REV. DR. CAULFIELD.—1. To change article 1 of the "Order of Proceedings," as follows: "The first day's meeting of the Synod shall be preceded by public morning prayer, and the administration of the holy communion."

Do.—3. To change article 7 of the "Order of Proceedings," as follows:—"The Synod shall meet on the first day immediately after divine service, and on each subsequent day, at 9 a.m.; adjourn at 1 p.m., and meet again at 3 p.m. Every member attending the Synod shall be in his place during each session of the Synod, and shall not leave until the final adjournment, except by permission of the chair."

J. JOHNSON.—3 To amend article 3 of the Constitution, as follows: To substitute words "from among the members of the church in this diocese," for the words, "from among their own number," in said article.

REV. DR. TOWNLEY.—4. A resolution, vesting the appointment of rural deans in the bishop.

Do.—A resolution on the duties of rural deans.

Do.—6. A resolution on separate common schools.

Do.—7. A resolution on the qualifications of persons entitled to vote for lay representatives.

Do.—8. A resolution on the appointment of a clergyman to a parish in arrear to its former incumbent.

REV. DR. SANDYS.—9. To alter article 15 of the Constitution, thus, to substitute the words "three months," for the words "six weeks," in the said article.

DIOCESE OF ONTARIO.

KINGSTON.—PRESENTATION TO THE REV. MR. STEWART, ASSISTANT MINISTER OF ST. GEORGE'S CHURCH.

On Tuesday last the parishioners of St. George's Church presented the Rev. Mr. Stewart with a purse of money, on the occasion of his leaving them, both in token of their esteem for his past

services, as well as a memento of their best wishes for his future success. The purse contained \$260, and there were eighty names attached to the list handed in. The address presented to Mr. Stewart with the purse, expressed the deep sense of esteem the donors had for him, as well as for the christian zeal with which Mrs. Stewart had invariably performed her Sunday School duties. They expressed their hope also that the Rev. Mr. Stewart would soon again have an opportunity of continuing his christian labours in some other field of usefulness, with the same zeal which had characterised them here. In a very appropriate reply, the Rev. Mr. Stewart assured those from whom he had received the gift, that he would ever remember them with pleasure and esteem; that he had laboured faithfully in connexion with the church, and believed he had left his congregation in a flourishing condition. Finally, he commended them to God, and assured them his constant prayer would be for their earthly and eternal welfare.—*British Whig.*

CORNWALL.

The parishioners of Cornwall presented a valuable purse to their rector, previous to his departure for England. They accompanied it with an address, which received a suitable reply. We insert copies of both.

To the Venerable the Archdeacon of Ottawa, and Rector of Cornwall.

VENERABLE SIR,—The members of the congregations at Cornwall, Moulinette, and Barnhart's Island, over whom you have, for a number of years, diligently and zealously exercised the office of a faithful shepherd, desire, upon the present occasion, to present you with a substantial token of the esteem in which they hold one who has always shewn himself ready "to spend and be spent" in the cause of our Heavenly Father and His church.

We know, venerable sir, that in the fulfilment of a sacred charge, you are on the eve of your departure for the mother land, we therefore hope that we shall not be deemed intrusive should we, upon the present occasion, express to you the deep sympathy which pervades the hearts of all of us, in the mysterious dispensation of Providence which has deprived you of the presence and company of one who was in every way a help meet for you, and the congregation of one who was truly "a mother in Israel." May He "who doeth all things well" give you strength to bear your great affliction; may His Almighty arm encircle you; may His gracious assurance, "she is not dead but sleepeth," speak comfort to you, and fill you with joy and hope in believing that "them that sleep in Jesus will God bring with Him."

We would now, venerable sir, turn ourselves to a more joyful duty, the weaving of a crown of myrtle to a place above the wreath of cypress. Our diocesan has inaugurated his episcopal regime by making choice of you to fill the important office of archdeacon in the newly constituted Diocese of Ontario, a post well earned by the devotion to the sacred cause of evangelical truth, which has characterised your ministrations in the church of Christ during a period of upwards of thirty years; a choice which reflects credit upon our bishop, in consequence of his appreciation of merit, a choice which is deeply gratifying to ourselves as a congregation, (united as worshippers, though separated as regards locality;) for we are aware that, in accepting the office unconditionally, you consulted not your own worldly interests, but

preferred ministering to your present flock, to a more lucrative field of ministerial labour in the metropolis. Allow us, then, to congratulate you upon your appointment, and to express the hope that "the Author and Giver of all good things" may vouchsafe you many years to enjoy the dignity, and that the time may be far distant when the connexion between us as pastor and flock shall be severed.

