LERICAL GUIDE,

AND

Churchman's Directory.

Copy deposited, 11th 1876.

The Clerical Guide,

AND

CHURCHMAN'S DIRECTORY.

From among a very large number of commendatory letters addressed to the Editor by the Clergy, the following expressions of approbation from the Bishops are given, as showing the estimation in which the Work is held.

MONTREAL, April 5th, 1876.

MY DEAR SIR:—The "Guide" is exceedingly well got up, and will, I think, be very useful. It is exactly what we wanted for our Church in Canada.

Yours very faithfully,

A. MONTREAL.

OTTAWA, April 5th, A.D. 1876.

MY DEAR MR. BLISS:—I think your "Clerical Guide" likely to prove very useful and popular.

Faithfully yours,

J. T. ONTARIO.

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FROM THE LORD BISHOP OF NIAGARA.

I am glad to learn that you purpose shortly issuing a second edition of your "Clerical Guide." I have not only found your first edition very useful myself, but I have also heard many of the Clergy ot this new Diocese speak of it in the highest terms.

T. B. NIAGARA.

FROM THE LORD BISHOP OF TORONTO.

The "Clerical Guide" has my hearty approval, and I am glad to hear you intend publishing a second edition.

A. N. TORONTO.

FROM THE LORD BISHOP OF FREDERICTON.

I have pleasure in saying that the "Clerical Guide" appears to me to be drawn up with great care, and to be deserving of encouragement.

J. FREDERICTON.

FROM THE LORD BISHOP OF HURON.

I believe, with a few emendations, I could cordially recommend "The Clerical Guide and Churchman's Directory." Wishing you every success.

I. HURON.

FROM THE LORD BISHOP OF ALGOMA.

I am rejoiced to learn that you intend publishing another edition of the "Clerical Guide" for 1877, as I have found it of great use to me during the past year. It is a very useful work, and will, I trust, obtain, as in my opinion it deserves, a large support.

F. D. ALGOMA.

Opinions of the Press.

This is the first edition of an exceedingly valuable as well as interesting little book, which must be in the hands of all our Clergy soon, and ought to be in the hands of every layman who takes an interest in the progress of his Church. It contains complete lists of all the Clergy of

Opinions of the Press—*Continued.*

British North America, with full biographical notices. It is intended to be an Annual Register, containing a complete Calendar, notices of Educational Institutions, Act for the Provincial Synod, charges of the Metropolitan and the Bishop of Nova Scotia, Parish Guide for each Diocese, Canons of the Provincial Synod, and such a mass of general ecclesiastical information withall, that it will soon be felt to be absolutely indispensable in every Clergyman's study, and wherever and whenever any information is sought respecting the Church in this country.—*Dominion Churchman.*

The Clerical Guide.—This is a very carefully prepared and neatly executed book, containing a variety of information in a form convenient and useful for those who desire to know the particulars which the editor has brought together. Understanding this to be the first work of the sort accomplished in Canada, we have much pleasure in congratulating the editor on his enterprise, and expressing the hope that the "Guide" for 1876 will be the first of a series succeeding one another in stately order for many years to come, witnessing and chronicling the successive phases of Church life, and, we hope and pray, the gradual spread of her principles and restoration of the waste places. A book of this kind may be compared in some respect to a University Calendar. It has a present interest, but its value does not stop here. Year after year, placed on the shelves with its predecessors, awaiting there in dignified peace the calendars of the future, it becomes one of a cherished set of memorials of the past, taken down at times when the dates alone are almost enough to bring tears to the eye; and now, consulted for some requisite piece of information; again, read with the mixed feelings prompted by musings of

"—men and things long gone,
And all the pleasant days that were."

Accordingly we trust, first, that the Clergy and others will subscribe for the Clerical Guide with a view not only to the present, but the future; and, secondly, that the same consideration will induce them to take pains to furnish the editor all the necessary information *regularly and promptly*. A glance at the book shows how general has been the response to the editor's circular of questions. Besides information about the Clergy, their parishes, work and writings (where any), short biographical sketches of the Bishops, past and present, and brief accounts of the formation of Dioceses in B. N. A., the "Guide" contains interesting matter under other heads: the Calendar, with foot notes and short extracts from various writers, matter about the Anglican Church in B. N. A., and the Provincial Synod, its Constitution, Rules, Delegates, Officers, Committees, Canons, including form of shortened service etc.; the Metropolitan's address, and space not permitting the publication of the charges of all the Bishops, that of the Bishop of Nova Scotia (A.D. 1874), being the next senior Bishop to the Metropolitan whose charge could be procured; statistics of population; alphabetical lists of Priests and Deacons; succession of Archbishops of Canterbury, names of Bishops of the Anglican Communion. Possibly not the least welcome part of the book to the country Clergy and reading laity, would be the advertisements of well-selected theological books, especially if they are, as we assume will be the case, annually re-arranged to keep up to the new publications. As to the time to come, advertisements of this kind form a very important part of a periodical, taken up thirty or forty years after its publication, especially in an age when the movements in religious thought are so rapid.—*The Church Messenger.*

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OPINIONS OF THE PRESS—*Continued.*

We have much pleasure in drawing the attention of our readers to this much-needed and valuable work. It is not only a complete Clergy List for the Dominion of Canada, containing the name and charge of every Bishop and Clergyman in the several Dioceses, with any particulars respecting them that could be elicited, but it furnishes besides many valuable statistics, which testify to the growth and prosperity of the Church during the past few years. Many interesting items of information are also added in respect to the Church in England and the Colonies. Doubtless, in a few instances, there will be detected inaccuracies in regard to details. It could scarcely be otherwise in a work of this character on its first publication. These will, however, be removed as the Clergy become more interested in the undertaking, and supply the compiler with more correct information. We wish the enterprise all possible success, as we are persuaded this guide will be eventually a great boon to the Canadian Church. Would that her members were more ready to support works of this description, which tend to give us a better status among the different Christian denominations, and to deepen the general interest in her present condition and future prosperity.—*The Huron Diocesan and Collegiate Recorder.*

We have great pleasure in acknowledging the receipt of a copy of "THE CLERICAL GUIDE AND CHURCHMAN'S DIRECTORY," which has just been published in Ottawa, under the editorship of Mr. C. V. FORSTER BLISS, Private Secretary to the Minister of Customs. The *Guide*, as its name would indicate, is a sort of *Parliamentary Companion* to the Church of England in Canada. It contains, in fact, just the same sort and the same variety of information touching the Lord's spiritual and their Clergy as the *Companion* contains, with reference to the Lords and Commons in Parliament assembled. In addition there is a vast amount of information respecting the Diocesan and Provincial Synods, and the Canons of the latter—matter which has never hitherto been published in an accessible form for the Clergy and Laity. The "Parish Guide" at the end of the volume, is very complete, and cannot fail to add to the value of the GUIDE, which we may state is the first attempt yet made in Canada to provide a hand-book to the Church. The publication is timely, and will add to the strength, and, let us hope, to the unity of the Church here in the Dominion. The editor has done his work well, and we sincerely congratulate him on the success which has crowned his first attempt at authorship. We hope the CLERICAL GUIDE will, from year to year, increase in value and interest, and correspondingly enlarge its claims on the gratitude and support of churchmen throughout the length and breadth of the clerical world.—*The Ottawa Citizen.*

We gladly welcome this latest edition to the nascent literature of Canada. THE CLERICAL GUIDE, as its name indicates, is intended as a hand book to the Church of England in Canada. It contains a vast amount of information, well and carefully selected and arranged, and which can be obtained nowhere else, as this is the first and only work of the kind yet attempted in this country. One of the most important parts of the "Guide" is that containing biographical sketches of the Bishops and Clergy of the several Dioceses; another is the part relating to the Provincial Synod, which of itself, to our mind, is worth the price of the book, as to have the acts constituting that body, with its Order of Proceedings, rules of Order, Constitution and Canons, in a compact form, easy for reference, must prove a great boon to both Clergy and Laity. There is also a very complete and useful Calendar prefixed to the "Guide," a chapter on Educational In-

OPINIONS OF THE PRESS—*Continued.*

stitutions, and a table showing the population of the Church in Canada. The "Parish Guide," applicable to each Diocese, must prove of immense advantage to all churchmen, and tend to the general good. Altogether the "Guide" is a most interesting and valuable publication, whose appearance now is most opportune. We trust it may meet with a large-handed and generous support, such as the many merits of the work deserve.—*The Toronto Mail.*

"THE CLERICAL GUIDE AND CHURCHMAN'S DIRECTORY, 1876," edited by C. V. FORSTER BLISS, is a compendious and very complete repertory of the History, past and present, of the Anglican Church in British North America. The names and residences of all its Clergy, with notices of their services and standing; full accounts of the Synod, Universities and other institutions connected with the National Church, the whole arranged in Dioceses, which follow the order of the date of foundation: an alphabetical list of Priests and Deacons; a list of the succession of Archbishops of Canterbury from S. Augustine; a list of the English Hierarchy, of that of the Church in Ireland, Scotland, Colonial and Missionary Bishops; the Bishop of the Church in the United States; the Church in Hayti, and of retired Bishops; Statistics of the Church, and a Necrology containing valuable historical information of the great and holy men connected with the Church in Canada who have worthily fulfilled their missions here. This is a very valuable little volume, and reflects great credit on the literary ability, as well as the power of condensation and arrangement possessed by the editor.—*Volunteer Review.*

CLERICAL GUIDE AND CHURCHMAN'S DIRECTORY.—Mr. C. V. Forster Bliss promises a second edition of this work about the 1st of January next. From the flattering manner in which the first edition was received, Mr. Bliss may reasonably hope that, with the improvements to be introduced into the second edition, it will receive a largely increased patronage.—*Kingston Daily News.*

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SECOND EDITION.

The Clerical Guide

AND

Churchman's Directory.

An Annual Register for the Clergy and Laity of the Anglican Church in British North America.

1877.

EDITED BY C. V. FORSTER BLISS.

Ottawa:
J. DURIE & SON,
SPARKS STREET.

Entered according to Act of Parliament of Canada, in the year one thousand eight hundred and seventy-seven, by CHARLES VAUGHAN FORSTER BLISS, *in the Office of the Minister of Agriculture.*

OTTAWA:
PRINTED AT THE OFFICE OF THE "CITIZEN" PRINTING AND PUBLISHING CO'Y., SPARKS ST.
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PREFACE.

THE Second Edition of the CLERICAL GUIDE AND CHURCHMAN'S DIRECTORY is herewith presented to Canadian Churchmen, having been in every particular carefully revised up to a recent date. Much new matter has been introduced, which the Editor trusts will render the work of more value to many. The brief sketch of the History of the Anglican Church in British North America is not so complete as was intended it should be, but from the material at the disposal of the Editor he has accomplished the best result possible. In future editions this portion of the work shall be rendered more perfect. The Synod Reports have been carefully compiled from the several Journals of Proceedings and from the Church and secular press, and though brief, may be relied upon as containing a true record of the principal acts of each Synod.

In the Parish Guide the only addition is that giving the seating accommodation of the various churches, where obtainable.

That such a work as the present is of practical utility to Churchmen the success attending the First Edition amply testifies, and the Editor desires here to express his sincere thanks to their Lordships the Bishops for the very kind manner in which they have testified their approbation of the work, and to the Clergy of the several Dioceses for the almost universal approval accorded his efforts to provide a handbook to the Anglican Church in Canada.

DALY STREET, OTTAWA,
Festival of the Circumcision, 1877.

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CONTENTS.

ALGOMA, Diocese of—List of Clergy 349
Treasurers to Mission Funds 350
Lord Bishop's Appeal 351
ANGLICAN CHURCH in B. N. A 34
ATHABASCA, Diocese of—List of Clergy 354
BISHOPS, Succession of, in B. N. A 233
In Anglican Communion 375
CALENDAR, The 8
CANTERBURY, Archbishops of—Succession 374
COLUMBIA, Diocese of—List of Clergy 333
CONVOCATIONS 383
EDUCATIONAL INSTITUTIONS 207
EPISCOPATE, The, in Canada 216
FREDERICTON, Diocese of—List of Clergy 306
Clergy in 1846 315
Parish Guide 404
HURON, Diocese of—List of Clergy 319
Parish Guide 408
MONTREAL, Diocese of—List of Clergy 234
Parish Guide 386
MOOSONEE, Diocese of 354
NECROLOGY 223
NEWFOUNDLAND, Diocese of—List of Clergy 301
Clergy in 1846 305
NIAGARA, Diocese of—List of Clergy 355
Parish Guide 416
NOVA SCOTIA, Diocese of—List of Clergy 249
Clergy in 1793, 1847 263
Parish Guide 390
ONTARIO, Diocese of—List of Clergy 335
Parish Guide 412

POPULATION, Statistics of 32
PRIESTS AND DEACONS, Alphabetical List of 366
QUEBEC, Diocese of—List of Clergy 268
Clergy in 1815, 1846 277
Parish Guide 396
RELIGION, Statistics of 33
RUPERT'S LAND, Diocese of—List of Clergy 316
SASKATCHEWAN, Diocese of 354
SYNOD, The Provincial, Act Incorporating 72
Declaration 74
Constitution 75
Order of Proceedings 78
Rules of Order 79
Canons of 82
Delegates to, Last Session 97
Office Bearers 100
Committees 101
Metropolitan's Address 103
SYNOD, Diocese of Montreal, Report 106
Committees, &c 245
Nova Scotia, Report 131
Committees and Delegates to Prov. Synod .. 261
Quebec, Committees 275
Toronto, Report 139
Committees and Delegates to Prov. Synod 293
Newfoundland, Report 163
Committees 304
Fredericton, Report 163
Committees 313
Huron, Report 166
Committees and Delegates to Prov. Synod 329
Columbia, Report 182
Committees 334
Ontario, Report 184
Committees and Delegates to Prov. Synod 346
Niagara Report 190
Committees and Delegates to Prov. Synod 362
TORONTO, Diocese of—List of Clergy 281
Clergy in 1844 298
Parish Guide 400

..... 32
..... 366
..... 268
..... 277
..... 396
..... 33
..... 316
..... 354
..... 72
..... 74
..... 75
..... 78
..... 79
..... 82
..... 97
..... 100
..... 101
..... 103
..... 106
..... 245
..... 131
legates to Prov. Synod .. 261
..... 275
..... 139
tes to Prov. Synod..... 293
..... 163
..... 304
..... 163
..... 313
..... 166
es to Prov. Synod..... 329
..... 182
..... 334
..... 184
tes to Prov. Synod..... 346
..... 190
es to Prov. Synod 362
..... 281
..... 298
..... 400

Church Papers and Periodicals

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CHURCH CHRONICLE, Weekly, Halifax, N.S.
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THE TORONTO DIOCESAN GAZETTE, Toronto.

JANUARY.

		FASTS AND FESTIVALS.
1	M	*Circumcision of Our Lord.* Prop. Col., Ep. and Gosp. to serve till
2	Tu	[Epiphany. Christ, Pref. at Holy Com.
3	W	
4	Th	
5	F	Fast
6	S	*Epiphany of our Lord.* Ath. Creed, Proper Collect, Epistle and Gospel
7	S	1 *Sunday after Epiphany.*
8	M	S. Lucian, Priest and Martyr
9	Tu	
10	W	
11	Th	
12	F	Fast
13	S	S. Hilary, Bishop and Confessor
14	S	2 *Sunday after Epiphany*
15	M	
16	Tu	
17	W	
18	Th	S. Prisca, Rom. Virgin and Martyr
19	F	Fast
20	S	S. Fabian, Bishop of Rome and Martyr
21	S	3 *Sunday after Epiphany.* Notice of Conversion of S. Paul. Agnes, Rom.
22	M	S. Vincent, Spanish Deacon and Martyr. Virgin and Martyr
23	Tu	
24	W	S. Timothy, Bishop and Martyr
25	Th	*Conversion of S. Paul.*
26	F	S. Polycarp, Bishop and Martyr Fast
27	S	S. John Chrysostom, Ab., Con. and Doc.
28	S	*Septuagesima.* Notice of Purification
29	M	
30	Tu	
31	W	

If there are more sets of altar vestments than one in any Parish Church, the following order should be observed in their use. The superfrontal, however, may always be red.

White.—From the First Even-song of Christmas Day to the Octave of Epiphany, inclusive, (except on the two feasts of S. Stephen and the Holy Innocents;) from the First Even-song of Easter Day to the Vigil of Pentecost (except on Feasts of Martyrs and Rogation Days,) on Trinity Sunday, Conversion of S. Paul, Purification, Annunciation, S. John Baptist, S. Michael, S. Luke, All Saints.

Red.—From Pentecost to the next Saturday, Holy Innocents, (if on a Sunday) and Feasts of all Martyrs.

Violet.—Ash Wednesday, (or, some say, Septuagesima) to Maundy Thursday; Advent to Christmas Eve; Vigils, Ember Days, and Rogation Days; Holy Innocents, unless on Sunday.

Green.—All other days.

	MORNING
1	Genesis 17, 9
2	—1 to v. 20
3	—2, 4
4	—3, 20 to 4, 16
5	—5 to v. 28
6	Isaiah 60
7	Isaiah 51
8	Genesis 8
9	—11 to v. 10
10	—13
11	—15
12	—17 to v. 23
13	—18, 17
14	Isaiah 55
15	Gen. 21, 33 to 22, 20
16	—24 to v. 29
17	—24, 52
18	—25, 19
19	—26, 18
20	—27, 30
21	Isaiah 62
22	Genesis 31, 36
23	—32 v. 22
24	—35 to v. 21
25	Isaiah 49 to v. 13
26	Genesis 37, 12
27	—40
28	Gen. 1 & 2 to v. 4
29	—42, 25
30	—43, 25 to 44, 14
31	—45 to v. 25

JAN. 1.—Christmas Day, E
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JANUARY.

	MORNING LESSONS.		EVENING LESSONS.	
1	Genesis 17, 9	Romans 2, 17	Deut. 10, 12	Col. 2, 8 to 18
2	—1 to v. 20	Matt. 1, 18	Gen. 1, 20 to 2, 4	Acts 1
3	—2, 4	—2	—3 to v. 20	—2 to v. 22
4	—3, 20 to 4, 16	—3	—4, 16	—2, 22
5	—5 to v. 28	—4 to v. 23	—5, 28 to 6, 9	—3
6	Isaiah 60	Luke 3, 15 to 23	Isaiah 49, 13 to 24	John 2 to v. 12
7	Isaiah 51	Matt. 4, 23 to 5, 13	Is. 52, 13 & 53; or 54	Acts 4 to v. 32
8	Genesis 8	—5, 13 to 33	Gen. 9 to v. 20	—4, 32 to 5, 17
9	—11 to v. 10	—5, 33	—12	—5, 17
10	—13	—6 to v. 19	—14	—6
11	—15	—6, 19 to 7, 7	—16	—7 to v. 35
12	—17 to v. 23	—7, 7	—18 to v. 17	—7, 35 to 8, 5
13	—18, 17	—8 to v. 18	—19, 12 to 30	—8, 5 to 26
14	Isaiah 55	Matt. 8, 18	Isaiah 57; or 61	Acts 8, 26
15	Gen. 21, 33 to 22, 20	—9 to v. 18	Genesis 23	—9 to v. 23
16	—24 to v. 20	—9, 18	—24, 20 to 52	—9, 23
17	—24, 52	—10 to v. 24	—25, 5 to 19	—10 to v. 24
18	—25, 19	—10, 24	—26 to v. 18	—10, 24
19	—26, 18	—11	—27 to v. 30	—11
20	—27, 30	—12 to v. 22	—28	—12
21	Isaiah 62	Matt. 12, 22	Isaiah 65; or 66	Acts 13 to v. 26
22	Genesis 31, 36	—13 to v. 24	Genesis 32 to v. 22	—13, 26
23	—32 v. 22	—13, 24 to 53	—33	—14
24	—35 to v. 21	—13, 53 to 14, 13	—37 to v. 12	—15 to v. 30
25	Isaiah 49 to v. 13	Gal. 1, 11	Jer. 1 to v. 11	—26 to v. 21
26	Genesis 37, 12	Matt. 14, 13	Genesis 39	—15, 30 to 16, 16
27	—40	—15 to v. 21	—41 to v. 17	—16, 16
28	Gen. 1 & 2 to v. 4	Rev. 21 to v. 9	Gen. 2, 4; or Job 38	Rev. 21, 9 to 22, 6
29	—42, 25	Matt. 16 to v. 24	—43 to v. 25	Acts 17, 16
30	—43, 25 to 44, 14	—16, 24 to 17, 14	—44, 14	—18 to v. 24
31	—45 to v. 25	—17, 14	—45, 25 to 46, 8	—18, 24 to 19, 21

JAN. 1.—Christmas Day, Easter Day, Ascension Day, and Whitsun Day, alone have their ctaves marked in our Calendar, by the use of the Prefaces proper to those Festivals in the Communion Service for seven days following.

The other greater Festivals of our Calendar, which according to the old English use have ctaves, are S. John, S. Stephen, Holy Innocents, the Epiphany, S. John Baptist, S. Peter, and Andrew. At the present time in the West, All Saints has an Octave and S. Andrew has one. If the Octaves are observed the colours will follow that of the Feast.

IN PRECEPTS OF THE CHURCH.—To observe Sundays and other Festivals, particularly by attendance at Divine Service. To observe the Fasting Days with devotion and abstinence. attend the Daily Services, unless hindered by just or reasonable causes. To render due pect and obedience to those in authority whether spiritual or temporal. To frequently partici- e in the Blessed Sacrement of the Body and Blood of Christ; "and because it is requisite, that man should come to the Holy Communion, but with a full trust in God's mercy, and with a ot conscience; therefore, if there be any of you, who by this means cannot quiet his own con- nce herein, but requireth further comfort or counsel, let him come to me, or to some other rned and learned Minister of God's Word, and open his grief; that by the Ministry of God's Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to

FEBRUARY.

		FASTS AND FESTIVALS.	MORNING
1	Tu	S. Ignatius, Bp. and M.....Vigil	Gen. 46.26to47.13
2	F	*Purification of S. Mary the Blessed Virgin*.....Fast	Exodus 13 to v.17
3	S	S. Blasius, an Armenian Bishop and Martyr.....	Genesis 48
4	S	*Sexagesima*.	Genesis 3
5	M	S. Agatha, a Sicilian Virgin and Martyr.	Exodus 2
6	Tu	.....	—4 to v. 24
7	W	.....	—5.15 to 6.14
8	Th	.....	—7.14
9	F	.....Fast	—8.20 to 9 v.13
10	S	.....	—10 to v. 21
11	S	*Quinquagesima*. Notice of Lent and Ash Wednesday.....	Gen. 9 to v. 20
12	M	.....	Exod.12.43to13.17
13	Tu	.....	Exod. 14.10
14	W	*Ash Wednesday*. Pr. Pss. M. 6, 32, 38; E. 102, 130, 143. Commination Services. S. Valentine, Bishop and Martyr.....	Isaiah 58 to v. 13
15	Th	.....	Exodus 17
16	F	.....	—19
17	S	.....	—21 to v. 18
18	S	1 *Sunday in Lent*. Notice of Ember Days. Ember Collect Daily Notice of S. Matthias.....	Gen. 19.12 to 30
19	M	.....	Exod. 25 to v. 23
20	Tu	.....	—28.29 to 42
21	W	Ember Day.....	—31
22	Th	.....	—32.15
23	F	Ember Day.....Vigil.	—33.12 to 34.10
24	S	*S. Matthias, Apostle & Martyr*. Athanasian Creed. Ember Day.....	1 Sam. 2.27 to 36
25	S	2 *Sunday in Lent*.....	Gen. 27 to v. 41
26	M	.....	Exodus 39.30
27	Tu	.....	—40.17
28	W	.....	Lev. 14 to v. 23

—Fast daily, except on Sundays.—

the quieting of his conscience, and avoiding of all scruple and doubtfulness."—*Book of Common Prayer*.

CONFIRMATION.—But we know further from Holy Scripture that the "laying on of hands" was much more than a mere naked fact, or empty custom. It was a solemn ordinance,—one of the first principles of Christianity; and, as such, necessarily of perpetual and universal obligation. In an Epistle,—the Epistle to the Hebrews,—which enters more at large into the principles of Christianity than any of the others, the writer says: (vi, 1, 2,) "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith towards God, of the doctrine of baptisms, and of *laying on of hands*, and of resurrection of the dead, and of eternal judgment. Now, here are six things enumerated distinct from each other, and yet all denominated by S. Paul, "principles of the doctrine of Christ." Two of them may be spoken of as internal graces, repentance and faith. Two of them may be regarded as visible ordinances, baptism and laying on of hands; while two of them are truths or developments yet in future, or in reserve, and yet of awful moment to every individual,—resurrection of the dead, and eternal judgment. Now, each one of these is declared in God's Word to be a "principle," or first principle "of the doctrine of Christ;" and all combined, are declared on the same authority to be fundamental and essential things. We are no more at liberty to reject the laying on of hands, or the ordinance of confirmation, than we are to reject

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Sirachan. *Confirmation Add*

RIMITIVE CHURCH.—T
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FEBRUARY.

	MORNING LESSONS.		EVENING LESSONS.	
1	Gen. 46.26to47.13	Matt. 18 to v. 21	Genesis 47.13	Acts 19.21
2	Exodus 13 to v. 17	—18.21 to 19.3	Hag. 2 to v. 10	—20 to v. 17
3	Genesis 48	—19.23 to 27	Genesis 49	—20.17
4	Genesis 3	Matt. 19.27 to 20.	Genesis 6; or 8	Acts 21 to v. 17
5	Exodus 2	—20.17 [17	Exodus 3	—21.17 to 37
6	—4 to v. 24	—21 to v. 23	—4.27 to 5.15	—21.37 to 22.23
7	—5.15 to 6.14	—21.23	—6.28 to 7.14	—22.23 to 23.12
8	—7.14	—22 to v 15	—8 to v. 29	—23.12
9	—8.20 to 9 v. 13	—22.15 to 41	—9.13	—24
10	—10 to v. 21	—22.41 to 23.13	—10 v. 21 & 11	—25
11	Gen. 9 to v. 20	Matt. 23.13	Genesis 12; or 13	Acts 26
12	Exod. 12.43to13.17	—24 to v. 29	Ex. 13.17 to 14.10	—27 to v. 18
13	Exod. 14.10	—24.29	—15 to v. 22	—27.18
14	Isaiah 58 to v. 13	Mark 2.13 to 23	Jonah 3	Heb. 12.3 to 18
15	Exodus 17	Matt 25.31	Exodus 18	Acts 28.17
16	—19	—26 to v. 31	—20 to v. 22	Romans 1
17	—21 to v. 18	—26.31 to 57	—22.21 to 23.10	—2 to v. 17
18	Gen. 19.12 to 30	Matt. 26.57	Gen. 22 to v. 20; or 23	Romans 2.17
19	Exod. 25 to v. 23	—27 to v 27	Exod. 28 to v. 13	—3
20	—28.29 to 42	—27.27 to 57	—29.35 to 30.11	—4
21	—31	—27.57	—32 to v. 15	—5
22	—32.15	—28	—33 to v. 12	—6
23	—33.12 to 34.10	Mark 1 to v. 21	—34.10 to 27	—7
24	1 Sam. 2.27 to 36	—..21	Isaiah 22.15	—8 to v. 18
25	Gen. 27 to v. 41	Mark 2 to v. 23	Gen. 28; or 32	Romans 8.18
26	Exodus 39.30	—2.23 to 3.13	Exod. 40 to v. 17	—9 to v. 19
27	—40.17	—3.13	Lev. 9.22 to 10.12	—9.19
28	Lev. 14 to v. 23	—4 to v. 35	—16 to v. 23	—10

epentance, or faith, or baptism, or the doctrine of the resurrection and eternal judgment. They re all alike declared to be first "principles,"—the foundation,—of the doctrine of Christ. *Bishop Sirachan. Confirmation Address.*

RIMITIVE CHURCH.—The man who acts on the belief that what he gathers from Scripture by the exercise of his judgment (such as it is), must be the true meaning, irrespective altogether of the authority of the Church, and the man "who, through his private judgment, willingly nd purposely doth break the tradition and ceremonies of the Church," are pupils of the same chool. The English Reformation was not justified by its promoters on the plea that they were ed to the changes then made by their private judgment. On the contrary, it was a principle of hat Reformation, that the Church of England did not mean to deviate from the Romish Church ay farther than the Roman had deviated from the Primitive Church. Another principle was, hat Scripture was not to be interpreted so as to be at variance with the meaning attached to it by e Primitive Doctors and the undisputed general Councils. It appears to me that these principles ve been ignored in the acrimonious discussion of several prominent points of Ritual. Granting at such practices as Incense at Holy Communion, and lights during the Celebration, and vestents for the Celebrant, are symbolically instructive, which may be doubted, or legal, which they declared not to be, yet surely it should reconcile us to their loss to remember that the Primve Church did not employ them as accessories of the Eucharist. Nay further, not one of the

MARCH.

		FASTS AND FESTIVALS.	
1	Th	S. David, Archbishop	Fast daily except on Sundays
2	F	S. Cedde, or Chad, Bishop of Lichfield	
3	S		
4	S	3 *Sunday in Lent*	
5	M		
6	Tu		
7	W	S. Perpetua, Mauritan, Martyr	
8	Th		
9	F		
10	S		
11	S	4 *Sunday in Lent*	
12	M	S. Gregory, M. B. of Rome, and C	
13	Tu		
14	W		
15	Th		
16	F		
17	S		
18	S	5 *Sunday in Lent.* Passion Sunday. S. Edward, King of W. Saxons	
19	M		
20	Tu		
21	W	S. Benedict, Abbot	
22	Th		
23	F		
24	S	Vigil	
25	S	6 *Sunday in Lent, or Palm Sunday.* Holy Week begins *Annunciation of Virgin Mary.* Notice of the Days of this Week	
26	M	*Monday before Easter*	
27	Tu	*Tuesday before Easter*	
28	W	*Wednesday before Easter*	
29	Th	*Thursday before Easter*	
30	F	*Good Friday.* Proper Psalms, *M.* 22, 40, 54; *E.* 69, 88	
31	S	*Easter Even* Vigil	

		MORNING
1		Lev. 25 to v. 18
2		—26 to v. 21
3		Num. 6
4		Gen. 37
5		Num. 11.24
6		—13.17
7		—14.26
8		—16.23
9		—20 to v. 14
10		—21 to v. 10
11		Gen. 42
12		Num. 23
13		—25
14		Deut. 1 to v. 19
15		—2 to v. 26
16		—3.18
17		—4.25 to 41
18		Exodus 3
19		Deut. 7 to v. 12
20		—8
21		—11 to v. 18
22		—15 to v. 16
23		—18.9
24		—26
25		Exodus 9 Gen. 3 to v. 16
26		Lam. 1 to v. 15
27		—3 to v. 34
28		—4 to v. 21
29		Hosea 13 to v. 15
30		Gen. 22 to v. 20
31		Zech. 9

most ardent advocates of them regards them as absolutely essential, since what is termed Low Celebration is equally valid for all purposes of grace as High Celebration. All that I can learn to be urged in favor of these accompaniments of the Eucharist amounts to this, that they elevate men's minds, and are impressive by reason of their symbolism. But while I admit that we cannot have too much reverence and Godly fear in the Celebration of Holy Communion, I think it possible to have a great deal too much symbolism. And the evil becomes greater when we find that the symbolism to which so much importance is attached is altogether false. They who hold the very strongest opinions regarding the sacrificial nature of the Eucharist, cannot satisfactorily explain the use of Incense. There is not a particle of evidence that it was ever used in the Primitive Church, and the only thing symbolized by it is the ascent of Prayer to the Throne of Grace. The restriction of its use to the Eucharist is therefore a clear misuse of symbolism; and the same may be said of the use of Lights on the Altar, which may have a significance, if lighted during the reading of the Gospel, to symbolize that Christ is the light of the world; but which have really no force or effect whatever as pertaining to a sacrificial rite. Again, it may be an open question whether it be desirable that the Celebrant should wear a special vestment, and since the Cope has

MARCH 18.—The Church beg
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MARCH.

	MORNING LESSONS.		EVENING LESSONS.	
1	Lev. 25 to v. 18	Mrk 4 v 35 to 5 v 21	Lev. 25.18 to v. 44	Romans 11 to v. 25
2	—26 to v. 21	—5.21	—26.21	—11.25
3	Num. 6	—6 to v. 14	Num 9.15 to 10.11	—12
4	Gen. 37	Mark 6.14 to 30	Gen. 39; or 40	Romans 13
5	Num. 11.24	—6.30	Num. 12	—14 & 15 to v. 8
6	—13.17	—7 to v. 24	—14 to v. 26	—15.8
7	—14.26	—7.24 to 8.10	—16 to v. 23	—16
8	—16.23	—8.10 to 9.2	—17	1 Cor. 1 to v. 26
9	—20 to v. 14	—9.2 to 30	—20 v. 14	—1.26 & 2
10	—21 to v. 10	—9.30	—21.10 to v. 32	—3
11	Gen. 42	Mark 10 to v. 32	Gen. 43; or 45	1 Cor. 4 to v. 18
12	Num. 23	—10.32	Num. 24	—4.18 & 5
13	—25	—11 to v. 27	—27.12	—6
14	Deut. 1 to v. 19	—11.27 to 12.13	Deut. 1.19	—7 to v. 25
15	—2 to v. 26	—12.13 to v. 35	—2.26 to 3.18	—7.25
16	—3.18	—12.35 to 13.14	—4 to v. 25	—8
17	—4.25 to 41	—13.14	—5 to v. 22	—9
18	Exodus 3	Mark 14 to v 27	Exod 5; or 6 to v 14	1 Cor. 10 & 11 v. 1
19	Deut. 7 to v. 12	—14.27 to v. 53	Deut. 7.12	—11.2 to 17
20	—8	—14.53	—10.8	—11.17
21	—11 to v. 18	—15 to v. 42	—11.18	—12 to v. 28
22	—15 to v. 16	—15.42 & 16	—17.8	—12.28 & 13
23	—18.9	Luke 1 to v. 26	—24.5	—14 to v. 20
24	—26	—1.26 to v. 46	—27	—14.20
25	Exodus 9 Gen. 3 to v. 16	Matt. 26	Exodus 10; or 11	Luke 19.28; or 20 v. 9 to 21
26	Lam. 1 to v. 15	John 14 to v. 15	Isaiah 52.7 to 13	John 14.15
27	—3 to v. 34	—15 to v. 14	Lam. 2.13	—15.14
28	—4 to v. 21	—16 to v. 16	—3.34	—16.16
29	Hosea 13 to v. 15	—17	Daniel 9.20	—13 to v. 36
30	Gen. 22 to v. 20	—18	Hosea 14	1 Peter 2
31	Zech. 9	Luke 23.50	Isaiah 52.13 & 53	Romans 6 to v. 14.
			Hosea 5.8 to 6.4	

MARCH 18.—The Church begins in the Gospel for this Sunday, to commemorate her Lord's assion; whence the name of Passion Sunday. The week which now commences is rightly called *assion Week*, a term commonly but erroneously applied to *Holy Week*, the week immediately receding Easter.

en declared by the Judicial Committee to be the legal vestments for the Bishop when Celebrating certain High Festivals, it may be thought becoming that the Chasuble should be assigned to ficets, still, in as much as we know from the best Archæologists that there is no trace discernible such a vestment in use in the Primitive Church, we should be contented with the Surplice, hich is the nearest approach to the vestment worn by the officiating Priest in primitive times.

I am aware that an appeal to the discipline of the Primitive Church is distasteful in some arters. We hear of the objection that Christ has promised to be with His Church in every age, d that therefore the Primitive Church has no claim to special authority, and that "the Church th power to decree rites and ceremonies," and "that they may be changed according to the versities of times, countries, and men's manners." This may be all true, and yet the conviction y remain, that the appeal to primitive antiquity is the best safe-guard against the errors of the

ENDAR.

STIVALS.

Fast daily except on Sundays

. Edward, King of W. Saxons

Vigil

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Vigil

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APRIL.

		FASTS AND FESTIVALS.
1	☩	*Easter Day.* Pr. Pss. *M.* 2, 57, 111; *E.* 113, 114, 118. Pr. An. instead of *Venite.* Ath. Cr. Pr. Pref. in Com. Serv. till Octave. Notice of Mo. & Tu
2	M	*Monday in Easter Week*
3	Tu	*Tuesday in Easter Week.* Richard, Bishop of Chichester.
4	W	S. Ambrose, Bishop of Milan and Confessor
5	Th	
6	F	Fast
7	S	
8	☩	1 *Sunday after Easter.* Octave of Easter
9	M	
10	Tu	
11	W	
12	Th	
13	F	Fast
14	S	
15	☩	2 *Sunday after Easter*
16	M	
17	Tu	
18	W	
19	Th	S. Alphege, Archbishop of Canterbury and Martyr
20	F	Fast
21	S	
22	☩	3 *Sunday after Easter.* Notice of S. Mark
23	M	S. George, Martyr
24	Tu	
25	W	*S. Mark, Evangelist and Martyr*
26	Th	
27	F	Fast
28	S	
29	☩	4 *Sunday after Easter.* Notice of S. Philip and S. James
30	M	

	MORNING
1	Exod. 12 to v. 29
2	—15 to v. 22
3	2 Kgs 13.14 to 22
4	Joshua 9.3
5	—21.43 to 22.11
6	—23
7	Judges 2
8	Num. 16 to v. 36
9	Judges 6.24
10	—8.32 to 9.25
11	—11 to v. 29
12	—13
13	—15
14	Ruth 1
15	Num. 20 to v. 14
16	1 Sam. 1
17	—2.21
18	—4
19	—6
20	—8
21	—10
22	Num. 22
23	1 Sam. 14 to v. 24
24	—15
25	Isaiah 62.6
26	1 Sam. 17 to v. 31
27	—17.55 to 18.17
28	—20 to v. 18
29	Deut. 4 to v. 23
30	1 Sam. 23

nineteenth century; as it most assuredly proved itself against the errors of the sixteenth century. As a Church we should have been more blessed, if the time and energies expended upon such points of Ritual as we have been considering had been directed to a restoration of the Godly discipline which our Commination Service tells us existed in the Primitive Church, when "they who were convicted of notorious sin were put to open penance that their souls might be saved in the day of the Lord."—*Bishop of Ontario. Charge* 1872.

APOSTOLIC SUCCESSION.—The clergy then are Christ's ministers. They did not make themselves so. No man, says the Apostle to the Hebrews, taketh this honor unto himself, but he that is called of God as was Aaron. Nay, he even says that Christ Himself did not glorify Himself to be made an High Priest: but He that said unto him, "Thou art my Son, this day have I begotten Thee." Even so, the ministers of Christ do not take this honor upon themselves. They have received their call. The grace of God was given them by means of the imposition of the bishop's hands, continuing as from the first the ordination which began when, as we read in the 20th of S. John, the Lord breathed upon His Apostles, and gave to them, and in them to His ministers for all time, the gift of the Holy Ghost for the remission of sins.

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nd gave to them, and in them to His
ission of sins.

APRIL.

	MORNING LESSONS.		EVENING LESSONS.	
1	Exod. 12 to v. 29	Rev. 1.10 to 19	Exod. 12.29; or 14	John 20.11 to 19; or Rev. 5
2	—15 to v. 22	Luke 24 to v. 13	Cant. 2.10	Matt. 28 to v. 10
3	2 Kgs 13.14 to 22	John 21 to v. 15	Ezek. 37 to v. 15	John 21.15
4	Joshua 9.3	Luke 7 to v. 24	Josh. 10 to v. 16	2 Cor. 8
5	—21.43 to 22.11	—7.24	—22.11	—9
6	—23	—8 to v. 26	—24	—10
7	Judges 2	—8.26	Judges 4	—11 to v. 30
8	Num. 16 to v. 36	1 Cor. 15 to v. 29	Num. 16.36; or 17	John 20.24 to 30
9	Judges 6.24	Luke 9.28 to v. 51	Judges 7 [to v.12	2 Cor. 12.14 & 13
10	—8.32 to 9.25	—9.51 to 10.17	—10	Gal. 1
11	—11 to v. 29	—10.17	—11.29	—2
12	—13	—11 to v. 29	—14	—3
13	—15	—11.29	—16	—4 to v. 21
14	Ruth 1	—12 to v. 35	Ruth 2	—4.21 to 5.13
15	Num. 20 to v. 14	Luke 12 35	Num. 20.14 to 21. 10; or 21.10	Gl. 5.13
16	1 Sam. 1	—13 to v. 18	1 Sam. 2 to v. 21	—6
17	—2.21	—13.18	—3	Eph. 1
18	—4	—14 to v. 25	—5	—2
19	—6	—14.25 to 15.11	—7	—3
20	—8	—15.11	—9	—4 to v. 25
21	—10	—16	—11	—4.25 to 5.22
22	Num. 22	Luke 17 to v. 20	Num. 23; or 24	Eph. 5.22 to 6.10
23	1 Sam. 14 to v. 24	—17.20	1 Sam. 14 24 to 47	—6.10
24	—15	—18 to v. 31	—16	Philip 1
25	Isaiah 62.6	—18.31 to 19.11	Ezek. 1 to v. 15	—2
26	1 Sam. 17 to v. 31	—19.11 to 28	1 Sam. 17.31 to 55	—3
27	—17.55 to 18.17	—19.28	—19	—4
28	—20 to v. 18	—20 v. 27	—20.18	Col. 1 to v. 21
29	Deut. 4 to v. 23	Luke 20.27 to 21.5	Deut. 4 v. 23 to 41; or 5	Col. 1.21 to 2.8
30	1 Sam. 23	—21.5	1 Sam. 24 & 25 v. 1	—2.8

There is our authority. Thus we derive the right to speak to you in Christ's Name, as His mbassadors. And I cannot understand how any man, without such authority, can be so bold as o take upon himself such an office. It is a very serious and heavy responsibility, and who, asks he Apostle, is sufficient for these things? Who of himself, can venture to stand up as the ambas- ador of Christ, and without authority, to speak the words, which, as S. Paul says again, are to he one the savour of death leading to death, and to the other the savour of life leading unto life? ut upon us a necessity is laid. Yea, woe will be to us, who have thus been set apart as minis- rs of Christ, if we preach not the Gospel. We are His ministers: to do, so far as men can do, is work: the work which He does through us. It is His work, wherever it is done: for we have o power of ourselves. Any sufficiency that we can have, and any efficiency or success that our ork can have, is altogether and only His. Just as the angels are His heavenly ministers, min- tering spirits, sent forth to minister to those who shall be heirs of salvation; so the clergy are is earthly ministers, bound by the sacred vow of their ordination, bound by the constraining pirit which was given to them in their ordination, bound by the devotion to which they have edged themselves, and the powers that have been imparted to them, to do His work, to be like im, to go about doing good, to use their gifts whensoever, howsoever, wheresoever they can,

MAY.