In conclusion, venerable sir, we beg your acceptance of the accompanying purse, as a token of our esteem, and as an assurance of our hearty wish that your contemplated visit may be attended with beneficial results to your health. Exposed to danger, as you will be, rest assured that the prayers in our beautiful liturgy will ascend to the mercy seat from every member of the congregation, and that from our family circles will be breathed the fervent prayer that He "who holds the waters of the ocean in the hollow of his hand" may be pleased to conduct you in safety to your journey's end, and restore you to those who shall welcome you on your return to the parish.

With feelings of respect and affection,

We remain, Venerable Sir,
YOUR FAITHFUL FLOCK.

REPLY.

To S. Y. Chesley and Andrew Edgar, Esquires, Churchwardens of Trinity Church, Cornwall; John S. Baker, James Raymond, and Daniel Barnhart, on behalf of the Moulinette and Barnhart's Island congregations.

BELOVED BRETHREN—For yourselves personally, and for those whom you have been deputed to represent upon this occasion, accept my most grateful thanks for the very kind feeling, and affectionate address which you have presented, and for the substantial token of your esteem, by which it has been accompanied.

Such manifestations of love and confidence tend greatly to strengthen the ties which unite a minister of the gospel to the flock, over whom God's providence may have made him the spiritual overseer. For though our duty is to preach the gospel "whether men will hear, or whether they will forbear," and that without regard to the approval or disapproval of man; yet we confess that it is most grateful to our feelings, and tends to cheer us in the discharge of the duties of our sacred profession, when we receive at least occasional proofs that our ministry is not only owned and blessed of God, but is also, in some degree at least, acceptable to those amongst whom we labour.

The purse which accompanies your address is valuable in itself, but its value is enhanced tenfold in my estimation, by the kindly feelings which I am assured prompted the gift.

It is as you most truly state, in fulfilment of a sacred duty, that I am about to part with you for a time; and I trust in God's providence it may be only for a time. Your feeling allusion to that most mysterious and afflictive dispensation, which deprived your pastor of a most affectionate and devoted partner, his children of a loving mother, and the parish of one, whose delight it was, in humble imitation of her divine master, to "go about doing good," while it opens afresh the deep fountains of my grief, recalls also to my grateful recollection the profound sympathy which my beloved flock manifested towards me and mine during that season of deep affliction. Nor will it, I trust, be deemed irrelevant to the present occasion, to allude with grateful feelings to the universal sympathy which pervaded our whole community. "High and low, rich and poor, one with another," all vied in expressions of deep commiseration and profound regret. While mourning the loss of one so universally esteemed, and

so dear to me and mine, I do, nevertheless, rejoice in the blest assurance that "she is not dead, but sleepeth," and that "them who sleep in Jesus, will God bring with him."

You have been pleased to allude (though with far too flattering an estimate of my imperfect services in the cause of Christ and His church) to my recent elevation to the office and dignity of an archdeacon. The office brings with it much additional labour and responsibility, yet as a mark of esteem and confidence on the part of my diocesan, who conferred the office in the kindest and most considerate manner possible, as an advancement to a higher position in the church, and thereby to a position of increased usefulness, as by God's blessing I trust it may prove, I may justly esteem it as an honourable distinction.

Be assured, my beloved brethren, that for no light or mere worldly motives shall the ties which at present so happily unite us be severed by me. "I dwell among mine own people," and I am content so to dwell, as long as God's providence shall continue to indicate that such is my duty; yet must we all remember that occasions may arise when our own personal feelings must yield to higher considerations. If, therefore, in the orderings of Him "who doeth all things well," a change of relative position should at any time hereafter seem needful for the further advancement of the cause of Christ and His church, our own feelings and predilections must yield to a higher sense of duty. In my past conduct I trust you have, dear brethren, a sufficient guaranty of my sincerity in saying, that I earnestly hope such contingency may never arise.

Beloved in the Lord, I do most heartily thank you for the assurance that while bowing at the domestic altar, and when, while assembled in the Lord's house, you intercede for all "that travel by land or by water," your absent minister shall be remembered in your prayers.

"Brethren, pray for us," was the heartfelt utterance of an inspired apostle. Brethren, pray for me, in my earnest entreaty to you. Pray that I may be preserved in my "going out and coming in," until at length, "if the Lord will," I may be restored to you again, refreshed in mind, and recruited in body, "to spend, and be spent among you."

"And now, brethren, I commend you and yours, even all who are dear unto you, unto God, and to the word of His grace, which is able to build you up, and give you an inheritance among all them which are sanctified."

"May the Lord bless you and keep you. The Lord make his face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace, both now and evermore."

I remain, dear brethren,

Your affectionate friend and pastor

HENRY PATTON, D.C.L.,

Archdeacon, of Ottawa and
Rector of Cornwall.

Cornwall Parsonage, May 10th, 1862.

English Ecclesiastical Intelligence.

CONVOCATION OF THE PROVINCE OF CANTERBURY.

(Continued from page 88.)

The Rev. Dr. Jenn continued— Then, again, the dissenting preachers did not go from house to house as the clergy did. Some of them were engaged in the trade all the week, and they came on Sunday and preached to the people. He spoke it not invidiously, but they

went on saying the same things over and over again, and working out the same idea under different aspects. They did not teach the people philosophy, or any thing of that sort. They left the people where they found them, and they indulged the natural vanity of human nature in calling on the people to agree with them in the opinions they had formed. So that the notion of sympathy between dissenting teachers and the people, he believed, was a great mistake. It appeared to him that the difficulties which presented themselves in the large populations might be almost wholly met by the larger application of subordinate ministers, by an increase not so much of the Deacons as of the Presbyters.

CANON HENRY expressed his earnest hope that the house would pause before they agreed to the amendment. He had parochial duty for a number of years, and for a portion of the year in a very large parish; and he believed the sympathy which Mr. Mackenzie spoke of was attributable not to the ministrations of the dissenters being more acceptable to the people than those of the clergy, but that dissenters showed so much sympathy with dissenters. No one could come into a parish without being called upon by persons who had these views. The dissenting ministers professedly did not visit their flocks. They preached the gospel in their chapels, but they did not profess to go from house to house visiting the people, and they were not the persons who engaged the sympathies of the people. The members of their congregations, however, were trained to take a great interest in all persons that came to a parish if they were dissenters. He trusted, therefore, that the house would pause before they acceded to the amendment. He also thought that it would be almost dictating to the bishops to tell them that they ought to reduce the amount of examination for deacons.

The Rev. F. C. MASSINGBERD said he concurred in many of the beautiful sentiments expressed by his reverend friend in moving his amendment, but he could not concur in destroying altogether that part of the report which contained the proposal of the committee. The greater part of the speech of Professor Browne was occupied in arguing against the institution of a subordinate ministry, to be conducted by laymen, and his argument seemed based on the idea that he was seconding what he considered was a substitute for the other. Looking at it in that point of view, it appeared to him that there were some practical difficulties which had hardly yet obtained the attention that they deserved, and particularly the financial part of the question. They would want, for large parishes, five or six or ten of these persons, and they had no funds out of which they could pay them. They could not expect the clergymen of the parish to find the funds. If that were the only obstacle, he should think it an insuperable one; but there was still another obstacle, which he submitted especially for the consideration of those who were more familiar with the subject than he was, and more conversant with ordinations. If he was not mistaken, the law of the land required that every bishop who ordained a deacon should find him a maintenance unless a maintenance were provided from other sources, and therefore if a bishop ordained a man a deacon for a number of years, he required the nominating priest to maintain him for that number of years; but how could he do so if the maintenance were to be for his whole life? If they could alter the law, that was another question. Then, what would they do with these men? They were to be of the clergy, and their order would be indelible. The state could not alter that. Parliament was all-powerful, but it could not repeal that which was a law