		FASTS AND FESTIVALS.
1	Tu	*S. Philip and S. James, Apostles and Martyrs*
2	W	
3	Th	Invention of the Cross
4	F	Fast
5	S	
6	S	5 *Sunday after Easter.* Notice of Rogation Days and Ascension Day. S. John, Evan. ante Port. Lat.
7	M	Rogation Day. Fast
8	Tu	Rogation Day. Fast
9	W	Rogation Day. Vigil. Fast
10	Th	*Ascension Day.* Pr. Pss. *M.* 8, 15, 21; *E.* 24, 47, 108. Athanasian Creed. In Com. Serv. Pr. Pref. till Octave.
11	F	Fast
12	S	
13	S	*Sunday after Ascension*
14	M	
15	Tu	
16	W	
17	Th	
18	F	Fast
19	S	S. Dunstan, Archbishop of Canterbury. Vigil
20	S	*Whitsun-Day, or Pentecost.* Pr. Pss. *M.* 48, 68; *E.* 104, 145. Ath. Cr.; Pr. Pref. in Com. Ser. till 26th incl. Not. of Mon., Tu. and Em. D. Em Col. daily
21	M	*Monday in Whitsun-week*
22	Tu	*Tuesday in Whitsun-week*
23	W	Ember Day. Fast
24	Th	
25	F	Ember Day. Fast
26	S	Ember Day. S. Augustine, first Archbishop of Canterbury. Fast
27	S	*Trinity Sunday.* Athanasian Creed. Proper Preface in Communion Service. Ven. Bede, Priest.
28	M	
29	Tu	
30	W	
31	Th	

for the Christian benefit and blessing of their brethren, over whom the Holy Ghost hath made them overseers.—*Bishop Moberly. Brighstone Sermons*, 1870.

CONFESSION.—Let us not then, my Brethren, hesitate to invite heavy laden sinners to come to us, that we may point them to Christ, and that to those who have come to Him, but are still doubtful, and through fear of presumption unable to rest in his love, we may speak the comforting words, assuring them of pardon, and bidding them be of good comfort. The words are provided for us, let us not neglect to use the exhortation. But on the other hand, I earnestly entreat you, not to attempt to lay a yoke upon those for whom Christ died, which may be intolerable, and I solemnly charge you to beware of so urging confession, with a view to absolution, as though confession to God were insufficient, as though the atoning blood might not be directly applied by the great High Priest. The intervention of the human agent may frequently be of great value, but this is owing to the infirmity of our nature, for which our Lord, in His infinite

	MORNING
1	Isaiah 61
2	1 Sam. 26
3	—31
4	2 Sam. 3.17
5	—6
6	Deut. 6
7	2 Sam. 11
8	—13.38 to 14.26
9	—15.16
10	Dan. 7.9 to 15
11	2 Sam. 18.18
12	—19.24
13	Deut. 30
14	1 Kings 1 to v. 28
15	1 Chron. 29.10
16	1 Kings 4.20
17	—6 to v. 15
18	—8.22 to 54
19	—10
20	Deut. 16 to v. 18
21	Gen. 11 to v. 10
22	Joel 2.21
23	1 Kings 16.8
24	—18 to v. 17
25	—19
26	—22 to v. 41
27	Isaiah 6 to v. 11
28	2 Kings 5
29	—6.24
30	—8 to v. 16
31	—10 to v. 18

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To sum up, then, our co
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MAY.

	MORNING LESSONS.		EVENING LESSONS.	
1	Isaiah 61	John 1.43	Zach. 4	Col. 3 to v. 18
2	1 Sam. 26	Luke 22 to v. 31	1 Sam. 28.3	—3.18 to 4.7
3	—31	—22.31 to 54	2 Sam. 1	—4.7
4	2 Sam. 3.17	—22.54	—4	1 Thess. 1
5	—6	—23 to v. 26	—7 to v. 18	—2
6	Deut. 6	—23.26 to 50	Deut. 9; or 10	1 Thess. 3
7	2 Sam. 11	Luke 23.50 to 24.	2 Sam. 12 to v. 24	—4
8	—13.38 to 14.26	—24.13 [13	—15 to v. 16	—5
9	—15.16	John 1 to v. 29	—16 to v. 15	2 Thess. 1
10	Dan. 7.9 to 15	Luke 24.44	2 Kings 2 to v. 16	Heb. 4
11	2 Sam. 18.18	John 2	2 Sam. 19 to 24	2 Thess. 3
12	—19.24	—3 to v. 22	—21 to v. 15	1 Tim. 1 to v. 18
13	Deut. 30	John 3.22	Deut. 34; or Josh. 1	1 Tim. 1.18 & 2
14	1 Kings 1 to v. 28	—4 to v. 31	1 Kings 1.28 to 49	—3
15	1 Chron. 29.10	—4 v. 31	—3	—4
16	1 Kings 4.20	—5 to v. 24	—5	—5
17	—6 to v. 15	—5 v. 24	—8 to v. 22	—6
18	—8.22 to 54	—6 to v. 22	—8.54 to 9.10	2 Timothy 1
19	—10	—6.22 to 41	—11 to v. 26	—2
20	Deut. 16 to v. 18	Rom. 8 to v. 18	Isaiah 11; or Ezek. 36.25	Gal. 5 v 16; or Acts 18.24 to 19.21
21	Gen. 11 to v. 10	1 Cor. 12 to v. 14	Num. 11.16 to v 31	1 Cor. 12.27 & 13
22	Joel 2.21	1 Thes. 5.12 to 24	Micah 4 to v. 8	1 John 4 to v. 14
23	1 Kings 16.8	John 8 to v. 31	1 Kings 17	Titus 2
24	—18 to v. 17	—8.31	—18.17	—3
25	—19	—9 to v. 39	—21	Philemon
26	—22 to v. 41	—9.39 to 10.22	2 Kings 1	Heb. 1
27	Isaiah 6 to v. 11	Rev. 1 to v. 9	Gen. 18; or 1 & 2 to v. 4	Eph. 4 to v. 17; or Matt. 3
28	2 Kings 5	John 11 to v. 17	2 Kings 6 to v. 24	Heb. 3.7 to 4.14
29	—6.24	—11.17 to 47	—7	—4.14 & 5
30	—8 to v. 16	—11.47 to 12.20	—9	—6
31	—10 to v. 18	—12.20	—10.18	—7

mercy, has compassionately provided, while they who can, by a direct act of faith, appropriate the promises, discern the invisible, are stronger than they for whom such aid is indispensible. * * * *

To sum up, then, our conclusion, is this, that private confession is recommended in our system, as remedial rather than as an habitual practice, as a medicine for the relief of troubled consciences, or under special circumstances, and not as one of the ordinary means of grace. Enough is said to shew that it is allowable, and therefore scriptural, to seek for special absolution in this way, but the language is sufficiently guarded to suggest that a more excellent way is, not to require it, to go at once to the fountain head, and by faith to realise the absolution spoken by the Holy Ghost, the Comforter to each penitent sinner. There is unquestionably a danger in some cases, of relying too much upon the guidance of the Priest, so as to weaken the sense of personal responsibility, and of substituting the audible voice for the secret communication of the

JUNE.

		FASTS AND FESTIVALS.
1	F	S. Nicomede, Roman Priest and Martyr ..... Fast
2	S	.....
3	S	1 *Sunday in Trinity* .....
4	M	.....
5	Tu	S. Boniface, Bishop and Martyr .....
6	W	.....
7	Th	.....
8	F	..... Fast
9	S	.....
10	S	2 *Sunday after Trinity.* Notice of S. Barnabas .....
11	M	*S. Barnabas, Apostle and Martyr* .....
12	Tu	.....
13	W	.....
14	Th	.....
15	F	..... Fast
16	S	.....
17	S	3 *Sunday after Trinity.* S. Alban, First Martyr of Britain .....
18	M	.....
19	Tu	.....
20	W	Translation of S. Edward, King of West Saxons .....
21	Th	.....
22	F	..... Fast
23	S	..... Vigil
24	S	4 *Sunday after Trinity* .....
		Nativity of S John Baptist. Ath. Creed. Notice of S. Peter .....
25	M	.....
26	Tu	.....
27	W	.....
28	Th	..... Vigil
29	F	*S. Peter, Apostle and Martyr* ..... Fast
30	S	.....

Holy Spirit, but the abuse of any good is no argument against its use. Only knowing the danger, you should beware of urging as obligatory what is not so enjoined in Holy Scripture, and while ready in the performance of your duty, to receive every one who desires the benefit of the ministry of reconciliation, you should not in any way encourage habitual recourse to a remedy appointed for extreme cases.—*Bishop of Nova Scotia. Charge* 1874.

MISSIONS.—On this important subject I would address a few special words to you, my Reverend Brethren, in the Ministry of the Church. You are Ministers of Christ and Stewards of the Mysteries of God. To you the cause of Missions is a cause of peculiar interest; for it is the immediate cause of the Heavenly Master whom ye serve, and in the extension and prosperity of whose Kingdom, in every direction, you, above all other persons, are deeply and intimately concerned. The exclusive application, therefore, of your Ministerial services to one specific department in the Household of Faith does not absolve you from the duty of extending the exercise of your care, your sympathy and your charity to the whole family of God. The honor of your Divine Master, and the success of His Gospel are the objects which, as His servants, you profess to have deeply at heart; and if you have these things really at heart, you cannot so entirely and ex-

		MORNING
1		2 Kings 13
2		—17.24
3		Josh. 3.7 to 4.15
4		2 Chron. 15
5		—19
6		—20.31 & 21
7		—23
8		—25
9		—28
10		Judges 4
11		Deut. 33 to v. 12
12		2 Kings 18.13
13		—19.20
14		Isaiah 38.9 to 21
15		2 Kings 22
16		—23.21 to 24.8
17		1 Sam. 2 to v. 27
18		Ezra 4
19		—7
20		—9
21		Nehemiah 1
22		—4
23		—6 & 7 to v. 3
24		1 Sam. 12
		Mal. 3 to v. 7
25		Neh. 13 to v. 15
26		Esther 1
27		—4
28		—6
29		Ezekel 3.4 to 15
30		Job 1

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the furtherance of the Gospel
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JUNE.

	MORNING LESSONS.		EVENING LESSONS.	
1	2 Kings 13	John 13 to v. 21	2 Kings 17 to v. 24	Hebrews 8
2	—17.24	—13.21	2 Chron. 12	—9
3	Josh. 3.7 to 4.15	John 14	Josh. 5.13 to 6.21; or 24	Heb. 10 to v. 19
4	2 Chron. 15	—15	2 Chr. 16 & 17 to v 14	—10.19
5	—19	—16 to v. 16	—20 to v. 31	—11 to v. 17
6	—20.31 & 21	—16.16	—22	—11.17
7	—23	—17	—24	—12
8	—25	—18 to v. 28	—26 & 27	—13
9	—28	—18.28	2 Kings 18 to v. 9	James 1
10	Judges 4	John 19 to v. 25	Judges 5; or 6 v. 11	James 2
11	Deut. 33 to v. 12	Acts 4.31	Nahum 1	Acts 14.8
12	2 Kings 18.13	John 19.25	2 Kings 19 to v. 20	James 3
13	—19.20	—20 to v. 19	—20	—4
14	Isaiah 38.9 to 21	—20.19	2 Chr. 33	—5
15	2 Kings 22	—21	2 Kings 23 to v. 21	1 Peter 1 to v 22
16	—23.21 to 24.8	Acts 1	—24.8 to 25.8	—1.22 to 2.11
17	1 Sam. 2 to v. 27	Acts 2 to v. 22	1 Sam 3; or 4 to v 19	1 Pet. 2.11 to 3.8
18	Ezra 4	—2.22	Ezra 5	—3.8 to 4.7
19	—7	—3	—8.15	—4.7
20	—9	—4 to v. 32	—10 to v. 20	—5
21	Nehemiah 1	—4.32 to 5.17	Nehemiah 2	2 Peter 1
22	—4	—5.17	—5	—2
23	—6 & 7 to v. 3	—6	—7.73 & 8	—3
24	1 Sam. 12		1 Sam 13; or Ruth 1	
	Mal. 3 to v. 7	Matthew 3	Mal. 4	Matt. 14 to v. 13
25	Neh. 13 to v. 15	Acts 7 to v. 35	Neh. 13.15	1 John 1
26	Esther 1	—7.35 to 8.5	Esth. 2.15 & 3	—2 to v. 15
27	—4	—8.5 to 26	—5	—2.15
28	—6	—8.26	—7	—3 to v. 16
29	Ezekel 3.4 to 15	John 21.15 to 23	Zachariah 3	Acts 4.8 to 23
30	Job 1	Acts 9 to v. 23	Job 2	1 John 3.16 to 4.7

clusively concentrate your feelings in the single church and congregation to which you have been sent to officiate, as to be indifferent to the progress of the Gospel in other places, and to suppose that you are under no special obligation to advance your Master's Kingdom beyond the sphere of your special charge. Circumstances may indeed prevent you from taking up direct Missionary Work in neglected places near you; your personal labors and time may all be required in the parish committed to your trust; but, if the command of Christ be of any weight, the spirit of His injunction—to preach the Gospel to every creature—must, doubtless, be binding on you; and the sacred office which you profess to hold from Him constrains you, by the strongest and dearest obligations, to aid, and to urge your people to aid by every practical means in your and their power the furtherance of the Gospel Kingdom. What, then, is your calling, at the present crisis of the Church in this rapidly-growing Diocese? On whom does the responsibility devolve of providing the scattered and long-neglected members of our Church with the means of grace? Chiefly upon us—the Ministers of Christ. Much must depend on the part you take to maintain and extend our Missionary operations. You are evidently called to take the lead in this blessed work. You possess—in virtue of your office—the means of awakening and arousing the minds of our people

JULY.

		FASTS AND FESTIVALS.	MORNING
1	S	5 *Sunday after Triuity*	1 Sam. 15 to v. 24
2	M	Visitation of Blessed Virgin Mary	Job 5
3	Tu		—7
4	W	Translation of S. Martin, Bishop and Confessor	—10
5	Th		—12
6	F	Fast	—14
7	S	Tianslation of S. Thomas of Canterbury, Archbishop and Martyr	—17
8	S	6 *Sunday after Trinity*	2 Sam. 1
9	M		Job 23
10	Tu		—25 & 26
11	W		—28
12	Th		—30.12 to 27
13	F	Fast	—32
14	S		—38.39 & 39
15	S	7 *Sunday after Trinity.* S. Swithun, Bishop of Winchester, Translated.	1 Chron. 21
16	M		Prov. 1 to v. 20
17	Tu		—2
18	W		—3.27 to 4.20
19	Th		—5.15
20	F	S. Margaret, Virgin and Martyr at Antioch Fast	—7
21	S		—9
22	S	8 *Sunday after Trinity.* S. Mary Magdalene. Notice of S. James and Vigil	1 Chron. 29.9 to v.
23	M		Prov. 12.10 [29
24	Tu	Vigil	—14.9 to 28
25	W	*S. James, Apostle and Martyr.* Athanasian Creed	2 Kings 1 to v. 16
26	Th	S. Anne, Mother to the Blessed Virgin Mary	Prov. 15.18
27	F	Fast	—16.31 to 17.18
28	S		—19.13
29	S	9 *Sunday after Trinity*	1 Kings 10 to v. 25
30	M		Prov. 23.10
31	Tu		—25

to a due consideration of their duties, privileges and obligations in the cause of Christ. It is chiefly by your example, your influence, and your instructions from the pulpit and in your pastoral visitations, that the laity can be brought to see, to feel, and to do their part in the work of Christ. If you fail in this emergency, if you show yourself indifferent to the work of God outside of your Parish, how can you expect your people to act otherwise and not be influenced by your example? and how will you and they answer for such inexcusable indifference to God, your Church, or to this Diocese?—*Bishop of Huron. Address to Synod*, 1876.

THE HOLY EUCHARIST.—Much of the prejudices that exist as to peculiar religious tenets arise from misconception of the teaching of the Church, and views much too restricted in the interpretation of its Articles of Faith. This is particularly the case in reference to a leading subject of controversy—the presence of our Lord in the Eucharist. Those who repudiate such a presence consider that its assertion indicates a propensity to adopt the Romish doctrine of Transubstantiation, and the evils which are believed practically to flow from that tenet. While repudiating that gross and untenable opinion, a presence of Christ in that holy sacrament is undeniably affirmed by the Church. And with this belief, some not unnaturally go further than others in the

July 7.—This festival was
Thomas from the crypt to the
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Calendar.

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JULY.

	MORNING LESSONS.		EVENING LESSONS.	
1	1 Sam. 15 to v. 24	Acts 9.23	1 Sam. 16; or 17	1 John 4.7
2	Job 5	—10 to v. 24	Job 6	—5
3	—7	—10.24	—9	2 John
4	—10	—11	—11	3 John
5	—12	—12	—13	Jude
6	—14	—13 to v. 26	—16	Matt. 1.18
7	—17	—13.26	—19	—2
8	2 Sam. 1	Acts 14	2 Sam. 12 to v. 24;	Matt. 3
9	Job 23	—15 to v. 30	Job 24 [or 18	—4 to v. 23
10	—25 & 26	—15.30 to 16.16	—27	—4.23 to 5.13
11	—28	—16.16	—29 & 30.1	—5.13 to 33
12	—30.12 to 27	—17 to v. 16	—31.13	—5.33
13	—32	—17.16	—38 to v. 39	—6 to v. 19
14	—38.39 & 39	—18 to v. 24	—40	—6.19 to 7.7
15	1 Chron. 21	Acts 18.24 to 19.	1 Chron.22; or 28to	Matt. 7.7
16	Prov. 1 to v. 20	—19.21 [21	Prov. 1.20 [v. 21	—8 to v. 18
17	—2	—20 to v. 17	—3 to v. 27	—8.18
18	—3.27 to 4.20	—20.17	—4.20 to 5.15	—9 to v. 18
19	—5.15	—21 to v. 17	—6 to v. 20	—9.18
20	—7	—21.17 to 37	—8	—10 to v. 24
21	—9	—21.37 to 22.23	—10.16	—10.24
22	1 Chron. 29.9 to v.	Acts 22.23 to 23.	2 Chr. 1; or 1 Kgs 3	Matt. 11
23	Prov. 12.10 [29	—23.12 [12	Prov. 13	—12 to v. 22
24	—14.9 to 28	—24	—14.28 to 15.18	—12.22
25	2 Kings 1 to v. 16	Luke 9.51 to 57	Jer. 26.8 to 16	—13 to v. 24
26	Prov. 15.18	Acts 25	Prov. 16 to v. 20	—13.24 to 53
27	—16.31 to 17.18	—26	—18.10	—13.53 to 14.13
28	—19.13	—27	—20 to v. 23	—14.13
29	1 Kings 10 to v. 25	Acts 28 to v. 27	1 Kings 11 to v. 15; or 11.26	Matt. 15 to v. 21
30	Prov. 23.10	—28.17	Prov. 24.21	—15.21
31	—25	Romans 1	—26 to v. 21	—16 to v. 24

July 7.—This festival was instituted by Abp. Stephen Langton, who translated the body of S. Thomas from the crypt to the upper part of Canterbury Cathedral, fifty years after the martyrdom. The festival, together with that of December 29, was arbitrarily removed by Henry VIII. from the Calendar several years before the Reformation. It never had a place in the Roman Calendar.

endeavor to define the nature of that presence. The great mistake and danger is in the making such attempt; for when good and earnest men enter upon such an undertaking they usually get beyond their depth, and mistify rather than edify. In the noble words of Hooker, "Men should give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how." Such should be their discretion; to meditate profoundly upon the wonders of this mystery, but to forbear from trying to explain them; to hold fast to their opinions, if these are conscientiously adopted, but not to bewilder others by attempted elucidations. It is enough for the comfort and strengthening of believers to feel assurance that Christ in His Holy Supper is present, "after a heavenly and spiritual manner."—*Bishop of Toronto. Address to Synod*, 1876.

AUGUST.

		FASTS AND FESTIVALS.
1	W	Lammas Day, or S. Peter's Chains
2	Th	
3	F	Fast
4	S	
5	S	10 *Sunday after Trinity*
6	M	Transfiguration of our Lord
7	Tu	Holy Name of Jesus
8	W	
9	Th	
10	F	S. Laurence, Deacon and Martyr. Fast
11	S	
12	S	11 *Sunday after Trinity*
13	M	
14	Tu	
15	W	
16	Th	
17	F	Fast
18	S	
19	S	12 *Sunday after Trinity.* Notice of S Bartholomew and Vigil
20	M	S. Bernard
21	Tu	
22	W	
23	Th	Vigil
24	F	*S. Bartholomew, Apostle and Martyr.* Athanasian Creed. Fast
25	S	
26	S	13 *Sunday after Trinity*
27	M	
28	Tu	S. Augustin, Bishop of Hippo, C. D
29	W	Beheading of S. John the Baptist
30	Th	
31	F	Fast

MARRIAGES.—I wish to recur to a subject on which I have spoken to you on former occasions. You are aware that I have expressed a decided wish that all marriages should be celebrated in our churches. That wish still remains as strongly rooted as ever in my own mind; and as the Church's responsible minister I cannot do otherwise than use my influence to enforce her rules. It has, however, been suggested to me that it would be agreeable to the clergy if I were to leave the responsibility of departing from this rule in exceptional cases with them, rather than require them to refer to me in each instance. To this suggestion I most readily accede, feeling that the law of the Church will be as safe in their hands as in mine.—*Metropolitan's Address to Synod*, 1875.

BIBLE REVISION.—In this stirring age of Church activity, so many points suggest themselves as worth noticing, that I can only glance at a few, while I omit others altogether. But as I have been touching on the New Lectionary, I would say a few words on the Revision of the Bible which is now being attempted. All religionists are taking a deep interest in the undertaking, and looking forward with anxiety to the result. Two misconceptions have rather prejudiced the minds of many devout persons against the work. First, that the English Bible is being re-trans-

	MORNING
1	Prov. 27 to v. 23
2	—30 to v. 18
3	Eccles. 1
4	—3
5	1 Kings 12
6	Eccles. 7
7	—9
8	—12
9	Jer. 2 to v. 14
10	—5 . 19
11	—7 to v. 17
12	1 Kings 18
13	Jer. 15
14	—18 to v. 18
15	—21
16	—22 . 13
17	—24
18	—26
19	1 Kings 22 to v. 41
20	Jer. 31 to v. 15
21	—33 to v. 14
22	—35
23	—36 . 14
24	Gen. 28.10 to 18
25	Jer. 38.14
26	2 Kings 5
27	Ezek. 1 to v. 15
28	—2
29	—3.15
30	—9
31	—12.17

ated, instead of being, as it is
will be affected by the fact that
eption, it should be borne in
e-translation of the whole, and
ranslation, and was never thou
the authorized version that t
e least danger of the langua
solete is concerned; and as to
at the minds of many *are* alre
tent scholars know that there
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AUGUST.

	MORNING LESSONS.		EVENING LESSONS.	
1	Prov. 27 to v. 23	Rom. 2 to v. 17	Prov. 28 to v. 15	Matt. 16.24 to 17.
2	—30 to v. 18	—2.17	—31.10	—17 . 14 [14
3	Eccles. 1	—3	Eccles. 2 to v. 12	—18 to v. 21
4	—3	—4	—4	—18.21 to 19.3
5	1 Kings 12	Rom. 5	1 Kings 13; or 17	Matt. 19.3 to 27
6	Eccles. 7	—6	Eccles. 8	—19.27 to 20.17
7	—9	—7	—11	—20.17
8	—12	—8 to v. 18	Jeremiah 1	—21 to v. 23
9	Jer. 2 to v. 14	—8.18	—5 to v. 19	—21.23
10	—5 . 19	—9 to v. 19	—6 to v 22	—22 to v. 15
11	—7 to v. 17	—9.19	—8 . 4	—22.15 to 41
12	1 Kings 18	Rom. 10	1 Kings 19; or 21	Matt. 22.41 to 23.
13	Jer. 15	—11 to v. 25	Jere. 17 to v. 19	—23.13 [13
14	—18 to v. 18	—11.25	—19	—24 to v. 29
15	—21	—12	—22 to v. 13	—24.29
16	—22 . 13	—13	—23 to v. 16	—25 to v. 31
17	—24	—14 & 15 to v. 8	—25 to v. 15	—25.31
18	—26	—15.8	—28	—26 to v. 31
19	1 Kings 22 to v. 41	Rom 16	2 Kings 2 to v. 16; or 4.8 to 38	Matt. 26.31 to 57
20	Jer. 31 to v. 15	1 Cor. 1 to v. 26	Jer. 31.15 to v. 38	—26.57
21	—33 to v. 14	—1.26 & 2	—33 . 14	—27 to v. 27
22	—35	—3	—36 to v. 14	—27.27 to 57
23	—36 . 14	—4 to v. 18	—38 to v. 14	—27.57
24	Gen. 28.10 to 18	—4.18 & 5	Deut. 18.15	—28
25	Jer. 38.14	—6	Jer. 39	Mark 1 to v. 21
26	2 Kings 5	1 Cor. 7 to v. 25	2 Kings 6 to v. 24;	Mark 1.21
27	Ezek. 1 to v. 15	—7.25	Ezek. 1.15 [or 7	—2 to v. 23
28	—2	—8	—3 to v. 15	—2.23 to 3.13
29	—3.15	—9	—8	—3.13
30	—9	—10 & 11.1	—11.14	—4 to v. 35
31	—12.17	—11.2 to 17	—13 to v 17	—4.35 to 5.21

ated, instead of being, as it is in reality, revised; and, Secondly, that the value of the revision will be affected by the fact that one of the Company is an Unitarian. Regarding the first misconception, it should be borne in mind that a correction of a mistranslation here and there is not a re-translation of the whole, and that as the authorized version is itself a revision of a previous translation, and was never thought to be a finality, so the new revision will bear the same relation to the authorized version that the authorized version does to those that preceded it. There is not the least danger of the language being modernised, except so far as the reform of words wholly obsolete is concerned; and as to the unsettling of men's minds, which some dread, all I can say is, that the minds of many *are* already, and that the minds of others ought to be unsettled. All competent scholars know that there are inaccuracies, and blemishes, and interpolations in the A. V., and if the Church be true to her mission as "the witness and keeper of Holy Writ," she should correct them. Not only the Clergy from the pulpit, but writers of infidel tendencies are constantly exposing these blemishes, and it is therefore no wonder that men's minds are unsettled, while the minds of those who are so far given to Bibliolatry as to think the A. V. absolutely infallible, ought to be unsettled and their ideas corrected. The Church of England has never formally as a Church watched for the A. V. as the Church of Rome did for the Vulgate at the Council of Trent, and that

SEPTEMBER.

		FASTS AND FESTIVALS.
1	S	S. Giles, Abbot and Confessor
2	S	14 *Sunday after Trinity*
3	M	
4	Tu	
5	W	
6	Th	
7	F	S Enurchus, Bishop of Orleans ..... Fast
8	S	Nativity of the Blessed Virgin Mary
9	S	15 *Sunday after Trinity*
10	M	
11	Tu	
12	W	
13	Th	
14	F	Holy Cross Day ..... Fast
15	S	
16	S	16 *Sunday after Trinity.* Notice of S. Matthew and Vigil, and Emb.
17	M	S. Lambert, Bp. and M. [Days. Emb. Col. Daily.
18	Tu	
19	W	Ember Day
20	Th	..... Vigil
21	F	*S. Matthew, Ap., Evang. and Mart.* Athan. Creed. Ember Day.... Fast
22	S	Ember Day..... Fast
23	S	17 *Sunday after Trinity.* Notice of S. Michael and All Angels
24	M	
25	Tu	
26	W	S. Cyprian, Abp. of Carthage and Martyr
27	Th	
28	F	..... Fast
29	S	*S. Michael and All Angels*
30	S	18 *Sunday after Trinity.* S. Jerome, Priest, Confessor and Doctor ....

she does not exclusively reverence the A. V. is proved by the fact that the Canticles, the Psalms, the Offertory sentences, the comfortable words in the Communion office, and even the Lord's Prayer and the Ten Commandments, are all, as given in the Book of Common Prayer, taken from versions of earlier date than the A. V. It is, however, feared by some that the Protestant world, and especially America, will not accept the revised book. They certainly will if the revised book deserves it. And even should the American Church continue to use the A. V. there need be no abatement of inter-communion or fellowship. They revised our Prayer Book to a great degree; yet holding to our respective Prayer Books does not destroy cordiality. Even so will it be if the revision does not meet with acceptance in the American Church. But I hope and pray that the revision will be worthy of acceptation. The desire for it is much more universal than is generally supposed. Sects and individuals have tried their hand on revisions and translations, and have wholly failed, and sometimes covered themselves with ridicule. It may be God's will that the Church which has maintained the principle of giving the Bible to the people in the vulgar tongue, should have the honor of perfecting the work. His providence has raised up scholars equal to the occasion, and has led to discoveries which point out the duty of using them, so timely and im-

	MORNING
1	Ezek. 13 . 17
2	2 Kings 9
3	Ezek. 18 *to v.* 19
4	—20 *to v.* 18
5	—20 . 33 *to* 44
6	—24 . 15
7	—27 *to v.* 26
8	—28 *to v.* 20
9	2 Kings 18
10	Ezek. 33 . 21
11	—34 . 17
12	—37 *to v.* 15
13	—47 *to v.* 13
14	Dan. 2 *to v.* 24
15	—3
16	2 Chron. 36
17	Dan. 5 . 17
18	—7 *to v.* 15
19	—9 *to v.* 20
20	—10 *to v.* 20
21	1 Kings 19 . 15
22	Hosea 2 . 14
23	Jerem. 5
24	Hosea 8
25	—10
26	—13 *to v.* 15
27	Joel 1
28	—2 . 15 *to* 28
29	Gen. 32
30	Jerem. 36

SEPT. 28.—There is no Vigil
a state of trial (of which the Vi

portant do they seem. The new
Church. It will have to be subr
by an appeal to the critical scho
be brought to a successful issue
the present one, and with the
household Word of God.

Regarding the prejudice r
Company of Revisers, it ought
Holy Communion one who cou
scholarship I can see no great
value compiled by an Infidel.
ness with which the version w

SEPTEMBER.

	MORNING LESSONS.		EVENING LESSONS.	
1	Ezek. 13 . 17	1 Cor. 11 . 17	Ezek. 14 *to v.* 12	Mark 5 . 21
2	2 Kings 9	1 Cor. 12 *to v.* 28	2 Kgs 10 *to v.* 32 *or*	Mark 6 *to v.* 14
3	Ezek. 18 *to v.* 19	—12 . 28 & 13	Ezek. 18 . 19 [13	—6 . 14 *to* 30
4	—20 *to v.* 18	—14 *to v.* 20	—20 . 18 *to* 33	—6 . 30
5	—20 . 33 *to* 44	—14 . 20	—22 . 23	—7 *to v.* 24
6	—24 . 15	—15 *to v.* 35	—26	—7 . 24 *to* 8 . 10
7	—27 *to v.* 26	—15 . 35	—27 . 26	—8 . 10 *to* 9 . 2
8	—28 *to v.* 20	—16	—31	—9 . 2 *to* 30
9	2 Kings 18	2 Cor. 1 *to v.* 23	2 Kings 19 ; *or* 23 [*to v.* 31	Mark 9 . 30
10	Ezek. 33 . 21	—1 . 23 *to* 2 . 14	Ezek. 34 *to v.* 17	—10 *to v.* 32
11	—34 . 17	—2 . 14 & 3	—36 . 16 *to* 33	—10 . 32
12	—37 *to v.* 15	—4	—37 . 15	—11 *to v,* 27
13	—47 *to v.* 13	—5	Daniel 1	—11 . 27 *to* 12 . 13
14	Dan. 2 *to v.* 24	—6 & 7 . 1	—2 . 24	—12 . 13 *to* 35
15	—3	—7 . 2	—4 *to v.* 19	—12 . 35 *to* 13.14
16	2 Chron. 36	2 Cor. 8	Ne. 1 & 2 *to v.* 9; *or* 8	Mark 13 . 14
17	Dan. 5 . 17	—9	Dan. 6	—14 *to v.* 27
18	—7 *to v.* 15	—10	—7 . 15	—14 . 27 *to* 53
19	—9 *to v.* 20	—11 *to v* 30	—9 . 20	—14 . 53
20	—10 *to v.* 20	—11 . 30 *to* 12 . 14	—12	—15 *to v.* 42
21	1 Kings 19 . 15	—12 . 14 & 13	1 Chron. 29 *to v.* 20	—15 . 42 & 16
22	Hosea 2 . 14	Galatians 1	Hosea 4 *to v.* 13	Luke 1 *to v.* 26
23	Jerem. 5	Gal. 2	Jer. 22 ; *or* 35	Luke 1 . 26 *to* 5
24	Hosea 8	—3	Hosea 9	—1 . 57
25	—10	—4 *to v.* 21	—11 & 12 *to v.* 7	—2 *to v.* 21
26	—13 *to v.* 15	—4 . 21 *to* 5 . 13	—14	—2 . 21
27	Joel 1	—5 . 13	Joel 2 *to v.* 15	—3 *to v.* 23
28	—2 . 15 *to* 28	—6	—2 . 28 *to* 3 . 9	—4 *to v.* 16
29	Gen. 32	Acts 12 . 5 *to* 18	Daniel 10 . 4	Rev. 14 . 14
30	Jerem. 36	Ephesians 1	Ez 2; *or* 13 *to v.* 17	Luke 4 . 16

SEPT. 28.—There is no Vigil appointed to S. Michael, because the Angels did not pass through a state of trial (of which the Vigil is symbolical) before entering into Heaven.

portant do they seem. The newly revised book will not of course be set forth as *the* Bible of the Church. It will have to be submitted to the keen scrutiny of public opinion, and its merits decided by an appeal to the critical scholarship of Europe and America. And if, as I pray, the work may be brought to a successful issue, then, at the right time, the new version will gradually supersede the present one, and with the general good will of English speaking Christians, become the household Word of God.

Regarding the prejudice raised against Revision by the admission of an Unitarian into the Company of Revisers, it ought to be enough to reply that the real scandal was in admitting to the Holy Communion one who could not repeat the Nicene Creed *ex animo*. If he be a man of great scholarship I can see no great harm in making use of him, no more than of using a Lexicon of value compiled by an Infidel. In the present state of scholarship, and in the publicity and keenness with which the version will be scrutinised, it is, I think, impossible that the work can

OCTOBER.

		FASTS AND FESTIVALS.	MORNING
1	M	Remigius, Bp. of Rheims	Amos 2 . 4 *to* 3 . 9
2	Tu		—5 *to v.* 18
3	W		—7
4	Th		—9
5	F	Fast	Jonah 1
6	S	S. Faith, Virgin and Martyr	—3
7	S	19 *Sunday after Trinity*	Ezekel 14
8	M		Micah 3
9	Tu	S. Denys, Arcop. Bishop and Martyr	—5
10	W		—7
11	Th		Nahum 2
12	F	Fast	Habakkuk 1
13	S	Translation of King Edward the Confessor	—3
14	S	20 *Sunday after Trinity.* Notice of S. Luke	Ezekiel 34
15	M		Zeph. 3
16	Tu		Hag. 2 *to v.* 10
17	W	S. Etheldreda, Virgin	Zech. 1 *to v.* 18
18	Th	*S. Luke, Evangelist*	Isai. 55
19	F	Fast	Zechariah 3
20	S		—5
21	S	21 *Sunday after Trinity*	Dan. 3
22	M		Zech. 8 . 14
23	Tu		—10
24	W		—12
25	Th	S. Crispin, Martyr	—14
26	F	Fast	Malachi 2
27	S	Vigil	—3 . 13 & 4
28	S	22 *Sunday after Trinity* *S. Simon and S. Jude, Apostles and Martyrs* Ath. Creed. Notice of All Saints.	Dan. 6 Isai. 28 . 9 *to* 17
29	M		Wisd. 2
30	Tu		—6 *to v.* 22
31	W	Vigil	—7 . 15

Oct. 17.—S Luke has no Vigil, either because the Fast is superceded by the Festival of S. Etheldreda, or because S. Luke is not believed to have suffered martyrdom.

done in the interest of anything but *truth*, and we should remember that the persons who are responsible to the whole Church for the new version, are the Convocation of Canterbury, and not one or more of those employed by them for the important work.—*Bishop of Ontario. Charge* 1872.

REVERENCE.—Once more I exhort you to *reverence*, that grace the most wanting in an age of real or fancied light. Reverence in all your sacred offices will never be lost sight of, when the pastor lives, and works, and prays, as in the presence of God; and without this constant sense of the Divine presence, the very handling of the Divine Mysteries begets irreverence; and the intelligent and devout layman witnesses with disgust slovenly reading, careless manner, unpunctual attendance, and above all, the unworthy celebration of the Lord's Supper, as if anything were good enough for that blessed feast, and the more slovenly the manner the more spiritual the action. If the Rubrics of our Church are carefully observed, their spirit is so

reverent that irreverence in the
an unusual error. Thus, childr
example, and the Offices of th
unto man as ceremonies, which
ber the words which were on
meaning—"Receive the Holy G
committed unto thee by the im
formalities; and it were better
and ministry to deny them; an
unpardonable sin more than the
will surely "ask the more."—*B*

BAPTISM—The Church plai
child of God and a membe

OCTOBER.

	MORNING LESSONS.		EVENING LESSONS	
1	Amos 2 . 4 *to* 3 . 9	Ephesians 2	Amos 4 . 4	Luke 5 to v. 17
2	—5 *to v.* 18	—3	—5 . 18 *to* 6 . 9	—5 . 17
3	—7	—4 *to v.* 25	—8	—6 to v. 20
4	—9	—4 . 25 *to* 5 . 22	Obadiah	—6 . 20
5	Jonah 1	—5 . 22 *to* 6 . 10	Jonah 2	—7 to v. 24
6	—3	—6 . 10	—4	—7 . 24
7	Ezekel 14	Philippians 1	Ezek. 18; *or* 24.15	Luke 8 to v. 26
8	Micah 3	—2	Micah 4	—8 . 26
9	—5	—3	—6	—9 to v. 28
10	—7	—4	Nahum 1	—9 . 28 to 51
11	Nahum 2	Colos. 1 *to v.* 21	—3	—9 . 51 to 10 . 17
12	Habakkuk 1	—1 . 21 *to* 2 . 8	Habakkuk 2	—10 . 17
13	—3	—2 . 8	Zeph. 1 to v. 14	—11 to v. 29
14	Ezekiel 34	Colos. 3 *to v.* 18	Ez. 37; or Dan. 1	Luke 11 . 29
15	Zeph. 3	—3 . 18 & 4	Haggai 1	—12 to v. 35
16	Hag. 2 *to v.* 10	1 Thess. 1	—2 . 10	—12 . 35
17	Zech. 1 *to v.* 18	—2	Zech. 1 . 18 & 2	—13 to v. 18
18	Isai. 55	—3	Ecclus. 38 to v. 15	—13 . 18
19	Zechariah 3	—4	Zechariah 4	—14 to v. 25
20	—5	—5	—6	—14 . 25 to 15 . 11
21	Dan. 3	2 Thess. 1	Dan. 4; or 5	Luke 15 . 11
22	Zech. 8 . 14	—2	Zech. 9 . 9	—16
23	—10	—3	—11	—17 to v. 20
24	—12	1 Tim. 1 *to v.* 18	—13	—17 . 20
25	—14	—1 . 18 & 2	Malachi 1	—18 to v. 31
26	Malachi 2	—3	—3 to v. 13	—18.31 to 19.11
27	—3 . 13 & 4	—4	Wisdom 1	—19 . 11 to 28
28	Dan. 6 Isai. 28 . 9 *to* 17	1 Tim. 5	Dan. 7 . 9; or 12 Jer. 3 . 12 to 19	Luke 19 . 28
29	Wisd. 2	—6	Wisd. 4 . 7	—20 to v. 27
30	—6 *to v.* 22	2 Timothy 1	—6 . 22 to 7 . 15	—20 . 27 to 21 . 5
31	—7 . 15	—2	—8 to v. 19	—21 . 5

reverent that irreverence in the Priest would seem impossible; but such neglect is by no means an unusual error. Thus, children learn irreverence from their youth; their elders set them no example, and the Offices of the Church are not done unto God as acts of worship, but are done unto man as ceremonies, which lend dignity to those who condescend to patronize them. Remember the words which were once said over you, and to which time only adds a fuller, deeper meaning—"Receive the Holy Ghost, for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." These words are living truths, not dead formalities; and it were better for us never to have heard them, than by the actions of our life and ministry to deny them; and there can be none who ought to pray to be delivered from the unpardonable sin more than the Clergy, for of them to whom God has "committed so much," he will surely "ask the more."—*Bishop of Fredericton. Charge to his Clergy*, 1871.