of the universal church of Christ. What was the use of their proposing to the bishops matters which were, in fact, merely speculative? Neither the bishops nor themselves might be able to get the law of the land altered, and if they could, parliament could not alter it in that sense. Then supposing some of these men, reverend deacons, chose to exempt themselves from the ministry and go back to a secular calling, he would not say that they would do no credit to the church, but surely that house ought to be cautious lest they should find the country overwhelmed as it were with clergy without a cure. They know very well that the world at large made a very little distinction between a deacon and a priest. A deacon was a clergyman, and would they not be likely, some of them, to bring discredit on the church? Whereas, in the other case, they would be appointed only to fulfil their office during pleasure, and whatever form the appointment might take, they themselves would be able to restore it to the bishop from whom they received it. Laymen they would be, and laymen they would remain, and if they were guilty of any improper conduct, it would not affect the sacred orders of the church. But that was not all. He did not see how they were to lower the standard of examination for deacons to any extent without altering the rubric. They were required to know Latin, and did these men that they would employ know Latin? Seeing, then, that any extension of the diaconate adequate to meet the case would require an alteration in the prayer-book, and an alteration in the law of the land, and wishing to regard the matter practically, it appeared to him that that was not the course indicated to them by Divine Providence, and that they should seek some other way. For he had learned to think it was a good rule in practical matters, whenever we find an obstacle in the way of any object which may seem to us in itself desirable, but which obstacle we are unable to overcome, to look upon that circumstance as in itself an indication to us that it is not God's will that we should seek it. They had been told that it was desirable to have a class of men among the clergy who will sympathise with the people. No doubt it was desirable to have the sympathy of all classes of men with the clergy, but was it not the case that such a measure as this had been to a certain extent already tried? Some of such persons had been admitted into holy orders, and were they not liable to the mistake of imagining that they had been raised in station; and was it not the case that these men were precisely those among the clergy who were most afraid of compromising that position which they wished to take, and who were very far indeed from showing that sympathy which had been so much spoken of with the class from whom they came, but who stood aloof from them lest they should let themselves down in their own estimation or the estimation of others? He did not put that forward as a very strong matter; he did not mean to say that there was not a multitude of warm-hearted, godly-minded men in those classes who were desirous of entering into holy orders, and in whom the influences of true godliness and genuine humility would counteract these tendencies, but if they were to legislate at all they must legislate for humanity as it was, and they knew that there would be that tendency, which their experience had shown to exist already. Then, again, with regard to other men thus ordained there would be practically another danger. They knew very well that a traffic was going on in the purchase of livings. They could not take up a newspaper and see advertisements about the advowson or the next presentation to such or such a place, recommending it for its

absence of population, absence of those very souls for whom they ought to thirst—they could not see these things without feeling ashamed, not for the clergy, for it was not the clergy who advertised these things, but persons of a lower class of mind, who took upon themselves this traffic for gain. Now, this class of men whom it was proposed to admit to the ministry were generally shrewd men, alive to all that concerned their personal interest—not more so perhaps than others, but certainly not less. It might be said that persons in that class of life were not likely to buy advowsons or next presentations; but it was perfectly competent for a patron to present a deacon to a living, and then for the deacon to go to the bishop and demand to be admitted to the priesthood. The answer would be, "Yes, but you must pass a sufficient examination." But what a difficulty they placed the bishop in. The parish he was presented to the living of might not be in the diocese of the bishop who ordained him, but he would ask for and obtain letters of recommendation to the bishop of the diocese in which the parish was, and then he would go to him, and say, "My friends have bought me a living, and if you do not admit me to the priesthood you will ruin me." Would not that be a very great difficulty to the bishop? and would it not be likely sometimes to occur that the bishop would be unable to withstand such an appeal, which would tend to lower the standard of examination, and consequently of learning, in the clergy, as well as encourage this miserable traffic?

CANNON WORDSWORTH said he would take higher ground than that which had been taken by his friend Mr. Massingberd. He would ask what had caused so much infidelity in France? It was because the Church of Christ in France had done the very thing which Mr. Mackenzie recommended. And he would state one fact as showing the result. He knew it as a fact that there were no less than 300 persons in holy orders driving cabriolets in Paris. They were persons of the lower orders who had been introduced into the Church, and found they could not get remuneration, and they had, therefore, gone back into secular employment. The effect had been entirely to degrade the clergy of that country. They did not command the respect of the people of that country; they had no hold on the intellect of the people, and the clergy having been lowered in the minds of the people, infidelity triumphed. When they lowered the moral weight and influence of the clergy, they lowered the Church of Christ in the estimation of the people. About two days ago he saw a similar complaint of Italy in a memorial signed by 2,000 persons, addressed to Pius IX. They complained that the clergy had entirely lost the confidence of the people; that the ears of the laity were wiser than the lips of the clergy. He was persuaded that very great danger would result from any lowering of the standard of intellectual qualification of that class who were seeking holy orders in our own Church. This was not a time to do any thing that would degrade the clergy in the eye of the people. He was told that in one University at least men of high intelligence, who would in former times have been glad to take holy orders, were being drafted off into other professions, and they all knew that if a profession were damaged in the eyes of parents, it would be left to the inferior classes, and this would be a serious blow to Christianity in this country. He therefore trusted that Mr. Mackenzie would not press his amendment. He thought that by the employment of a different kind of persons, who were not to discharge the functions of the clergy, but other inferior functions, if they were known to be laity

—if they were required to wear not ecclesiastical but a lay dress, there would not be that evil which would follow the adoption of Mr. Mackenzie's amendment.

After a few words from the Rev. W. M. MAYOR in opposition to the amendment,

The Rev. H. MACKENZIE said he might claim a reply, but he felt how important it was not to occupy more of the time of the house. He thought he could answer many of the objections, but he bowed to the opinion of the majority. If, therefore, they would permit him—not as changing his sentiment, but as bowing to the opinion of the majority—he should be happy to withdraw his amendment.

The amendment was then by leave withdrawn, and the paragraph was agreed to.

The house then adjourned till Friday morning, when the discussion was resumed, the house proceeding with paragraph 5.

Canon WOODGATE said—I never rose to address the house with greater reluctance and pain than upon the present occasion. I feel deeply the importance of the question at issue, and the responsibility which attaches to every word which may influence the result to which the house may arrive. But I feel at the same time the importance of viewing the subject in all its bearings, and in relation to the various consequences which are more or less involved in it; and one of these bearings, and one class of possible, not to say probable, consequences, has not been as yet adverted to in the course of the debate. I feel how true is what has been said, yet, at the same time, how inapplicable much of it is; at least, so I cannot but fear, in the present circumstances of the Church. Mr. Massingberd and others who have advocated the establishment of these Readers (and the report itself does the same) have urged, as a ground for its adoption, the fact that such a system was in operation immediately after the Reformation, as well as at an earlier period antecedent to it. But it must be borne in mind that there existed in those times an active principle of subordination, a strong principle of deference to the authority of the Church, as well as the absence of any great religious body to which any one who repudiated that authority could join himself, which prevents the practice of those days, so shielded, from being a safe precedent to a similar practice in these days, when no such safeguard exists. I would ask, what security have we that we shall not, by creating this large class of Readers, be establishing the nuclei of future Dissenting bodies, and sowing broadcast throughout the country the seeds of future division? I have had no practical experience personally of the system of Scripture-readers, as at present in operation in some dioceses; but those who have had such experience tell me that such a result is not uncommon. That these men gradually acquire an influence and a position among the people where they minister, very tempting to the natural self-love of men and the desire of distinction which animates most people; and that whenever any breach occurs between them and their employers, they step permanently into the position thus prepared for them, and take with them those whom their ministrations have not unnaturally attached to them. This could not have occurred in those former periods which have been referred to as precedents, because there was throughout the country a strong Church feeling, and a principle of deference to authority which is unknown among the masses in these days, and therefore those precedents do not apply. What is to prevent a similar result in the case now contemplated? Upon the occasion of dismissal, or any mutual separation, not only would there be wanting the feeling which would represent it