BAPTISM—The Church plainly says that, in Holy Baptism, the child is regenerate—made a child of God and a member of Christ. And yet, if a preacher say the same, he will be told

NOVEMBER.

		FASTS AND FESTIVALS.
1	Th	*All Saints Day*
2	F	..... Fast.
3	S	
4	S	23 *Sunday after Trinity*
5	M	
6	Tu	S. Leonard, Confessor
7	W	
8	Th	
9	F	..... Fast.
10	S	
11	S	24 *Sunday after Trinity.* S. Martin, Bishop and Confessor
12	M	
13	Tu	S. Britius, Bishop
14	W	
15	Th	S. Machutus, Bishop
16	F	S. Edmund, Archbishop, Confessor ..... Fast.
17	S	S. Hugh, Bishop of Lincoln
18	S	25 *Sunday after Trinity.* Col., Ep., and Gosp. for one of those Sundays
19	M	[that were omitted after Epiphany
20	Tu	S. Edmund, King and Martyr
21	W	
22	Th	S. Cecilia, Virgin and Martyr
23	F	S. Clement, first Bishop of Rome and Martyr ..... Fast.
24	S	
25	S	26 *Sunday after Trinity.* Notice of S. Andrew. Col., Ep. and Gosp. for
26	M	[25 Sunday after Trinity. S. Catherine, Virgin and Martyr
27	Tu	
28	W	
29	Th	..... Vigil.
30	F	*S. Andrew, Apostle and Martyr.* Ath. Cr. ..... Fast.

by not a few, that he is delivering a "soul-destroying doctrine." Now, if the Sacrament of Baptism were always administered in the congregation this could not be. I am aware that those who thus object mean one thing by regeneration, whilst the Church means another; but this does not remove the inconsistency of solemnly declaring that the child is regenerate and then pronouncing this a "soul-destroying doctrine." And, if the Sacrament were administered in the congregation, the inconsistency would be forced upon people's attention. They would be compelled either to forbear the use of the words, or to seek in them a meaning that was neither a "lie," nor a "delusion of the devil." The Church uses the word regeneration in its ancient, scriptural acceptation. The objectors to the doctrine of baptismal regeneration assign to it another meaning, and then pronounce her doctrine a "lie," not because her own statement, but because the statement they have constructed for her, and foisted upon her, will not square with facts. The word regeneration occurs only twice in the New Testament. In one place it refers to the life in Heaven—the final state of the saved—and this passage may be dismissed as obviously irrelevant to the present argument. In the other passage it is used, as the Church uses it, of the grace of Baptism—which is termed the "laver" or "the washing of regeneration." In the minds of the objectors regeneration is equivalent to the renovation and conversion of the soul. But the Church is not unscriptural because they are confused.—*Bishop of Quebec. Charge to his Clergy*, 1868.

	MORNIN
1	Wisd. 3 *to v.* 10
2	—9
3	—11 . 15 *to* 12 . 3
4	Hosea 14
5	Ecclus. 3 . 17 *to v.*30
6	—5
7	—10 . 18
8	—15 . .9
9	—18 *to v.* 15
10	—19 . 13
11	Amos 3
12	Ecclus. 33 . 7 *to* 23
13	—35
14	—39 *to v.* 13
15	—41 *to v.* 14
16	—44 *to v.* 16
17	—51 . 10
18	Micah 4 & 5 *to v.* 8
19	Isai. 1 . 21
20	—3 *to v.* 16
21	—5 *to v.* 18
22	—6
23	—8 . 5 *to* 18
24	—9 . 8 *to* 10 . 5
25	Eccles. 11 & 12
26	Isa. 11 . 10
27	—13
28	—17
29	—19 *to v.* 16
30	—54

Nov. 30. Advent is a seasc
tion of the Lord's Nativity. A
always the Sunday nearest the

Out of the 67 Minor Festiv
15 French, 2 African, 1 Spani
events before the first General
Council in 680; 7 between that d
10 belong to the period subsequ
and S. Clement were restored t
well be commemorated by the t

The Fast of a Vigil may fa
i.e., about 4 p.m.

Any of the Feast Days fa
Saturday, not upon the Sunday

The square cap, or else the

A Priest and Deacon should
Communion.

NOVEMBER.

	MORNING LESSONS.		EVENING LESSONS.	
1	Wisd. 3 *to v.* 10	Heb. 11. 33&12 *to* 7	Wisd. 5 *to v.* 17	Rev. 19 *to v.* 17
2	—9	2 Tim. 3	—11 *to v.* 15	Luke 22 *to v.* 31
3	—11 . 15 *to* 12 . 3	—4	—17	—22 . 31 *to* 54
4	Hosea 14	Titus 1	Joel 2. 21; *or* 3. 9	Luke 22 . 54
5	Ecclus. 3. 17 *to v.* 30	—2	Ecclus. 4 . 10	—23 *to v.* 26
6	—5	—3	—7 . 27	—23 . 26 *to* 50
7	—10 . 18	Philemon	—14 *to v.* 20	—23 . 50 *to* 24. 13
8	—15 . 9	Hebrews 1	—16 . 17	—24 . 13
9	—18 *to v.* 15	—2 & 3 *to v.* 7	—18 . 15	John 1 *to v.* 29
10	—19 . 13	—3 . 7 *to* 4 . 14	—22 . 6 *to* 24	—1 . 29
11	Amos 3	Hebrews 4. 14 & 5	Amos 5; *or* 9	John 2
12	Ecclus. 33 . 7 *to* 23	—6	Ecclus. 34 . 15	—3 *to v.* 2
13	—35	—7	—37 . 8 *to* 19	—3 . 22
14	—39 *to v.* 13	—8	—39 . 13	—4 *to v.* 31
15	—41 *to v.* 14	—9	—42 . 15	—4 . 31
16	—44 *to v.* 16	—10 *to v.* 19	—50 to *v.* 25	—5 *to v.* 24
17	—51 . 10	—10 . 19	Bar. 4 *to v.* 21	—5 . 24
18	Micah 4 & 5 *to v.* 8	Heb. 11 *to v.* 17	Micah 6; *or* 7	John 6 *to v.* 22
19	Isai. 1 . 21	—11 . 17	Isai. 2	—6 . 22 *to* 41
20	—3 *to v.* 16	—12	—4 . 2	—6 . 41
21	—5 *to v.* 18	—13	—5 . 18	—7 *to v.* 25
22	—6	James 1	—7 *to v.* 17	—7 . 25
23	—8 . 5 *to* 18	—2	—8 . 18 *to* 9 . 8	—8 *to v.* 31
24	—9 . 8 *to* 10 . 5	—3	—10 . 5 *to* 20	—8 . 31
25	Eccles. 11 & 12	James 4	Hag. 2 *to v.* 10; *or*	John 9 *to v.* 39
26	Isa. 11 . 10	—5	Isai. 12 [Mal. 3&4	—9 . 39 *to* 10 . 22
27	—13	1 Pet. 1 *to v.* 22	—14 *to v.* 24	—10 . 22
28	—17	—1 . 22 *to* 2 . 11	—18	—11 *to v.* 17
29	—19 *to v.* 16	—2 . 11 *to* 3 . 8	—19 . 16	—11 . 17 *to* 47
30	—54	John 1. 35 *to* 43	—65 *to v.* 17	—12 . 20 *to* 42

Nov. 30. Advent is a season of Devotion and Penitence intended to prepare us for the celebration of the Lord's Nativity. Advent Sunday is the beginning of the Ecclesiastical Year, and is always the Sunday nearest the Feast of S. Andrew, whether before, or after, or on the very day.

Out of the 67 Minor Festivals in the English Calendar, 16 are of Eastern origin, 17 are British, 15 French, 2 African, 1 Spanish, 16 Italian or Sicilian. Of these, 31 commemorate persons or events before the first General Council in 325; 19 belong to the interval between the 1st and 6th Council in 680; 7 between that date and the schism between East and West in the 9th century; and 10 belong to the period subsequent to that division. Those of S. George, Lammas Day, S. Laurence and S. Clement were restored to the Calendar in Queen Elizabeth's reign. These Festivals may well be commemorated by the use of special Hymns in the service.

The Fast of a Vigil may fairly be considered to end with the First Vespers of the Festival—i.e, about 4 p.m.

Any of the Feast Days falling on Monday, the Vigil or Fast Day shall be kept upon the Saturday, not upon the Sunday next before it.

The square cap, or else the Priest's cap, should always be used with cassock or surplice.

A Priest and Deacon should not walk together except when going to act as Assistants at Holy Communion.

DECEMBER.

		FASTS AND FESTIVALS.
1	S	.....
2	S	1 *Sunday in Advent.* Collect for 1 Sunday in Advent to be repeated
3	M	..... [with the other Collects in Advent until Christmas Eve
4	Tu	.....
5	W	.....
6	Th	S. Nicolas, Bishop of Myra, in Lycia.....
7	F	.....Fast
8	S	Conception of the Blessed Virgin Mary .....
9	S	2 *Sunday in Advent*.....
10	M	.....
11	Tu	.....
12	W	.....
13	Th	S. Lucy, Virgin and Martyr.....
14	F	.....Fast
15	S	.....
16	S	3 *Sunday in Advent.* Notices of S. Thomas and Vigil, and Ember
17	M	..... [Days. Ember Collect daily. O Sapientia.
18	Tu	.....
19	W	Ember Day.....Fast
20	Th	.....Vigil
21	F	*S. Thomas, Apostle and Martyr.* Ember Day .....Fast
22	S	Ember Day .....Fast
23	S	4 *Sunday in Advent.* Notice of days in this week .....
24	M	.....Vigil
25	Tu	*Christmas Day.* Pr. Pss. *M.* 19, 45, 85. *E.* 89, 110, 132. Ath. Creed. Prof Pref. in
26	W	*S. Stephen, the First Martyr.* [Com. Serv. till Jan. 1. Col. for Chr. Day to
27	Th	*S. John, Apostle and Evangelist.* [be said till New Year's Eve.
28	F	*Holy Innocents Day* .....Fast
29	S	S. Thomas of Canterbury, Abp. and Martyr.....
30	S	1 *Sunday after Christmas.* Notice of Circumcision ....
31	M	S. Sylvester, Bp. of Rome .....

On the Coincidence of Holy Days—When two Holy Days (this word includes Sundays, Feasts and Fasts) fall together, the question arises, which is to have the precedence, and how a Feast and a Fast can be observed together. The Mediæval Church divided holy days into *classes*, and ordered that the *superior* should be observed at its own time, and the inferior transferred to some unoccupied day. This rule has not the sanction of our Prayer Book, and therefore cannot be followed by us. The best plan for us will be to act on an analogous principle; and observe the superior Holy Day, *commemorating* the inferior by the use of its Collect. The following seem to be the Holy Days to which all others should give way: Advent Sunday, Christmas Day and the Sunday in the Octave, Circumcision, Epiphany, Ash Wednesday, Palm Sunday, and the latter days of Holy Week, Easter Day, with Monday and Tuesday, Low Sunday, Ascension Day, Pentecost, with Monday and Tuesday, Trinity Sunday. In all other cases the Festival should have precedence of the Sunday. It is quite wrong to mingle the services, by using, e. g. the Lessons for one and Epistle and Gospel for the other.

The day preceding a Festival, if not fasted, is called its Eve. If a Festival which has a Vigil fall on Monday, Saturday is the Vigil, Sunday the Eve, as the Church never fasts on the Lord's day.

	MORNING
1	Isa. 21 to v. 13
2	Isaiah 1
3	—24
4	—26 to v. 20
5	—28 to v. 14
6	—29 to v. 9
7	—30 to v. 18
8	—31
9	Isaiah 5
10	—35
11	—40 . 12
12	—41 . 17
13	—42.18 to 43.8
14	—44 to v. 21
15	—45 . 8
16	Isaiah 25
17	—49 to v. 13
18	—50
19	—51 . 9
20	—52 . 13 and 53
21	Job 42 to v. 7
22	Isaiah 55
23	Isa. 30 to v. 27
24	—59
25	—9 to v. 8
26	Gen. 4 to v. 11
27	Exod. 33.9
28	Jer. 31 to v. 18
29	Isaiah 61
30	Isaiah 35
31	—65 . 8

Dec. 16. The Antiphon, of
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Dec. 25. Christmas was co
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The Festivals that fall in th
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DECEMBER.

	MORNING LESSONS.		EVENING LESSONS.	
1	Isa. 21 to v. 13	1 Pet. 3.8 to 4.7	Isa. 22 to v. 15	John 11.47 to 12.20
2	Isaiah 1	1 Pet. 4. 7	Isa. 2; or 4.2	John 12.20
3	—24	—5	—25	—13 to v. 21
4	—26 to v. 20	2 Peter 1	—26.20 and 27	—13 . 21
5	—28 to v. 14	—2	—28.14	—14
6	—29 to v. 9	—3	—29 v. 9	—15
7	—30 to v. 18	1 John 1	—30.18	—16 to v. 16
8	—31	—2 to v. 15	—32	—16 . 16
9	Isaiah 5	1 John 2.15	Isa 11 to v. 11 or 24	John 17
10	—35	—3 to v. 16	—40 to v. 12	—18 to v. 28
11	—40 . 12	—3.16 to 4.7	—41 to v. 17	—18 . 28
12	—41 . 17	—4 . 7	—42 to v. 18	—19 to v. 25
13	—42.18 to 43.8	—5	—43.8	—19 . 25
14	—44 to v. 21	2 John	—44.21 to 45.8	—20 to v. 19
15	—45 . 8	3 John	—46	—20 . 19
16	Isaiah 25	Jude	Isa. 26; or 28.5 to 19	John 21
17	—49 to v. 13	Rev. 1	—49 v. 13	Rev. 2 to v. 18
18	—50	—2.18 to 3.7	—51 to v. 9	—3 . 7
19	—51 . 9	—4	—52 to v. 13	—5
20	—52 . 13 and 53	—6	—54	—7
21	Job 42 to v. 7	John 20.19 to 24	—35	John 14 to v. 8
22	Isaiah 55	Rev. 8	—56	Rev. 10
23	Isa. 30 to v. 27	Rev. 11	Isa. 32; or 33.2 to 23	Rev. 12
24	—59	—14	—60	—15
25	—9 to v. 8	Luke 2 to v. 15	—7.10 to 17	Titus 3.4 to 9
26	Gen. 4 to v. 11	Acts 6	2 Chr. 24.15 to 23	Acts 8 to v. 9
27	Exod. 33.9	John 13.23 to 36	Isa. 6	Rev. 1
28	Jer. 31 to v. 18	Rev. 16	Baruch 4.21 to 31	—18
29	Isaiah 61	—19 to v. 11	Isa. 62	—19 . 11
30	Isaiah 35	Rev. 20	Isa. 38; or 40	Rev. 21 to v. 15
31	—65 . 8	—21.15 to 22.6	—66	—22 . 6

Dec. 16. The Antiphon, of which these are the first words, is, "O, Wisdom, which camest out of the Most High reaching from one end to the other, mightily and sweetly ordering all things; come and teach us the way of understanding." There are six others for the following days, all containing invocations of our LORD.

Dec. 25. Christmas was considered to great a Festival to allow of the First Vespers of S. Stephen taking the precedence, and so this rule extends to the two Festivals following.

The Festivals that fall in the Christmas, Paschal, and Pentecostal seasons have no Vigils appointed to them; but the Collect of a Festival, and therefore of a Sunday, is *always* to be used at Evensong of the preceding day. That is in fact the "First Vespers" of the Festival.

In processions the person of highest dignity should be placed so that he may be on the right hand *on entering the choir*. When the procession is reversed, all keep on their own sides; the elder will now therefore be on the left.

The Cassock should always be worn under the Surplice; it should button down the front, and reach down to the feet; the Surplice should be about ten inches shorter.

Statistics of Population.

According to the Census of 1871, the Church of England numbers in the several Provinces and larger Cities, as follows:

PROVINCES.

Ontario	330,995	Total population of Province	1,620,851
Quebec	62,449	" "	1,191,516
New Brunswick	45,481	" "	285,594
Nova Scotia	55,124	" "	387,800

CITIES.

Toronto	20,668	Total population of City	56,092
Hamilton	7,436	" "	26,716
Ottawa	4,274	" "	21,545
London	5,282	" "	15,826
Kingston	3,635	" "	12,407
Brockville	3,139	" "	10,475
St. Catharines	2,157	" "	7,864
Montreal	11,573	" "	107,225
Quebec	4,059	" "	59,699
Hull	715	" "	8,318
St. John	6,691	" "	28,805
Fredericton	1,438	" "	6,006
Halifax	8,110	" "	29,582

STATISTICS OF RELIGION.

Year.	UPPER CANADA.					LOWER CANADA.					NEW BRUNSWICK.				
	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.
1831	.....	.....	.....	.....	.....	2,461	34,630	7,018	22,679	412,717	.....	.....	.....	.....	.....
1841	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1842	16,411	107,791	82,923	97,695	65,203	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1844	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

STATISTICS OF RELIGION.

Year.	UPPER CANADA.					LOWER CANADA.					NEW BRUNSWICK.				
	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.
1831	.....	.....	.....	.....	.....	2,461	34,620	7,018	22,679	412,717	.....	.....	.....	.....	.....
1841	16,411	107,791	82,923	97,006	165,203	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1843	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1844	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1848	28,053	166,340	130,751	148,189	118,810	4,063	43,527	15,824	31,961	573,439	.....	.....	.....	.....	.....
1851-2	45,353	225,190	213,365	204,146	167,6.5	4,493	44,682	21,199	35,470	746,854	.....	.....	.....	.....	.....
1857	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1860-1	61,559	311,659	300,373	303,374	258,151	7,751	63,467	28,844	43,735	943,253	57,730	42,776	25,637	36,632	85,238
1870	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1871	86,530	330,995	462,264	356,442	274,162	8,685	62,449	34,100	45,165	1,019,850	70,697	45,481	29,848	38,852	96,016

STATISTICS OF RELIGION.

Year.	NOVA SCOTIA.					P. E. ISLAND.					NEWFOUNDLAND.					MANITOBA.				
	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.	Baptists.	Church of England.	Methodists.	Presby-terians.	Roman Catholics.
1831	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1841	.....	.....	.....	.....	.....	1,604	5,707	3,491	15,087	20,335	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1843	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1844	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1848	.....	.....	.....	.....	.....	2,900	6,536	4,934	20,402	27,147	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1851-2	43,643	86,115	23,083	73,926	69,131	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1857	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1860-1	62,040	47,744	34,662	86,765	86,281	3,450	6,785	7,865	25,862	35,823	.....	44,385	20,229	838	56,895	.....	.....	.....	.....	.....
1870	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1871	78,459	65,124	40,886	103,539	102,001	4,371	7,220	11,070	29,578	40,443	.....	55,184	28,990	974	61,040	4,841	called Protestants			5,462

The Anglican Church

IN

BRITISH NORTH AMERICA.

The Anglican Church in this country, as in other Colonial possessions of Great Britain, traces her descent from the Apostles of our Blessed Lord through that branch of the Holy Catholic Church, which, in the earlier ages of Christianity, was planted in the British Isles. To the Church of England, then, are we indebted, under God, for our first foundation and "for a long continuance of nursing care and protection." For many years the work of the Church in America was carried on under most unfavourable circumstances, in consequence of there being no resident Episcopal authority. The following carefully compiled outline of the History of the Church in this Country will no doubt be found interesting and useful.

1673. Efforts were made during this year to send a Bishop to America, and the Rev. Dr. Murray was nominated for this purpose, but reasons of State are said to have interfered with the design being carried into execution.

1701. The venerable Society for Propagating the Gospel in Foreign Parts was this year incorporated by Royal Charter from William III, and at once began carrying into effect its avowed object, viz.: Providing for the maintenance of Ministers of the Church in the different "Colonies, Plantations and Factories" of Great Britain, by means of contributions to be obtained in England. It was principally through the agency of this Society that the Church of England first gained a footing in the B. N. A. Provinces.

1703. The attention of the Society was first turned to the wants of the settlers in Newfoundland where a Missionary had already been stationed, at St. John's, depending for his maintenance on private contributions. He was this year adopted by the Society, and a salary of £50 per annum guaranteed him for three years.

1704. The S. P. G. Society published their first Report this year. From it we make the following extract:—"Newfoundland has several settlements of English, with many occasional inhabitants as workers, mariners, &c., &c, at

the fishing seasons, to the
of religion except at St.
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1705. Several mer
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1715. Repeated app
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Reasons of State and poli
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1725. A Missionary
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1728. Past ill succes
Clergy. Applications were
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onsecration.

1729. The inhabitant
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ociety sent them Rev. Robe

1749. "From the yea
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at Province, the inhabitant

the fishing seasons, to the amount of several thousands, but no public exercise of religion except at St. John's, where there is a congregation, but unable to sustain a Minister."

1705. Several merchants trading to Newfoundland this year memorialized the Society, praying that two Missionaries be sent to St. John's, engaging at same time to contribute to their support. One was sent by the Bishop of London. During this year direct application was made to the Mother Church to be supplied with a Suffragan Bishop. It was signed by fourteen Ministers assembled at Burlington, in New Jersey, and having met with the approbation of the Society, they embodied it in a memorial to the Crown in 1709. The application at this time was not successful.

1715. Repeated appeals having gone forth from the Colonies urging the necessity that existed among them for a Bishop, the Society this year renewed their application to the Crown, stating that a site had been selected for the residence of a Bishop at Williamsburgh, in Virginia, and another at Burlington, in New Jersey, at which latter place house and land had been purchased. Reasons of State and political difficulties again intercepted the exercise of the Church's prerogative.

1725. A Missionary was this year stationed at Bonavista, Newfoundland, the Society paying him £30 per annum. A few years later he represented his congregation to be in a flourishing condition, and the number of communicants increasing. This Missionary, Rev. Henry Jones, laboured for twenty-five years in Newfoundland. He established a school at Bonavista and completed the building of a Church.

1728. Past ill success apparently did not damp the ardour of the Colonial Clergy. Applications were being continually forwarded from America, and this year two priests, Talbot and Welton, were set apart and consecrated by the nonjuring Bishops, and proceeded to America. These Bishops were not allowed to exercise their functions. The State prohibited them from performing Episcopal duties. Bishop Talbot had laboured in America for many years previous to his consecration.

1729. The inhabitants of Trinity Bay, Newfoundland, this year petitioned for a Missionary, offering to build a Church and contribute to his support. The Society sent them Rev. Robert Killpatrick. His charge numbered 450.

1749. "From the year 1713, when Novia Scotia was finally ceded to the British Crown, to 1749, there is no record of the establishment of any Mission within that Province, the inhabitants were all French Roman Catholics, with the excep-

tion of the few residents at Annapolis Royal, where a Military Chaplain was occasionally stationed. The Society for Propagating the Gospel, however, assisted in supporting a Schoolmaster at Annapolis from 1729 to 1738, and another at Canso between 1736 and 1743. In the spring of 1749, the Society received the following communication on the subject of missions from the Lords of Trade and Plantations :—

"WHITEHALL, April 6th, 1749.

"His Majesty having given directions that a number of persons should be sent to the Province of Nova Scotia, in North America, I am directed by my Lords Commissioners for Trade and Plantations, to desire you will acquaint the Society for Propagating the Gospel in Foreign Parts, that it is proposed to settle the said persons in six townships, and that a particular spot will be set apart in each of them for building a Church, and 400 acres of land adjacent thereto granted in perpetuity free from the payment of any Quit Rent, to a Minister and his successors, and 200 in like manner to a Schoolmaster. Their Lordships therefore recommend to this Society to name a Minister and Schoolmaster for each of the said townships, hoping that they will give such encouragement to them as the Society shall think proper, until their land can be so far cultivated as to afford a sufficient support.

"I am further to acquaint you that each Clergyman who shall be sent with the persons who are to form this first settlement, will have a grant of 200 acres of land, and each Schoolmaster 100 acres in perpetuity to them and their heirs, as also 30 acres over and above their said respective quotas, for every person of which their families shall consist; that they will likewise be subsisted during their passage, and for twelve months after their arrival, and furnished with arms, ammunition and materials for husbandry, building their houses, etc., in like manner as the other settlers. Their Lordships think proper that the Society should be informed that (except the garrison of Annapolis), all the inhabitants of the said Province, amounting to 20,000, are French Roman Catholics, and that there are a great number of Priests resident among them, who act under the directions of the French Bishop of Quebec.

"At the same time their Lordships would recommend it to the consideration of the Society, whether it may not be advisable to choose some amongst others of the Ministers and Schoolmasters to be sent, who by speaking the French language, may be particularly useful in cultivating a sense of the true Protestant religion among the said inhabitants, and educating their children in the principles thereof.

"JOHN POWNALL,
"*Solicitor, &c., 'Clerk of the Reports.'*"

The Society resolved to act immediately on this recommendation, and undertook to send six Clergymen and as many Schoolmasters whenever the settlements were formed, and in reply to the communication urged the importance of setting apart land for the support of a Bishop of the Church of England.

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n the spring of 1749, the Society
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lication urged the importance of
the Church of England.

The first Missionaries appointed under the foregoing arrangements were the Rev. Wm. Tutty, of Emmanuel College, Cambridge, and the Rev. Mr. Anwell who went out with the first settlers to Halifax in the summer of 1749. Mr. Tutty was compelled to officiate in the open air, until the necessary church accommodation could be obtained for the new settlement. On laying out the town, a lot was assigned by Government for the site of a Church, and the building (S. Paul's) was soon after erected at the public expense, and ready for the reception of the Missionary who preached his first sermon there on 2nd September, 1750.

The German settlers, both Lutheran and Calvinists, were willing to conform to the Church of England, and attached themselves to her communion, so that in two years after the settlement (1752), one-half of the population professed themselves members of the Church, and the actual communicants were between five and six hundred. The Rev. John Breynton the same year was appointed second Missionary to the English inhabitants of Nova Scotia. Soon after his appointment, he established a school in which 50 orphans, besides other children, were diligently instructed.

1750. A Roman Catholic Priest, Rev. John Baptiste Moreau, formerly Prior of the Abbey of S. Matthew, Brest, having been received into the communion of the Church of England, was this year appointed to the charge of his fellow countrymen at Halifax, where he officiated in the French tongue. Mr. Burger, a Swiss Minister, who had taken great pains to commend the Liturgy of the Church to his people, was about this time ordained as Missionary to the Germans.

1752. The number of Communicants at St. John's, Newfoundland, this year was given as thirty. Population, two hundred families; forty of whom Church of England, fifty Roman Catholics, eight Dissenters. At Halifax five hundred Protestants of the Confession of Augsburg, recently from Montbelliard, were admitted to communion with the Church. They were placed under the charge of Mr. Moreau, whose congregation this year numbered one thousand souls. The S. P. G. forwarded Mr. Moreau a supply of the Book of Common Prayer in the French tongue for distribution among his flock.

1753. The Germans this year removed from Halifax to Lunenburg, leaving but fifteen families in the north suburbs. This small congregation not knowing any English, and wishing to have a place of worship, built themselves a small house upon the German burial ground in Brunswick Street, in which they had prayers regularly every Sunday."

1755. Population of Halifax estimated at thirteen hundred, three hundred whom professed themselves members of the Church of England.

1758. By an Act of the Assembly of Nova Scotia, under a representative Government, the Church of England was now the Established Religion of the Province. The Act declared the "Sacred Rites and Ceremonies of Divine Worship according to the Liturgy of the Church established by the laws of England, should be deemed the fixed mode of Worship in the Province, and the place where such Liturgy should be used, should be respected and known by the name of the Church of England as by law established." By the same Act, Ministers of the Church were required "to produce testimonials from the Bishop of London, to assent to the Book of Common Prayer, and subscribe to the Orders and Constitutions of the Church, and the laws established in it." These requirements being complied with the Governor was directed to induct the Minister "into any Parish that should make presentation of him," and the Governor in Council was authorized to suspend and silence any other person assuming the functions of Ministers of the Church. This jurisdiction of the Governor in Council is supposed to be superseded by the subsequent erection of Nova Scotia into an Episcopal See. (Epitome of Laws of Nova Scotia, Murdoch) The Act further provided that Protestant Dissenters from the Church of England, of whatsoever denomination, were to have perfect liberty to worship according to their own belief, and were to be excused from payment of Church rates and taxes. A subsequent law extended these same privileges to Roman Catholics. Other Acts provided for the erection of Parishes by order of the Governor in Council, and the appointment of Church Wardens and Vestries, with corporate powers to hold lands for the benefit of the Parish Church. The Governor this year issued a proclamation inviting settlers along the Bay of Fundy and Basin of Minos, and made grants of several townships each, to a number of proprietors. In many of these grants a reservation was made for the first Minister, of one share, 600 acres for glebe and 400 acres for school. These grants of school lands were considered to have been made in conformity with the arrangement entered into by Government in 1749 with the S. P. G. From the tenor of the royal instructions to the Governors of Nova Scotia, and of certain correspondence between Government and the S. P. G., it appears to have been the intention of Government to place the school lands exclusively in the hands of the Church of England. The propriety of this course has been frequently questioned in the Legislature, particularly as regarded certain portions of lands, but the question having been fully brought before H. M. Government, in 1839, by the Provincial Legislature passing an Act vesting all these lands in trustees for general purposes of education, they refused to sanction the Bill, and declared, after hearing the opinion of counsel in England as to the rights acquired by the S. P. G., that all school lands already occupied should be preserved to the Church, and Lord John Russel in his despatch expressed doubts as to whether it would not be proper

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1759. At Placentia Bay, Newfoundland, the Rev. Edward Langman this year administered the Sacrament of Baptism to fifty persons, nearly all adults. We extract the following from a letter addressed this year to the Committee at Halifax, by Rev. Mr. Moreau of Lunenburg:—"* * * * After the great mortality which befel the people under my mission, from the years of 1752 to 1753, in which three-fourths died, the remainder, a small number, consisting of fifty-six families of Lutherans, Calvinists, Presbyterians and Anabaptists, have under my labours and the blessing of God become worthy members of the Church."—His communicants numbered sixty.—"Mr. Moreau continued his useful labours, ministering in three languages to his congregation, and extending his care to the Indians, several of whose children he baptized, till the year 1770 when he died."

1760. From the report of Rev. Mr. Langman's visit to the out-posts of his mission this year we learn there were "in Reneuse twenty five families, of whom nine were Protestants, and the Irish Roman Catholic population one hundred and forty souls. In Fermeuse nearly the whole population, amounting to one hundred, were Roman Catholics. Ferryland, sixty-four Protestants and eighty-six Roman Catholics. During this visit he baptized thirty-eight children.

1762. During this year a Missionary of the Church of England, the Rev. Thomas Wood, for the first time visited the interior of Nova Scotia. East and West Falmouth, Cornwallis, Horton, Granville and Annapolis, were amongst the places visited, and to which he was cheerfully welcomed by the inhabitants. The same year this Missionary mentions having attended the Roman Catholic Vicar-General of Quebec, the Abbe Maillard, during an illness of several weeks; and at his request, having read to him the day previous to his death the Office of Visitation of the Sick in the presence of many of the French, and "having performed on his remains the Funeral Service of the Church of England in French, in presence of the principal inhabitants of Halifax, and a large assemblage of Indians and Acadian French."

1763. The population of Halifax this year was estimated at thirteen hundred. Of these nine hundred and fifty were members of the Church of England; communicants one hundred and fifty five.

1765. Rev. James Balfour appointed Missionary at Trinity Bay, with out-harbours of Old and New Pelican and Bonavista. "In acknowledgment of his services his parishioners, soon after his arrival, built him a house. After nine

years in this Mission, which was not less than forty leagues in circuit, he was removed to the more important station of Harbour Grace." Rev. Mr. Vincent died this year. He officiated at Lunenburg as Missionary and Schoolmaster since 1762. Dr. Breynton and Chief Justice Belcher, in their correspondence with the Society, speak of him in the highest terms.

1767. Rev. Paulus Bryzelius, a Lutheran Minister, was ordained this year by the Bishop of London, and sent to take charge of the German Mission at Lunenburg. Chief Justice Belcher and Governor Franklin speak of him in high terms and of his success as surpassing their warmest hopes. At Easter of the following year he brought forty-six young persons for the first time to Holy Communion. He performed three services each Sunday in English, French, and German.

1768. Rev. Laurence Coughlan appointed a Missionary of the Society at Harbour Grace and Carboniar. He preached in Irish, his congregation frequently including many Irish Roman Catholics. He administered the Holy Sacrament once a month to from one hundred and fifty to two hundred communicants.

1769. During this year, the estimated population of Halifax was as follows:—Inhabitants, including the Army, Acadians and fishermen, five thousand. Of these, two hundred were Roman Catholics, and fifty-five Protestant Dissenters. There were, thus, some four thousand five hundred conforming to the Church of England. In December of this year, Mr. Bennett, one of the Missionaries reported his Mission to be in a prosperous condition—the prejudices of the Dissenters against the Church, particularly in Windsor and Falmouth were beginning to wear off—that his hearers at the former station had doubled their number within two years; communicants numbered thirty-three. The design of establishing a public Grammar School at Halifax, was in contemplation this year, and the Provost of the College at Philadelphia was asked to recommend a person qualified to take charge of such a school. In the following year, the Committee at Halifax resolved on recommending the Society to discontinue the allowance to Schoolmasters throughout the Province, and to devote the money to the support of a "Public Seminary;" that, in their opinion, the fund would be further enlarged by the subscriptions of the principal inhabitants of the Province; "that, in consideration of the examples to youth in the Capital, from a mixture of troops and navy, they were further of opinion, that a Seminary or Collegiate School should be more safely and usefully established at Windsor, the nearest country-town, and where the youth to be trained up would have less avocations from their studies and pursuits in learning." They also referred to the fact of the Governor and Council having reserved some vacant lands in Cumberland, for the endowment of a Seminary to be established at Windsor.

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1770. "The Corresponding Committee of the Society at Halifax, consisting of the Governor, the Chief Justice, and the Secretary of the Province, at a meeting held on the 7th of February, this year, signified to Mr. Breynton "their entire approbation of his constant vigilance and prudent care in promoting the designs of the Venerable Society in their Province," and expressed their sense of "the progress and happy effects of his labours in his Parish Church at Halifax, as well for his parochial care in visiting his parishioners, as from his respected life and doctrines," and concluded by soliciting the Society to obtain for Mr. Breynton the honorary degree of D.D., as from his standing in the University of Cambridge, he was entitled to that dignity." At Easter of this year the Missionary at Lunenburg estimated his communicants at two hundred and one, thirty of whom were admitted for the first time on that occasion. About this time a large body of the Germans had separated themselves from the Church and built Calvinist and Lutheran meeting-houses, and applied to the President of the Lutheran Synod of Philadelphia, Rev. Mr. Muhlinburg, to supply them with a Missionary. Their design, however, was discouraged by that gentleman, who, it appears, recommended them to the care of the Church, as being better able at that time to provide for their spiritual requirements. The Committee at Halifax thanked Mr. Muhlinburgh for this action, and asked him to endeavour to obtain a Deacon or Schoolmaster, qualified to assist the Missionary in the German Mission. The Committee earnestly recommended to the Missionaries the "continuance of the utmost temper and moderation under the proceedings both of the Calvinists and Lutherans, and that no declaration or measure should be at any time used to disturb or prevent them in the full exercise of their religious principles and mode of Divine Worship."

1776. Rev. Mr. Breynton mentions, in his correspondence with the Society, having this year administered the Holy Communion to five hundred men of Baron de Seiltz's Hessian Regiment, "whose exemplary and regular behaviour," he says, "did them great honour"

1778. The population of Harbour Grace, Newfoundland, was this year reported to consist of four thousand four hundred and sixty-two Protestants, and one thousand three hundred and six Roman Catholics—the communicants of the church numbering two hundred.

1783. This year the question of a Seminary or Collegiate School was again under consideration, having been urged upon the attention of the Governor General by five clergymen of New York, of whom Dr. Inglis was one.

1784. The Bishopric of Nova Scotia had at last been resolved on, and this year Dr. Chandler of New York was called upon to fill the See. He, however,

declined the dignity, recommending for the office his friend, Dr. Charles Inglis, formerly Rector of Trinity Church, New York, who had for many years taken an active part in the discussions relative to American Episcopacy.

1785. During this year Mr. Cook, a most active and zealous Missionary, and who may be considered the father of the Church in New Brunswick, "arrived at St. John, in that Province, where he was gladly received by the people, who had some months before purchased a house 36 feet by 28, for a Church, but had been unable to render it comfortable for Divine Worship. Mr. Cook called a Vestry meeting, and the sum of £90 was collected in three days, which enabled them to plaster the interior and erect a gallery. He was removed to Fredericton, formerly St Ann's, in August following, and his place supplied by Mr. Bisset. The Sunday following his arrival at Fredericton he preached to a congregation of about seventy persons, in the King's provision store, the windows of which were afterwards glazed, and a reading desk placed there, and pews erected, for the convenience of the congregation. In October they proceeded to organize their parish by the appointment of churchwardens, special vestries, and other parish officers, and on Christmas Day following, the Lord's Supper was administered to fourteen communicants."

1786. During this year Dr. Barrington, afterwards Bishop of Durham, drew up and submitted to Government a paper entitled "Thoughts on the Establishment of the Church of England in Nova Scotia," in which he recommended the endowment of a Seminary of Learning, to furnish a regular succession of ecclesiastics.

1787. A memorial was this year laid before the Society, by the inhabitants of Placentia Bay, Newfoundland, stating their willingness to contribute to the support of a Missionary in their settlement. His Royal Highness Prince William Henry, afterwards King William the Fourth, then in command of a man-of-war on the station, contributed handsomely towards the erection of the Church, and presented them with a set of Communion Plate. The condition of Newfoundland at this period presented dangers and discouragements to missionary enterprise far surpassing any difficulties experienced by the Messengers of the Cross in that country or any other portion of British America at the present day. The population of the Island was of a much more fluctuating character than at present: it consisted of a few thousands, principally poor fishermen, thinly scattered among the innumerable bays and harbours of more than a thousand miles of northern seaboard, inaccessible, except by water, from the rough face of the land and the total absence of all roads. The Missionaries were compelled to travel great distances by water, passing round headlands and promontories exposed to the swell of the wide Atlantic, in open boats and

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small fishing vessels, in order to reach the scattered stations under their spiritual care. In addition to the hardships and privations attendant on the performance of their duties, many of these men had to subsist on the scanty pittance of £30 or £40 assigned to them by the Society for Propagating the Gospel, in addition to the small and uncertain contributions of the people. Such trials required no ordinary degree of physical and mental energy to encounter. Supported, however, by the enduring faith which has characterized the true Church of Christ in all ages, we see the Missionary of the Church of England, at this early period, going forth to his work, in the face of every obstacle, cheerfully encountering the most terrific vicissitudes of climate, struggling for years with poverty, and at last finding a grave among the people whose spiritual care had been assigned him by the Great Shepherd of the flock. Dr. Charles Inglis having been nominated to the See of Nova Scotia, was this year consecrated its first Bishop, and was given ecclesiastical jurisdiction over the Provinces of Upper and Lower Canada, New Brunswick, and the Island of Newfoundland. The territory was vast, and sparsely populated, there being but twenty clergy throughout the whole. At this time the allowance from the Society to its Missionaries varied from £35 to £70 sterling per annum; in addition to which each Minister enjoyed a small allowance from Government. On a Mission being established the Society made an allowance of £10 for a library, and a supply of Bibles and Prayer Books, for distribution by the Missionary, was also furnished.

1788. "After a lengthy and protracted correspondence on the part of the Bishop of Nova Scotia, with Lord Dorchester at Quebec, and the public authorities in England and Nova Scotia, an Academy was opened at Windsor, on the 1st November, 1788, under the direction of the Bishop, the Provincial Legislature having previously voted £400 sterling for its support. The Royal instructions on the subject of schools were laid before the Legislature on this occasion, and their proceedings contain a Resolution "for the speedy establishment of a public school in a central situation; that an exemplary Clergyman of the Established Church should be placed at the head of the school; that a Professor of Mathematics be provided, and that the Bishop of Nova Scotia be requested to procure these Officers." The propriety of establishing a College was also suggested, upon which the "members were recommended to consult their Constituents, that they might come prepared at the next session, to give the fullest information on the subject." Accordingly, the following year an Act of the Legislature was passed, by which £400 sterling was granted, for ever, towards the support of a College at Windsor, and also constituting the Governor of the Province, the Chief Justice, the Secretary, the Speaker of the Assembly, the Attorney and Solicitor General for the time being, Governors of the College, with corporate powers to hold lands and make Statutes for its government, and to appoint Presidents, Professors, and

other Officers, (the President always to be a Clergyman of the Church of England.) The sum of £500 was at the same time granted to purchase a proper situation for the College, and the Governors empowered to employ temporary Professors for the immediate education of youth, until a sufficient building should be erected, and a Charter obtained from the Sovereign, to authorize the opening of the College in due form." The whole proceedings of the Provincial Legislature relative to the College, were evidently characterized by a disposition not unfriendly to the Established Church, and the Dissenters in the Assembly freely united with the Churchmen in making the provision desired by the friends of the Institution.

1790. The Bishop in his visitations this year confirmed at Shelburne, 284, and at Lunenburg, 32 candidates.

1791. Provision was made this year by the passing of an Act in the Parliament of Canada, commonly called the Quebec Act, for the allotment of lands for the support of the Protestant clergy; "and the Crown was empowered by the Act, to authorize the Governors of both Provinces, with the advice of their Executive Councils, to erect in any township or parish a parsonage-house according to the Establishment of the Church of England, and to endow the same with lands; and the Governors were empowered to present to such Rectory or Parsonage, an incumbent of the Ministry of the Church of England, who should hold the profits and emoluments on the same terms, and be liable to the performance of the same duties, as the Incumbent of a Parish or Rectory in England: subject, however, to all rights of institution, and all other spiritual and ecclesiastical jurisdiction and authority, which have been or may be lawfully granted by the King's letters patent to the Bishop of Nova Scotia."

1792. Through the earnest solicitation of the Bishop, and the liberal provision of the Colonial Legislature, the British Government were induced to obtain grants from Parliament, to the amount of £4,000, towards the erection of suitable buildings for the College, and to declare their intention of granting a Charter, the warrant for which was made out this year, but the Charter itself was delayed for a few years.

1793. A new Bishopric was erected this year, under the name of the See of Quebec, by which the jurisdiction of the Bishop of Nova Scotia was limited to the Maritime Provinces. The first Bishop of Quebec was Dr. Jacob Mountain. His episcopal jurisdiction extended over the two Provinces of Upper and Lower Canada, comprising a territory some three hundred and fifty thousand square miles in extent.

1800. The Rev. John Inglis, son of the Bishop of Nova Scotia, this year proceeded to England for the purpose of purchasing books for the foundation of

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the College Library, the Governors of the College having granted £250 for that purpose. Through the exertions of the Archbishop of Canterbury, the Bishops of London and Rochester, with Mr. Wilberforce and others, a large contribution in books and money was obtained, which greatly added to the Library. Subsequent purchases and donations from the University of Oxford and others, has made this Library very valuable. The Bishop of Quebec having called the attention of the Society to the settlements in the vicinity of Missisquoi Bay, where there was a population of some fifteen hundred Protestants, an allowance of one hundred pounds per annum was obtained from Government for a Missionary at St. Armand and Dunham, and the Governor having inducted the Rev. R. Q Short, the Society placed his name on their list, with a salary of £50 per annum.

1802. The Charter constituting the University of King's College was issued this year, and a further grant of £1,000 per annum made by Parliament, the Government promising further assistance should the Institution flourish and require additional support.

1803. The Statutes of the University were formed this year. One of the Statutes provided that all students should, before receiving their degree, subscribe to the Thirty-Nine Articles of Religion of the Church of England. The Bishop was opposed to such an enactment, as tending to the exclusion of sons of Dissenters, who might desire the advantage of a University education. The Bishop was, under the Charter, Visitor of the College, and three years afterwards succeeded in having these Statutes abolished, and new ones enacted, which, while they opened the advantages of a University to the Dissenters, yet tended to strengthen the union between the College and the Church.

1804. The Bishop of Quebec succeeded this year in completeing his Cathedral at Quebec, and in the month of August it was opened and Consecrated.

1813. Previous to this year, the Society, on opening a new mission, usually granted the Missionary a small salary, not exceeding £70 sterling (except in Newfoundland, where the allowance was larger). This year, Government having recommended Parliament to vote an annual amount to enable the Society to increase the salaries of their Missionaries, they were enabled to pay them £200 sterling per annum. This allowance of the Society was always independent of any contributions the people were disposed to make.

1814. For the past fourteen years the progress of the Church in the Diocese of Nova Scotia had not been very rapid. Several Churches and Parsonages were built in New Brunswick and the western part of Nova Scotia under the direction of the Bishop, and grants of glebe land obtained for several parishes.

The Church in Newfoundland can scarcely be said to have held her own during this period. A sufficient number of Missionaries were not obtainable. About this time, however, several new Missionaries arrived, and the work of the Church progressed. The Bishop of Quebec this year proceeded on a visitation tour through the western portion of his Diocese.

1816. During this year the Bishop of Quebec visited the Eastern Townships and other portions of his extensive Diocese, inspecting the Churches and performing other Episcopal duties. The same year Dr. Strachan, of York, paid a visit to the Indians at Grand River, where he baptized 74 persons, and extended his visit to the settlements on Lake Erie. The Bishop of Nova Scotia, Dr. Inglis, died this year, and the Rev. Dr. Stanser, Rector of S. Paul's, Halifax, was, on the recommendation of the Governor, Council and Assembly, elevated to the Episcopate, the Rev. Dr. John Inglis, son of the late Bishop, succeeding to the Rectory, and being appointed to the office of Ecclesiastical Commissary as well.

1817. The Society for Promoting Christian Knowledge began this year to extend assistance to the North American Dioceses. On several occasions it has placed money at the disposal of the Colonial Bishops, and also made grants towards the endowment of Scholarships at Windsor and elsewhere. It has also acted with the Society for the Propagation of the Gospel in Foreign Parts, in granting money for the erection of Churches.

1820. During this year the first permanent missionary work of the Church in the North West or Hudson Bay Territory was undertaken. The Rev. John West was about this time appointed Chaplain to the Company at Red River Settlement, one of the principal stations of the Hudson's Bay Company. He here organized a school for the Indians, and a Church having been erected, he soon succeeded in interesting the Church Missionary Society in their behalf.

1821. Efforts were made this year to unite King's College with the Institution about to be established at Halifax by Lord Dalhousie, who, having possessed himself of a copy of the old Statutes of the University containing the objectionable clauses compelling all students to subscribe to the Thirty-nine Articles, formed the design of establishing another Institution, to which Dissenters could have no objection to send their sons. Negotiations continued for several years, but in the end failed, and the whole design was for the time abandoned.

1822. The Rev. Robert Willis, Rector of St. John, was appointed Ecclesiastical Commissary of New Brunswick; and Rev. John Leigh, Ecclesiastical Commissary of Newfoundland. Each made a tour, during the year, of the various missions under their superintendence. The Rev. Mr. Burnyeat, Visiting Missionary, about the same time made a tour through the whole Province of Nova

Scotia and part of New Brunswick. The Returns made the following year show the number of Communicants in the Diocese of Nova Scotia to be as follows:—

Nova Scotia	685	From 13 Missions no returns.
Cape Breton	90	
New Brunswick	639	From 10 Missions no returns.
P. E. Island	....	No returns.
Bermuda	....	No returns.
Newfoundland	100	From several Stations no ret'ns.

making a total number of 1604 communicants, the members of the Church numbering some 2,500. The national system of education was at this time in force in the Colonies, under the auspices of the S. P. G. Society, and the establishments at Halifax, Quebec and St. John, were in a flourishing condition. The Church Missionary Society this year established a missionary at Red River.

1824. The Bishop of Nova Scotia succeeded this year in obtaining by subscription in England the sum of £4,000 sterling, as an addition to the endowment of the University at Windsor. The S. P. G. Society also made a grant of £500 per annum for the general purposes of the College, in addition to their previous allowance for exhibitions and divinity scholarships.

1825. On the retirement this year of the Bishop of Nova Scotia, in consequence of ill health, Rev. Dr. John Inglis was appointed to the See. The first act of the new Bishop was to divide his extensive Diocese into four Archdeaconries. The Rev Dr. Willis was appointed Archdeacon of Nova Scotia, and Rector of S. Pauls, Halifax; Rev. Mr. Best, Archdeacon of New Brunswick; Rev. A. G. Spencer, Archdeacon of Bermuda, and the Rev. Geo. Coster, Archdeacon of Newfoundland, the latter being subsequently removed to New Brunswick. From 1816 to the present year the Honourable and Rev. C. J. Stewart, Travelling Missionary, had repeatedly traversed the Eastern Townships, and occasionally extended his journeys to the extreme limits of Upper Canada. The extraordinary labours of this pious Missionary hold out to the Church a bright example of that love which "hopeth all things and never faileth." For eighteen years he carried the word of life to the poor settler in his distant forest home, cheerfully performing the most difficult and fatiguing journies, exposed to all the vicissitudes of the climate, and the scanty accommodation of a wilderness country, esteeming no privations too severe to be borne in his Master's service. Possessed of a small private fortune, he devoted all his means beyond that which a most frugal establishment called for, to the advancement of religion, and frequently made collections among his personal friends in England for the same purpose. These resources, in addition to the funds furnished to the Diocese by the Society for Propagating the Gospel, enabled him to erect many churches in

the poor districts ; and he may be regarded as in a great measure the founder of a large proportion of the buildings now dedicated to Almighty God in the Canadas. "The churches of which he procured the erection, the congregations which he formed, the happy change which he was often the instrument of effecting in the habits of the people," says the Bishop of Montreal, several years later "are the witnesses of his acceptance among them, and the monuments of his success." On the decease this year of the Bishop of Quebec, Hon. Dr. Stewart was appointed to the See. Nearly twenty years spent amid the toils and vicissitudes of missionary life had eminently qualified him for the important duty of presiding over a Missionary Church.

1826. "Early in the month of April, Bishop Inglis proceeded in a ship of war to Bermuda ; where he was received with all possible marks of respect: no Bishop having ever before visited that Colony. Bermuda is divided into nine Parishes, each provided with a church and small glebe. The Bishop found four resident Clergymen in the island—Archdeacon Spencer, at Paget and Warwick ; Mr. Lough, at St. George's ; Mr. Hare, at Somerset, and Mr. Pott, just arrived, at Hamilton. During his stay at Bermuda, he administered the rite of confirmation to 1,200 persons, of whom one hundred were blacks. He found the negro population anxious to receive religious instruction, and immediate arrangements were entered into by Archdeacon Spencer for the establishment of schools. These schools under the zealous and active superintendence of the Archdeacon, have assumed a conspicuous feature in the religious concerns of the Diocese. Independently of many inferior schools for the education of the lower orders, bond and free, measures were at the time prepared, partly at the charge of the Local Government and partly from funds derived from private subscriptions, to establish a good Grammar School, with an English Church Clergyman at its head. The Archdeacon's schools were assisted from time to time by grants from the Society for Promoting Christian Knowledge. During the following summer Bishop Inglis, having the Government brig Chebucto, and occasionally a frigate at his command, visited every part of his Diocese. He found "his Clergy throughout laboriously engaged both in the regular discharge of their duties to the several congregations more particularly committed to their care, and in occasional ministrations to remote settlements, as frequently as circumstances would permit." Availing himself of the facilities afforded by the well manned boats of a ship of war, to touch at the various out-harbours of Newfoundland, the Bishop was enabled to acquire a knowledge by personal observation of the most remote and destitute stations of the Church. At the request of the Society for Propogating the Gospel his attention was particularly directed to the state of the schools, then partially maintained by the Society in Newfoundland. There were, at the time of the Bishop's visit, 23 schoolmasters in the Island, with an annual

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stipend to each of £20 sterling from the Society, which they enjoyed in addition to the income derived from the parents of the children. The number of Confirmations throughout the Diocese at this visitation was 4360, forty-four new churches were consecrated and arrangements made for the erection of many more. Upon the return of the Bishop from Newfoundland his attention was turned to the state of the Eastern part of the Province of Nova Scotia and the country bordering on the Gulf Shore. Though the population of this part of the Diocese were chiefly attached to the Church of Scotland, and its Dissenting Congregations, yet by the rapid growth of the country a large number of persons professing to belong to the Church of England, as well as destitute settlers attached to no particular denomination, were found to be almost entirely without spiritual guidance. The visitations of the Archdeacon and others afford detailed accounts of the state of this portion of the Diocese. The people being found ready to contribute towards the erection of Churches, and the support of resident Clergymen, measures were taken by the Bishop for the establishment of several new Missions. The Rev. Mr. Shaw was sent this year as Missionary to Arichat in Cape Breton, his knowledge of the French language enabling him to administer to the inhabitants, many of whom were Protestants from Jersey and Guernsey. Hitherto the whole Island of Cape Breton had been included in the Mission of the Rev. Charles Ingles, Rector of Syndey, who occasionally visited Arichat and other places, when the immediate duties of his Parish would permit." The Bishop of Quebec this year visited the greater portion of his Diocese, and entered into a close examination of its state. He confirmed at Quebec some two hundred candidates, and at Montreal nearly three hundred. In Upper Canada he confirmed about four hundred.

1827. The S. P. G. Report of this year, speaking with reference to Prince Edward Island, says:—"It is only within the last four years that the Society have extended their operations to this fertile and valuable colony; it was considered as almost exclusively devoted to the Presbyterian form of worship, the principal proprietors being originally from Scotland."

1828. The number of Communicants in the Diocese of Nova Scotia was reported this year to be as follows:—

Nova Scotia.....	1,060	....	13	Missions	no Returns.
New Brunswick....	1,320	....	4	"	"
Newfoundland.....	600	....	3	"	"
Bermuda.....	524				

numbering upwards of three thousand five hundred. A Charter was this year granted the University of King's College, Frederickton, New Brunswick, under

which "the Bishop of the Diocese was its Visitor, the Archdeacon of New Brunswick, ex-officio its President, and the Lieutenant-Governor of the Province its Chancellor. The government of the College was vested in a council of nine, composed of the Chancellor, the President, the Visitor and seven Professors being members of the Church of England, and in case there should not be seven Professors in the University, the Chancellor was empowered to fill up the Council from among the graduates of the College, being members of the Church of England.

"The College is endowed with 6,000 acres of excellent land in the neighbourhood of Fredericton, £1,000 sterling per annum from the Crown, and £1,000 from the Colonial Legislature. The Society for Propagating the Gospel have for many years sustained five or six divinity scholarships there, and a theological class exists for the students who are designed for the ministry.

"In consequence of the institution having been endowed by Government, the Local Legislature have deemed it expedient to place it more immediately under their control, and accordingly, with the concurrence of the British Government, have partially repealed the Charter by a Provincial Statute passed on 27th March, 1845. This Statute vests the government of the College in a council of fifteen, composed of certain public officers, ex-officio, viz.:—The Administrator of the Government, who is appointed Visitor, the Chief Justice as Chancellor, the Attorney General, the Master of the Rolls, the Secretary of the Province, the President of the College, the Speaker of the Assembly, and nine other persons to be appointed by the Visitor, all of whom are exempted from any religious tests. The appointment of the President and Professors is vested in Her Majesty or the Lieutenant-Governor, on her behalf. The Professors are not to be subject to any religious test, except the Professor of Theology, who is to be a member of the Church of England, and Divine Service is to be performed in the College, agreeable to the forms of the United Church of England and Ireland. Persons taking Divinity Degrees are to take the oaths prescribed by the Charter (graduates, being members of the Church of England, excepted by the amending statute 1846). and are made subject to the following test:—"I do hereby solemnly protess, testify and declare, that I believe in the authenticity and divine inspiration of the Old and New Testament, and in the doctrine of the Holy Trinity." The Registrar of the College is, by the Act of 1845, to lay before the Provincial Legislature, within fourteen days after its meeting every year, a detailed statement of the income of the College and the names and numbers of the Professors and Students. This year there were two missionaries engaged at the Red River settlements, Rev. Messrs. Jones and Cochran, and a male and female superintendent of the schools, then four in number, besides a Sunday-school at each of the Churches. The number in daily attendance at the day schools, was 130, and

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the number of communicants in the whole mission 134, seven or eight only being Indians. 'I believe,' says the Rev. Mr. Cochran, in his correspondence with the Society in 1828, 'that our little visible Church approaches as near primitive simplicity as any other to be found in any part of the world. Most of them are Bible Christians: to the Word of God they go for information on every subject that concerns their souls.'"

1831. Rev. Dr. Jacob, Professor of Theology in the University at Fredericton, this year addressed a letter to the Society, on the advancement of the Church in the British American Provinces. He says:—"Since my settlement in this part of the world I have made the disposition and character of the people my study, and I think I perceive the proper method to be pursued, in order to gather them, dispersed and wandering as they now are, within the Church fold. They seem to have imbibed so much of the American principle on religious liberty, that to bring forward the topics of ecclesiastical authority and government, can hardly produce any effect than to create an insurmountable prejudice against our ministry. But if we waive such points as these, and proceed in the actual work of the ministry, shewing an earnest desire for their spiritual good, and if possible greater diligence and affection than other teachers, they become without any formal reasoning on the subject, attached to us as their best friends."

1833. The summer of this year was spent by the Bishop of Quebec in Upper Canada. His correspondence with the Society, containing the particulars of his visitations, concludes as follows:—"The prodigious extent of my Diocese, the rapid increase of the Protestant population, their destitution—where everything is new—of all regular provision for the means of grace, and the inadequacy of our resources to supply them, render it altogether no light or easy task to administer the charge committed to my hands, and I feel that I should be wholly unable to sustain the burden if I trusted in any other sufficiency than that which is derived from the mercy and grace of God."

1834. "A gradual diminution, annually, in the Parliamentary Grant to the Society for the support of the Clergy in North America, had reduced that allowance, in the year 1834, to £4,000 sterling. An arrangement was effected that year between the Society and Government, whereby the salaries of those Missionaries already stationed in Nova Scotia should be paid from the Parliamentary grant during their lives, or while they remained in the Colony, and the Society accordingly transferred them, at the reduced rate of £150 per annum, to that fund, and at the same time discontinued their allowance to Schoolmasters in Nova Scotia and New Brunswick. All Missionaries employed by the Society since this arrangement, are to receive, it is understood, not more than £150

sterling from its funds, and that a pension will be provided for the Widows of such Missionaries as die in the service of the Society. As far back as 1825, Government had contemplated the withdrawal of the Parliamentary Grant, and as an equivalent then determined that one-seventh of all ungranted lands in Nova Scotia and New Brunswick should be set apart for the Church, and the despatches to Sir James Kempt and Sir Howard Douglas, then Lieutenant Governors of those Provinces, contain instructions to that effect. Accordingly, grants of lands in both Provinces were from time to time made to the Church for glebes, etc., as Parishes were formed and Churches built, in conformity with these and subsequent instructions on the subject. Immediately after the partial withdrawal of the Government Grant before referred to, a general attack appears to have been made from several quarters on the temporalities of the Church throughout the whole of British North America. A project, emanating in England, was laid before the Legislatures of Upper and Lower Canada, in 1834, for alienating the Clergy reserves without stipulating for the application of any portion to the purposes for which they were set apart by the Act of Parliament of 1791, or stipulating even for a nominal equivalent. Apprehensions were at the same time entertained lest the Church lands in New Brunswick would also share the same fate; but after some negotiation, an assurance was obtained from Government in the transfer of the Crown Lands to the Legislature of that Province, by a special reservation, in the surrender of all lands previously allotted or promised by competent authority to the Church, followed by a confirmation under the Great Seal of the province, of the Glebes then set apart in the several parishes. In Nova Scotia the Governors of King's College were about the same time called upon by Lord Glenelg, then Secretary of State for the Colonies, to surrender their Charter, without assigning any reason except the expediency of establishing a general seminary of education, for which a constitution was to be framed and a site selected by the Assembly. In the Island of Prince Edward, however, after repeated unsuccessful efforts, an Act of the Legislature was obtained for selling the Church and School lands throughout the Island. This act was passed in 1834, and contained a clause suspending its operation until His Majesty's consent should be obtained.

In a letter to the Society this year, Dr. Jacob, then a Travelling Missionary in New Brunswick, says:—"Having found the people divided into several sects, although no regular Ministers of any denomination were settled among them, I have judged it my most advisable course not to call forth their antipathies by dwelling on those points in which Calvinists and Armenians, Baptists and Methodists, differ from each other, or from the tenets of our Established Church; but, by exhibiting "the fulness of the Gospel," in a practical manner, to meet the spiritual necessities of all, and, if possible, produce a general impression that,

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whatever might be the case of other ministers, that of the Church of England is certainly capable of supplying all which the soul of man requires "for doctrine, reproof, correction, and instruction in righteousness." With this view, while cautiously avoiding the unfathomable depths in which some have vainly sought the origin of evil, I have aimed so to apply the holy and unchangeable law of God to the conscience of my hearers, as to make every one sensible of his own actual need of a Saviour from sin. Shunning scholastic contentions concerning justification, I have freely proclaimed the great and glorious truth, that "being justified by faith, we have peace with God through our Lord Jesus Christ, by whom we have received the atonement." In the same manner, without entering into metaphysical discussion concerning regeneration and grace, I have universally held forth the promise of the Holy Spirit as the Christian Comforter, the peculiar privilege of the new covenant, the guide and patron of the faithful under the dispensation of the Gospel. And finally passing by the debateable ground of the intrinsic merit of human actions, I have labored, above all things, to lead on my flock to the great practical end and purpose of all religion, inculcating the evangelical lesson, that a "sober, righteous, and godly life" is the natural effect and indispensable criterion of a saving faith; and that they only who thus "follow the Lamb," will eventually find themselves "redeemed by his blood." Such with occasional observations on the union which ought to subsist among the members of Christ's Church, and exhortations to cultivate that spirit of mutual forbearance, peace and charity, which, in God's good time, might restore its primitive glory and happiness, has been the substance of my preaching; and, with humble gratitude, I am enabled to state that the intended effect has been in some measure perceptible. I am informed that persons of different religious professions have been heard to express the precise conviction which I was anxious to create. I have seen men, widely opposed on the customary subjects of controversary, meet within our National sanctuary as if they had been of one communion. And I entertain the confident hope that, if the ministry of our Church could be thus maintained in the district, the faithful and zealous pastors who will, we may trust, in process of time, be settled in its different parts, would find the general mind prepared to receive them, and might, without much difficulty, *unite those in the bonds of the visible church, whom one and the self-same spirit had already united in "one heart and one soul."*

1835. An attempt was made again this year to obtain a surrender of the the Charter of the University at Windsor, N.S., but the connection of the College with the Church was too clearly defined to allow of any such alteration in its Constitution as was contemplated. Such a change would have necessitated the surrender of a large portion of the endowment. "From the terms of the Charter, by which the Archbishop of Canterbury is Patron, with a veto on all Statutes,

and the Bishop of Nova Scotia the Visitor, as well as the tenor of the whole correspondence and proceedings connected with Windsor College, it appears that the institution was most clearly and unequivocally understood and intended to be permanently under the control of the Church authorities, the principal design of Government as well as of its founders and benefactors, being (while the diffusion of learning should be secured to all classes and denominations by its instrumentality) the training of a Native Clergy to fill the offices of the Church."

1836. The Act of the P. E. Island Legislature, which two years before had been reserved for His Majesty's assent, was this year returned, having been confirmed. It provided for the selling of all Church and school lands throughout Prince Edward Island. The property was sold for £4,000 currency, and the proceeds applied to purposes unconnected with the Church. "These Church lands consisted of about 130 acres, in every 20,000 acres set apart in the year 1769, in each township, as sites for Churches and for Glebe and School lots, and could therefore have scarcely been looked upon as an impediment to the settlement of the country, as had been represented. The claims of the Church for reparation of this injury, were soon after laid before Government by the Archbishop of Canterbury, and the proceeds of the sale of the Glebe lands restored to the Church, and constituted a fund for the support of Church of England Schools, under the direction of the Governor and the Bishop of the Diocese. The period since 1825 was evidently characterized by rapid strides in the progress of the Church throughout the whole Diocese; the clergy in five years had been nearly doubled, vacant missions filled up, new ones established, congregations organized, and Churches built and in progress in every direction. The Bishop appears to have been indefatigable in his visitations, and the reports sent in by many of the Missionaries exhibit such minute and satisfactory details as could only be obtained in a faithful discharge of their duty. Archdeacon Coster, in an address delivered at Fredericton in 1836, says:—'There are 80 parishes in New Brunswick, and our Ecclesiastical Establishment consists of 28 Clergymen and 43 Churches or Chapels. But these 43 Churches are all contained in 36 parishes, several of which possess more than one Church: so that there are still 44 parishes, more than half of the whole number, without a Church at this time. These 28 Clergymen reside in 23 parishes, some parishes having more than one, so that there are 57 parishes out of 80, more than two-thirds of the whole number, without a resident Clergyman of the Church of England. I do not say that their are so many without clerical care; for it is well known that most of the Clergy have two or more parishes under their charge, and that they are continually obliged to go very far from their homes in the performance of their duty.' These difficulties were not confined to the Province of New Brunswick; the parishes and missions throughout all parts of the Diocese being of great

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extent, the inhabitants have always been compelled to assemble for divine worship at many different places, to each of them therefore the Minister mus attend in his turn. But it is well known the great body of the Clergy in the British Provinces do not confine their attention to their respective parishes, but extend their labours to the surrounding districts, thinly settled, and without resident Missionaries; and in these duties, performed often at great risk and labour, the missionary character of the North American Clergy is exhibited. Though the temporalities of the Church were assailed in every direction, and the Clergy in the poor districts called on to undergo many privations consequent on the reduction of their stipends, yet this was a time of revival in the Church throughout many parts of the Diocese. A spirit of piety and earnest desire for the salvation of souls seems to pervade the missionary correspondence of this period, and no where more so than in the Province of New Brunswick."

In consequence of the continued ill health of Bishop Stewart, the Venerable Archdeacon G. J. Mountain was this year consecrated Coadjutor Bishop with title of Bishop of Montreal, with right of succession. "An apprehension of a withdrawal of the Government Grant to the Society for Propagating the Gospel, in aid of the Church in the Colonies, about this time, produced a lengthy correspondence on the subject between the Colonial Bishops and the Society, particularly in Canada, where the demand for increased exertions was so pressing that the withdrawal of funds to any considerable amount placed the Church in imminent peril. Arrangements, however, were effected between Government and the Society, by which the application of sums arising from Colonial resources, including the Clergy Reserves, amounting to £7,060 per annum, was made to the purposes of the Church in Upper Canada, and part of New Brunswick, while the Society in consideration of this undertaking, consented to appropriate annually from its funds £10,285 for payment of the salaries of the then existing Missionaries in Lower Canada, part of New Brunswick, Newfoundland, Prince Edward Island, etc., and pensions to those Missionaries and their widows. The Clergy Reserves in Upper Canada were now yielding £6,000 per annum, and increasing every year, and a large number of the Clergy receiving their incomes in whole or part from the fund, while the produce of the reserves in Lower Canada was so scanty that no application of them had yet been made towards the support of the Church. The following extracts from the energetic appeal of the Bishop of Montreal to the Society, dated March, 1836, on the subject of the withdrawal of the Government Grant, and the measures then before the Colonial Legislatures to divert from their original purpose the Clergy Reserves, afford a lively picture of the state of the Church in the distant settlements of Lower Canada, and a testimony to the exertions and sufferings of the Clergy in the discharge of their ministerial duties.

"It is indeed difficult to suppose that the Clergy would have persevered in the fatigues and exertions which, in numerous instances, they have undergone, unless they had been stimulated at once by experiencing a desire on the part of the people for their ministrations, and a hope in their own breasts, from what they had been permitted to effect, that the Divine blessing was with them in their work.

"I could furnish multiplied details of this nature, which have been little known to the world, and which, on that very account, are the more valuable, as being exempted from all suspicion of parade. I leave them under the veil as it regards the names; but since the Society have been sometimes reproached with a presumed character of inertness attaching to the Clergy of Canada, and since that bounty, which is so greatly needed from the British public, is proportioned to the estimate formed of its profitable application, I cannot forbear from adverting to a very few simple facts, as examples of the statements which might be put forth in recommendation of the Canadian Church. I do not, of course, mean that the labours of all the Clergy are in accordance with the picture which I proceed to sketch—some are, from situation, not exposed to any necessity for hardships or severe exertions; and it must be expected to happen that some should be less devoted than others to the cause of Christ; but not to speak of the Episcopal labours which, from the prominent situation of those who have successively discharged them, are of necessity better known, I could mention such occurrences, as that a Clergyman, upon a circuit of duty, has passed twelve nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides; and a Deacon making his *insolitos nisus* when scarcely fledged, as it were, for the more arduous flights of duty, has performed journeys of 120 miles in the midst of winter upon snow-shoes. I could tell how some of these poor ill-paid servants of the Gospel have been worn down in strength before their time at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather; or of rivers traversed amidst masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one Minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick bed at the distance of fifteen or twenty miles in the wintry woods, and others who have travelled all night to keep a Sunday appointment, after a call of this nature on the Saturday. These are things which have been done by the Clergy of Lower Canada, and in almost every single instance which has been here given by Missionaries of the Society for the Propagation of the Gospel in Foreign Parts. I could mention the number of preaching stations which are served by some of the Clergy, or of week-day services which they constantly perform; and if I

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were to advert to the style of preaching which characterises our Clergy in Canada, I could affirm my belief that no unprejudiced person could deny to them as a body the credit of setting forth Christ crucified among their people. But although *no man shall stop me of this same confident boasting*, when once compelled to *become a fool in glorying* on behalf of my brethren, yet the chief object of my anxiety is to draw some favourable attention to the unprovided condition of many settlements, which may not always comprehend any considerable number of settlers, but which, if their spiritual destitution were not a sufficient plea, are the beginnings of a great and even now a rapidly growing population,—dependent, in all human calculation, upon the religious advantages enjoyed by the present settlers, for the moral character which they will exhibit, the habits which they will cultivate, and the faith which they will follow. The stream, in all its progressive magnitude, may be expected to preserve the tincture which it receives.'

"After a most interesting detail of the state of the Protestant settlements in the Diocese, and some observations on the then precarious state of the Church's resources in Canada, the Bishop concludes thus:—'We are indeed well assured that God will never desert any portion of that Church which he has purchased with His Blood; and we humbly trust, that to whatever extent we might be stripped, we might be found able, through the Spirit shed down upon us, to show that SPOLIATIS ARMA SUPERSUNT. The Clergy of the Canadas, wielding the '*sword of the Spirit*,' and having '*put on the whole armour of God*,' will be able '*to stand in the evil day, and having done all, to stand*.' Were they reduced to that condition in which they would be called upon to apply the maxim of primitive times, that *preces lacrymae sunt arma ecclesiae*, the prayer would be the prayer of faith, and their weeping would be for the dishonoured but sacred cause, which is dear to their souls. Were they not only to *see*, but to feel the effects of *violent perverting of judgment and justice in a Province*, they would know that they are *not* to *wonder at the matter*, and would patiently abide the storm commissioned to burst upon their devoted heads. But their position is not such that they have only to mourn over the depressed interests confided to them, and to endure the reverses to which they are exposed; they have a duty to perform in seeking both succour and redress. Too happy shall I be if, as their representative while in this country, I can contribute, however humbly, to the attainment of these ends; too thankful if permitted to aid in setting the case of the Canadian Church in sufficient strength before the public, and to excite an interest which, under the Divine blessing, shall revive her hope, and enable her to extend her usefulness more in proportion to the wants of her people, so that she may effectually take root in the land, and vigorously '*stretch out her branches unto the sea and her boughs unto the river*.' The demand for the ministration of the Church of England in the Canadas, has been constantly progressive since the date of the

Conquest. I am in possession of abundant documents to show that the applications to the Bishops for Ministers during all this period have far exceeded the means at their command to answer them; and that, even on the part of religious 'bodies not originally episcopal, there has existed in many instances a decided disposition to coalesce with the Church,—a disposition which might have been improved to the happiest advantage for the permanent interests of religion in the Colony, but for the frequent inability of the Bishops to provide for the demand, and the unsettled condition of the question relating to the reserves.' Again, 'The case of the Church in Canada, with respect to the formation and maintenance of its establishment, is briefly this, the territory having been acquired by the Crown of Great Britain, in 1759, a Protestant population by degrees flowed in, with the prospect of course of continued accession. Measures were, therefore, taken by the Government to provide for the spiritual wants of this population In 1791, when the two distinct Provinces of Upper and Lower Canada were established by what is commonly called the Quebec Act, the royal instructions to the Governors having previously declared the Church of England to be the Established Religion of the Colony, to which instructions a reference is introduced in the Act —a reservation of one-seventh of all the lands in Upper Canada, and of all such lands in the Lower Provinces as were not already occupied by the French inhabitants, was made for the support of a Protestant Clergy. The little value attached in the earlier stages of British possession, to tracts of wild land, and the hopelessness of obtaining a tenantry upon the Clergy lots so long as the fee simple of the same quantity could be obtained in the way of grants, or for a trifling consideration, caused the property to be for a long time of necessity unproductive, and it was in a manner disregarded by the Government, in whose hands the management of it resided. In 1806, however, measures were taken to elect a corporation in each Province for the management of the reserves, but it was not until 1819 that these corporations went into operation.'"

1837. This year a Church Diocesan Society was established in Nova Scotia, its object being the raising of funds for the following purposes:—The supply of books and tracts; Missionary visits to destitute settlements; the sustaining the College at Windsor; aiding Students in Theology at the University; assisting in the erection and enlargement of Churches. On the decease this year of the Bishop of Quebec the care of the whole Diocese devolved on the Coadjuter, the Bishop of Montreal, who then became Bishop of Quebec.

1839. The Diocese of Quebec was this year divided, and Upper Canada erected into an independent See as the Diocese of Toronto. The Venerable the Archdeacon of York, Dr. John Strachan, was Consecrated first Bishop. At this date the two Archdeaconries of Kingston and York contained 71 resident Clergy.

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At the first visitation in the following year, the number han increased to 90, and subsequently to 102. "Within the space of two years the Bishop of Toronto made four visitations, during which he was absent two years and three months from his home. He is reported to have travelled during this period abont 10,000 miles over bad roads, and in canoes, when he was obliged to cross the great lakes to visit the settlements and tribes of Indians on Lake Huron. He had to travel through the wilderness to reach remote and distant settlements, where scattered congregations were collected, with their children, for Baptism and Confirmation, and other spiritual assistance. He had frequently to sleep out in the log-hut of the settler, in the woods, sometimes travelling on horseback, and sometimes on foot, or in the common lumber-waggons of the country, subject to all the privations incident to wilderness settlements. In the spring of 1842, the visitation extended to the Niagara and Home districts, and those of Simcoe and Colborne, Newcastle, Prince William, Midland, Eastern, Bathurst, and Dalhousie. The Confirmations at 75 stations were 2923; Churches consecrated, 5; sermons and addresses delivered, 155, and number of miles travelled. 2,277.

"In the first progress of the Bishop through his Diocese, in 1840, the number Confirmed was 1,790. During the second, this number was more than doubled, the aggregate being 3,901. 'The Clergy are now,' says the Bishop in his letter to the Society P. G., 'reaping the reward of their labours, anxieties, and personal sacrifices, in beholding the progress of religious principles. Moreover, abundance of evidence everywhere appears that opposition or indifference towards the Church, or even separation, does not in general arise from any distrust of her discipline or doctrine, but from the practical impossibility of obtaining instruction within her pale.'

"The Mohawk Indian congregation, on Grande River, came within the scope of the Bishop's first visitation. Prayers were read on the occasion by the Rev. A. Nelles, in the Mohawk tongue. The Bishop Confirmed 19 by an interpreter, and then visited the Schools, where a number of Indian children receive the rudiments of a religious education. After the Confirmation, the Bishop addressed the assembled chiefs of the tribe. The Church in this Mission is the oldest but one in the Province, having been built about the year 1784, when the Society sent them Dr. John Stuart,* from Fort Hunter, in New York, as their Missionary."

There was this year a further sub-division of the extensive Diocese of Nova Scotia, by the erection of Newfoundland, with the Bermudas, into a separate See: the Venerable Archdeacon Spencer being consecrated its first Bishop. There were ten resident Clergy in the new Diocese.

* Dr. John Stuart was the first Missionary in Upper Canada. He came in 1784. Eight years afterwards, two clergymen arrived from England, and in 1803, there were but four in the Upper Provinces. Mr. Strachan came out that year, and was shortly after ordained by the Bishop of Quebec; he made the fifth; in 1819 they had increased to 10, in 1825 to 22, and in 1838 to 46.—Bishop's Report.

1840. The Bishop of Quebec this and following year made a tour of a portion of his Diocese, including Montreal, Three Rivers, St. Francis, and the Eastern Townships. He travelled about 1,000 miles, Consecrated several new Churches, and Confirmed a very large number. During the past six years, the number of the Clergy had nearly doubled.

1841. Bishops' College, Lennoxville, was established this year by the Bishop. "The Society for the Propagation of the Gospel have granted £1,000 sterling towards this institution, and established 6 exhibitions of £50 each. It has already received several endowments, among which is the sum of £6,000 placed at the disposal of the Bishop by a private friend, which he has devoted to the erection of a College Chapel and other objects. The Bishop himself in conjunction with the members of his own family, have also endowed the College with lands, which though at present unproductive are likely hereafter to become of great value. The Library given for the Theological Students of this Diocese, by the associates of Dr. Bray, has been lately removed from Three Rivers to Lennoxville, as a foundation for the College Library. The endowment of the College has been further increased by a grant from the Society for Promoting Christian Knowledge of £1,000, in accordance with a promise that the same should be paid when a like sum was raised by subscription, which has now been effected." The following year a School was opened in connection with the College.

The Bishop of Newfoundland, in his charge this year to his Clergy, says: "The first result of my visitations and endeavours to promote the great objects contemplated by my appointment, during the last two years, are I trust obvious and satisfactory. The full information which I possess respecting the condition and wants of my Diocese; the sub-division of its more extensive missionary stations; the encouragement of old, and the organization of new Schools, for the instruction of the young in that knowledge which alone 'giveth life to them that have it;' the Consecration of twelve Churches, and the commenced erection of twenty-two more for the worship of Almighty God; the Confirmation of 2,258 persons, who have received at my hands the appointed benediction, on their ratifying their baptismal covenants; the number of the Clergy more than doubled; the improvement and sustainment of a Diocesan Society to aid us in the propagation of the Gospel; and the institution of a Seminary in which a limited number of lay readers and Students in Theology are to be prepared for missionary labour; these auspicious consequences of the establishment of the Episcopate in Newfoundland, are calculated to send me on my way rejoicing, and to inspire me with an humble confidence, that I 'have not run in vain, neither laboured in vain.'"

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1842. The Bishop of Nova Scotia, reporting this year on the Archdeaconery of New Brunswick, says :—"The state of things here, although not free from difficulties, was never before so prosperous as at this time." During his visitation this year throughout Nova Scotia, the Gulf Shore of New Brunswick, and the Island of Cape Breton, the Bishop consecrated 22 new Churches, held three Ordinations, and 44 Confirmations, in which 1,197 persons were admitted to full membership of the Church. The Quebec Diocesan Church Society was established this year, its specified objects being :—First. The encouragement and support of Missions in the Diocese, creating a fund for the augmentation of the stipends of poor Clergymen, and towards providing for those incapacitated by age or infirmity ; also, towards providing a fund for widows and orphans of the Clergy. Second. The encouragement of education, the support of Sunday-schools, and of day-schools in conformity with the principles of the Church. Third. Assisting Divinity Students when necessary. Fourth. Circulating the Holy Scriptures, the Book of Common Prayer, and such other books or tracts as shall be approved by the Board. Fifth. Obtaining and granting aid towards the erection of Churches and Parsonages. The Toronto Diocesan Church Society, having the same objects, was also established this year, and soon after incorporated. The Diocesan Theological College at Cobourg was established this year.

1843. The Bishop of Quebec this year undertook the arduous task of visiting the territories of the Hudson's Bay Company, the whole of which territory, however, was beyond his episcopal jurisdiction. "He also proceeded up the Ottawa to Clarendon, the farthest Mission to the west of the Diocese, and upwards of 350 miles above Quebec. The Mission Station on Red River is 2,000 miles above Quebec, nearly 1,000 miles of which he travelled in bark canoes, traversing Lake Superior from its eastern to its western extremity ; he had to pass 800 miles through a country inhabited, for the most part, by savages and beasts of prey. At the Indian settlements a deputation of twelve Indians headed by an old chief, presented an address. In his letter to the Church Missionary Society, he says, 'It is impossible that I can write to you after my visit, without paying at least a passing tribute to the valuable labors of those faithful men whom the Society has employed in the field of its extensive operations, and the opportunity which was afforded me of contrasting the condition of the Indians who are under their training and direction with that of the unhappy Indians with whom I came in contact upon the route, signally enabled me to appreciate the blessings of which the Society is the instrument, and did indeed yield a beautiful testimony to the power and reality of the Gospel of Christ.'

"Pecuniary grants have for many years been made by the British Parliament in support of Missions attached to the Indian Departments of both Lower and Upper Canada, and in 1834 the Parliament Estimates contained an allowance for

five Missionaries, and in 1839 an addition of £64 8s. to the Schoolmasters for the Indian Department of Lower Canada.

"The Bishop's next visitation was to Gaspe, the eastern extremity of the Diocese, 450 miles below Quebec, and to County of Megantic. Three years before the Rev. Mr. Cusack was sent down north side of St. Lawrence to Labrador. This part of Canada is beyond the limits of the Diocese, and was in a most destitute condition. At the time of Mr. Cusack's visit there were more than 100 families destitute of all religious ordinances whatever. Fifteen hundred sail of small vessels annually visit this coast, consequently a large fluctuating population were found to exist here all the year round without Divine Worship on the Sabbath Day.

"The Bishop concludes the account of his visitations of 1843 and 4, in the following summary:—'We go over a great deal of space in Canada to effect things which, at present, are upon a very humble scale. I find that the aggregate of all my journeyings about the Diocese itself (and I have travelled 4,000 miles *out* of it during the past summer), upon this last triennial Visitation, with the addition of the journeys to La Chine and Lenoxville, amounts to 4,238 miles. In the case of Riviere du Loup, I travelled 228 miles, going and returning, to visit one little insulated congregation. And now I have finished this histsry of the Diocese in its successive parts; and although chequered with scenes of a more prosperous aspect, it is a history of scattered and often feeble congregations, enjoying but scanty and imperfect provisions in religion; with Churches standing unfinished for years together, or sometimes with no Churches at all; with poor Missionaries enduring hardships like good soldiers of Jesus Christ, yet labouring for a few here and a few there, so that all, in some eyes, perhaps, look unimportant—priests and people alike, of 'destiny obscure.' But are they not, if rightly regarded. the very objects for Christian sympathy and help? And is it not with something far different from a 'disdainful smile' that the English Church and people, in their 'grandeur,' will 'hear' these 'simple annals of the poor' in the Colonies? For myself, I cannot but view it as a privilege for which the deepest thankfulness is due, that I have been permitted, with whatever feeble ability of my own to follow up the work of my venerated predecessors, and to carry out the designs of the Society, still enlarging from year to year, in such a field,—a Society which may truly be said, under God, with reference to the Canadian Chuach, to have *kept a light in Israel*, by cherishing among this people the means tor the pure teaching of the Gospel, and the unadulterated worship of God, 'in the face of Jesus Christ,' and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to Apostolic ordinances; conducting its proceedings in concord wiih the Chief Pastors of the Church upon the spot, and strengthening their hands to its power, yea, and

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beyond its power, in the progress of the work. Here are seventy Confirmations, performed in successive journeys of the extent just described, to produce a result of 2,316 individuals Confirmed in the last triennial Visitation. But *who*, even if the souls of these individuals and of all the families connected with them, were not worth our care, *who hath despised the day of small things?* Over this extent of country, the scattered labours of the Church are diffused, and the Episcopal ministrations are statedly carried; and in all these different spots here the individuals openly professed the truth of God, and recognized their Church membership by a solemn act. *The fathers to the Children*, and children's children, *will make known* that *truth*; and that Church roots herself in a soil, gradually spreading on the right hand and on the left, which must be covered hereafter by a prodigious growth: *what* that growth shall be must depend, in human calculation, upon what is done in the present stage of the Colony. The Sacraments administered, the vows undertaken, the prayers offered, the word preached, the pastoral watchfulness exercised in the recesses of snow-clad forests, or upon the borders of the turbulent gulf, through the provisions established by the 'Society for the Propagation of the Gospel in Foreign Parts,' are precious in the sight of God, and pregnant with an important future among men.'"