as a sin, but many things might occur to a Reader's conscience to make it appear a duty to continue his position as an independent teacher, and to retain his followers or flock around him. I earnestly pray that such may not be the case; but, reasoning from the known principles of human nature, it may be not unreasonably asked, what is to prevent it? You must consider the strong temptation to which such men are exposed. You propose to employ them in offices which, though they may satisfy the yearnings of many devoted minds anxious to promote the spiritual welfare of others, will not meet the natural desire of notoriety which must exist largely among the class which it is proposed to employ. You allow them to teach and catechise, and to perform the more unobtrusive and less conspicuous parts of the ministerial office; but you stop short at that point to which whatever ambition they possessed would naturally point. You would not allow them to preach. At this many minds in that class of life would chafe, and would be too glad to seize any opportunity which offered itself of throwing off that restraint. It is at this point that we should feel the loss of that old Church feeling and deference to ecclesiastical authority which existed when this plan of Readers was adopted with benefit to the Church, and without any corresponding danger. The case is widely different now. People in general little think how largely consideration of social position and personal importance enter into the question of Dissent. In the Church all men are equal; and those distinctions which the old pew system once created are fast dying out. There is little room for social distinctions in the Church. Not so in Dissenting bodies. There the wealthier members of the congregation are made much of. They have high places assigned them—a deference exacted from the Sunday-scholars—a presumed authority over the minister himself. I believe that in no one denomination or dissenters will it be found that more than one large social class exists at the same time. One class of tradesmen will be found to belong to the Wesleyan body, another to the Independents. Those of a higher grade who are found among them are there as individuals, taking a personal lead, but not clashing with the prejudices of classes. Those who form the denomination called Ranters are lower in the social scale, finding in their own sect the social position which would be denied them among the Wesleyans and Independents. And if even that large body who, it is now to be feared, seldom enter a place of worship—I mean our highly paid operatives—if even those should be brought to an active sense of religion without being won to the Church, it will be found that they will develop some new form of Dissent, deriving its characteristics in a great degree from from circumstances connected with their presumed social claims. With these secondary motives in such powerful and extensive operation, how great must be the temptation to one who has been acting in a subordinate position, influential, but far below what he considers that his qualifications entitle him to, to make some dispute or imaginary slight the occasion of separating himself from the Church, with a set of followers ready to accompany him. I feel most grievously the want, in the English Church, of that which a measure of this kind is intended to supply. I see the advantage possessed by the Roman Church in having those numerous shades and degrees in the ministry which enables it to hold the strings in the hand, and to feel the pulse, as it were, of the Church to its very extremities; and I hope that the time may yet come when the English Church may realise a machinery of a similar kind. But I do not believe that the time is yet come. I believe the Church principles are

gradually extending and taking root, creating an atmosphere on which these projected institutions may hereafter safely float. But if we adopt them prematurely, we shall eventually retard them, and take a step in the dark from which we may find it difficult to retreat. Meanwhile there is nothing to prevent the experiment from being tried on a limited scale in individual parishes, where the comparatively small number employed admits of a personal acquaintance on the part of the incumbent, calculated to obviate the fears which would be entertained where great numbers were employed. And I further think that this question is materially affected by the resolution to which the house has arrived on the subject of sisterhoods. I see in these contemplated bodies a fertile source of supplying the want which this present measure is designed to supply. As readers or visitors of the sick and afflicted, I see no reason why these devoted women should not be of essential use and assistance in this department of ministerial labour, without the danger to be apprehended from the other plan. It is not my intention to offer any opposition to the measure before the house. It is one on which, I honestly confess, I do not see my way clearly at this time. But as only one side of the question has been brought forward by previous speakers, I have felt it my duty to make these few remarks on the other side, in order to enable us to view the subject in its various aspects and in all its bearings; and I earnestly pray that we may be guided to a right conclusion on this most important subject.

Archdeacon DENISON said he believed that the difficulty which existed in Canon Woodgate's mind arose out of the absence of that church authority among them which would keep things steady in case such results were to happen as he contemplated. People would not submit to the authority which under a better state of things would prevent those unhappy results which Canon Woodgate had put before them. They must be quite content, however, for many years to come, perhaps for ever, in this country—for he hardly looked for a revival of church authority in this country, at any rate for a long time to come—he thought they must be content to supplement church authority by moral authority, and when they came to look at the matter in that way, he thought that the objections to supplying a great want considerably decreased and almost vanished. And there was this also, that if the clergy in the absence of church authority, which they could not have, were to consider how they might best increase their moral authority, the carrying out the proposition in this report would act as a great check and stimulus—a great check on the incumbents in point of temper and management, obliging them to look more narrowly than perhaps they did at this moment, before they committed themselves to anything which might give cause of offence. It would also act as a great stimulus to the clergy to keep up their learning. He did not think that any stimulus was more wanted. Something was said in the house yesterday about lowering the qualification for admission into orders. He did not wish to say anything offensive, but he could not conceive a lower qualification for taking holy orders than that which now existed in this country. He therefore thought that they all of them should and would be glad to welcome any stimulus which, to use a common expression, would put the screw on the incumbent, and he thought that the presence of a person of this kind in the parish would put the screw on very strongly. It would also operate as a great stimulus in respect of energy. It seemed to him that the proposition in the report was a very happy proposition, and therefore he

did not enter into Canon Woodgate's feelings.