Bishops College, Lennoxville, was this year incorporated by Act of the Legislature.

The Bishop of Newfoundland, Dr. Spencer, was this year translated to Jamaica, and the following year the See of Newfoundland was filled by the Rev. Dr. Edward Feild, of Queen's College, Oxford. Bishop Feild arrived in his Diocese the same year, and at once proceeded on a visitation to some of its most distant settlements. "The difficulty of procuring fit persons to take charge of these distant missions, appears to have been the chief difficulty the new Bishop had to contend with at the commencement of his Episcopate. The island of Newfoundland had always presented a scene where the limited number of the Clergy was sadly contrasted with the wide field of operation open to Missionary exertions, but particularly about this time, when not fewer than seven Missionaries had resigned their cures, from illness and other causes—the scattered state of the population, and the severity of the climate requiring more than an ordinary degree of bodily strength, and firmness of purpose in those engaged in the task. Bishop Field, however, has been unsparing in his exertions to supply the vacant Missions with resident pastors. His Visitations have been frequent to almost every part of the Diocese, and the number of the Clergy has considerably increased since his appointment to the See. The winter months were spent by the Bishop in the Deanery of Bermuda, where he preached in several Churches, visited and preached in each of the three convict hulks, visited all the Parochial Schools, examined the children, Confirmed eight times, Baptized several adults,

held a Visitation of the Clergy, and delivered a charge. In the following summer he commenced his visitation voyage to the west coast of Newfoundland, where he found the settlement of the Bay of Islands entirely destitute of the means of grace, Port au Basque, La Perle Bay, Hermitage Bay, Harbor Breton, Balorem, Burin, Oderin, and Woody Island, all populous settlements, and the greater part of the inhabitants at present attached to the Church communion, and desiring the administration of the Clergy. On his return the Bishop addressed a pastoral letter to his Clergy, in which he forcibly reminds them that until the Church is thrown much more upon the people than it is at present, it cannot be in a sound, satisfactory or safe condition.

"In this letter is submitted to the Clergy a plan for establishing an annual subscription of 5s. or 1d. per week from each and every Church member, old and young. This plan devised by the Bishop in concert with the Committee of the Church Society, would, if carried into effect, considerably relieve the Society for the Propagation of the Gospel, and afford means for the establishment of many new Missions, and the erection of Churches and Parsonage-houses throughout the Diocese. 'All that is wanted, or what is chiefly wanted,' says the Bishop, "is a proper and effective machinery. For this the Church looks to her Clergy; they must declare, they must carry it into operation.'"

1844. This year the Bishop of Toronto extended his visits to "Gore, Talbot, London, Wellington, Huron and Western Districts, also to the Manetouahning Indians on Lake Huron, comprehending in all sixty-two Missionary stations. In 1838, a Missionary was stationed at the Manitoulin Islands, and another at Sault St. Marie, at the upper extremity of Lake Huron, both exclusively engaged in ministering to the spiritual wants of the various tribes of Indians. "Dr. Frederick O'Mara was sent out by the Society for Propagating the Gospel as Missionary to the Indians at the latter place, in 1840, and has now charge of the Huron Missions. He has lately been in England, where he has obtained funds for building a Church at the Manetouahning Station." The Mission at the Manitoulin Islands is supported by a grant from the British Government. The Bishop, in his address to the Clergy, at the Cathedral Church of St. James, in Toronto, in reference to the Indian Missions, says:—

"'The Indians are all anxious to have their children educated, and are not unwilling to leave them in the Missionary Settlement, if they can be supported while they themselves are absent on their hunting expeditions. The children are found as apt to learn as those of the whites, and acquire the common branches of instruction and expertness in the mechanical arts with equal acility. There is an excellent School of Industry for boys and girls at the Mohawk Village on the Grand River. The boys are taught useful trades, and the girls knitting and sewing and household work. At the same time, their religious education is

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carefully followed up. They are found to be docile and quick of apprehension, and very soon become clean and tidy in their persons. Here again is a great advance, if diligently improved, towards the conversion of the Indians. The Church can reach the parents through the children; and even should she be less successful with the adults, she can gradually get possession of the rising generation, and in half an age the tribe becomes Christian.'

"The Bishop next refers to the alarming destitution of the means of grace in many large districts of Canada, and mentions the districts of Wellington and Victoria, containing 24 townships, with but two resident Clergymen, and that of Ottawa, comprising 9 townships, to which he had not yet been able to send a single Missionary." The number of Churches in Newfoundland this year was 52. Church schools, 30.

1845. The number of resident Clergy in the Diocese of Quebec was this year stated to be 73. Number of Churches, 74.

The Diocese of Nova Scotia was this year further reduced in extent by the erection of New Brunswick into an independent See, under the title Diocese of Fredericton, and Dr. John Medley, Prebendary of Exeter, was Consecrated its first Bishop. Bishop Medley assumed the duties of his high office the same year, arriving in St. John in the month of May. He at once proceeded with a vigorous inspection of his Diocese, Confirming and Ordaining, and Consecrating Churches.

1846. The contemplated withdrawal this year by the S. P. G. Society of their grant of £500 per annum to the University of King's College, Nova Scotia, drew from the Bishop an appeal to the Alumni and friends of the University in behalf of the funds of the Institution. The appeal resulted in a permanent association of the Alumni, who subsequently obtained an Act of Incorporation, enabling them to hold funds for the support of Professorships, and other objects.

"Since the incorporation of the Associate Alumni, it has been proposed to increase the endowment of the the College, by raising the sum of £6,000, to be invested as a permanent fund for the support of the Institution. £2,000 has been subscribed by the Alumni, in consideration of which the Bishop of the Diocese has undertaken to use his best endeavours to raise the same amount, and the Society for Promoting Christian Knowledge have agreed to provide the remainder, one-half to be paid down when the first £2,000 has been subscribed. The sum subscribed by the Alumni includes £500 raised for the proposed founding of a Divinity Scholarship, to be called the Cogswell Scholarship, in memory of the late Rev. William Cogswell, Curate of St. Paul's Halifax, an Alumnus of the University, whose deep piety and literary attainments drew forth the esteem and admiration of all with whom he was associated. The Alumni support a Professorship of Modern Languages, and an Annual Prise for the best scholar in that

branch of literature; an Annual Hebrew Prize has also been lately founded by the Rev. Dr. McCauley, President of the College.

"This year the Bishop of Nova Scotia held a Visitation of his Clergy, at Halifax, when there were upwards of thirty Clergymen present. Of this number it is very remarkable that 26 were educated at Windsor College, and with a few exceptions received Ordination at his hands. 'Of the zeal and diligence and devotedness of the Missionaries generally,' says the Bishop, 'I am able to speak with great satisfaction and thankfulness, and also of the prosperity of the Church in most parts of the Diocese. I will hope that by the goodness of God a feeling is spreading among all the members of our Communion, which is promoting more exertions than have hitherto been made for the support of the Church and her Ministers. ——

"'I have finished 68 years, with less interruption from sickness than I might reasonably have expected: neither can I hope any longer to posses the strength and activity that belong to earlier years. I must pray for a ready mind and will to do the little which God may enable me to perform in his service during the small remainder of my pilgrimage, and throw myself entirely on His mercy, through the adorable Saviour and Redeemer, for all omissions, imperfections and short-comings, with earnest prayer, that His name may be continually glorified by the prosperity of His Church, and the sanctification of all her members.'"

1847. A portion of this year was spent by the Bishop of Nova Scotia in Prince Edward Island, where he held an Ordination, the first ever administered in the Island by an Anglican Bishop. In the Autumn of this year the Bishop of Quebec concluded a visitation of his whole Diocese, which he accomplished in something less than two years. "He left Quebec for Gaspe on the 15th Sept., and returned through New Brunswick and part of the United States, and paid a visit to Bishop's College, Lennoxville, situate on the American frontier. The number of Confirmations held in this last triennial Visitation of the whole Diocese was 74; the number of persons Confirmed was 2012; and 11 new Churches were Consecrated. Sixty-one Clergymen were in attendance at the delivery of the Visitation Charge in the Parish Church of Montreal.

"The Society for the Propagation of the Gospel have lately called the attention of the Bishop to the state of the newly arrived emigrants, with a view of taking immediate steps for their spiritual instruction and guidance on arrival at the Quarantine Station of Grosse Island, 30 miles below Quebec, where there is a hospital for the sick, and the people are usually detained to wash and recruit after the voyage. There is here a Station and a Chapel with a resident Chaplain, supported by the Bishop from funds of the Society placed at his disposal. The Chaplain of this Institution has, accordingly, received directions from the Diocesan to enquire into the destination of such emigrants as are detained in Quarantine and to give a right direction, so far as may be in his power, to the

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movements of those who arrive without any settled plan. The misery and horrors of this station since the unholy attempt, during the summer of this year, to cast out the pauper population of Ireland upon British America, are portrayed in the following extract from the Bishop's correspondence on the subject with the Society :—

"'On account of the overwhelming extent of the labours this year at the Quarantine Station, in consequence of the swarms of miserable beings poured upon the shores of Canada from Ireland, I have found it absolutely indispensable to employ two Clergymen at that Station, and, in fact, before I could send a Clergyman down, different Clergymen of Quebec or its immediate neighbourhood, went down, each for a few days at a time to assist—and one of the two Clergymen stationed there having come away sick, the same arrangement is still going on. I felt it right to set the example of taking a turn myself in this duty, and went down for a week. The scenes of wretchedness, disease and death, to be there witnessed, thickening day by day, surpass all description—and the time will not permit my attempting any details—suffice it to say that when I left the Station, there were, according to computation, about 1,700 sick upon the island (every building which could be made in any way available, the two Churches included, being turned into hospitals, together with a vast number of tents,) and about 800 afloat in the miserable holds of the ships.—With the utmost exertion on the part of the authorities, it was a matter of impossibility to provide the necessary comforts and attendance for these poor sufferers. The daily amount of deaths was frightful. We had not perhaps above 300 Protestant sick, out of this number, but so dispersed, on shore and afloat, and so intermingled with Romanists, sometimes two of different faith in *one bed*, that the labour of attending to them ministerially was immense.' The Rev. Messrs. Willoughby, Daws, Chederton, Morris, and Anderson, have fallen victims to their benevolent zeal for the emigrant sick. The Rev. Charles Morris, Missionary at Port Neuff, is a native of Nova Scotia, son of the Hon. Chas. Morris, of that Province. He was a man of unpretending piety and one of very extensive attainments—a master of Arts of King's College, Windsor. The Rev. R. Anderson was an Irishman and a graduate of Trinity College, Dublin; he was a widower, and left two little orphan boys, who have been taken by a brother Clergyman.

"'Both these gentlemen (says the Bishop) voluntarily outstayed their time at Grosse Isle. I had established a rotation service, giving a week to each Clergyman. Mr. Anderson became so deeply interested in the scenes and incidents which he witnessed, and conceived so lively a desire to devote himself to the work of comforting and guiding the sick, and aiding the dying in their preparation, that he earnestly solicited permission from me to remain, and he stayed six weeks. Still, as there was abundant work for two, and it was evident that the mutual society, help and comfort, that the one might have of the other, would be of benefit both to themselves and the patients, the weekly arrangements continued, and Mr. Morris, from some accidental interruption in the chain, had the opportunity, of which he chose to avail himself, of remaining a fortnight.

Most cheerfully, as well as most lovingly, did they perform their work together. 'They were lovely and pleasant in their lives, and in their deaths they were not divided.' They came up together from the island, and were buried within a day of each other at Quebec. The cathedral, as on occasion of the previous death of my admirable friend Mr. Chederton, was hung for three Sundays with black. Mr. Anderson was remarkably simple-minded, as well as a truly zealous and faithful minister of Christ. Precious in the sight of the Lord is the death of his saints.

"'The number of Clergymen of our Church, being the only Protestant ministers in attendance who served the Quarantine Station during the season, was fifteen. Of these the Rev. Messrs. Rollit, Forest, Sutton, Torrance, Lonsdell, Parkin, King, Anderson, Whitten, Morris, Reid, Guerout, Butler, and Morice, were Missionaries of the Society; and of these Missionaries, Messrs. Forrest, Torrence, Lonsdell, Parkin, King, Reid, and Butler, took the fever and recovered. Messrs. Torrence, King and Reid, were very dangerously ill.'"

The income this year of the Diocesan Church Society of Quebec very nearly reached £2,000. Its expenditure exceeded £1,400.

This year the Bishop of Fredericton held a visitation of his Clergy at Fredericton, at which there were 43 Clergy, to whom he delivered his first Charge. The Report of the Church Society of this Diocese shows it to be this year in a most flourishing condition.

1848. "The spiritual condition of Settlements scattered among the harbors eastward from Halifax, have of late been brought forcibly under the consideration of the Church. They had been visited frequently by travelling Missionaries, between 1821 and 1832, and again in 1834, when a large number of young persons were prepared for Confirmation. In the following year twelve Lay Readers, and ten Sunday-schools, were aiding the Missionary. There are now (1848) four Churches along this shore, and two new ones building—a resident Clergyman at Pope's Harbor, about 45 miles from Halifax—and a travelling Missionary paid by the Diocesan Church Society. This has also been the main field of the operations of the Colonial Church Society in Nova Scotia: their Agent has made frequent visits to the Coast, and distributed great numbers of books and tracts. They have now several Schools in full operation, and a travelling catechist or lay reader licensed by the Bishop, actively engaged along the Coast, and the Sunday-schools under his charge are both numerous and well sustained. From the scattered state of these settlements (nearly all Protestant), and the total absence of roads, the services of five or six Clergymen are absolutely necessary, that the offices of religion may be kept up.

"By the Imperial Statute 3 and 4 Victoria, chapter 78, which provides for the sale of the Clergy Reserves in Canada, and the distribution of the proceeds thereof, certain portions of these lands have been appropriated to the Church of England. The Diocesan Society of Toronto has petitioned both branches of the

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Local Legislature and the Crown, that the disposal and control of them should be made over to the Church of England. The subject of parochial schools throughout the Diocese, has also of late engaged the attention of the Society. The income derived from the Clergy Reserves, in Canada West, has been lately so increased by the reduction in the expense of surveying, and collecting, as well as by the recovery of back rents, and the increasing value of lands, as to meet the demands made upon it, and a portion has been appropriated by the Society for the propagation of the Gospel, now entrusted with the administration of these funds under the Statute 3 and 4, Victoria, as a salary to the Bishop, who previously had no Episcopal income, and held the Archdeaconry of York and the Rectory of Toronto, both of which he has at length been enabled to resign. Within the last year, a plan has been matured by the Society for the application of the remainder of this fund, for the support of Religious worship in the Diocese, pursuant to the statute. It is contained in the following regulations, published in their Report for 1848:—

'I. That a sum of £1200 per annum, currency, be appropriated to the maintenance of a Theological Institution for the Diocese of Toronto.

'II. That annual grants of £60 currency be made to travelling missionaries.

'III. That stipends to the Clergy in the settled districts be paid, equal in amount to the sum raised within the Diocese; that in no case shall such stipend be less than £50 currency, or more than £150 currency; and that, of the sum raised from sources within the Diocese, at least £50 currency shall be raised within the mission itself, and a house provided.

'IV. That the sum of £60 sterling be allowed to each unmarried, and £100 sterling to each married missionary, proceeding from England, for passage and outfit; and that a further sum of £60 currency be allowed to each missionary, travelling or settled, on his taking possession of his first charge, to meet the expense of his first establishing himself.

'V. That the continuance of the Clergymen's services in any particular mission, must be understood to depend on the fulfilment, by the people, of the conditions on which he was sent to reside among them.

'VI. That the missionaries at present on the Society's list be allowed to take advantage of the above arrangements, should they desire to do so."

The Society has determined to allow to Clergymen going from Great Britain to the Diocese of Toronto, an annual sum of £50 from its own funds for the first three years of their incumbency. A further plan for affording encouragement, as far as very limited means allow, to merit and long and efficient services, has been submitted to the Bishop of Toronto, and is now awaiting his Lordship's judgement. The Bishop of Toronto, on the establishment of a new mission or rectory, has usually required from the settlers, where it was possible, a contribution of £50 per annum, and frequently the erection of a parsonage house,

where the local resources of a district admit of such a provision. The revenue derived from the Clergy reserves in Canada West now exceeds the sum charged upon it by Government for the support of the Clergy of the Diocese. The portion appropriated to the Church of England in the year 1847, was above £8000 currency. In 1836, there were upwards of 29,931 acres of the Clergy Reserves granted as endowments to the Parochial Clergy, for which the patents had been made out, 4118 acres, for which the patents had not been completed, and 12,725 set apart as glebes. There were, at the time, 57 rectories endowed with land, under order in Council. According to the last returns, there were 300 places of worship belonging to the Church open every week within this Diocese, and 120 officiating clergymen, 43 being paid £100 sterling per annum by the Society for the Propagation of the Gospel in Foreign Parts—46 altogether from the proceeds of the clergy reserves, and the casual and territorial revenue, under the arrangements made with Government in 1834—two or three by the Upper Canada Clergy Committee—several altogether from local resources, and ten or twelve by the Diocesan Society of Toronto; also two or three by the New England Company who, in 1830, under an arrangement with the Society for Propagating the Gospel, in a great measure, took charge of the Mohawk Churches. There are also seven catechists in the Diocese supported by the Society for the Propagation of the Gospel. By the ordination of ten students of the University of Toronto, and the College of Cobourg, in July, 1848, and the arrival of several Missionaries from England, the number of the Clergy has been increased to 132"

"Early in July last (1847), Bishop Field proceeded to visit the more northern portions of his Diocese, and the coast of Labrador. He was enabled to accomplish this arduous undertaking by means of that most valuable acquisition to the Diocese, the Church ship. He was accompanied on his voyage by four clergymen, two of whom were missionaries on their way to distant stations. At Forteau Bay, L'Ance a Mart, A'Loup, Battle Harbour, and St. Francis, on the Labrador Coast, the Bishop preached, and couples were married, and children and adults baptized. At the latter place the Lord's Supper was administered, for the first time, it is presumed, by any clergyman of the English Church, on the Labrador. The congregation was here partly composed of Esquimaux Indians, several of whom, after the necessary exhortation and instruction, were baptised. The Bishop then proceeded to Venison Islands, in an open boat, and having again joined the ship, visited the Seal Islands, and Sandwich Bay, where the population is large and almost entirely composed of Esquimaux. He found here several who could read and write in their own language, having received instructions from the Moravian Missionaries, of Nain, and other stations, about 300 miles north of the Straits of Belle Isle. Six adults, three being Indians, were admitted to Baptism; the Bishop addressed them on the subject, and the Holy Communion

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was administered after morning service on Sunday. On the Monday and Tuesday following, marriages were celebrated and children baptised, after the morning service. On Monday, after the church prayers, several Esquimaux read portions of the service they use at the moravian stations. It was in the Esquimaux language, and appeared to be a litany used at their public worship, commencing with the Lord's prayer. One led, and was in most parts followed by others. There were frequent antiphons or short hymns, which they all sang in unison in a clear and pleasing tone." Having cruised upwards of 250 miles along the coast, it was deemed advisable not to proceed further. On their return they touched at St. Barbe, at the northern extremity of Newfoundland, and having visited several harbours and missionary stations along the coast south east from Cape Ray, the good Church ship arrrived safe at St. John's on the 17th October, all on board having been mercifully preserved from hurt and sickness, after a perilous voyage of 2028 miles, occupying 10 weeks and 5 days. "On this coast," says the Bishop, "within the limits of the Government of Newfoundland, and therefore, I presume of my spiritual charge, there are 10,000 souls who have no spiritual guide or overseer. Most of these remain four months at the Labrador and there are now many resident families." These people professed themselves well able to support a clergyman, and the Bishop was given to understand that they would willingly contribute to his support, and build a Church, if he would only give them the promise of a clergyman.—"Surely, here the blessing of God is ready to come upon any who will devote himself to seeking out the scattered sheep, in these wild but not desert scenes, that they may be saved through Christ for ever." Newfoundland has a Church Society by which the local resources of the diocese are administered. They have also another called the Newfoundland School Society, lately united with the Society for the Propogation of the Gospel. The Church ship before mentioned, was the gift of an English clergyman, it possesses every accommodation for the performance of divine service on board, and has been of essential service to the Bishop and his rural deans in visiting the out stations of the Diocese inaccessible by land."

The Bishop of Fredericton this year (1848) visited England, and succeeded in obtaining from the S. P. G. Society an additional sum of £300 per annum for five years, for Church building, and other purposes.

The Provincial Synod.

LEGISLATURE OF THE PROVINCE OF CANADA.

19-20 Vict., Chap. 141.

An Act to enable Members of the United Church of England and Ireland in Canada to meet in Synod.

Proclaimed May 28th, 1857.

WHEREAS doubts exist whether the members of the United Church of England and Ireland in this Province have the power of regulating the affairs of their Church, in matters relating to discipline, and necessary to order and good government, and it is just that such doubts should be removed, in order that they may be permitted to exercise the same rights of self-government that are enjoyed by other religious communities; therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:—

I. The Bishops, Clergy and Laity, Members of the United Church of England and Ireland in this Province, may meet in their several Dioceses, which are now, or may be hereafter constituted in this Province, and in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal, of any person bearing office therein, of whatever order or degree, any rights of the Crown to the contrary notwithstanding, and for the convenient and orderly management of the property, affairs, and interests of the Church in matters relating to and affecting only the said Church, and the officers and members thereof, and not in any manner interfering with the rights, priveleges, or interests of other religious communities, or of any person or persons not being a member or members of the United Church of England and Ireland; provided always, that such constitutions and regulations shall apply only to the Diocese or Dioceses adopting the same.

II. The Bishops, Clergy, and Laity, members of the United Church of England and Ireland in this Province, may meet in General Assembly within this Province, by such representatives as shall be determined and declared by them in their several Dioceses; and in such General Assembly frame a constitution and regulations for the general management and good government of the said Church in this Province; provided always, that nothing in this act contained shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine or penalty, upon any person, other than his suspension or removal from an office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or General Synods; and provided also, that nothing in the said constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this Province.

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22 Vict. Chap. 139.

An Act to explain and amend the Act intituled: "An Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod."

Assented to August 16th, 1858.

WHEREAS doubts exist whether in the Act passed in the Session held in the nineteenth and twentieth years of Her Majesty's Reign, intituled: "An Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod," sufficient provision is made for the representation of the Laity of the United Church of England and Ireland in the Synods by the said Act authorized to be held, and it is expedient that such doubts should be removed: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

I. For all the purposes of the aforessid Act, the Laity shall meet by representation; and until it shall be otherwise determined by the Synod in each Diocese, one or more delegates (not exceeding three in any case) may be elected at the annual Easter meetings in each parish, mission or cure within the Diocese, or in cases where there may be more than one congregation in any parish, mission, or cure, then in each such congregation, or at meetings to be specially called for the purpose by each Clergyman having a separate cure of souls; and all laymen within such parish, mission, or cure, or belonging to such congregation, of the full age of twenty-one years, who shall declare themselves, in writing, at such meetings to be members of the United Church of England and Ireland, and to belong

to no other religious denomination, shall have the right of voting at such election. Each delegate shall receive from the Chairman of the meeting a certificate of his election, which he shall produce when called upon so to do at the Synod; and the first meeting of such Synod shall be called by the Bishop of the Diocese at such time and place as he shall think fit: Provided always, that no business shall be transacted by the Synod of any Diocese unless at least one-fourth of the Clergy of such Diocese shall be present, and at least one-fourth of the congregations within the same be represented by at least one delegate.

II. All proceedings heretofore had in any Diocese under the aforesaid Act, which have been conformable to the provisions of this Act, shall be held to be valid, as if the same had taken place after the passing of this Act.

DECLARATION.

We, the Bishops of the United Church of England and Ireland within the Province of Canada, together with the Delegates from the Clergy and Laity of the Diocesan Synods, now assembled in the first Provincial Synod under Royal and constitutional authority, and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Province, desire to express our most humble and hearty thanks to Almighty God, that it has pleased him in his Providence to set over us a Metropolitan, and thus to enable us, as in the ancient days, to assemble as one body, under the direction of His Holy Spirit, whose aid we now invoke, in the name of His only begotten Son, for the consolidation and advancement of his kingdom in this Province.

Before entering on the business for which we are at present assembled, we desire publicly to declare the principles upon which we propose to proceed.

We desire the Church in this Province to continue, as it has been, an integral portion of the United Church of England and Ireland.

As members of that Church, we recognize the true Canon of Holy Scripture as set forth by that Church, on the testimony of the Primitive Catholic Church, to be the rule and standard of Faith: we acknowledge the Book of Common Prayer and Sacraments, together with the Thirty-nine Articles of Religion, to be a true and faithful declaration of the doctrines contained in Holy Scripture; we maintain the form of Church government by Bishops, Priests and Deacons, as Scriptural and Apostolical; and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines and that form of government, and to transmit them to our posterity.

In particular, we maintain the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government and supremacy over all persons within her dominions, whether ecclesiastical or civil, as set forth in the 37th of the Articles of Religion: and we desire that such supremacy should continue unimpaired.

It is our earnest desire and determination to confine our deliberations to matters of discipline, to the temporalities of the Church, and to such regulations of order, or modes of operation as may tend to her efficiency and extension; and we desire no control or authority over any but those who are or shall be members of the same Church.

We conceive that the following, or such like objects, may fitly come under our consideration, and lead to action on our part:—

1. To form a Constitution for this Synod, and to regulate the time and place of the meetings, and the order and manner of its proceedings.

2. To provide for the proper exercise of Ecclesiastical Discipline, in regard to both Clergy and Laity, by modifying and enacting Canons, and by establishing and ordering a Court of Appeal.

3. To provide, with consent of the Crown, (when needed) fit regulations for the appointment of Bishops, Priests and Deacons, in accordance with the Canons of the Universal Church.

4. To provide, with the consent of the Crown, for the division of the Province into New Dioceses, as occasion may require.

5. To procure from the Colonial Legislature any laws or modifications of laws which the circumstances of the Church may require.

6. To promote the future consolidation and united action of the whole of the Diocese of British North America.

Proceeding upon these principles, which, as we humbly thank God, were, under His good guidance, first among the Colonial Churches, publicly set forth amongst ourselves, and have been sustained by the acceptance of our brethren through a large part of the Colonial Dominions of our beloved Queen, we firmly rely and depend upon His continued blessing and guidance; and we humbly pray that He, who is the God of unity and peace, may ever be with us, and so chasten our affections, purify our motives, and guide our judgment, that we may be enabled to contribute to the efficiency, concord and stability of the Church in this land.

CONSTITUTION OF THE PROVINCIAL SYNOD.

1. The Provincial Synod shall consist of the Bishops of the United Church of England and Ireland, having Sees within the Province of Canada, or executing by due authority the Episcopate as assistant or Missionary Bishops therein, and of Delegates chosen from the Clergy and from the Laity.

2. The Bishops shall deliberate in one House, and the Delegates from the Clergy and the Laity in another; and each House shall hold its sittings, either in public or in private, at its own discretion.

3. The Clerical and Lay Delegates shall consist of twelve of each Order from each Diocese.

4. The Synod shall meet on the second Wednesday of September in every third year, or oftener, at the discretion of the Metropolitan; or on the requisition of any two Bishops, or of the Bisnop and half the Delegates of each order in any Diocese.

5. In a Vacancy of the Metropolitan See, a meeting may be called at the appointed period, or on either of the above requisitions, by the Senior Bishop of the Church in Canada.

6. A Quorum of the Synod shall consist of not less than a majority of the Bishops and not less than one-fourth of the members of each Order of the Lower House.

7. The Metropolitan, or some Bishop appointed by him, shall be the President of the Upper House; and in the vacancy of the See, the House of Bishops shall elect one of their own number to preside.

8. The Lower House shall be presided over by their Prolocutor, to be chosen *viva voce* on motion of any member of that House.

9. Each House shall appoint a Secretary or Secretaries, who shall keep regular accounts of all proceedings in their own House, shall record them in books provided for the purpose, shall preserve memorials and other documents under the direction of the President and the Prolocutor, shall attest all public acts of the Synod, and deliver over all records and documents to their successors.

10. The Expenses of the Synod shall be provided for, and its financial concerns managed by a Committee of the Lower House, after a manner to be approved by both Houses.

11. Each House shall establish its own order of proceeding and rules of order, and may publish such of its proceedings as may appear advisable.

12. The Upper House shall propose to the Lower any business they may desire to have treated of or decided; and it shall be incumbent on the Lower House to take up and dispose of such business in preference to any other.

13. The Upper House may direct the Lower to appoint a Committee to report to the Upper on any subject on which they may desire the judgment of the Lower, or to appoint their portion of a joint committee; or may summon the Lower to a conference.

14. Messages from the Upper House shall be delivered by an officer of the Upper to the Secretary of the Lower, by whom they shall be communicated to the Prolocutor, who shall communicate them to the House.

15. The Lower House may present to the Upper any matter which they conceive to be a grievance or to require amendment, even when they have no proposition to make on the same; and the Upper House shall thereupon place it in order for consideration, with a view of providing a remedy; and shall, before the conclusion of the session, declare to the Lower House the result.

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16. The Prolocutor shall have the right of admission, personally or by committee, to the Upper House, to communicate the desire or decisions of his House; and in such case he shall ascertain, by message, when he or the committee can conveniently be received in the Upper House, and act accordingly.

17. It shall be competent to the Lower House to request a Joint Committee or Conference on any special object, beyond those submitted to it by the Upper House, or to propose for discussion any specific measure; to which request an answer shall be given; but it shall be at the option of the Upper House to accede to their request or not.

18. When either House shall desire a conference with the other, or a Joint Committee, the reason for either shall be agreed to by the House desiring it, and communicated in writing to the other; the Prolocutor, personally or by committee, in either case proceeding to the Upper House either to deliver or to receive such reasons.

19. When either House shall have come to a decision upon any subject in which the other House is concerned, it shall communicate its decision to the other.

20. If the Lower House should not concur in a decision of the Upper, they shall, in stating their non-concurrence, state their reason; and may either propose an amendment, or request the Upper House to suggest an amendment to meet their reason, or request a conference.

21. If the Upper House should not concur in a resolution or decision of the Lower House, they may, in stating their non-concurrence, either state their reasons or not; and may either propose an amendment or request the Lower House to prepare an amendment or appoint a conference, to which the Lower House shall always give attention.

22. The Conference may be either by deputation from both Houses, or by deputation from the Lower House, or by open conference, as the Upper House may think fit; and the place shall be appointed by the President.

23. No proposition shall be considered as sanctioned by the Provincial Synod until it has received the separate sanction of both Houses, which shall be declared by the President in writing.

24. Committees, whether of either House, or of the two Houses, may hold their meetings either during recesses in the session, or during the prorogation of the Synod.

25. No alteration of the Constitution or Canons shall come into operation until it has been confirmed at a second session of the Provincial Synod.

26. Each meeting of the Synod shall be preceded or commenced by Morning Prayer and a Sermon, if so ordered by the Metropolitan, and on the first day of such meeting the Holy Communion shall be administered.

27. The business of each day shall be commenced by prayer for the Divine guidance and blessing, according to a form authorized by the House of Bishops.

28. The election of the Clerical and Lay Delegates shall be certified under the hand and seal of the Bishop of the Diocese which they represent, or, in the absence of the Bishop, the Chairman of the Synod; and such certificate shall be final and conclusive; which certificate shall be forwarded by the Secretaries of the Diocesan Synod to the Secretaries of the Lower House of the Provincial Synod within fourteen days after said election.

PERMANENT ORDER OF PROCEEDINGS, AS ADOPTED BY BOTH HOUSES.

1. The Provincial Synod shall meet at the place of deliberation (notice being previously given by the Metropolitan or his deputy, of the time and place of meeting), the Bishops attired in their proper robes, and the Clergy in their gowns, cassocks, bands, and hoods, and shall proceed in procession to the Cathedral for Divine service; on which occasion the Holy Communion shall always be administered. The Litany shall be said by the junior Bishop; the Preacher shall be appointed by the Metropolitan, and special prayer shall be made for the Synod. The collection shall be applied to the current expenses of the Synod, unless otherwise ordered by the Metropolitan.

2. At an appointed hour after Divine service the Members of the Synod shall re-assemble at the place of deliberation, where, after the President has taken his seat, he shall inform the Lower House with regard to their place of meeting, and direct them to elect their Prolocutor.

3. When the Prolocutor has been elected, he shall be conducted to the Upper House by the Chairman, accompanied at discretion by any members of the Lower House, and his election announced to the President.

4. The President shall then state to him the business which the Upper House desire to engage the attention of the Lower House, specifying, when necessary, the order in which they desire it to be taken up.

5. On his return, the Prolocutor shall first nominate his own deputy (in case of his absence), and then introduce to the House the business on which the Upper House desire them to engage themselves.

6. On every day of meeting after the first, the Synod shall meet at 9 a. m., and shall proceed at once, before any business is announced, to Morning Prayers at the Cathedral, or the place appointed, and, after Prayers, proceed to business.

7. Before the conclusion of the session, the President, with the consent of the House of Bishops, shall issue a schedule, declaring the state in which each matter of business now stands which has been brought before the Upper House, and

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promulgate it to the Lower House; reserving all unfinished business to the next session, and proroguing the Synod.

8. The Prolocutor, in receiving the schedule of prorogation, shall, at the first opportunity, communicate it to his House, which shall not prolong its sittings beyond that day.

ORDER OF PROCEEDINGS OF THE LOWER HOUSE.

1. After Prayer, the Clerical and Lay Secretaries shall call the roll of their respective orders.

2. The election of the new Secretaries shall be made by the Clergy and Laity respectively. A Treasurer and two Auditors shall also be appointed, all of whom shall hold their offices until their successors shall be appointed.

3. After this the Order of Business shall be as follows:—

(1) Reading, correcting, and approving the minutes of previous meeting.
(2) Appointing Committees.
(3) Presenting, reading and referring Memorials or Petitions.
(4) Presenting Reports of Committees, of Treasurer, or Auditors.
(5) Giving Notices of Motion.
(6) Taking up Unfinished Business.
(7) Consideration of Motions.
(8) Orders of the Day.
(9) Before the final adjournment of the Synod, reading, correcting and approving the minutes of the last day's proceedings.

RULES OF ORDER.

1. The Lower House shall meet on the day and at the hour and place appointed by the Metropolitan or President, unless otherwise ordered by the House, and on each succeeding day at ten o'clock; and the mid-day adjournment shall be from one o'clock to half-past two p. m.; and the business, except the work of committees, shall conclude at six p. m., at which hour the House shall proceed to the Cathedral for Evensong. The Clergy shall appear in gowns and bands. When the Prolocutor has taken the chair, every member shall sit uncovered.

2. The Prolocutor shall preserve order and decorum, and shall decide all questions of order, subject to an appeal to the House, to be decided without debate; and when called upon to decide a point of order, he shall state the rule applicable to the case, without argument or comment.

3. When any member wishes to speak, he shall arise and address the Chair.

4. When two or more members rise at the same time, the Prolocutor shall name the party first to speak.

5. A member called to order, while speaking, shall sit down, unless permitted to explain.

6. No motion or amendment shall be considered as before the House, unless seconded and reduced to writing.

7. No member, save the mover of a resolution, who, as mover, is entitled to reply, shall speak more than once, except by permission of the House.

8. A member may rise to explain, if permitted by the Chair.

9. No original motion, except motions of course, shall be received without notice, except by permission of the House.

10. When a resolution has been moved and seconded, any member may require the previous question to be put, whether the motion so made shall be put or not, and that question shall be decided without debate.

11. When a motion has been read to the House by the Prolocutor, it cannot be withdrawn without the consent of the House.

12. When a question is under debate, no motion shall be received by the Chair, unless to amend it or postpone it, or to lay it on the table, or for adjournment, or for the previous question, and no more than one amendment to a proposed amendment of a question shall be in order.

13. A motion to adjourn shall always be in order.

14. Motions to adjourn or to lay on the table shall be decided without debate.

15. A motion to suspend a Rule of Order shall take precedence of all other motions, and shall be decided without debate; and no Rule of Order shall be suspended, except upon the vote of two-thirds of the members present.

16. A member, if not interrupting a speaker, may require any motion in discussion to be read for his information, at any time during the debate.

17. When amendments are made to any motion, the amendments and the original motion shall be put in order the reverse of that in which they were brought forward.

18. When a question is finally put by the Prolocutor, either an original motion or an amendment, no further debate shall be allowed; the Prolocutor first declaring that the question is finally put.

19. When the Prolocutor is putting a question, no member shall rise from his seat; and every member present, when a question is put, shall be required to vote on the same, unless excused by the House.

20. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative; and in case of an equality of votes, the question

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21. When required by two Clerical and two Lay Delegates, the vote of the House upon any question may be taken by orders voting separately; and in that case a majority of both orders shall be necessary to an affirmative vote.

22. On a division, the names of those who vote for or against a question shall be recorded in the minutes, if required by three members.

23. A question being once determined shall not again be drawn into discussion in the same session, without the unanimous consent of the House.

24. Committees shall not be appointed without notice, excepting Standing Committees, Committees of the Prolocutor to the Upper House, and Committees of course, such as those which follow upon the adoption of a resolution which requires a committee.

25. When a separate Committee of this House has been named, whose function is deliberative, the Prolocutor shall direct what number of its members do form a quorum, unless the quorum be fixed by the resolution under which the committee is appointed.

26. When a committee is appointed, the mover of the resolution asking for the committee shall be the Chairman of the Committee, or when a resolution is referred to a committee, the mover of the resolution shall be Chairman, unless the committee has already been organized.

27. Reports of Committees shall be in writing, signed by the Chairman, and shall be received in course, but a motion may be made for re-committal.

28. Motions with reference to Reports from Committees shall take precedence of other motions on the paper.

29. Whenever it shall happen that members appointed on committees are not re-elected to the Provincial Synod, the Prolocutor may appoint others from the same diocese or dioceses to fill their place; and in order thereto a copy of the certified lists of clerical and lay delegates sent to the Secretaries shall be sent by them to the Prolocutor.

30. It shall be the duties of the Secretaries to arrange a list of all unfinished business, and all notices of motions sent to them by members to be brought before the Provincial Synod, according to the order in which they are received; and under the direction of the Metropolitan, to cause a printed copy of the same to be sent to every member of the Synod twenty-one days before its meeting; which business and notices shall stand first on the order of the day.

31. A Standing Committee of one Clerical and one Lay Delegate from each Diocese shall be appointed on the first day of the meeting of the Synod, and such committee shall arrange for each day the order of precedence of the several motions, of which notice has been given, and have them printed.

32. In any unprovided case, resort shall be had to the Rules of Order of the House of Commons in Canada for guidance.

33. No Canon shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Provincial Synod at least one month before the meeting of the Synod, or unless the same has been left over as unfinished business, and printed in the journal of the previous session.

Canons of the Provincial Synod.

All the Canons as passed or amended up to last Session of Provincial Synod are here given. They are taken VERBATIM *from Synod Journal.*

Canon I.

CANON OF THE ELECTION OF THE METROPOLITAN BISHOP.

1. From and after the day on which the See of Montreal shall next become vacant, the Bishop of Montreal shall not, by virtue merely of his office as such be the Metropolitan of this Ecclesiastical Province.

2. After the expiration of three months, and not later than the expiration of six months after the next and every subsequent avoidance of the Metropolitical See, the Bishops of the said Province shall meet under the presidency of the senior Bishop, or, in case of his inability to act, under the presidency of the Bishop next in order of seniority, and it shall be his duty to summon them to that end, at some place within the Ecclesiastical Province, by giving at least six weeks' notice of the time and place of meeting, and elect one of their number to be president of the House of Bishops, and the Bishop so elected shall thereupon *ipso facto* be the Metropolitan Bishop, and shall have, possess and exercise all the rights, powers, privileges and prerogatives which the Metropolitan Bishop in the said Province now has, possesses and exercises, or may or can have, possess and exercise, any law, usage or custom of the said Province to the contrary in any wise notwithstanding.

3. The See of the said Bishop so elected as aforesaid shall be the Metropolitical See of the said Province, but the city of Montreal shall be as it presently is, the place of the meeting of the Provincial Synod of the said Province.

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4. Until the election of the said Metropolitan Bishop, the said senior Bishop shall, after each such avoidance aforesaid of the Metropolitical See, be vested with all the rights, powers, privileges and prerogatives of Metropolitan Bishop aforesaid.

5. All rules, regulations, canons or other provisions of law of the said Province inconsistent with the foregoing provisions, shall be and the same are hereby repealed.

6. In such election of the Metropolitan Bishop, it shall be necessary that a majority of all the Bishops of the Dioceses in the Ecclesiastical Province of Canada concur either by actual vote at the meeting called for such election, or else in writing under their hand and seal.