The Rev. Dr. JEBB remarked that there was so much to be said on both sides that he felt very great difficulty. There was a great deal of force in what fell from Canon Woodgate. At the same time he should be very loth indeed to stand in the way of supplying what was an acknowledged want in the church. He fully coincided in the objections of Archdeacon Denison on the learning of the clergy. They stood in great jeopardy from the want of a sufficiently high standard of learning in the clergy, and he might also say that, from the habits of the clerical body at present, they were running great risk of the laity treading on their heels, and occupying the places that the clergy ought to occupy as theologians and as ritualists. He saw that the measure proposed implied the absorption into the ministry of the church of men of high position and of intellectual character and having other qualifications, and he could not help thinking that, unless there was great care taken on the part of the clergy to bring themselves up to the mark which was required at present, they would find themselves in a lower position than before. With regard to the paragraph in the report, he object to the term "new agency," believing that this agency was not new. He believed that there was always something analogous to this in the church. The officers of the church which St. Paul enumerated he thought implied that there were then some readers in the church, whether they called them catechists or evangelists, or by whatever other name they were called; and therefore when they restored it they were not to affirm any proposition that they were altering the organization of the church in any way, but merely reviving in substance that which had existed in the church from ancient times.

After some discussion as to the wording of the paragraph, it was eventually agreed to in the following form:—

From these and other considerations, we are of opinion that whatever increase may take place in the number of persons admitted to the Diaconate, a supplemental agency is also required, which shall be in accordance with our present ecclesiastical system.

The house then proceeded to the consideration of paragraph 6, and a discussion took place on the sentence, "That want no longer exists"—the want referred to being of persons duly qualified in respect of learning for admission into holy orders.—Sir George Provost and Archdeacon Denison objected to the expression, and the latter declaring that it was not true.

Dr. JEBB suggested that for "religious service," in the last sentence, should be substituted "religious offices or duties." He wished to guard against its being assumed that the laity had a right as such to perform any strictly religious service in the church. He could not discover any precedent in the ancient Church of the laity performing religious duties without they were employed in the Church in ancient times, their duties were limited to the reading of the Holy Scriptures, and that was only in a very limited degree. It was sometimes the privilege and the duty of the laity to perform divine service in the absence of the clergy, as in hospitals and some other places, were the head of the establishment was bound to read prayers and the Litany, there being no clergyman present to perform the duty,—but not in churches.—Mr. Masingberd had adduced as an instance of the apparent sanction of the Church to the employment of laymen in the regular service of the Church, the fact that in certain cathedrals the Litany was said or sung by laymen, but the Litany differed from the other services in this way. It has been always the custom to have the Litany