Canon II.

OF SUBMISSION OF CLERGY TO THE CANONS OF THE PROVINCIAL AND DIOCESAN SYNODS.

No Bishop within this Province shall hereafter grant his license to any clergyman to the cure of souls until such clergyman has first subscribed and declared his submission to the Canons of the Provincial Synod, and of the Synod of the Diocese of such Bishop, in the following form:

I, (A. B.) do willingly subscribe to and declare that I assent to and abide by the Canons which have been, or shall be, from time to time passed by the Provincial Synod, or the Synod of the Diocese of ———.

Canon III.

ON THE POWERS OF THE METROPOLITAN.

1. The Metropolitan shall have precedence of all the other Bishops of the Canadian Dioceses, and the said other Bishops shall be his Suffragans.

2. The Metropolitan shall preside over the House of Bishops, and shall convene the Provincial Synod, and be the President thereof.

3. Upon a memorial signed by two-thirds of the Clerical and Lay Members of any Diocesan Synod, certified to be such by the Clerical and Lay Secretaries of such Diocesan Synod, requesting the Metropolitan Bishop to exercise visitorial power in such Diocese, the said Metropolitan Bishop shall have full power and authority to visit such Diocese, and the Bishop thereof, and during such visitation to inhibit the exercise of all or of such part or parts of the ordinary jurisdiction of such Bishop as to him the Metropolitan Bishop shall seem expedient, and during the time of such visitation to exercise by himself, or his commissaries, such powers, functions, and jurisdiction in and over the said Diocese as the

Bishop thereof might have exercised, if he had not been inhibited from exercising the same.

Canon IV.

OF THE TRIAL OF A BISHOP.

Charges for which a Bishop may be Tried.

1. (A.) Crime or immorality.

2. Advisedly holding and teaching, whether publicly or privately, any doctrine contrary to that held by the Canadian Branch of the United Church of England and Ireland.

3. Wilful violation of the Constitution or Canons of the Provincial Synod.

4. Wilful violation of the Constitution or Canons of the Diocese to which he belongs.

1. (B.) All charges against a Bishop shall be made in writing, and shall be signed by seven male communicants in good standing, of whom three at least shall be Priests.

Action on Rumors.

2. Whenever a Bishop of this Church shall have reason to believe that there are in circulation rumors, reports or charges affecting his moral or religious character, he may, if he please, if acting in conformity with the written advice and consent of any two of his brother Bishops, demand of the Metropolitan, or if the Metropolitan be the Bishop affected by such rumor, then of the Bishop senior by consecration, to convene a Board of Inquiry in the mode herinafter set forth.

3. Accusers may choose a lay advocate in preparing proofs and charges, &c., or they may prepare such charges themselves, and in either case the grounds of accusation must be set forth with reasonable certainty of time, place, and circumstance.

Charges to whom to be delivered.

4. Charges prepared in either of the modes mentioned shall be delivered to the Metropolitan, if he be not the accused; if he be the accused, the charges shall be delivered to the Bishop senior by consecration.

5. Accusers must give security for costs, in the sum of one thousand dollars.

Board of Inquiry how constituted.

6. The Metropolitan or senior Bishop, as the case may be, shall appoint the Deans, Archdeacons, and Chancellors of the different Dioceses of the Province as a Board of preliminary inquiry, the majority of whom shall form a quorum.

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Notice to Members.

7. The Metropolitan or senior Bishop, as the case may be, shall give notice thereof to said Board, and direct them to attend at the time and place designated by him, and organize the Board; and it shall be the duty of each member so notified to attend. The place of meeting must be within the Diocese of the accused. The Metropolitan or senior Bishop shall send at the same time a copy of the charges to the senior dignitary of the Board.

8. The sittings of the Board shall be private.

9. The Rules of evidence adopted by the Board shall be those of the Civil Courts of this Province; but two witnesses shall be necessary to the proof of any charge.

Presentment.

10. If the majority of the Board present shall be of opinion that there are sufficient grounds to put the accused Bishop upon his trial, they shall direct the Chairman to prepare a presentment, to be signed by such of the Board as agree thereto.

11. The Chairman shall transmit to the Bishop from whom they received the charges, the presentment thus signed; and the Bishop shall send to the accused Bishop a copy of the same.

12. If a majority of the Board present shall be of opinion that there is not sufficient ground to put the accused Bishop on his trial, in such case the charges, together with the certificate of the Metropolitan, or senior Bishop by consecration, of its refusal to make a presentment, shall be prepared in duplicate, one to be sent to the Secretary of the Provincial Synod, to be deposited amongst the archives of the Synod, and the other to the members of the Diocesan Synod of the Diocese where the Bishop has been so charged. No proceedings to be had thereafter by way of presentment on such charges, except upon affidavits of two male communicants of the Church, of good standing, of their discovery of new testimony as to the facts charged, and setting forth what such testimony is, which affidavits shall be transmitted to the Chairman of the Court of Inquiry, who shall decide whether they afford ground for a second investigation; and in case he decides that such second investigation is necessary, he shall notify the Metropolitan or senior Bishop by consecration, as the case may be, who shall direct an inquiry as hereinbefore ordered; and if he decides it to be unnecessary, he shall notify the same to the Metropolitan, or senior Bishop by consecration, as the case may be.

Limitations of Time.

13. No presentment shall be made in any case unless the alleged offence shall have been committed within two years next before the day on which the

charges were delivered to the Metropolitan, or senior Bishop by consecration, except the charge be of such a nature that it would subject the accused to indictment before the civil courts.

Trial.

14. When a presentment shall have been made by the Board of Inquiry, or the majority thereof, it shall be the duty of the Bishop forthwith to give to the accused written notice to attend at the place appointed for the trial.

15. The Court shall be formed of the Bishops of the Province, the majority of whom must be present, excluding the accuser, if he be a Bishop, and the accused.

16. The Bishop to whom the presentment was made shall communicate to every Bishop that he is to attend as a member of the Court; he shall also appoint the time and place for the assembling of the Court; the time shall be within two calendar months of date of such notice, and the place shall be within the Diocese of the accused Bishop. The Bishop to whom the presentment has been made shall inform the accused Bishop, by written notice, to be left at his usual place of residence, of the time and place appointed for the meeting, and summon him then and there to appear and answer.

17. The Bishops shall appoint a legal assessor at the time of trial.

18. If the accused refuse or neglect to appear, then the Court shall proceed *ex parte* to pronounce him in contumacy, and pronounce judgment in the case.

19. Accused may have counsel, the number of which is to be regulated by the Court.

20. The decision of the Court on all the charges shall be reduced to writing, and signed by those who assent to it, who must form a majority of the Court.

21. Sentence of the Court, if the accused be found guilty, shall be either admonition, suspension for a definite period, deprivation, or degradation.

22. The judgment of the Court to be communicated to every Ecclesiastical authority within this Province, to the Provincial Synod, and to the Synod of the Diocese of the accused Bishop, and such Diocesan Synod shall forthwith proceed to enter and record such judgment. A full record of its proceedings shall be kept by every Court.

23. The assessors of the Court shall have no vote in any case whatever.

24. A charge for erroneous doctrine may be made against any Bishop of this Church, or by any other Bishop in communion with this Church, not under suspension, deprivation, or degradation.

25. In case of a charge of erroneous doctrine made by a Bishop as aforesaid, if the Bishop accused be afterwards put upon his trial, the Court shall be composed of all the Bishops except the accuser and accused; three Bishops must be present, and the consent of the majority shall be necessary to a conviction.

Canon V.

COURT OF APPEAL OF THE METROPOLITAN.

HOW CONSTITUTED.

The House of Bishops presided over by the Metropolitan, or President of the Upper House, or senior Bishop in their absence, with two or more assessors to be from time to time nominated by the said House of Bishops, shall be the Court of Appeal from the judgment of any Diocesan Court.

Three Bishops shall constitute a quorum of the Court of Appeal, and the decision of the majority of the Bishops sitting in Appeal shall bind, and in the event of an equality of votes the decision of the Court appealed from shall stand affirmed.

The Bishop of any Diocese, who has given any judgment, either alone or in any Diocesan Court in, or as a party to, any case, shall not sit in Appeal in suc case.

OFFICERS OF THE COURT.

There shall be a Registrar of the Court of Appeal, and such other officers as the Court may deem necessary, to be appointed from time to time by the Metropolitan.

WHEN APPEAL SHALL LIE.

An Appeal shall lie to the Court of Appeal, in all cases adjudged by any Diocesan Court, on behalf of any party to the case or proceeding in the Diocesan Court.

There shall be no appeal for any error or defect in form in any proceeding or judgment in a Diocesan Court.

An Appeal shall lie to the Court of Appeal from the judgment or decision of the Bishop of any Diocese.

PROCEEDINGS OF THE COURT.

The Court of Appeal may sit in any Diocese, at such times and places as the Court shall, from time to time, order and direct.

The Appellant shall give notice of Appeal to the Respondent and the Bishop of the Diocese in the Court of which the judgment appealed from is given, within one calendar month after such judgment.

The Appellant shall give to the Respondent, within two calendar months after such judgment is given, a bond with sufficient securities, to be approved by the Registrar of the Court of Appeal, in the sum of $400, to secure the Respondent for the costs of appeal in case the appeal is dismissed.

Every Appeal shall be prosecuted to a hearing by the Appellant within one year after such judgment is given, if the Court of Appeal shall not so sit, then at the first sitting of the Court of Appeal after such year shall have expired.

The Appellant shall, within three calendar months after such judgment, bring into the Court of Appeal and file with the Registrar thereof, a transcript of all the proceedings and judgments appealed from, certified to be correct by the Registrar of the Diocesan Court, or the Bishop of the Diocese whose judgment is appealed against.

If any of the proceedings in the next preceding four sections are not taken within the times respectively limited therefor, the Appeal shall be considered dismissed, and the judgment appealed from shall stand.

The Appellant shall give the Respondent one calendar month's notice in writing of the hearing of the Appeal.

The Court of Appeal shall make such rules and orders as to the forms of procedure and practice, fees and costs, as such Court shall from time to time deem necessary.

Canon VI.

ON MINISTERING IN PARISHES.

1. No Clergyman shall absent himself from his charge, for more than four weeks at a time, without the written consent of the Bishop, or in his absence, of his Commissary.

2. No person shall be permitted to celebrate Divine Service or perform any office of the Church, permanently or occasionally, except he shall have been Episcopally and Canonically ordained, and it shall be the duty of the Incumbent, or, in his absence, of the Church wardens, to demand proof of such ordination and of the good standing of the Clergyman before permitting him to officiate.

No person shall perform the office of Lay Reader except he shall hold the Bishop's license.

This Canon shall not apply to the students of any Theological College, so as to prevent them from reading the Lessons in the College Chapel, or to Laymen occasionally officiating, when there is a necessity for it.

3. No Clergyman shall officiate in any Mission or Parish, either as substitute for the Incumbent or as his assistant, for more than one month, without the written license of the Bishop, and no person who has availed himself of this implied permission shall be allowed to officiate again in the same Mission or Parish within a period of three months, unless he obtain the license of the Bishop or the Bishop's commissary.

4. No Bishop of one Diocese shall perform any Episcopal functions in another without the sanction of the Bishop thereof, save in the case provided for

by the Canon relating to the powers of the Metropolitan, nor shall any Bishop perform any such functions in any vacant Diocese except by instruction from the Metropolitan; or, in case of the voidence of his Diocese, from the Senior Bishop of the Province

Canon VII.

OF LETTERS TESTIMONIAL.

When a Priest or Deacon in good standing is desirous of leaving a Diocese, it shall be the duty of the Bishop to give him, on his request, the usual "Letters Testimonial," but the Clergyman receiving the same shall continue subject to the Episcopal Jurisdiction of the Bishop till the Letters Testimonial shall have been presented according to their address, and accepted by the Bishop to whose Diocese the Clergyman wishes to be transferred; provided always that if they be not presented within three months after their date, they may be considered as void by the authority whence they proceeded, and shall be void unless they be presented within six months.

Canon VIII.

OF EPISCOPAL RESIGNATIONS.

If a Bishop shall desire to resign his Diocese, he shall give in his resignation to the Metropolitan, in writing, or (if he be himself Metropolitan) to the Bishop senior by consecration; but such resignation shall not be accepted unless a majority of the House of Bishops consent.

Canon IX.

OF THE SUBDIVISION OF DIOCESES.

The House of Bishops shall have the power of subdividing existing Dioceses, or of forming a new Diocese out of portions of existing Dioceses which may be contiguous, with the concurrence, or upon the application, of the Synod or Synods of the Dioceses affected; and it shall be the duty of such Synod or Synods to consider, without delay, any proposal for the subdivision of a Diocese which may emanate from the House of Bishops.

Canon X.

OF THE OFFICIATING OF STRANGE CLERGYMEN IN A DIOCESE.

When a Bishop is aware that a Clergyman not of his Diocese is officiating or about to officiate in his Diocese, and when the said Bishop shall have good reason to believe that doubts exist regarding the clergyman's orthodoxy, canonical ordination, or good morals, then the Bishop may inhibit him from officiating

within his Diocese, by a writing addressed to him, and to the Clergy; and any Clergyman, after the receipt of the Bishop's inhibition, permitting such inhibited person to perform any clerical function in his Church, or Mission Chapel, shall be proceeded against by the Bishop for breach of canonical obedience.

Canon XI.

OF MISSIONARY BISHOPS.

1. The Provincial Synod may elect a suitable Priest to be a Missionary Bishop over a district not within any organized Diocese or over a District which includes within the new Territory a part or parts of one or more existing Dioceses; and when the House of Bishops shall be satisfied that adequate provision has been made for the support of a Missionary Bishop, the Metropolitan or presiding Bishop may convene the Provincial Synod for the purpose of electing such Missionary Bishop, by tho joint action of the Upper and Lower Houses, which election shall be conducted in the following manner:—The House of Bishops shall present to the Lower House one or more names for election by ballot, and if none of these names shall be accepted by the Lower House, further names shall be presented by the Upper House until it shall signify that it has no other name to present. All names presented to the Lower House shall be before it for election until an election shall have been made. A majority of votes, Clerical and Lay, shall be necessary to an election.

2. In case a Missionary Bishop shall be appointed in the manner herein before mentioned, over a District which includes or consists of a part or parts of one or more existing Dioceses, the Missionary Bishop shall exercise no jurisdiction over any such part or parts of any such other Diocese or Dioceses, until the Synod or Synods of the Diocese or Dioceses affected shall have consented to his so doing; and it shall be the duty of such Synod or Synods to consider without delay any such proposal.

3. The Bishop elected as aforesaid shall exercise his Episcopal functions in such Missionary District in conformity with the Constitution and Canons of this Province, so far as they can be made applicable to the condition of his District.

4. Every Missionary Bishop shall be entitled to a seat in the House of Bishops, and shall report to the Metropolitan, for the information of the Provincial Synod, at every meeting of the Synod, concerning the state and condition of the Church in his Missionary District.

5. In the event of a vacancy occurring in any Missionary Diocese, the Provincial Synod shall be summoned within six months to elect another Missionary Bishop; provided the regular meeting of the Provincial Synod shall not take place within twelve months after such vacancy, in which case the election shall be postponed until such regular meeting; and in the meantime the duties of the

late Bishop shall devolve, so far as they can be discharged by him, on a Commissary, whom it shall be the duty of every Missionary Bishop to appoint at his consecration, and from time to time as the office shall become vacant.

6. Nothing contained in the first clause of this Canon shall prevent the election of a Missionary Bishop at this session of the Synod, or at any adjourned session of the same.

7. Any Diocese of the Province may, if it desires so to do, separate and set apart any portion of its Territory as a District suitable for the establishment therein of a Missionary Bishopric; and such Territory so set apart may become a Missionary Diocese, and a Bishop appointed thereto in accordance with the foregoing Canon.

Canon XII.

FOR ALTERING THE ORDER OF THE PUBLIC SERVICE OF THE CHURCH IN CERTAIN CASES.

Whereas the Convocations of Canterbury and York did introduce certain modifications into the order of the Public Service of the Church; and whereas the Imperial Parliament did by Act 35 and 36 Vic., Cap. 35, sanction and authorize the same as amendments to the Act of Uniformity; and whereas it is expedient to extend such modifications to this Ecclesiastical Province;

Be it, therefore, enacted as follows:

Use of Shortened Form of Morning and Evening Prayer.

The shortened Order for Morning Prayer, or for Evening Prayer, specified in the schedule of this Canon, may on any day except Sunday, Christmas Day, Circumcision, Epiphany, Ash Wednesday, Good Friday and Ascnsion Day, be used in lieu of the Order for Morning or for Evening Prayer respectively prescribed by the Book of Common Prayer.

Special Service for Special Occasions.

Upon any special occasion approved by the Ordinary there may be used in any Cathedral or Church a special form of service approved by the Ordinary, so that there be not introduced into such service anything, except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer.

Additional Service on Sundays and Holidays.

An additional form of service, varied from any form prescribed by the Book of Common Prayer, may be used at any hour, on any Sunday or Holy-day, in any Cathedral or Church in which there are duly read, said, or sung as required by law, on such Sunday or Holiday, at some other hour or hours, the Order for Morning

Prayer, the Litany, such part of the Order for the Administration of the Lord's Supper or Holy Communion as is required to be read on Sundays or Holy-days if there be no Communion, and the Order for Evening Prayer, so that there be not introduced into such additional service any portion of the Order for the Administration of the Lord's Supper or Holy Communion, or any thing except anthems or hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of service and the mode in which it is used, is, for the time being, approved by the Ordinary.

Separation of Services.

Whereas doubts have arisen as to whether the following forms of service, that is to say: The Order for Morning Prayer, the Litany and the Order for the Administration of the Lord's Supper or Holy Communion, may be used as separate services, and it is expedient to remove such doubts: Be it, therefore, enacted and declared that any of such forms of service may be used together, or in varying order as separate services, or that the Litany may be said after the third Collect in the Order for Evening prayer, either in lieu of or in addition to the use of the Litany in the Order for Morning Prayer, and any of the said forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily.

Preaching a Sermon without Previous Service.

Whereas doubts have arisen as to whether a sermon or lecture may be preached without the common prayers and services appointed by the Book of Common Prayer for the time of day being previously read, and it is expedient to remove such doubts: Be it, therefore, enacted and declared, that a sermon or lecture may be preached without the common prayers or services appointed by the Book of Common Prayers being read before it is preached, so that such sermon or lecture be preceded by any service authorized by this Canon, or by the Bidding Prayer, or by a collect taken from the Book of Common Prayer, with or without the Lord's Prayer.

Schedule.

Note.—The Minister using the Shortened Order for Morning Prayer or for Evening Prayer in the Schedule may, in his discretion add in its proper place any exhortation, prayer, canticle, hymn, psalm, or lesson contained in the Order for Morning Prayer or for Evening Prayer in the Book of Common Prayer, and omitted, or authorized to be omitted, from such shortened order.

SHORTENED FORM OF SERVICE FOR MORNING PRAYER DAILY THROUGHOUT THE YEAR, EXCEPT SUNDAY, CHRISTMAS DAY, CIRCUMCISION, EPIPHANY, ASH WEDNESDAY, GOOD FRIDAY AND ASCENSION DAY.

At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow :—

"When the Wicked Man," &c.

A General Confession to be said of the whole Congregation after the Minister, all Kneeling:

"Almighty and Most Merciful Father," &c.

The Absolution or Remission of Sins, to be pronounced by the Priest alone, Standing, the People still Kneeling :

"Almighty God the Father," &c.

The people shall answer here, and at the end of all other prayers, "Amen."

Then the Minister shall Kneel and say the Lord's Prayer with an audible voice; the People also Kneeling and repeating it with him.

"Our Father which art in Heaven," &c.

Then likewise, he shall say:

"O Lord open Thou our lips," &c.

Here all Standing up, the Priest shall say :

"Glory be to the Father," &c.

Then shall follow the Psalms appointed. And at the end of every Psalm throughout the year, and likewise at the end of the Benedicite, Benedictus, Magnificat and Nunc-Dimittis, shall be repeated:

"Glory be to the Father," &c.

Then shall be read distinctly, with an audible voice, either the First Lesson taken out of the Old Testament, as is appointed in the Calendar, or the Second Lesson taken out of the New Testament, except there be a Proper Lesson assigned for that day in which case the Proper Lesson shall be read, and if there are two Proper Lessons, each shall be read in its proper place; he that readeth so standing and turning himself as he may best be heard by all such as are present.

Note—That before every Lesson the Minister shall say:

"Here Beginneth" (such a chapter or such a verse of such a chapter, of such a Book,)

After every Lesson,

"Here endeth" the Lesson, or the First or the second Lesson.

And after the Lesson, shall be said or sung in English the following :

Either the hymn called "Te Deum Laudamus,"

"We praise Thee, O God," &c.;

Or this Canticle,
Benedicite, omnia opera,

"O all ye works of the Lord," &c.

Or the Hymn following (except when that shall happen to be read in the Lesson for the day, or for the Gospel on St. John the Baptist's Day):

BENEDICTUS, St Luke 1, v. 68.

"Blessed be the Lord God of Israel," &c.;

Or this Psalm,
Jubilate Deo,

"O be Joyful in the Lord all ye lands," &c.

Then shall be sung or said the Apostles' Creed by the Minister and the People Standing, except only on such days as the Creed of St. Athanasius is appointed to be read. After that, the people all devoutly Kneeling, the Minister shall pronounce with a loud voice:

"The Lord be with you."

Answer.—"And with Thy spirit."

Minister.—"Let us Pray."

Then the Priest shall say:

"O Lord shew thy Mercy upon us," &c.

Then shall follow three collects. The first of the Day, which shall be the same that is appointed at the communion: the second for Peace: the third for Grace to live well: and the two last collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.

The second collect for Peace:

"O God, who art the author of Peace," &c.

The third collect for Grace:

"O Lord, our heavenly Father," &c.

Here may follow an Anthem or Hymn,
Then these two Prayers following:

A Prayer of Saint Chrysostom.

"Almighty God, who has given us Grace," &c.

2 Corinthians, XIII.:

"The Grace of our Lord Jesus Christ," &c.

Here endeth the Shortened Order of Morning Prayer.

THE SHORTENED ORDER FOR EVENING PRAYER, DAILY THROUGHOUT THE YEAR, EXCEPT ON SUNDAY, CHRISTMAS DAY, CIRCUMCISION, EPIPHANY, ASH WEDNESDAY, GOOD FRIDAY AND ASCENSION DAY.

At the beginning of the Evening Prayer the Minister shall read with a loud voice some one or more of these sentences of the Scriptures that follow:

"When the wicked man," &c.

A General Confession to be said by the whole Congregation after the Minister, all Kneeling.

"Almighty and most merciful Father," &c.

The Absolution or Remission of sins, to be pronounced by the Priest alone, Standing; the people still Kneeling.

"Almighty God the Father," &c.

Then the Minister shall Kneel and say the Lord's Prayer, the People also Kneeling and repeating it with him.

"Our Father, which art in heaven," &c.

Then likewise he shall say:

"O Lord, open Thou our lips."

Here, all standing up, the Priest shall say:

"Glory be to the Father,"

Then shall be said or sung one or more of the Psalms in order as they be appointed. Then either a Lesson of the Old Testament, as it is appointed, or a Lesson of the New Testament, as it is appointed, except there is a Proper Lesson assigned for that day, in which case the Proper Lesson shall be read, and if there are two Proper Lessons, each shall be read in its proper place; and after the Lesson, or between the first and second Lessons, shall be said or sung in English one of the following:

Either the *Magnificat*, or the Song of the Blessed Virgin Mary, in English, as follows:

Magnificat, St. Luke 1:

"My soul doth magnify the Lord, &c.

Or else this Psalm (except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms).

Cantate Domino, Psalm XCVIII.

"O Sing unto the Lord a new song," &c.

Or *Nunc Dimittis* (or the Song of Simeon) as followeth:

"Lord, now lettest thou Thy servant," &c.

Or else this Psalm (except it be on the twelfth day of the month).

Deus Misereatur. Psalm LXVII.

"God be merciful unto us and bless us," &c.

Then shall be said or sung the Apostles' Creed, by the Minister and the People Standing.

"I believe in God the Father Almighty," &c.

And after that, the people devoutly Kneeling, the Minister shall pronounce with a loud voice:

"The Lord be with you."

Answer—"And with thy Spirit."

Minister—"Let us pray."

Then the Priest, standing up, shall say:

"O Lord show Thy mercy upon us," &c.

Then shall follow three Collects. The first of the Day; the second for Peace; the third for aid against all Perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer, without alteration.

The second Collect at Evening Prayer:

"O God, from whom all holy desires, &c.

The third Collect for aid against all perils:

"Lighten our darkness," &c.

Here may follow an Anthem or Hymn.

A Prayer of St. Chrysostom.

"Almighty God, who hast given us grace," &c.

2 Corinthians, XIII.

"The grace of Our Lord Jesus Christ," &c.

Here endeth the Shortened Order of Evening Prayer.

Canon XIII.

OF ALTERATIONS OR ADDITIONS IN PRAYER BOOK AND VERSION OF SCRIPTURES.

No alteration or addition shall be made in the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, the Articles of Religion, or the Form and Manner of making, ordaining and consecratiug Bishops, Priests and Deacons, or the Version of the Scriptures authorized to be read in Churches, unless the same shall be enacted at one session of the Provincial Synod and confirmed at another session of the same; provided that the confirmation be approved by two-thirds of the House of Bishops and two-thirds of each order of the Lower House.

Nevertheless, any alteration in or addition made to the Prayer Book or Articles by the Church of England in her convocations, and authorized by Parliament, may be accepted for use in this Ecclesiastical Province by the Provincial Synod at one session only, without the necessity for further confirmation.

Delegates to Provincial Synod.

*EIGHTH SESSION, 1874.

DIOCESE OF MONTREAL.

Clerical.

Very Rev. Dean Bond, M.A., Montreal
Rev. J. Carmichael, M A, Montreal
" R. W. Norman, M A, Montreal
" D. Lindsay, M.A., Waterloo
" Canon Evans, M.A., Montreal
" Canon Baldwin, M A., Montreal
" Canon Anderson, Sorel
" J. Ellegood, M A., Montreal
" George C. Robinson, Rural Dean, Clarendon
" J. Barrows Davidson, M.A., Frelighsburg
" Canon Bancroft, D.D., Montreal
" J. Empson, B.A., Montreal

Lay.

Mr. Edward Carter, Q.C., Montreal
" C. J. Brydges, Montreal
" Strachan Bethune, Q.C., Montreal
" Thos. White, jr., Montreal
" M. H. Gault, Montreal
" George Macrae, Montreal
" G. B. Baker, Cowansville
" W. W. Lynch, M.P.P., Sweetsburgh
" Charles Garth, Montreal
Hon. L. S. Huntington, Montreal
Mr. F. Wolferston Thomas, Montreal
" F. Mackenzie (ex-officio), Montreal

DIOCESE OF NOVA SCOTIA.

Clerical.

Rev. Dr. White, Shelbourne
" J. J. Ritchie, M A., Annapolis
" T. Maynard, M.A., Windsor
" Canon Townshend, M.A., Amherst
" J. Ambrose, M.A., Digby
" P. J. Filleul, B.A., Weymouth
" H. L. Owen, M.A., Lunenburg
" J. A. Kaulbach, M.A., Truro
" Dr. Nichols, Liverpool
Ven. Archdeacon Gilpin, D.D., Halifax
Rev. J. B. Richardson, M. A., Dartmouth
" John Abbott, A.B., Halifax

Lay.

Mr. Peter Lynch, Q.C., Halifax
" E. P. Archibald, Halifax
" W. Gossip, Halifax
Col. Wood, Halifax
Mr. W. C. Silver, Halifax
" G. Reading, Truro
" E. Kaulbach, Lunenburg
Hon. W. B. Vail, M.P., Halifax
Mr. J. R. DeWolf, M.D., Dartmouth
" A. M. Cochran, Maitland, Hants
" P. C. Hill, S.C.L., Halifax
" C. Bullock, B.A., Halifax

* The next regular Session of the Provincial Synod will be held on the Second Wednesday of September, 1877. The Delegates elect will be found under head of their respective Dioceses.

DIOCESE OF QUEBEC.

Clerical.

Rev. C. Hamilton, M.A., Quebec
" H. Roe, B.A., Bishop's College, Lennoxville
" M. M. Fothergill, Quebec
" C. H. Badgley, M.A., Lennoxville
" John Foster, M.A., Three Rivers
" J. Brock, M.A., Sherbrooke
" A. A. Von Iffland, M.A., Quebec
" G. V. Housman, M.A., Quebec
" H. J. Petry, B.A., Danville
" A. C. Scarth, M.A., Lennoxville
" J. H. Jenkins, M.A., St. Edouard de Frampton
" J. Dinzey, Compton

Lay.

Mr. R. W. Hencker, Sherbrooke
Hon. George Irvine, Quebec
Mr. R. Hamilton, Quebec
" W. G. Wurtele, Quebec
" H. S. Scott, Quebec
Hon. E. Hale, Sherbrooke
Mr. E. J. Hemming, D.C.L., Drummondville
Hon. H. Aylmer, jr., Melbourne
Mr. J. B. Forsyth, Quebec
" George Hall, Quebec
" W. R. Doak, Lennoxville
" E. Chapman, Lennoxville

DIOCESE OF TORONTO.

Clerical.

Rev. W. McMurray, D.D., Niagara
" Provost Whittaker, M.A., Toronto
" Rural Dean Geddes, M.A., Hamilton
Ven. T. B. Fuller, D.D., D.C.L., Toronto
Rev. A. J. Broughall, M.A., Toronto
" C. J. S. Bethune, M.A., Port Hope
" John Langtry, M.A., Toronto
" H. Holland, B.A., St. Catharines
" Rural Dean Lett, LL.D., Collingwood
" W. S. Darling, Toronto
" Rural Dean Allen, M.A., Millbrook
" John Carry, B.D., Credit

Lay.

Hon. G. W. Allen, Toronto
" J. H. Cameron, Q.C., Toronto
Mr. Lewis Moffatt, Toronto
" C. J. Campbell, Toronto
Hon. H. B. Bull, Hamilton
Mr. F. Farncomb, Newcastle
" J. B. Plumb, M.P., Niagara
" S. B. Harman, Q.C., Toronto
Prof. Buckland, Toronto
Mr. Clarkson Jones, Toronto
Hon. Vice-Chancellor Blake, Toronto
Dr. J. George Hodgins, Toronto

DIOCESE OF FREDERICTON.

Clerical.

Rev. F. H. J. Brigstocke, M.A., St John
" Canon DeVeber, M.A., St John
" Canon Medley, B.A., Sussex
" Canon Scovil, Ph.D., St John
" Canon Ketchum, D.D., St Andrews
" John Pearson, A.B., Fredericton
" F. Partridge, A.B., Rothesay
" T. E. Dowling, A.B., Carleton, St. John
" G. M. Armstrong, A.M., St John
" Dr. Jarvis, Shediac
" G. G. Roberts, B.A., Fredericton
" G. Schofield, St. John

Lay.

Mr. H. W. Frith, St John
" C. W. Weldon, Q.C., St John
Hon. Chief-Justice Ritchie, Rothesay
Mr. G. Sydney Smith, St John
Hon. R. D. Wilmot, Burton, York County
Lt.-Col. Maunsell, D.A.G., Kingsclear
Mr. W. Carman, Fredericton
" Hurd Peters, St John
" W. Wilkinson, Chatham
" R. T. Clinch, St John
" D. Street, St Andrew's
" G. W. Whitney, St John

DIOCESE OF HURON.

Clerical.

Very Rev. Dean Boomer, LL.D., London
Rev. A. Nelles, Brantford
" Canon E. L. Elwood, A.M., Goderich
Ven. Archdeacon Walker Marsh, M.A., London
Rev. Canon Hincks, Ingersoll
" Canon Caulfield, LL.D., Windsor
" Canon Innes, M.A., London
Ven. Archdeacon Balch, D.D., London
Rev. Canon Townley, D.D., Paris
" W. H. Tilley, London
" S. B. Kellogg, St. Thomas
" T. C. DesBarres, M.A., Clinton

Lay.

Mr. John Beard, Woodstock
" Peter Roe, St. Thomas
Judge Wilson, Simcoe
" Hughes, St Thomas
Dr. Coverntor, Simcoe
Mr. W. Grey, Woodstock
Hon. George Alexander, Woodstock
Mr. Verschoyle Cronyn, London
" H. Crotty, Ingersoll
Judge Kingsmill, Walkerton
Mr. R. Radcliff, Goderich
" G. F. Ryland, Birr

DIOCESE OF ONTARIO.

Clerical.

Ven. T. A. Parnell, Kingston
" J. S. Lauder, M.A., Ottawa
Rev. Canon Preston, M.A., Cornwall
" J. W. Burke, B.A., Belleville
" E. H. M. Baker, Carrying Place, Murray, Ont
" Canon Tane, Brockville
" C. Forest, M.A., Morrisburg
" G. W. White, B.A., Smith's Falls
" J. J. Bogart, M.A., Napanee
" E. J. Boswell, D.C.L., Kingston
" Canon Bleasdell, M.A., Trenton
" Canon Bedford Jones, LL.D., Ottawa

Lay.

Mr. J. A. Henderson, Q.C., D.C.L., Kingston
" R. T. Walkem, Kingston
" F. McAnnany, Belleville
" W. Ellis, Prescott
" George May, Ottawa
" A. Code, M.P.P., Morrisville
Judge Jarvis, Cornwall
Mr. G. A. Kirkpatrick, M.P., Kingston
" D. Collins, Maitland
" R. V. Rogers, Kingston
Judge McDonald, Brockville
Mr. Jas. Shannon, Kingston

Office-Bearers.

President of Upper House,

THE MOST REV. THE METROPOLITAN OF CANADA.

Prolocutor of Lower House,

THE REV. J. GAMBLE GEDDES.

Clerical Secretary of Lower House,

THE REV. CHARLES HAMILTON, M.A.
Residence, Quebec.

Lay Secretary of Lower House,

MR. FREDERICK MACKENZIE,
Residence, Montreal.

Treasurer of the Provincial Synod,

MR. C. J. BRYDGES,
Residence, Montreal.

(Who will receive the sums provided to be paid by the Diocesan Synods towards the expenses of the Provincial Synod.)

Auditors,

MR. M. H. GAULT,
MR. F. W. THOMAS.

Committees.

JOINT COMMITTEE ON PRAYERS FOR CONSECRATION OF CHURCHES, &c.,

BISHOP OF FREDERICTON,
BISHOP OF NOVA SCOTIA,
BISHOP OF QUEBEC,
VEN. ARCHDEACON MARSH,
REV. CANON TOWNSHEND,
REV. DR. McMURRAY,
" F. H. J. BRIGSTOCKE,
" CANON BANCROFT,
" ISAAC BROCK,
" J. W. BURKE.

JOINT COMMITTEE ON INTERCOMMUNION WITH CHURCH IN THE UNITED STATES.

THE LORD BISHOP OF NOVA SCOTIA, *Chairman.*

THE LORD BISHOP OF QUEBEC,
THE LORD BISHOP OF ALGOMA,
VEN. ARCHDEACON FULLER,
" ARCHDEACON BALCH,
REV. G. G. ROBERTS,
REV. T. WHITE,
" E. H. M. BAKER,
C. J. BRYDGES,
R. W. HENEKER,
J. A. HENDERSON.

JOINT COMMITTEE ON MISSIONARY OPERATIONS.

THE LORD BISHOP OF ONTARIO,
" " HURON,
" " ALGOMA,
VEN. ARCHDEACON GILPIN,
" " PARNELL,
" " FULLER,
" " BALCH,
REV. CANON BANCROFT,
" ISAAC BROCK,
REV. DR. KETCHUM,
JUDGE WILSON,
HON. G W. ALLAN,
R. T. WALKEM,
E. CARTER,
R. W. HENEKER,
H. W. FRITH,
W. C. SILVER.

ON LAY READERS.

VEN. ARCHDEACON FULLER, *Chairman.*

REV. G. M. ARMSTRONG,
" J. J. RITCHIE,
DR. HENDERSON,
THOS. SIMPSON,
P. ROE.

ON RESOLUTION OF UPPER HOUSE WITH REFERENCE TO THE ORDINATION OF DEACONS AT TWENTY-ONE YEARS OF AGE.

REV. R. W. NORMAN, *Chairman.*

VEN. T. A. PARNELL,
VERY REV. M. BOOMER,
REV. PROVOST WHITTAKER,
" HENRY ROE.

ON MOTION WITH REFERENCE TO SYNOD ACTS.

MR. STRACHAN BETHUNE, *Chairman.*

VICE-CHANCELLOR BLAKE,
CHIEF-JUSTICE RITCHIE,
HON. GEORGE IRVINE,
" J. H. CAMERON,
DR. HENDERSON,
C. J. BRYDGES,
P. C. HILL.

ON THE DIACONATE.

REV. DR. NICOLLS, *Chairman.*

REV. RURAL DEAN OWEN,
" CANON PRESTON,
" CANON HINCKS,
" G. M. ARMSTRONG,
" W. S. DARLING,
DR. HODGINS,
P. C. HILL,
H. W. FRITH,
R. T. WALKEM.

The Prolocutor having inadvertently overlooked the request of the House during the Session, to name a Committee on the Canon on Subscriptions and Oaths of the Clergy sent down by the House of Bishops, has requested the following members to act, in order that a report may be ready for the next Session of the Synod:

ON SUBSCRIPTIONS AND OATHS OF THE CLERGY.

REV. HENRY ROE, *Chairman.*

REV. W. BLEASDELL,
" JOHN PEARSON,
VERY REV. DEAN BOND,
REV. PROVOST WHITTAKER,
VEN. ARCHDEACON GILPIN.

The Metropolitan's Address.

RIGHT REVEREND AND REVEREND BRETHERN, AND BRETHERN OF THE LAITY.

We cannot but regard the present meeting of our Synod as a very eventful one, from the fact that we are at this time invited to welcome among us two of the neighbouring Dioceses, which have expressed their desire, after mature consideration, to cast in their lot with us I feel sure that we shall receive them with a very cordial welcome, persuaded that their accession to our body will add material strength to this Ecclesiastical Province, and will be a signal for closer union among our scattered members. I am also confident that we shall not give a less hearty greeting to the newly formed Missionary Diocese of Algoma, whose Bishop will now take his seat in the Upper House, and will ere long, I trust, have his own Diocesan Synod, which will send its representatives to this body. Our Province will, in this case, at once number eight Bishops in the Upper House, and a hundred and sixty-eight delegates in the Lower House. God grant that the "multitude of counsellors" may give increased wisdom to our present deliberations! It may be a question, however, whether, considering the great expenditure of money and time to which the representatives from the more remote Dioceses will be subjected, and for other reasons also, it will not be expedient to diminish the number of delegates furnished by each diocese.

For the prosperity of the Church within this Province we may well be thankful. There is evidence of life and earnestness in our various parishes, and a steady increase in the number of our clergy. And when we think of the great variety of opinion, and the wide diversity of practice which have, of late especially, characterized the Mother Church, we have reason to bless God for the harmony which, with a very few exceptions, prevails among ourselves. One cause of this, I think, is the urgency of the Lord's work, which lies immediately before us here in Canada, leaving us but little time for petty disputes and vain wrangling. Here we have a country to subdue for the Lord—a kingdom to wrest out of the enemy's hands—sheep wandering upon the dark mountains, to be gathered into the Saviour's fold. The soldier, when called into the battle field has no time to trifle with matters of minor importance; he has to fight. And so too must we, using weapons which are not of man's forging, but taken from the

Lord's armoury—the shield of faith, the sword of the Spirit, the Cross of Christ. We are, I think, agreed on the great essentials of the faith. We all preach alike the doctrines of the Cross, the one all-atoning sacrifice of Christ, the necessity of conversion, the work of God's holy spirit as the Teacher, the Quickener, and the Sanctifier of souls. But I should be very thankful if, by a generous and brotherly compromise, we could come to some agreement as to the minor matters, which affect our practice; such as the mode of conducting our ordinary public services, our rubrical observances, our postures and vestures in the House of God and matters of this kind, which, when placed side by side with the salvation of immortal souls, are indeed most trivial. With a view to this happy result, and also to relieve those to whom the length of our present Morning Service is somewhat burdensome, a measure will probably be proposed during the present session. I believe, however, that if we all resolve to observe strictly the directions of the Church, and to carry out loyally and honestly the spirit of our liturgy, many of our divergencies will at once cease, and a happier and more blessed uniformity will be displayed in our ministrations. There are, I believe, at the present time many outside of the Church's limits, who are showing a desire to draw near to our fold. Nothing is so sure to repel them as the promulgation and practice of extreme views; nothing so likely to attract them as a faithful, honest, and spiritual exhibition of the simple truths which our Church sets before us in her Articles and Liturgy. Oh that we may ever go forth to our great work animated by one spirit, bound together by a common faith and practice, and depending on the same Almighty strength to give us the victory!

Before entering upon the business of the present session, I think it very desirable that we should see clearly the position which this Provincial Synod occupies in reference to the minor Synods of our respective Dioceses. It was never intended that they should conflict one with the other. The object of our Diocesan Synods is to deliberate and legislate on all questions which have special reference to the Dioceses which they represent, whilst the object of the Provincial Synod is to treat of those matters which affect us in our more enlarged capacity as members of the Church of England, whose lot is cast within the prescribed limits of this Ecclesiastical Province. Each inferior Synod has the privilege of framing its own special laws and regulations, so far at least as they do not contravene any canon enacted by the superior Synod of the Province, to which we all by virtue of our union are bound to conform.

Although a large liberty has ever been given to our deliberations here, I feel sure that it will be our wisdom to refrain as much as possible from the discussion of subjects likely to cause irritation, and to awaken party strife. This, however, must be left to the discretion and Christian feeling of individual members.

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The important question as to the future election of a Metropolitan must needs again come before you; and I hope it will be considered with all the caution it deserves. There is, I know, a difference of opinion among the ablest and wisest members of this Synod; but I trust that, at all events, there will be no rash attempt at change in the mere hope of avoiding a recurrence of past difficulties, but a desire to uphold the dignity and usefulness of the office, and to consider what will be most in accordance with primitive practice, as well as most conducive to the present welfare of the Church.

You are aware that a measure has passed the English Convocations, and has received the Royal assent, giving liberty to curtail the Week-day Services, and also to initiate a fresh Service, compiled from the Prayer-book, to be used on Sunday evenings, where a church is opened three times in the day for public worship. It will be desirable, I think, to endorse this action of the Mother Church during the present session.

It is with a feeling of much sadness that we are reminded of the absence, from our counsels, of one, whose wisdom as late Prolocutor of the Lower House, and whose influence as a church leader, we can ill spare at the present time. Whilst he is remembered with singular affection in his own parish, his praise is also in all the churches, as having been a patient and self-denying worker, and a loving brother. But he is gone up to a higher sphere, where there will still be work to do and a Saviour to glorify. Your first act will be to decide on one who shall be counted worthy to fill his place in this Assembly.

My Right Reverend Brethren and I will now leave you to your important deliberations. We have all, I trust, come here with a desire to merge for a time the special interests of our own Dioceses in the general good of the Church in this Province, and the advancement of the Saviour's Kingdom within its limits. Our debates in past years have been characterized by the dignified bearing, the Christian temper, and the devout earnestness of those who have taken part in them; and I need hardly say that if our present session bears the same impress, it will give much confidence and encouragement to the Church at large. May God guide us with His counsel, direct us by His Holy Spirit, and enable us to take such measures as will tend to the spiritual growth and unity of His Church in this portion of its labour-field!

Diocesan Synods.

DIOCESE OF MONTREAL.

SEVENTEENTH ANNUAL SESSION.

The Seventeenth Annual Meeting of the Synod of Montreal was held on Tuesday, June 20th, 1876.

Divine Service, with celebration of the Holy Communion, was held in the Cathedral at 10:30 A.M., the Most Reverend the Metropolitan celebrating, assisted by the Very Reverend the Dean, the Venerable Archdeacon Lonsdell, Reverend Canon Baldwin, M.A., Rector, and the Reverend R. W. Norman, M.A. The Prayers were said by the Reverend Principal Lobley, M.A., and Reverend J. Fulton, M.A. The Lesson was read by the Reverend W. L. Mills, M.A. The following sermon was then preached by the Reverend R. W. Norman, M.A.:

St. John's Gospel: 17th chapter; 20th and part of the 21st verse. "Neither pray I for these alone, but for them also who shall believe in me through their word; that they all may be one."

The wonderful collection of petitions in this chapter uttered by our blessed Lord, like a chain of precious gems linked together, display his mediatorial office, and this becomes more plain towards the end of the chapter. We are herein, as it were, admitted within the sanctuary of the Lord's own mind, and are permitted to know some of his most earnest desires. And while, a little further on, He says, *I will*, indicating a claim to be heard, and a right to demand the granting of His wish for the future glorification of His chosen ones, here He only says *I pray*. Looking with Divine foresight down the stream of time, and contemplating all those who should join His visible Church, and who should believe in His person and His work through apostolic preaching, He says *I pray* that they may be all one. What God-like comprehension of vision! What breadth of view. We are

reminded of that other most loving and merciful saying, "other sheep I have who are not of this fold." But in that He says, I pray that they may all be one, He reveals two truths at the outset. First, that though it was His will, yet that it might not at first at all events come to pass. The freedom of the human will, that most tremendous power with which God has invested us, the capacity how to advance or retard His divine counsels, to choose or reject His offers, is here hinted at. Surely this is an earnest of the great and glorious future of man, if he does not mar God's intents in his behalf; and, Second, we seem to be taught to think of this unity as a feature of the Church in her perfect and not in her present militant condition. For we read "that they may be one, even as we are one—I in them, and Thou in Me, that they may be made perfectly in one." What is a subject and the final cause of a prayer, shows us that other influences may come in and for a while impede the fulfilment of the petition, of God's purposes, will hereafter be carried out in spite of, aye, and through the opposition of Satan and evil men and the infirmities of humanity generally. But the tangled fabric of human history shows that the unity prayed for is yet to come, and that those who believe in Christ earnestly, not merely those who believe only in name, may yet be disunited one from another in this their state of imperfection on earth. But, 1st. I would desire to draw your attention to the fact that this very disunion is not practically a matter of unqualified regret. If, allowing our Lord's Prayer in this chapter, and similar passages, their full force, we take, in this connection, the analogy of Scripture, one of the first things which strikes our attention is the discrepancy between divine principles, as framed by and issuing from the mind of the Almighty, and the same principles as realized and carried into effect by human agents. The one bear the type of perfection; the other of imperfection and failure.—Take the Jewish polity as delivered to Moses, and by him to the people, and compare it with the same polity as realized in practice in the history of the Jewish people. Or take its several parts, the Theocracy, or the Levitical priesthood, and compare these with the actual form of government under the kings in one case, and in the other with the schismatical worship and unauthorized priesthood, under which ten of the tribes lived during a considerable portion of their political existence. Take, further, the toleration accorded to these abnormal conditions, and the favor shown to individuals living under them. It appears to have been the principle of the Divine economy to deliver to men in its purity the declaration of the Divine will, and with it such institutions founded upon it as were best suited to their moral probation and spiritual advancement. The first introduction of these was accompanied by miracles and the exercise of an extraordinary Providence; but, when once launched forth, they are left to take their chance, so to speak, among the elements of human society, supported for awhile by an occasional manifestation of the same extraordinary Providence during the early stages of the community. As that community

advanced, this extraordinary Providence was more rarely exercised, and at length totally withdrawn. If men were bent on going wrong, they were allowed to do so, and to find in the more remote consequences of disobedience the warning which was no longer given at the commencement. But, with all this, the Divine institutions remained unimpaired in themselves, nor were the objects for which they were founded ever lost sight of. Man's abuse of, or non-application of the Divine principle did not affect the utility of that principle. That remained until a different phase of human nature should allow of its proper development, *i. e.*, if ever such development should be feasible. St. John in more than one place gives a description of the Christian character, which no one yet ever attained unto. He is describing the Christian life as it really is in itself, and what it would be were all the conditions necessary to its existence granted, which in our present weak and corrupt state it is needless to say is impossible. The difference between the abstract model on the one hand, and the Christian character as realized even by the holiest on the other, is to be found in equal force when we compare the descriptions, whether prophetic or other, of the Christian Church compared with the state of the Church past or present as realized in practice. The model has been given and the promises at the same time. But, though placed under the guidance of the Holy Saviour, no greater amount of extraordinary Providence has been accorded to keep it from the errors incident to its being composed of human beings, than in the case of the individual Christian. The same rule by which we interpret our Lord's precept to be perfect, applies equally to His prayer for the visible unity of His Church. The Church of England at the Reformation settled the fundamentals of the Christian faith for her members, not merely on her own testimony and by her own authority, but on the testimony of the whole Church, which, when primitive and undivided, could speak as the witness and keeper of truth, and appeal to Scripture. And I would ask you to note the remarkable Providence over the Church for the preservation of the truth as shewn in the very division of the Church into east and west, and, I may add, subsequent divisions. In themselves, such splits are calamities, but good has been brought out of evil. If the Church had been as of old, one and entire, it might have seemed to give a sanction to grave error, and a sanction binding on her members. As long as there were important doctrines which required to be defined, so long did the Church retain its unity, and with it the authority for definition in controversies of faith. But when the Church began to lose its purity, and when it might have given a fatal sanction to error and false doctrine, it pleased the Divine Ruler of the Church that she should be deprived of the power which she could no longer exercise with safety. Henceforth her several branches would decide for the guidance of their respective members what had been the ancient truths, and frame their terms of communion accordingly;

but the voice of the whole body was hushed except so far as it spoke in the past. It can neither speak to decree or to rescind. The time may yet come when the want of internal holiness and the corruption of truth, which have been causes of all divisions, may give place to renewed holiness of life, from which real unity can never be disjoined. For real unity is the adjunct of internal holiness, the consequence and in fact the cause of it. Without the holiness inseparable from unity of spirit, unity of faith and doctrine can rest on no sure foundation. I fear that to expect a real and visible unity in the present moral and spiritual condition of the Christian world would be to expect what neither the provisions of the Gospel nor the analogy of God's dealings afford us the ground for expecting. And lamentable as our own divisions are, they in part spring from an unhealthy state of religion and morals which must be remedied, especially the want of charity, which often much characterises religious controversy. The disjointed state of Christendom, its palpable and melancholy contradiction to the Saviour's prayer for its unity, its feebleness in grappling with the foes which it was appointed to encounter and subdue, though this should grieve and shock us, need not shake our faith. The course of God's Providence, as seen in Holy Scriptures and out of it, will furnish many analogous cases. In the whole history of the Jewish Church, there is a fearful contrast between its theory and its reality. Who in the long and dreary period of the Judges would recognize in that oppressed race the chosen people of God, possessing promises such as no people ever had before? Yet in all this, God's sure promises are slowly working their way to fulfilment. Does Christendom present an aspect more discouraging than that which the Jewish Church and nation must have presented at the period referred to, and at other times? And can anything be at all stated to exist in our English Church which can be compared to it? And, again, what a contrast is shown between the Church of Corinth as it existed even when S. Paul wrote his Epistles to it, and as it ought to have been according to the Scriptural theory of the Church. And S. Peter's language to the converts of Asia Minor is still more glowing, though we have no reason to suppose that the Church there was more pure than at Corinth. The Apostles in fact speak of the Church as it would be, if all the conditions annexed to its completeness are fulfilled, as it would be, in fact, if it were what it ought to be. And, though it would not be right to say that every individual member of the Churches they addressed, answered to the glorious epithets applied to them, it would not on the other hand be right to say that any portion for that reason, forfeited its membership of the Church as a whole. Next, I would ask you to pass on from this view of the nature mainly, not originally, of divisions in Christendom, and the manner in which an overruling Providence has mitigated those evils; I would ask you to note that the diversities of opinion in our own Church may not be as wide and as serious as may at first be supposed. The human mind is so

complex in its origanization—it is so full alike of strength and weakness. It is so easily acted on by outward circumstances, by former associations, even by physical constitution, that absolute identity of opinion would be an impossibility. It might exist in an imaginary world of slaves brutaltzed by long ages of tyranny, and incapable of the process of thought, but uttering words framed to hand in a mechanical manner, but it cannot exist in the Church of Christ. We are living, thinking men, not statues of one type, cast in one common iron mould. It cannot be likely that we all in our present imperfect condition should think exactly alike on all points. Let us endeavour to be one on those most essential to the integrity and purity of the faith. See the lessons that God teaches us in the world of nature. An essential leading type is preserved rigidly intact, and amid the many conjectures as to the origin of species, which have of late come before the world, being put forward by scientific men, we have never, I believe, heard the assertion that one essential type can be, or rather be, changed, or that one distinct species can be transmuted into another. And yet what endless variety of detail pervades this general unity! Nature seems to be prodigal in this variety, and most likely two men or two animals never come into existence that are really like one another. Take any Elm tree, that most grateful of nature's products, in this land. It is impossible to mistake the tree, and yet the tender interlacing curves of no one specimen are precisely identical with those of another. Is it then to be expected that in the mind of the most wonderful of the works of God, which can accomplish so much, which can overleap space, should in every case be the same in its operations, in its conclusions? We might as well think of imprisoning the free air of heaven, and say it shall always blow from a particular quarter; we might as well think we can enchain the electric fluid, as to expect that our thoughts on the most eternal and important of all questions should be coerced into a state of bondage. But yet, as the air and electric fluid can be utilized for the benefit of mankind, so our thoughts and beliefs, by the grace of the Spirit, can be trained to flow together in one broad stream, instead of taking each his little rivulet. Then, the Church is now imperfect. Its members are imperfect. Some of us on both sides may exalt one portion of divine revelation at the expense of another, and thereby diminish from the symmetry and balance of the whole. So in nature, we see vegetation injured by too much sun or too thick shade. It is scorched up and attenuated, or dank and over-luxuriant. It has not the combination of freshness and steady growth which marks the thoroughly healthy tree or plant. Can we not learn something from these lessons? Our Church contains within her body of doctrinal teaching all the special features of other Christian denominations, but blended together in one harmonious whole. It will be found that some other Christian bodies have insisted on some truth and faith and practice, but have rather dragged it out of its place to the exclusion or disparagement of other virtues. It would be easy to

prove this assertion, but time would not admit of an adequate treatment. But it is that wise adjustment of various doctrines, all true, but each having its due place in the spiritual edifice that is specially a characteristic of the Church of England. The non-recognized use of this principle has been the cause of much separatism and exaggeratism. We all in our ministry are made painfully aware how the blessed Scriptures are at times distorted, and their real consentient teaching obscured by the upholding of one dogma, deprived of other corrective and correlative truths. As unity in plurality marks the Divine essence, it seems to pervade the world of nature and grace, and every great truth seems to consist of two parts or rather of two truths. The one balances the other and both are needed for the Christian to maintain. The history of religious opinion would display the frequent absence of this wise and necessary comprehensiveness. And if we all lay the fact to heart and profit by it, we shall exhibit more correctly the features that are, I hope, ineffably stamped upon the Anglican Communion. It is this that renders the existence of the two great parties in the Church rather a benefit than otherwise. Each can learn from the other. It would be most injurious to the interests of our common Church for the one to crush and drive out the other. And cannot we live harmoniously within the same wide-embracing fold? Cannot we remember that we are brethren, and therefore should heed Joseph's words to his brethren, and beware of falling out by the way? In heaven we shall discover with thankful joy that our differences are not so great as we suspect, and that those from whom we now differ, are turning the milk of Christian kindness into gall, and dwarfing the growth of a Christian-like spirit within themselves. Above all, holiness of life, purity of motive, sanctity of service, charity in thought as well as word, and a flame of devotion ever fed by prayer and communion with God will enable us to look at one another with brotherly feelings, and instead of keeping aloof induce us to join more and more. May such a spirit pervade our deliberations this week. May we take such a spirit back with us into our homes, for our benefit and comfort. May that holy ordinance of which we are invited to partake be to us a pledge of brotherhood, as well as means of blessing, the very thought of which will quench any animosity and stifle any ill-will. Then shall the world see we are brethren, now that we have been with our Master and drank some of His Spirit. May the deficiencies inseparable from this imperfect state and the sad divisions of Christendom only lead us to pray for the approach of the visible union which may one day be ours, and which our sins and errors now oppose. Now, notwithstanding divisions and differences, we are as streams that flow from one fountain. They may be lost to one another's sight, and some may be befouled by mire and impurity. But the time may come when such uncleanliness may be purified, and these streams now shallow or weak or turbid may unite in one broad, deep, strong current, and set towards eternity. We may be now as branches are the trunk of some majestic tree, distinct, yet in some sort,

united as one with the trunk. Now we may be as pools of water, as mountain lakes, with perhaps no visible connection, but yet perchance fed by deep sunk springs, or by the same rain from heaven, and reflecting the same eternal sky and light of the sun of righteousness. That light is now broken into many colours by passing through the medium of our weak, perverted minds. But one day we pray those divers hues will be blent in one spotless purity, the rays that stream forth from the holy presence and the unmixed truth of God.

The Bishop having opened the Session with prayer, the Rev. J. Empson was appointed Clerical Secretary, Dr. Wolfred Nelson, Lay Secretary, Mr. C. J. Brydges, Treasurer, and Messrs. M. H. Sanborn and T. Simpson, Auditors. The minutes of last Synod having been read and confirmed the Bishop named the standing Committees, and nominated Edward Carter, Esq., Q.C., Advocate to the Diocesan Court, under the Canon of Discipline, after which His Lordship delivered the following address:—

My Reverend Brethern, and Brethern of the Laity.

The recurrence of another Synod must ever suggest fresh subjects of thought. And, although the Church's course in this Diocese has proceeded for the most part very peacefully and evenly during the past year, still there are subjects which I feel disposed to bring before you for your thoughtful consideration.

First, as to those matters which may possibly come up for discussion during the present session.

One of these, on which your deliberations will probably be invited, is the mode of payment of our clerical salaries. The present system (if system it can be called) has never worked well, engendering a feeling of anxiety and distrust among the clergy, which ought to be removed. And, but for their affectionate loyalty to the Diocese, it would have driven them to seek elsewhere not a *larger*, perhaps, but certainly, a *less precarious* income.

The plan originally introduced into the Quebec Diocese, and which, owing to its success there, has been adopted with certain modifications by other Dioceses also, is as follows. It will be sufficient to mention the three salient features of the system.

1st. The adoption of a fixed minimum scale of stipend for the Clergy, say—

For Deacons $600

For Priests, under ten years standing 700

For Priests, over ten years standing 800

And as much more as their Parishioners are disposed to give.

2nd. The quarterly payments of the entire salary to each clergyman by the Treasurer of the Synod.

3rd. The handing over of the stipulated contributions of the parishioners to the General Diocesan Fund, and not to their own minister.

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The scheme in question has, of course, reference only to those missions which are in receipt of a grant from the Executive Committee.

I have long felt that such a system should be adopted by our own Diocese, and that it would relieve the clergy from much embarrassment arising from the present uncertainty of their incomes, and also from the somewhat unpleasant position of being dependent on the punctuality or unpunctuality of their people for the stipend promised.

Should this plan commend itself to the Synod, I would suggest whether, instead of its adoption being made compulsory by all parishes dependent on the Mission Fund, it might be regarded at first as *permissive* only; and that such parishes as feel disposed might have the option of placing themselves under it. Thus, if the measure were found to be practically unsuitable to our particular Diocese, we might the more easily retrace our steps.

I should also be glad if some measure could be devised by way of introducing a more popular element into the composition of the Executive Committee, so as to give it what it now fully *deserves*, but which it appears scarcely to *enjoy*, the full and entire confidence of the Church. An attempt has been made in this direction, but it was nullified by the last Synod.

I will now pass on to another matter, which greatly concerns the peace and well being of the Church.

In consequence of certain unusual divergencies in the mode of conducting the ritual of public worship in one of our churches, and an open and declared determination on the part of one of my clergy to disregard "the godly admonitions" of his Ordinary—and that notwithstanding the solemn pledge given at the period of ordination—a desire has been expressed to propose the enaction of some Diocesan Canon in the way of restriction.

No one can object to such excesses more than myself; for I feel that they savour of the ritual of the Church of Rome, and are entirely out of harmony with the quiet, sober, simple and undemonstrative spirit of the Church of England—that they are very seriously impeding the Church's progress, retarding any reasonable improvement in our services, causing a breach in the harmony which exists among us, and stirring up a feeling of irritation, which is most hurtful to both clergy and laity.

The course which I have hitherto pursued is, by kind and paternal advice, to appeal to the right feeling of those who have offended, rather than have recourse to severer measures. It does not speak well for those concerned, that such endeavors have in the present instance failed. Those who have caused the injury—for I consider it to be a most serious injury to our Church in this Diocese—must bear the fearful responsibility of so doing.

I feel, however, that the introduction of such a Canon as I have mentioned would tend to alienation, rather than to uniformity, and that on so serious a question it would be unwise to adopt mere *Diocesan* Legislation. That the Synod has *power* so to act, with the concurrence of the Bishop, I do not for a moment question.

In primitive times each Diocese was considered autocratic, and complete in its own organization. Each Church was settled apart, under its Bishop and Presbyters, so as independently and separately to manage its own concerns. Each was governed by its own Head, and had its own laws. But as the Church grew, the Provincial system developed itself almost as a necessity, in the fourth century; and around the Metropolitan body the various Dioceses, with their Suffragan Bishops, forthwith clustered, yielding to it their willing allegiance, and conforming to its regulations. But as far as I could see this was a *voluntary*, and not a *compulsory*, allegiance.

I conceive then that a Diocese has, in *inferior* matters, certain independent rights, which the Church at large cannot over-ride. In matters which affect "the *substantial* part of religion" (i.e. in matters of doctrine) it is bound to conform strictly to the faith of the Church at large, as expressed in her Creeds and Formularies. But as regards "the *ritual* of religion," the Bishop with the support of his Synod, has liberty to act as he deems best for the special interest of his Diocese. In saying this I am borne out by the opinions of Barrow, Hoffman, Bingham, and other reliable authorities of the Church.

Still I would most earnestly deprecate any *Diocesan* Legislation on so important a matter. For although we may have no canon of our own directly bearing upon the point at issue, we can always fall back upon the English law, as interpreted by her Ecclesiastical Courts. And since the Church in England is not inactive at the present time, but is moving in this important direction, it will surely be our wisdom to move in concert with her, rather than frame a special law for our own Diocese, and so make to ourselves a narrow orbit of our own, around which to revolve.

My counsel then would be *against* the enactment of a Canon; for though I conceive such a course to be perfectly *legitimate*, it would not be *expedient*. I say this after much mature consideration, and not as dictating to the Synod, or in any way restricting its liberty of action.

I come now to two or three practical points regarding the work of the Diocese in the past year.

Of the state of our *Mission Fund* I would speak hopefully. When we bear in mind the year of financial depression which we have passed through, it ought to be with something of a triumph that our Treasurer will presently announce to you that both our city, and also our country contributions exceed those of the

previous year; and further, that in the general account there is a balance in our favor. I am sorry, however, to say that the balance is not so promising as it would appear to be. For the last seven years, with the exception of 1875, we have had a similar balance to our credit; but alas! in about a fortnight it will be reversed, since the usual quarterly payment of grants, to the amount of $5,000, will then fall due. The fact is that we shall never be in a really prosperous condition until we can show a balance at the close of each year sufficient to cover the first quarter's salaries.

I am most anxious that the Mission Fund shall be *considerably* augmented; for this is the great temporal lever, which exercises its influence upon the whole Diocese. Let each parish endeavor to increase its amount, and then we shall be able to pay our Clergy their dues, and to plant our Church permanently in places which are ready to welcome her. Bear in mind that there is no fund which has so strong a claim upon us all as this fund; and therefore let it have a prominent place, much more prominent than hitherto, among our parochial collections.

Before quitting this subject, allow me to say that it is still my conviction that we should, as soon as possible, relieve the Society for the Propagation of the Gospel of the aid which we receive from her; and it is my heart's desire that we may speedily see our way to the abandonment of this ground, and become, as we ought to be, a self-supporting Diocese. I believe that a blessing would follow upon such an act.

Since we last met, the erection of the Ladies' School at Dunham has steadily progressed; so that at present it only needs a little extension of pecuniary aid, and in a few months it might be placed in thorough working order. A considerable sum has been contributed from *local* sources, but the *Church at large* has not yet taken hold, as it ought, of this important institution.

Surely this is a matter in which all churchmen are concerned. The establishment of a school in one of the most picturesque and salubrious villages of our Diocese, where a good and sound education will be offered at a reasonable cost, is an undertaking which shall not merely enlist *local*, but *general*, interest.

Another, and certainly not less important, movement has been initiated here in Montreal. A French Church of England Service has been opened in St. Joseph Street, and with every prospect of success. Whilst other Christian bodies have their various services, we of the Church of England have until recently done nothing in the way of presenting a pure worship, according to the Anglican form, to our French brethren. The stain of past neglect is now in a measure removed, and I trust that the Clergyman whom I have appointed will meet with the support he needs, and that funds may be eventually supplied for the building of a small French Church, in which the beautiful form of worship which our Liturgy provides may be celebrated.

New Missions have been opened at South Eli, Glen Sutton and Chelsea, and two others—at Brome Corner and at North Shefford—will also be opened so soon as the needed Ministrations can be supplied. The two former are not dependent on the Mission Fund, South Eli receiving a grant from Sabrevois, and Glen Sutton being supported by private contributions, for the sufficiency of which I hold myself responsible for two years.

I have been enabled to pay, during the past year, my ordinary visitations of the county parishes. I have Ordained four Deacons and two Priests; I have also held 32 Confirmations, and have Confirmed 511 persons.

With regard to the Rite of Confirmation, I feel its importance more strongly than ever; and I desire especially to commend it to the zealous and earnest co-operation of my brethren the Clergy, to whom I am already largely indebted for its efficiency. When the candidates are carefully prepared, and the Ordinance is undertaken in a right spirit, it is a most blessed seed-time, and a very effective means of building up the Church in any parish.

It is an Ordinance, too, which gains much by being carried out "decently and in order." I hope, therefore, that every clergyman, in presenting his parishioners to me, will take especial care that everything be done with becoming reverence; and though I would not insist upon any distinctive garb for the female candidates, at the same time I would suggest great neatness and simplicity, especially as regards the head dress, an absence of all flowers and tawdry ornaments, and a small plain cap, as the most becoming dress for such an occasion.

I have two more remarks to make before I conclude my Address.

The first concerns your *gifts*. It is a very natural subject of complaint with those in whom God has awakened a willingness to give up their substance for His work and His glory, that they are often confused by the multifarious calls that are made upon them. I will therefore venture, though with much diffidence, to suggest certain leading objects in the Diocese, which at the present time seem specially to claim the aid of churchmen.

First and foremost I must place the Mission Fund; for on the sufficiency of that fund depends (under God) the maintenance of the church work of the Diocese.

Secondly, the Sustentation Fund, which has at present reached $60,000; but which ought to amount to at least $100,000.

Thirdly, our Theological Training Institutions, and that in our own city especially; since to make it what it ought to be we need to relieve our Principal, by giving him a Professor to take some share in his onerous labors. And the time is come, when we also need a building in which to assemble.

Fourthly, the Diocesan School, to which I have alluded, and which has been started with so much spirit at Dunham.

Fifthly, the French Mission, which has been already begun, but which cannot be carried on efficiently without considerable funds.

We need for the furtherance of these important purposes, which, if duly supported, would tend so much to enlarge the usefulness of our Church—we need the humblest gifts of God's children; but we also need the substantial aid of a few large-hearted men, who have learnt that it is more blessed to give than to receive, to consecrate a *present portion* of their income to God's service, and also to bear these objects in mind in the *future disposal* of their property.

From my position I have perhaps a better opportunity than most of judging as to the most pressing needs of the diocese, and as to the relative importance of the various agencies which are employed.

I have specified these five objects, desiring to give them no exclusive preference, but feeling that they are all of general interest and of special importance at the present time as helping forward the machinery of the Church and as promoting its building up in this diocese. I most heartily give them my imprimatur and hold myself responsible for their usefulness.

My other remark refers to the duties immediately before us. I would express my very earnest hope that we may enter upon our present session in the spirit of prayer—prayer for our beloved Church, that she may make great advances in the coming year, and that our deliberations within these walls and our acts may help her forward in her course—prayer for myself, that I may preside over this Diocese and this Synod with justice, temper and discretion, feeling my grave responsibilities and looking upward for heavenly guidance—and for yourselves, brethren, both Clergy and Laity, that your hearts may be knit together in the unity of the Spirit and the bond of peace, and that every word uttered here may be spoken in a loving and Christian spirit. I commend you and your work very heartily to God, for His dear Son's sake.

A memorial from the Dominion Temperance Alliance was read by the Clerical Secretary, and on motion of the Dean was referred to the Committee on Intemperance.

The Dean presented and read the following Report of Financial Committee, which was adopted:

REPORT OF THE FINANCE COMMITTEE (SPECIAL).

MONTREAL, *May* 23*rd*, 1876.

The Finance Committee beg to report that they met (this day) in obedience to the following resolution of last Synod:

"That the Finance Committee be authorized to revise the rule of the Synod for defraying, by assessment, the expenses of the Synod, such as printing, &c., and to add such other Parishes or

Missions as may have been formed, or as may hereafter be formed, since the passing of the said rule at the tenth Synod."

There were present Rev. R. Lindsay, Rev. J. Empson, Chas. Garth, Esq., and the Dean (Convener).

And they recommend,

1.—That the rate and proportion of assessment, as contained in the report of the Finance Committee, printed at p. 21, 10th Synod, be used as heretofore, viz., ¾ of a cent per dollar on the clerical income of the clergyman or clergymen of each parish, rectory or mission.

2. That in accordance with this recommendation the Secretary be directed, on the authority of the above resolution of Synod, to ascertain (from the statistics of the last Synod, and from the clergymen themselves where those statistics are insufficient) the clerical income, and make the necessary additions of new parishes, &c., and alterations in the amount of assessment.

3.—That the Synod do authorize the following expenses to be paid out of the fund arising from this assessment, viz.:

(*a*) Mileage to Clergymen (at two cents a mile each way) who reside more than twenty miles distant.

(*b*) All the printing required by the Synod.

(*c*) Any other expenses of the Synod, which have been hitherto charged to the Mission Fund, and of which the Mission Fund might be relieved.

4.—That the Synod do define what expenses are strictly proper to the Mission Fund and should be charged thereto.

5.—That when the Synod has defined what expenses ought to be paid by the Assessment Fund (if that fund shall be found insufficient) an adequate increase be made to the rate of assessment.

6.—That the different parishes, &c, be notified through the clergyman, by the Secretary, before the meeting of the Synod, of the amount of assessment due. That the clergyman be reminded that this amount must be paid to enable the delegates to take their seats at the Synod.

Respectfully submitted.

WM. BOND, *Convener.*

The Rev. Mr. Lindsay read a report of the Committee on Foreign Missions.

The Rev. Mr. Carmichael read a report of the Committee on Sunday Schools, which announced that the efforts of the Committee to bring about a uniform scale of lessons for Sunday Schools had been a signal failure.

The Rev. Mr. Norman read a report of a Sub-committee on Education, which showed a large amount of work done throughout its jurisdiction, gave a comprehensive history of the schools in existence, and embodied recommendations for assistance and sympathy in certain cases.

The Ven. Archdeacon Leach and the Rev. Mr. Nye submitted reports from their respective committees.

The Dean read his report of the Deanery of Montreal, giving a comprehensive statement of the results achieved by the machinery of the Diocese, the Mission, Temperance and Sabbath School work being particularly detailed. One of the announcements of the report was, that a more energetic prosecution of work in the Mission Sabbath Schools at the East End will shortly be inaugurated, and to this end appointment of an extra clergyman in that district.

The reports of the Deaneries of Bedford, St. Andrews, Iberville and Hochelaga were read.

It was moved by Mr. C. J. Brydges, seconded by Mr. Thos. White, Jr., and carried unanimously,—

"That the consideration of the report of the Executive Committee be specially assigned as the first order of business for to-day."

Notices of motion given by Rev. J. Carmichael, Rev. W. Dart, Rev. W. Henderson, Rev. H. Nye, Rev. Canon Anderson, Rev. Mr. Patterson, Rev. F. H. Clayton, Mr. L. H. Davidson, Mr. Strachan Bethune, Q.C., Mr. S. Simpson.

A question was put by Mr. Garth, whether any one who refuses to obey the instructions of Synod has a right to sit in this House or not. The Chancellor declined giving an opinion without notice, and further required that it be submitted him in writing.

"The Rev. JAMES CARMICHAEL moved, seconded by Mr. THOMAS WHITE, Jr., that the delegates to Provincial Synod be requested to guard carefully the existing rights of Diocesan Synods in the election of its Bishop, and to prevent, as far as possible, any veto power over such election being vested in the House of Bishops."

In speaking to his motion the Rev. Gentleman commenced by giving a brief outline of the circumstances connected with the introduction of the question at the Fourth Session of the Provincial Synod of 1868. Nine Canons were sent to the Lower House, and the fifth of these was in effect that no Bishop should be confirmed after his election unless such election recived the sanction of the House of Bishops. These Canons were never acted on, but lay over until 1871, when they were referred to the Committee on Canons, who reported them back to the Lower House, who again sent them back to the Committee. The next time they came before the Lower House the fifth was, after a long debate, declared *ultra vires*, and rejected. Every one thought the Canon had died a natural death and been honorably buried, but a letter was snbsequently received from the House of Bishops, opening the question again, and practically claiming the veto power. This action took every one by surprise, but after some debate a large majority refused to grant the veto power, the previous question and a motion to grant it having been defeated. The Reverend Gentleman proceeded to give his reasons for not wishing to give away any of his rights. The question was of vastly more importance than any other that had ever been before the House, and deserved their best consideration. The veto power was a needless infringement of the rights of both Clergy and Laity, who had a clear right to elect their Bishop if a

See should become vacant. Of course it was to be borne in mind that the House of Bishops should have a right to object to consecrate a man whose character was not what it should be. This power they already had, and he hoped they would seek no greater power. If the veto were to become stern law, it would be laid before the House of Bishops, who would receive it with closed doors—he would not say to exercise it, but they would have the power to say the Clergy and Laity should not have the man they elected. This he considered a direct infringement of their rights. (Applause.) That was his first reason. His second was that he did not feel called upon to hand over his rights to the Board of Bishops, because the necessity for doing so did not exist, and the best proof of this was that they had elected all but two of the present House of Bishops. And every one was proud of them (applause), and it did seem strange, in view of this fact, that any change was asked for. Of course, they could not tell how the Bishops themselves felt in the matter. Of course everything they did was kept—and very properly, too, no doubt—from the Clergy. But he had every reason to believe that the Clergy and Laity were content. And the question came, what was the reason for the change? Had the Church not kept on with the Divine blessing without suffering in the present condition of things? He thought there was no reason to doubt that, with the Divine blessing, they would still keep on. There was another reason why he should not give away his rights. At a debate on the question, some time ago, a young gentleman had taken part, and contended that the election of Bishops was a rule of the Primitive Church. The young gentleman had been told by another gentleman—his quoted authorities to the contrary notwithstanding—that the Primitive Church possessed no such rule. The young gentleman was laughed at. But he learned one thing—not to quote from a book again unless he had it with him. The reverend gentleman then proceeded to describe the methods of electing Bishops—one by lot, one by the people, one by divine interposition, and the other by the election of the Clergy and Laity. The rev. gentleman continued to give his views at great length, dwelling upon the power enjoyed by the people. He cited many authorities in proof of his position. In continuing the line of primitive usage he was certain they could all stand on firm ground, and no change was required. He had another objection to giving his rights into the keeping of the House of Bishops, because of its smallness in point of numbers. If the house were as large as the American House of Bishops, the objection to the veto would not be so great. There would be much greater scope for ventilating a subject at issue, and a larger variety of sympathies and opinions would be expressed before any decided action could be arrived at. In concluding his address, the speaker trusted he had not said one disrespectful word to offend the feelings of any one present. He had spoken for the Lower House, but he had also said something for the Upper House of Bishops as well,

and what he said was spoken in the consciousness that he was doing his duty. (Loud applause.)

Mr. Thomas White, Jr., said he would not add anything to the remarks of the previous speaker, who had covered the ground so well, and to save time gave way to other speakers.

The Rev. Mr. Davidson replied at some length to the Rev. Mr. Carmichael.

The Rev. Mr. Norman, while admitting the fairness with which the Rev. Mr. Carmichael placed his case, was opposed to the principle of it.

The Rev. Mr. Considine opposed the motion.

Dean Bond could not see that there was anything wrong in the resolution. In the event of a case coming before the Bishops three might favor consecration and four be against it; the people who elected the Bishop would thus be told "we will not allow you to have your way." In the United States the matter was very different, but in the present instance he thought the Synod should jealously guard their rights as a Synod.

The Rev. Mr. Clayton opposed the motion.

The Rev. Canon Baldwin followed, in favor of the resolution.

Mr. Dawson contended for a close observance of the primitive rules of the Church, and opposed granting any stipulated powers of veto. He continued at great length, and quoted several authorities in proof of his assumption, one of them stating that up to the 11th century the people elected the Bishops of the Church of Rome.

The Rev. Canon Ellegood contended that there should be some machinery which would say whether the right of confirmation should be bestowed. He then moved that all of Mr. Carmichael's motion after the word "That" be stricken out and the following substituted :—

"The Committee on the Delegation be requested to provide a Canon or some machinery whereby when a goodly and learned Presbyter has been elected by any Diocese for the sacred office of Bishop, the House of Bishops, when satisfied of his piety, orthodoxy and fitness for the office, be called upon to consecrete him."

The Rev. Mr. Carmichael raised a point of order, contending that the matter was altogether in opposition and not an amendment to his motion.

His Lordship overruled the point taken, and the Synod adjourned.

The Synod assembled at 10 o'clock on Wednesday morning, and the proceedings were opened with prayer by the Bishop. His Lordship then stated "That he wished to correct any erroneous impression which perhaps might have been formed from his address yesterday in reference to the S. P. G. grant. He did not at all mean to say that he desired to see the whole S. P. G. grant swept away. He referred only to the surplus after payment of the privileged Missionaries, who, he trusted, would long be spared to enjoy the grants to which they were entitled."

The following Report of Bishop's College, Lennoxville, was submitted :—

Faculty of Arts.—In the circumstances of the current year there is much to encourage, though it has brought its special trials and difficulties, arising in the main out of the disastrous fire of January 7th.

The number of students is as large as it has ever been in the history of the College. Including three candidates for matriculation, there have been during the past year twenty-one regular and four casual students. Of the regular students, one is absent on account of ill-health; another is carrying on the Sherbrooke Academy with success. The conduct of all has been most satisfactory, and the difficulties arising from their residence away from the College—amongst which I should assign the first place to a not inconsiderable and unavoidable waste of time—have not prevented their diligent application to study.

Their progress has been solid and satisfactory, and I look forward to the result of the midsummer examination with confidence that it will confirm my report.

The College suffered no inconsiderable inconvenience also from the illness and consequent absence of the Professor of Divinity. It is matter of thankfulness that that gentleman has been restored to his place in good health, and that no serious hindrance to the work of the College was caused by his temporary absence; Professor Scarth—whose gratuitous and always willing services have not otherwise been called into play—having supplied his place for two months.

The retirement of the Rev. R. W. Norman, M.A., from the post of Classical Examiner, which he has for several years filled with such untiring energy and so great advantage to the University, is much to be regretted. I am happy to be able to report that his place will be supplied by the Rev. J. Ambery, M.A. (B.N.C., Oxford), late Professor of Classics in Trinity College, Toronto, who has had much experience in education in all its branches and all its bearings in the Province of Ontario. The Mathematical Examinations are again in the hands of Professor Miles, D.C.L., and the Rev. I. Brock, M.A., so that the examinations will still be almost wholly conducted from outside.

It is to be hoped that ere long some system of examination will be devised for the whole Dominion of Canada. If the Universities can thus unite in placing the test of their work in the hands of one independent body having no local interests or partialities, and consent never to grant the degree of B. A. except on certificate from such examining body, the best results must follow. If *all* the Universities of the Dominion cannot be thus brought together, surely the Church Universities—only three in number—might, and that with much advantage to them all.

It is to be regretted that thus far no opening has seemed to exist for the establishment of a series of scholarships as stimulants to mental exertion, and

tests and rewards of merit and ability, which I have before—more than once—recommended; and I would suggest to the Corporation to make some provision for the establishment of a preparatory class in the College, in which additional branches of study (*e. g.* the English language and literature) might be added to classics and mathematics. The subsidiary appliances to classical study are now so many and so readily accessible, that it is no longer the admirable source of mental discipline which it used to be, and the study and cultivation of the English language and literature becomes a desirable and almost necessary auxiliary.

JASPER H. NICOLL, D.D.,
Principal of Bishop's College.

In relation to the efficiency of the College School, the Rector, the Rev. Chas. H. Badgley, M.A., makes the following observations:—

"The educational efficiency of the School has perhaps never been higher under the present Rector's management than during the present year. The work of the boys has in the main been most satisfactory, and a good exhibition is confidently looked forward to at the coming of the midsummer examination. Their general conduct has been excellent, and their health exceptionally good, owing, under a kind Providence, to the admirable sanitary provisions of the new School house. The Rector's expression of opinion in last year's report respecting the convenience and healthful comfort of the present building has been more than confirmed by the experience of the last year, and more especially of the last winter. Ventilation is of course easy in summer; but in winter, with double windows and every method employed to exclude cold, it is evidently more difficult. It is pleasant, therefore, to report that the air of the dormitories in the past winter was never close, the current of air in the passages always free, and that the whole ventilation system has been most successful. The heating arrangements in the early year were hardly satisfactory. A thorough examination and improvement of them, however, in the Christmas holidays, effected their adequate working and heating; but the expense in respect of fuel and management suggests the expediency of further inspection by an independent expert.

"The change rendered necessary in January of this year, whereby the boys' meals have been provided in the School hall, instead of, as previously, in the College dining hall (now used as lecture rooms), has added most materially to the comfort of both masters and boys, and has proved invaluable as an aid to the maintenance of better discipline at table on the part of the boys. The Rector earnestly hopes that it may never be found necessary to revert to the former arrangement of a joint hall for College and School.

"In conclusion, the Rector would express his hope and assurance that with improved circumstances in the country, the School would likewise improve numerically. Considering the educational advantages offered by the Province of

Ontario, the College School must now look for support to the Church population of Quebec and the Maritime Provinces more exclusively. Such support will, it is only fair to expect, be effectually given, and the School attain once more a position which may prove a credit and a blessing to the Church."

The following letter from the Bishop of Rupert's Land was submitted to the Synod :—

WINNIPEG, MANITOBA, CANADA,
May 17th, 1876.

To the Most Reverend the Lord Bishop, the Reverend the Clergy, and the Lay Delegates of the Synod of Montreal :—

I understand from my Commissary, the Ven. Archdeacon Cowley, that in his late visit to Canada he promised in several Dioceses that I would address a letter to the Bishop and Synod, setting forth our position. I have therefore written the present letter.