said or sung by more than one person—sometimes by two, three, four, and sometimes by five persons. But that was a representation of the voice not of the individuals, but of a certain order of persons in the Church. At the same time he was inclined to think that the singing of the Litany by laymen looked very like a corruption. It was a practice that never existed except in two or three cathedrals, as Lincoln, Exeter, and Lichfield, where the lay clerk assisted the reader; but in St. Paul's and in Hereford, which based its practice upon that of the metropolitan cathedral, the custom was for the Litany to be sung by persons in holy orders. It was possible that the contrary practice might have grown up from the Litany being considered more in the light of a song or psalm than an order of prayer, but in general it had been sung by the clergy, who in former times formed the grater part of the choir, as they ought to do at the present day. On the cessation of the minor orders at the Reformation there was no distinction between the two elements of the choir, the clerical and the lay. In Salisbury he believed that distinction was kept up longer than at any other cathedral. Originally it was not the custom to have the formularies of religion recited by any but Deacons, but afterwards, when choirs were reduced, the Presbyters were very few, and the Deacons diminished in numbers, the custom arose of delegating the duty to persons not in holy orders. The precedent was, nevertheless, a dangerous one, and he did not think it wise to follow it. It appeared to him that whereas part of this service was restricted to the Presbyters, the other, which was the response or supplication, should be delegated to laymen; but if they went back to the primitive Church they found no precedent whatever for the practice of employing laymen to recite or sing the Litany. In the rubric there was an express provision for the priest to say certain things, and for the people to say certain things, as, for instance, after the Lord's Prayer; and the occasion of this was probably to be found in the practice of the Greek Church, of introducing certain short supplications at intervals during the service. He, however, very much objected to following the precedent of the Oriental Churches by delegating any part of the service to laymen. It had been said that in the last revision a rubric was purposely altered, in order to allow laymen to read certain Lessons. He believed that was the case, but it was also matter of record that those particular Lessons had been read by laymen, under certain circumstances, ever since the Reformation. In the colleges, and in some of the cathedrals, as Rochester and Lichfield, the custom of having the First Lesson read by a layman had been continued up to a few years ago; but he did not believe that it had ever been the practice for laymen to read the Second Lesson, and if it did exist any where it was a corruption. They read in Archbishop Grindall that it was the custom for the lay clerk to read the Epistle; and in the last revision he (Dr. Jebb) believed it was so intended. But the rubric said, "The minister shall read," showing that the word minister was at that time of a more extended application than to persons in holy orders. He had spoken of his own cathedral, Hereford, which retained many of the ancient practices, and by its statutes followed the example of the cathedral of St. Paul's. There they had two bodies of minor clergy,—viz., the Minor Canons and the Vicars Choral. These were formerly distinct bodies, although now they were very much amalgamated; and the vicars choral was supposed to represent the lower order of the clergy, and the custom was for one of these two bodies to sing the Litany, and the other to read the

recited portions of the service. Besides these they had Sub-Deans, which in the statutes of Hereford were described as lay clerks, commonly called "Sub-Deans," and it was remarkable that no part of the service except that of joining in the choir in singing was ever assigned to them.

The Rev. F. C. Masingberd thought the point was one which it would be well to leave open. In colleges and some other places laymen were employed to read the service, but it was a question whether it would be proper to allow the divine Offices of the Church to be read by a laymen when any clergyman was present.

Ultimately the paragraph was adopted with the verbal alterations suggested.

The committee then proceeded to consider paragraph 7; on the proposition of Sir GEORGE PROVOST it was agreed to omit the words "on the ground of erroneous teaching or immoral conduct." The expression "being subject to ecclesiastical jurisdiction," were also struck out as unnecessary.

Sir GEORGE PREVOST suggested that instead of being left to the nomination of the incumbent, it should be "or of the clergyman in charge of the parish."

Canon HERVEY was of opinion that the appointment should be left in the hands of the incumbent and the Bishop. There might be instances in which a misunderstanding might arise between the incumbent and the curate, who might insist upon the retention of a Reader who did not possess the confidence of his superior. He hoped the passage would be expunged altogether, or words inserted which would provide that nobody should be nominated contrary to the wishes of the incumbent.

The Rev. H. MACKENZIE thought "the incumbent or his legal representative" would answer all purposes, and he would propose an amendment to that effect. It might be that the clergyman was non-resident, and it would be most unfair to empower him to interfere with the hardworking and faithful curate so as to paralyse his arm. A large latitude ought to be allowed to the person who really did the work.

The Rev. H. RANDOLPH was of opinion that they had no right to ignore the rights of the incumbent, and it would, therefore, be better to leave the passage as it stood.

The Rev. H. MACKENZIE's amendment was then put, and upon a show of hands the number were—for the amendment, 11; against, 15; majority, 4.

The amendment was consequently rejected.

The Rev. L. ACLAND moved the omission of the words "with the solemnity of a public service in the church," on the ground that it would be constituting a fourth order in the Church, and would require the preparation of a special service.

Lord A. COMPTON opposed the amendment, which was rejected without a division; as also was an amendment by Lord A. COMPTON, that the service should be "without the imposition of hands."

The paragraph, as amended, was then agreed to. The concluding paragraph of the report was agreed to without discussion.

Dr. WORDSWORTH then moved that the report should be framed into a representation, and carried to the Upper House.

The motion was seconded by Archdeacon MOORE, and unanimously carried.

THE
Canadian Ecclesiastical Gazette
IS PUBLISHED TWICE A MONTH,
BY HENRY ROWSELL, TORONTO.

ROWSSELL & ELLIS, PRINTERS, KING ST., TORONTO.