You are doubtless aware that various circumstances, more particularly the non-completion of railway communication and the devastations of the grasshoppers, have hitherto materially interfered with immigration into Manitoba; still a vary large number of emigrants have come to us, mainly from the Dioceses of Canada. Winnipeg, which, before the transfer of the country, had scarcely 100 people, has now nearly 7,000. Settlements are being rapidly formed all over the Province, and in many townships every available lot of land must be taken. In view of the undoubted resources of this country, we cannot but expect an extraordinary immigration when the present temporary obstacles are removed.

The result is that we stand greatly in need of additional clergymen. Behind our old River Parishes the Dominion Government has set apart the half-breed reserves. This leads to wide tracts of unoccupied land, and makes it impossible to serve the new settlements with the old parishes. Consequently the travelling Missionary work in the new Canadian settlements is mainly carried on by our Cathedral Mission Staff. I cannot too highly praise the self-denying devotion of the clergymen I have got around me at the Cathedral, but this long travelling in all weathers comes heavily on them after the close work of the College, School and Cathedral during the week, and is not the Mission work I look forward to from them. Besides, these transient visits are altogether insufficient. These large districts having many occupied townships require resident clergymen. Other religious bodies in Canada, alive to the future of this country and to the importance of present action, are not sparing themselves.

Indeed, it is impossible to over-estimate the importance of effective help for a few years. Our new settlements will in most cases be shortly centres of influence. If we can hold our ground in them, and build up parishes, we shall soon be fitted to take up the Mission work of the Province from our own resources. If

we cannot do this, we shall have the ground taken from us, and will remain feeble.

Therefore, a press for what the Archdeacon urged, means for six Missionary Clergymen. At present, a clergyman here requires at least $800 a year. But if we can get $600 from Canada, we shall find the remaining $200 ourselves.

We need these clergymen for the following districts:—(1) For the district including Victoria, Rockwood, Dundas, Greenwood and other townships; (2) for the district including Woodlands, Meadow Lee and several townships toward Shoal Lake and Lake Manitoba; (3) for the district including the Boyne and Pembina Mountain settlements consisting of several townships; (4) for the western district containing Woodside, Palestine and other townships, and for two districts on the east side of the Red River containing many townships. The whole country I have specified is being rapidly occupied by a very industrious population with a considerable Church element dispersed through the whole.

I would earnestly ask from your Synod what would give us one Missionary and pay a share of another—say $800.

I think you cannot read this statement without feeling that I have made the request as small as possible. Remember, too, I am pleading mainly for your own people that have left you and are related to many among you.

Let me only further say that we stand well now. Our central institutions are doing a good work. We are full of hope if we can only have the necessary aid.

I trust this will be an encouragement and a further reason for your kindly doing your best to aid us.

I am, faithfully yours,

R. RUPERT'S LAND.

The discussion of Rev. Mr. Carmichael's motion was then resumed.

Mr. L. H. Davidson, in opposition to Mr. Carmichael, quoted largely from Bingham and other ecclesiastical authorities, in which he contended that the right of the Bishops to veto any election had been clearly established. The purpose of the debate, however, was not so much to question the right of the Bishop's veto, but the right of the people to share in the elections. He quoted the rule observed in the Council of Nice, which provided that no Bishop should ordain a Clergyman without first having ascertained the consent and approbation of his people. He then described the mode of election in that period, and, coming down to modern times, he held that there was no analogy between the election of Bishops as carried on in England and as observed in Canada.

Mr. Thomas White, Jr., had three or four objections to urge against Mr. Davidson's remarks, although he concurred in the view that the Bishops were

elected because of the general confidence which was reposed in them. He drew a distinction between the duties of a delegate and a representative. Representatives, according to Parliamentary rule, were always elected with instructions in regard to important questions. On general questions they exercised their own discretion. The resolution was simply the expression of the opinion of the Synod on the question. Another reason in favor of the motion was that if the Bishops refused to recognize the election of a Bishop who had been raised to the Episcopate they would have to state their reasons. The result would be the creation of religious party feeling, which he strongly deprecated. Let them learn to respect their Bishops without regard to particular Church views. He sincerely hoped the Synod would pass the resolution. They could not negative a motion of this kind without affirming the opposite of this motion. He criticised the amendment adversely and thought Mr. Carmichael's resolution would tend to promote the interests of the Church.

Mr. F. W. Thomas spoke in favor of the veto power of the Bishops.

Rev. J. Fulton, Rural Dean of Iberville, thought they should guard carefully their existing rights.

Rev. Canon Ellegood did not see the force of Mr. White's logic. All that the House of Bishops asked for was a Canon defining their power of consecration.

Mr. S. E. Dawson thought that too much stress had been laid upon the rules of the Council of Nice, but if they were to be followed up, they should be followed out thoroughly. It was beyond all question that up to the 11th Century the right was with the people to elect their own Bishops. If the discussion was of no other benefit, it might induce persons to go home and enquire for themselves into its merits.

Rev Mr. Clayton was sure that all the Laity would feel that the dignity of their Lordships should be upheld, and hoped that the House would vote the motion down.

Rev. I. Constantine believed that in the English Church this was an important question. If the veto remained, it would be the strongest argument in favor of the Pope.

Mr. Strachan Bethune, Q. C., said they all agreed that the House of Bishops were not bound by what any or every person might bring against them. Touching this question, he felt there was no necessity for a Canon on the subject. He had never yet been able to make up his mind to give Bishops the power of voting yea or nay. He was prepared to leave the subject where it was.

Mr. J. Crawford thought that neither of the motions met the question. He was in favor of the Bishops possessing the right of refusing the rite of confirmation and that the veto power should be given them. He wished to see the Bishops stand high in the estimation of the whole Christian Church and above suspicion.

Rev. J. B. Davidson thought the amendment very clearly showed a respect for the House of Bishops, who were not required to explain publicly their reasons for refusing confirmations, neither should they be compelled to go into questions affecting any particular individual, who, although worthy in other respects, might not be fitted for the high and holy office of priest He was prepared to support the amendment, but was quite willing that the Chancellor should defeat either.

Rev. Daniel Lindsay, Rural Dean, hoped the House would not part with one single liberty it possessed.

Rev. Mr. Carmichael reminded the House that Rev. Canon Ellegood's amendment would give a veto power to the Bishops.

Mr. C. J. Brydges said he should vote against both the original motion and amendment, and should exercise what he conceived to be his conscientious judgment. It was quite evident, however, that the question was one which would admit of a great variety of opinion. He quoted the opinion of Sir Robert Phillimore. He did not think the Diocesan Synod should have any authority over its representatives to the Provincial Synod, at which, if he was sent as a representative, he should vote conscientiously. He did not think, however, it would be desirable that a mere silent vote should be given to the House of Bishops. He then moved in amendment to the amendment, which would leave the matter open,—

"That this Synod being desirous of not fettering its Delegates to the Provincial Synod, as regards their vote in that House, the House now proceeds to the next order of the day."

Rev. Mr. Carmichael did not think that Mr. Brydges had the right to say that his motion fettered the actions of the delegates to the Provincial Synod.

His Lordship having explained that the object of Mr. Brydges' amendment would be, if passed, to leave the veto power as at present in the hands of the Bishops and the rejection of Mr. Carmichael's motion, the amendment to the amendment was then put and carried.

After recess, the Report of the Executive Committee was read and discussed *seriatim*. Mr. L. H. Davidson having moved for a suspension of the rules of Order to enable him to bring up the following motion, of which notice had been given, and permission being granted, he moved.

"That the paper referred to in the Executive Committee's Report as having been read by the Bishop on the subject of increasing the Mission Fund, and the desirability of paying the stipends of the Missionaries as is done in the Diocese of Quebec, together with all papers relating to said subject, be laid before and communicated to the House."

In answer to this request the Bishop read the following paper:—

COMPENDIUM OF QUEBEC PLAN.

1. It shall be the duty of the Diocesan Board to confer with the local authorities as to the amount to be contributed at either of the following periods:

1st. On the occurrence of a vacancy; or, 2nd, at the request of the Churches, or of the Bishop; or, 3rd, at the expiration of every three years

2. All moneys contributed shall be transmitted to the Treasurer, to form part of the general Mission Fund.

3. The entire salary of the clergyman shall be paid out of the said fund.

4. When a congregation fails in contributing the amount promised,

(A.) An enquiry shall be made by the Archdeacon or Rural Dean (as the Bishop may appoint), and two clergymen and two laymen, who shall be communicants of the Deanery in which the Mission is situated, any two of whom shall act.

(B.) It shall be the duty of the Incumbent or Churchwardens of the Mission in default, to appear before the Board of Enquiry and adduce evidence as to facts of the case.

(C.) A full written report shall be forwarded to the Bishop, which he shall forward to the Board, with any remarks he may deem proper.

(D.) When the Board finds that the fault is in the people, it shall insist on payment from them, and in default thereof the Clergyman shall be removed.

(E.) When the fault is in the Clergyman, three months' notice shall be given to him, and he shall be removed.

(F.) The Synod shall appoint two Clergymen and two laymen, being Communicants from each Deanery, to form the Board of Enquiry for that Deanery.

On this Board no Clergyman or layman shall serve when his own Mission forms the subject of enquiry; but the Bishop shall appoint another in his room.

Mr. L. H. Davidson then moved, seconded by Rev. J. Fulton:—

"That the portion of the Executive Committee's Report referring to Missionaries' stipends be not adopted: but that it be resolved by the Synod that it is desirable to adopt the scheme at present in operation in the Diocese of Quebec, with such improvements as may be necessary, and which has been communicated by the Bishop to his Synod, and that the Executive Committee be requested to make arrangements for putting said scheme into operation as soon as practicable."

The motion was, however, modified by another, proposed by Mr C. J. Brydges, who moved,—

"That the Report of the Executive Committee relating to Missionary stipends be adopted, and that the Executive Committee be recommeuded to endeavor to try, as an experiment, the Quebec plan in a few missions, if the necessary arrangements can be made to do so." Carried.

The remaining clauses of the Report were severally adopted, after which, on motion of Mr Brydges, the adoption of the whole was had.

Rev. Canon Anderson moved, seconded by Rev. Canon Baldwin,—

"That in view of the widespread disaster to all commercial and manufacturing interests throughout our land during the past twelve months; the great shrinkage in values; the great falling off in production in all mechanical, mining and other industries; we should be truly grateful to Almighty God, and should show it by praise and thanksgiving, that he has vouchsafed to the Church in this Diocese the measure of prosperity it has enjoyed during the past fiscal year

The motion was carried, all standing.

Moved by Vice-Chancellor Bethune, and seconded by Mr. L. H. Davidson,

"That the following be added to the rules for the Preservation of Order, as Rule 26, and that the present Rule 26 be made Rule 27 of such Rules of Order:—Rule 26, That no Delegates shall be allowed to take part in the proceedings of the Synod so long as the assessments payable under Rule 25 by the Parishes, Missions or Cures which they represent remain unpaid."—Carried.

The next order of business taken up was the election of committees, comprising the Executive, consisting of 15 Clerical and 15 Lay Delegates; of the Delegates to the Provincial Synod, composed of 11 Delegates and 6 Subordinates; and of the Diocesan Court, consisting of 15 Clergymen in Priests' Orders.

The Synod then adjourned.

The Synod assembled at 10 o'clock on Thursday morning, the proceedings being opened with prayer by the Bishop.

The Rev. D. Lindsay reported, on behalf of the Committee on Intemperance, to whom was referred the memorial of the Dominion Temperance Alliance, the sympathy of the Committee with the objects of the Alliance; which report was adopted.

Moved by Rev. T. W. Fyles, seconded by Rev. T. Smith,

"That this Synod recognizes the necessity of such an institution as the Deanery of Bedford Ladies' College, situated at Durham, and commends it to the liberality of the Church in this Diocese."

The Rev. W. Henderson moved, seconded by the Rev. J. B. Davidson,

"That the Committee on Canons be instructed to frame a Canon embodying regulations forbidding the practices which are declared in the judgment lately delivered by Lord Penzance in the Folkstone case to be unlawful; and present the same to this Synod, for action during its present session."

The mover asked permission to make a change in this motion. The Rev. F. H. Clayton made objection to the introduction of the motion on a point of order that the usual notice had not been given. The Bishop sustained the objection, as Mr. Clayton pressed it.

On motion, the Rules of Order were suspended to allow the introduction of the motion. The Rev. W. Henderson, by permission of the House, then changed the motion to read as follows:—

"That this Synod recognizes the judgments of the Ecclesiastical Courts in England (in so far as they do not conflict with our own legislation), as regulating the practice of the Church in Canada; and, on this ground, requires every Clergyman in this Diocese amenable to the Act of Discipline to conform to the same."

This motion was seconded by Rev. E. Wood. Carried unanimously, and without debate.

The subject of the condition of the Superannuated Fund was introduced by a motion of Mr. L. H. Davidson, which recommended the appointment of a committee to take it into consideration and to report to the Synod. A more definite motion of Mr. Thos. White, Jr., followed, urging that a sum of not less than $500

per annum be the retiring allowance to every superannuated clergyman; this sum to be made a charge upon the Mission Fund of the Diocese. Both gentlemen spoke pointedly to their respective motions, and some discussion ensued, in the course of which the unsatisfactory condition of the Fund, and the necessity for some immediate remedy, were brought clearly out. The result was, that a motion to refer both Mr. Davidson's and Mr. White's motion to the Executive Committee was carried; a motion of Mr. Brydges combining the two, with some alteration, having been lost.

After recess, Mr. L. H. Davidson moved

"That a report of the proceedings of the Executive Committee during the year, including a statement of the condition of the several funds under its control, and of its expenditures and its recommendations for the year to come, be annually prepared by the said Committee, in the month of May in each year, and be printed and forwarded by the Secretary of Synod to the Clergy of the Diocese, and to the Delegates as soon as their certificates shall be by him received."

Mr. Brydges having pointed out the difficulty of complying with the conditions of the resolution owing to the late date at which the returns were sent in, the mover consented to certain alterations. When thus modified, it ordered that country Clergymen should send in their reports three weeks in advance, and the words "as soon as possible after the receipt before the calling of the Synod," were substituted for "the month of May."

It was pointed out by Messrs. Crawford, Brydges and other members of the Synod that the terms of another motion of Mr. Davidson, with regard to the election of members to the Executive Committee, could not be complied with.

The Reports of the Committees on Foreign Missions, Music, Works of Mercy, Education, Canons, Lay Agency on Mission Work and Dissemination of Church Literature, were adopted.

Mr. Strachan Bethune, Q.C., seconded by Mr. Samuel E. Dawson, moved

"That the amendment to the Canon for the election of a Bishop, passed at the Sixteenth Session of this Synod, and printed on page 637 of the journals of such Sixteenth Session, be not confirmed."

The same gentleman moved, seconded by Mr. Brydges,

"That the Canons for the election of a Bishop be amended, by striking out the whole of the first paragraph, and the words, "In such election by said Synod of Montreal," in the first line of the second paragraph, and substituting in lieu thereof the words, "In the election of a Bishop to the vacancy in the See."—Carried.

The following motions were carried :—

Moved by Mr. Strachan Bethune, Q.C., seconded by Rev. Canon Evans,

"That the Canon for the alteration of part of the boundaries of the Parishes of St. George and St. Stephen, in the City of Montreal, passed at the last Session of Synod, and as printed on pages 540 and 541 of the Journal of such last session, be confirmed."

Moved by Mr. Strachan Bethune, seconded by the Rev. J. H. Dixon,

"For permission to introduce a Canon for the alteration of part of the boundaries of the Parishes of St. James and St. Jude, in the City of Montreal."

Moved by Mr. Garth, seconded by Mr. Cooper,

"That this Synod, uncertain as to its powers, would request the Chancellor to give us his legal opinion as soon as possible as to whether any Delegate, Lay Representative, or any Clergyman, can take his place on the floor of this Synod and take part in its proceedings, after refusing or neglecting the instructions of the Synod, or that of the Executive Committee, when such instructions are issued to enable the said Committee to carry out the orders of the Synod."

A motion by Mr. Brydges, to the intent that the resolution passed at the last Synod (page 650), relating to dual representation of Lay Delegates be confirmed, was also carried.

A motion of the Rev. F. H. Clayton, that the Synod should meet once in two years, and a motion of Mr. T. B. Butler, that it should meet once in three years, instead of once a year, were lost.

After several resolutions of thanks, the Doxology was sung, and the Bishop closed the Session with the Benediction.

DIOCESE OF NOVA SCOTIA.

THIRTEENTH SESSION.

The Thirteenth Session of the Diocesan Synod opened with Divine Service in S. Luke's Cathedral on Tuesday, July 4th, 1876. The surpliced procession, Choristers and Clergy, passed from the Lower Vestry round the outside of the Church to the main entrance, and as they moved up the aisle, sang the hearty and inspiring processional (418)

"Onward Christian Soldiers."

The Prayers were said by the Rev. J. Abbot, Rector of the Cathedral; the Venerable Archdeacon Reed, of Prince Edward Island, read the 1st Lesson; and Dr. White, Rector of Shelbourne, the 2nd—which, being taken from the 15th chapter of the Book of Acts, recounted the delibration and action of the Apostles in the First Council of the Church of Christ, and was therefore most appropriate to the occasion. The Rev. Theophilus Richey, of Kentville, preached an eloquent and outspoken sermon, from 1 Cor. ix. 27, (latter clause): in which he earnestly pressed upon his brother Clergymen the necessity of an untiring and ceaseless watch over self: and pleaded with them ever to remember their mighty responsibility, because to them the Great High Priest, and Head of the Church has committed the Ministry of reconciliation.

The Bishop was celebrant, assisted by Venerable Archdeacon Gilpin, and Canons Townshend and Maynard.

On the Synod assembling in the afternoon for the transaction of business, the Lord Bishop delivered the following address:—

In opening this 13th Session of our Synod I have to report that the Church Bill was passed without any real difficulty, although at one time we were threatened with troublesome opposition. Two members of the Synod took charge of the Bill: A. McN. Cochran in the the Council, and the Hon. Provincial Secretary in the Assembly. To avoid a division, a substitution of 12 for 6 months in Sec. 3 was accepted in the Assembly, where it is but due to the Government to say that we were much indebted to them for their support. In the Council, although our Bill passed, I am sorry to say that, even now, notwithstanding there was no longer the old pretext for rejecting the Bill, 7 members were found to refuse to the Church of England the rights allowed to every Society that has to apply for Legislative sanction.

The opposition was to the principle of induction which, however, I presume that neither clergy or laity will willingly abandon. It will be remembered that we had much difficulty in determining the qualification of voters, and it is much to be regretted that after all our trouble an amendment introduced at the last moment of the discussion in the Synod has caused uncertainty and difficulty. The effect of the insertion of the words "for at least three months" in Section 8, Sub-section 2, has been that persons who for years have not attended the Services of the church, come in and claim to vote under that clause, because at one time of their lives they attended Service for three months. This certainly requires amendment.

Of the matters to be discussed, the most important is the Ecclesiastical Discipline Bill. Of this you have a draft published in the journal of last Session, together with some additions proposed by the Executive Committee, and circulated in the notice sent to each parish. Upon this I will only remark now that

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provision will have to be made for defraying the costs of trials, reserving other observations until the Bill is before us.

With respect to the amalgamation of the Church Society with the Synod, it would be premature to speak now, as we cannot move in the matter unless the Society, at its meeting to-night, shall express a desire for the union. The meeting has been called thus early in the week, in order, that if needful, we may have time for a careful consideration of the question.

There are four resolutions passed at our last Session standing over for confirmation, and with reference to these I have to direct your attention to the ambiguity of our rule, No. 15 of the Regulations of Synod.

It is required that such resolutions be approved by majorities, consisting of not less than two-thirds of both clergy and lay delegates. This probably means of those present and voting, but it is not stated, it *may* mean two-thirds of the whole number of members. This ambiguity should be removed.

The most important of these resolutions is that which refers to the Bishop's veto, of which I have already expressed my approval, as the provision of an appeal would obviate the Bishops reluctance to withhold his assent from any resolution of the other two orders.

I have been requested by the "Dominion Alliance for the total suppression of the liquor traffic" to submit to you the following memorial. [Here the Bishop read the memorial.]

I do not urge for you to adopt it because, having inquired in many quarters, I find that such suppression leads to hypocrisy and deceit and fraud, without accomplishing the desired object, but I hope we shall all act in the spirit of the resolution of the last Session of the Provincial Synod, "that this Synod deplores the prevalence of the great sin of intemperance, and invites its members, the clergy especially, to use their best endeavours for its repression." I believe that total abstinence is necessary for some persons, but I believe that God in his good providence purposely places us in this state of probation, where the character may be formed by the exercise of self-control in the use of things which, good in themselves, and when used in moderation, may be so abused as to become highly injurious. The evils of intemperance are so frightful that I am not surprised at the extreme views of some of the advocates of total abstinence, but except on the ground of expediency, in special cases, I am not yet convinced that it is to be as much esteemed as moderation in the use of stimulants which are only injurious when taken in excess.

There is a notice of motion by myself with reference to the confirmation of Bishops. You are probably aware that a case was submitted by the House of Bishops to the Lower House requiring the concurrence of a majority of the Bishops of the Province before the consecration of a Bishop elected by any

Diocese. This was accepted by a large majority, 2 to 1, of the clergy, but failed to secure the required majority of the laity, the principal objection urged against it being that it interfered with the rights of the Dioceses. My proposition therefore is to send a memorial to the Provincial Synod, requesting that provision may be made for the confirmation of every election by the majority of the Bishops, such being the rule of the Church in the United States, in Scotland, and in Ireland. We all know that elections are sometimes won by persons who are far from being well qualified for the posts which they are to occupy, and there ought to be somewhere a check and a power of revision in a matter of so much importance to the whole Church as the election of a Bishop. The effect of the appointment of a man disqualified by heresy or immoralty must extend far beyond the limits of his own Diocese. The Bishops cannot be compelled to consecrate, but it is far better to assign them a definite duty, and to recognise their voice with respect to such person to be admitted to a place among themselves.

It may also be well to express our satisfaction with the proposed diminution (from 12 to 8) of the number of representatives from each Diocese. This change must certainly be of advantage to the more distant Dioceses, as it will always be, difficult for them to secure a full representation when so large a number as 12 of each order must be sent.

A Canon on the appointment of Deacons at any time after 21 years of age, and another upon lay readers were referred to a Committee who were to report at next Session, but I do not know that any action will be taken by you.

In my last charge I spoke of the apostasy of Bishop Cummins, and I deeply regret that within a few months *that* delusion has been introduced into this Diocese. As frequently occurs, this has been the consequence, not of conviction on the part of its adherents, but of defeat in an election. The defeated party having strained every nerve in the endeavour to secure the election of a Clergyman of our Church, suddenly discovers that we are all wrong, that our Prayer Book, which the Candidate if successful must serve, contains much false doctrine, and that the truth was to be found in the new sect formed by Bishop Cummins. In other words they attempted to avenge their defeat by deserting the Church to which they were professing deep attachment, and for the welfare whereof they had manifested most apparent anxiety. We need not fear that a congregation constituted in this manner and originating in such a spirit will enjoy any permanent position in the Diocese. When their first excitement is over they will perceive that their position is indefensible, that they acknowledge the propriety (at the best) of a system of which they have only the name without the reality and they will either return to the fold or uunite with some other body which can adduce a more definite reason for its separate existance. The originator of this scheme has been removed and we need not speak of him, but I may remark that

Mr. Cheney, who received from him pretended consecration, was guilty of what would be justly most severely condemned in the ordinary transactions of life, endeavouring to retain the Building and Endowments to which he had been inducted as a minister of the Protestant Episcopal Church, after he had been deposed and ceased to have any connection with that Church.

The unsoundness of the principle ostentatiously avowed by them was shown in the form of the pretended consecration of a Bishop, when Dr. Cummins was assisted by two of the Bishops of the Episcopal Methodists and two Presbyterian Elders, whose designation implies the rejection of the office of Bishop as unscriptural if supposed to be in any way superior to the condition of Presbyterians.

It is much to be deplored that our Committee has not yet been able to take any steps towards the establishment of the Female Seminary so much required but they have been advised that any attempt during the present depressed condition of the Province would only lead to disappointment. I am glad, however to be able to give a very favorable report of the school which has been opened by Mr. Padfield, on his own sole responsibility, and I hope that he will not be allowed to suffer, but that an effort will be made to provide him with pupils sufficient to maintain his much needed establishment.

I may state, also, that wherever I went I heard satisfaction expressed with the *Church Chronicle* as at present published, and that we shall suffer injury if we allow it to fail through want of adequate support.

The subject of education has been lately under discussion, and is likely still to demand our attention, notwithstanding the establishment of the Examining University; and I trust that you, brethren, both Clergy and Laity, will use your influence among your neighbors and others to prevent the substitution of a Teaching University, in which religion must of necessity be ignored. In our Common Schools we accept a system of secular instruction because it is not practicable to have anything better; not because we approve of it, but because we prefer the cultivation of the intellect alone to the entire absence of all culture. But when we have to provide for the higher education, we repudiate absolutely the possibility of imparting it without providing for the whole being—without training the moral as well as the intellectual faculties. We maintain that it is delusion and misleading to pretend, for example, to teach history without reference to the foundation of all historical records of the earliest periods of the human race; and again, of the dealings of the Creator and Ruler of the Universe with the people chosen by Himself, and designated as the examples of His government; or to teach philosophy without reference to the most perfect of all the systems of ethics under which man has ever been trained. We object, therefore, to any such system, not merely as imperfect, but also as actually wrong and misleading; and if our system of Denominational Colleges is incapable of

producing such a staff of teachers, and such full instructions in some branches of knowledge as might be secured by the establishment of one Central Teaching University, we maintain, nevertheless, that the deficiencies of the latter must be much greater and more serious than those of the former, and that the only safe course is to improve and perfect as far as possible the system which provides for instruction in the wisdom without which all else is worthless and may be injurious.

Since the Synod examined and approved of the Hymn Book published by the S. P. C. K., another collection, entitled Church Hymns, has been published by that body, and I recommend you to consider the expediency of affirming this as an Alternate Book. It is comprehensive and well arranged, and has the advantage of being accompanied by the tunes of each hymn.

I have more than once urged the Clergy to keep such records as may be useful hereafter, both to themselves and to their successors; but I find that the advice has been too frequently neglected, and I recommend you to enact that every Clergyman shall keep a book to be kept in the Parish or Mission for his successor, containing particulars of all Church families, names of the confirmed and of the converts, &c.

In conclusion, my brethren, let me beg you each to bear in mind in all our deliberations, that however strong your own convictions may be on any subject, that others who differ from you may be not less honest nor less justified in their opinions, and that we cannot all see things from the same point of view. One great practical benefit of such assemblies as this is, that men who had perhaps imagined that they alone professed the truth, find that the same truths may be stated in various forms, and that there is much more to be said than they could have supposed, even on behalf of opinions which they may have been disposed to ignore or absolutely condemn. Let us each endeavour to contribute something towards the good order and sincerity and progress of the branch of Christ's Church of which we are members. Let us, while contending earnestly for the faith once for all delivered to the Saints, be careful to keep the unity of the Spirit in the bond of peace.

The following is a brief summary of the proceedings of this Session :—

A doubt having arisen as to the meaning of Rule 15 of the Constitution and Regulations of the Synod, it was

"*Resolved*,—That such Rule shall be held to mean two-thirds of the Clergy and Laity present and voting."

On motion of W. C. Silver, seconded by Hon. A. M. Cochran, it was

"*Resolved*,—That at least one Representative of each Parish shall be a Communicant in the Parish he represents."

SECOND DAY, JULY 5.

The Church Discipline Act was considered. The Ven. Archdeacon Read, of P. E. Island, having asked the question how far the Clergy of P. E. Island would be affected by that Act, and whether, if not affected by it, it would be right for them to vote upon it, a long discussion ensued on the position occupied in the Synod by the Clergy and Lay Representatives from P. E. Island. It was decided by the Chairman that all legal obstructions to the admission of Representatives from P. E. Island had been removed by the amendment of the Act of Incorporation, and that the Island Representatives had full right to take part in the business of the Synod—all present or represented being bound by its actions—the Clergy in consequence of their submission to the Synod, and the Laity by electing Representatives.

The Church Discipline Act, as amended, was adopted.

The consideration of the proposed change in Rule 11 of the Constitution and Regulations of the Synod was proceeded with.

It was moved in amendment by E. J. Hodgson, seconded by W. Gossip, and

"*Resolved*, That it is inexpedient to assent to the proposed change of the Constitution relative to the Bishop's withholding his assent to any measure passed by the clergy and laity because (1) it is not clear that the Bishops possess the legal right to exercise the authority proposed to be delagated to them, and (2) even suppose such legal rights to exist, there is no evidence before the Synod that the House of Bishops have consented to exercise it, and that for the above reasons the further consideration of the subject be postponed."

On motion of the Lord Bishop it was unaimously

"*Resolved*, This Synod having received intelligence of the death of the Bishop of Newfoundland, the Right Reverend Edward Feild, D.D., desires to record its sense of the grievous loss sustained by the Church, and to express its sympathy with the neighbouring Diocese under its bereavment. The reputation of the late Bishop reached far beyond the limits of his own Diocese, and wherever there is any acquaintance with the History of the Colonial Church, he is known and will be remembered as one who was in labors most abundant, and was eminently qualified for the perilous work which he had to perform, in visiting the rock-bound coasts of his extensive Diocese. The Synod heartily condoling with the bereaved Diocese, feels that with reference to the future it can offer no better wish, than that the successors of the deceased Bishop may have grace and ability to labor as he labored—who has now entered into his rest, and who being dead, will not yet cease to speak to those among whom he ministered, for the memory of the past is blessed."

"*Resolved*, That the above resolution be communicated to the Synod of Newfoundland, and to Mrs. Feild."

Resolution No. 5, standing over from last session, was confirmed :—

"That no Lay Representatives shall take their seats in the Synod, the dues of whose Parish or District are one year in arrears."

It was

"*Resolved*, That each Parish represented in this Synod, be assessed for the purposes of this Synod; that the assessment be due from each Parish as soon as the amount assessed is announced to the Rector thereof, and that no representative shall be allowed to take his seat so long as the dues of his Parish or District shall be one year or upwards in arrears."

The above remains to be confirmed at next session.

No. 6, passed last session, was confirmed—

"That the following clause be added to the rules regarding Committees: 'It shall be imperative for all Committees appointed at any Session of the Synod to report at its next Session, and not later, unless by consent of the Synod a longer time to do so be granted."

On motion of Rev. Canon Townshend, it was

"*Resolved*, That the Executive Committee be requested to prepare a petition to Provincial Synod asking them to confirm the resolution reducing the number of representatives from 12 to 8, and of substitutes from 6 to 4."

It was moved by Thomas Brown, Esq., seconded by Rev. J. Ambrose, and

"*Resolved*, That the clergyman of each Parish be required to keep a register of the number of the adherents of the Church of England in their several Parishes, specifying the names and number of (church families) Baptisms, Confirmations, Communicants, etc., etc., in a book with printed headings, according to a form to be prepared by the Executive Committee; said book to be kept among the permanent records of the Parish."

No. 14, by Rev. G. Hodgson, standing over from last Session, was confirmed:

"That no vote in confirmation of an alteration in the Constitution, regulations, rules of order or canons of the Synod shall be taken, except at a regular meeting of the Synod."

No. 16. By Rev. Rural Dean Filleul, was passed:—

"That a statement of the finances of the Synod, Dr. and Cr. be published in the Journal, each Session of the Synod."

The motion of which notice was given last Session by the Lord Bishop was adopted unanimously, in the following form:—

"*Resolved*, That this Synod is of opinion that the consent of the majority of the Bishops of the Province should be required previous to the consecration of the person elected by any Diocese to that important office, provided that in case the consent of the required majority shall not be obtained then the dissential Bishops shall severally in writing communicate to the Synod of the Diocese whose election has not been confirmed, their reason for their dissent within some specified time."

The basis of Union of D.C.S. with the Synod was accepted, as already published, and the new Board of Diocesan Missions elected.

On motion of Hon. A. M. Cochran, it was

"*Resolved*, That three Laymen, one of whom shall be learned in the law, and two Clergymen, be a Committee to consider and report at the next Session of the Synod upon such amendments as may be necessary in the Church Act."

It was moved by Rev. J. Ambrose, seconded by W. C. Silver, and

"*Resolved*, The Board of Foreign Missions pay annually to the Diocese of Algoma a total sum not less than $400, inclusive of special donations for the Diocese, and $200 for the Bishop's salary, and not less than $200 for Missions as above."

On motion of Rev. G. W. Hill, it was

"*Resolved*, That the funds for Missions of the Board of Foreign Missions be reserved till such time as the contributions from the Churches of the Diocese will enable the Board to send a Missionary from some part of the Diocese into the Mission field."

On motion of Mr. Thomas Brown, it was

"*Resolved*, That the Synod desires to recommend to the Board of Missions the consideration of the wisdom of sending an Agent this season to visit the various Parishes through the Diocese with the view to create an interest in that important work, especially to raise a fund for sending the living voice into the Mission field."

It was moved by Rev. J. Ambrose, seconded by Rev. T. B. McLean, and

"*Resolved*, That the assessment prepared by the present Assessment Committee be approved by the Executive Committee before it be sent out, and that the amount to be assessed on Prince Edward Island be in a lump sum and that it be left to a sub-committee of the Island to apportion it."

It was moved by Rev. G. W. Hodgson, and

"*Resolved*, That the Executive Committee devise some means if possible to provide for the road expenses of Representatives to the Provincial Synod."

The usual resolutions of thanks being carried, the members of the House united in singing the Doxology, and the Synod was dismissed with the Episcopal Benediction.

DIOCESE OF TORONTO.

TWENTY-FOURTH SESSION.

The Synod opened on the morning of Tuesday, June 20th, 1876. The Service was held in S. James Cathedral, Morning Prayer being sung by the Precentor of the Diocese, Rev. J. D. Cayley, M.A., Rector of S. George's, Toronto, the Lessons being read by Rev. Canon Osler and the Rev. W. R. Forster. The Holy Communion was celebrated by the Lord Bishop, assisted by the Very Rev. the Dean, the Venerable Archdeacon of Peterborough, and the Rev. Canon Givins. The opening Sermon was preached by the Venerable Archdeacon Whitaker, M.A. Provost of Trinity College, as follows:—

Eph. iv. 4. "There is one body, and one Spirit."

No attentive reader of the Epistles of S. Paul can have failed to observe how constantly the Church of Christ presented itself to his mind—may we not say *was presented* to his mind, under the similitude of a body. And this from widely different points of view, and for purposes widely different: sometimes for doctrine; that the relation of the Church to her Divine Head—her intimate union with that head might be vividly set forth; at other times for instruction on dis-

ciplining in righteousness; that Christian men might the better apprehend their mutual dependence on each other, and the inevitable responsibilities and obligations which that dependence involves. Nor let us be content to say within ourselves that when the Apostle thus speaks he uses only metaphorical or figurative language. Men not unnaturally distrust such language as it is employed by uninspired writers; the metaphor is frequently used for the purpose of investing the subject with a grace or dignity which is not its own. The amplification of poetry can scarcely be distinguished from exaggeration; but not so with the figurative language of Holy Scripture. There the metaphor does not transcend, but inevitably falls short of the heavenly or spiritual reality which it represents; it cannot possibly lead us *beyond*, it leads us only a little way *towards* the truth. But besides this, it is no mere metaphor that the Apostle uses when he speaks of the Church as a body. He does not merely *liken* it to a body. He tells us expressly that it *is* the body of Christ. We learn then that it is no mere fortuitous resemblance which is discovered between two things which stand in no real relation to each other—we are not invited to trace in the constitution and properties of the human body some accidental correspondences between it and that which is *not* a body; but we are expressly told that the Church of Christ is the supreme realization of that which the term body implies, and are so taught to regard the bodies in which we now dwell, as standing in a typical relation to the Church; as the inadequate, yet most instructive, earthly parable which embodies for us the spiritual reality. "There is one body," says the Apostle; and surely it is not without significance that, in enouncing as he does in this passage the great law of unity, the many and cogent reasons which conspire to sanction and enforce that law, he sets in the very fore-front of his argument the statement that the *body* to which Christians belong is *one*. Shall we be mistaken in deeming that we here discern the indication of a divine order? That, as at the first, God formed man—dust of the earth—and *then* breathed into his nostrils the breath or spirit of life; so, in the new creation, He was pleased to fashion for Himself a body, into which He might afterwards breathe His life-giving Spirit? Apostles were chosen and called by our Blessed Lord; inferior Ministers, "other seventy also," were likewise ordained—disciples had been gathered; in the great gift of the new covenant—"the promise of the Father"—was bestowed; the "Holy Spirit" was not, in this sense, until Jesus "was glorified," and so, on the birthday of the Church, the great Day of Pentecost—a body, fashioned by the hands of God the Son, had been prepared—to be moved to new life, endued with new power by the indwelling of the Holy Ghost. It is most true, indeed, that by one Spirit we are all baptized into one body, that we cannot belong, except by the act of His Grace to the sacred structure in which we are builded together for a habitation of God through Him; but we are thus graciously admitted, that we may become members of an external organization, in which it is the good pleasure

of the Spirit to make His sacred and sanctifying abode. It would appear then that we are not at liberty to say, "there is one body, simply because there is one Spirit," and that His sacred influence upon the hearts of men is the sole source, and the only necessary condition, of the unity of the one body—that we *are* one in Him though our union may often not be cognizable by ourselves, and certainly not evident to others. Let us remember, brethren, that God's Spirit touched the hearts of men, and sanctified God's servants, that the penitent Psalmist could cry, "Take not thy Holy Spirit from me," ages before Christ had built His Church on earth, or made us, as the wondrous fruit of His incarnation, death and resurrection, "members of His body, *of* His flesh, and *of* His bones." There is, no doubt,—there was, no doubt, in patriarchal and in Jewish times—a sacred bond of union between those who follow the motions of God's good Spirit—a bond which may include those who in *every* nation, with whatever light, fear God and work righteousness." But surely the unity of the body of Christ our Lord is something far more than this—from Him, its Divine Head, "all the body by joints and bands, having nourishment ministered and being knit together, increaseth with the increase of God." It has its necessary outward organization, as well as its inward life; it is *from* the head, and *through* the joints and bands that the nourishment of the life-giving spirit is ministered. May we not see, then, a reason why the Apostle should say, "One body, one Spirit;" not "one Spirit" only, or "one Spirit, and therefore of necessity one body," but rather "one body—the mystical body of the Son of God," in which it is the good pleasure of God our Father that the Spirit of His holiness, who in times past moved individual hearts alone, and sanctified individual servants of God, should take up His abode, conveying to every lively member of the body a blessing not the less, but ineffably the greater, because in addition to his own proper gifts and graces, every member partakes of the undivided life of the whole body—and becomes by a blessed necessity of his membership in the body—both a channel of grace to others and a recipient of grace through them. *And now, brethren, let us* ask what lessons we should draw from the fact that we are thus wondrously united in one body under our Divine Head. And first, I think, we should learn to lay very seriously to heart, that our Blessed Lord never meant us to be so independent of each other, as we sometimes seek to be. We may well believe that there is a law of our spiritual being which makes all such seeking vain—that there is, by God's appointment, an interdependence between all the members of Christ's body, from which they cannot possibly detach themselves; while they must both suffer and inflict very grievous loss and damage if they attempt to do so. Let us then consider for what wise and beneficent purposes our Blessed Lord has brought us into the intimate relation with each other in Himself. Did He not mean us to be helpers of each other in matters of belief, and while we "build up *ourselves* on our

most holy faith," at least indirectly to give help to and receive help from our brethren in that faith? Does not experience, thank God, often teach us that such is His gracious will. We have the *word* of God, but do we not know that, again and again, a Christian brother's voice has unlocked to us its hidden treasures! If they who have little time for study of the Bible thankfully confess this, they who have studied it most will also make the same confession no less freely. Again the creeds of our Church are guides for the faith of all. Yet here how endless is the grateful toil of elucidating their meaning, and how obvious is it not that the great prophet meant this work to be prosecuted by many and different minds, to whom His Spirit has "divided severally as He will." And this leads us to recognize a truth, not very welcome to some minds, that we ought to regard not only those with whom we agree, but also those from whom we differ, as at least *possible* helpers of our faith. Is it wise or safe to assume that we have grasped the whole truth? Being strongly and justly persuaded of the importance of some Christian verity, may we not possibly be disregarding some other verity, no less important, which may appear to us irreconcilable with it? It is not so easy as we often imagine—either to *declare* or to *receive* the *whole* counsel of God. The errors of past days have made the task harder for us—exaggerations and distortions of truth have discredited truth itself; men have been driven, or have thought themselves to be driven, by the exigencies of theological warfare, within the narrow limits of schools and systems, from which *some* portion at least of "the counsel of God" can scarcely escape exclusion. Why is it that we differ? Is it not because we have not as yet "all come to the unity of the faith and of the knowledge of the Son of God," and may we not help each other towards it? That great central object of our faith and hope may be—no doubt is—viewed by us from many different sides—and under many different aspects, all more or less partial. Believing ourselves then to be fellow-members in His one body, might we not—ought we not—to seek mutually to supplement each other's knowledge of Him; and if this were done in a loving humble spirit, might it not lead us, at least, to think more charitably—more justly of each other, and in many cases also less partially—less imperfectly of Him? Surely, brethren, He would look with gracious approval upon our patient and meek endeavour thus to draw nearer to Himself and to each other in Him. But again we must believe that our Blessed Lord the Head of the Body—meant us, as His members, to be helpers of each other in respect of the practical duties of the Christian character. We ought to learn from others what Christ would have us be and do. Here again the full record of His will is found in Holy Scripture: but, as human teaching, by His grace, may cast a vivid light on Divine doctrine; even so too, may human conduct bring to light, as it were, Divine precepts, illustrating them so forcibly as to seem almost to reveal them. So by recognizing our relation to our brethren in Christ, and asking ourselves constantly and thoughtfully for what purpose we

have thus been knit together—we may be stirred up to follow good examples—or at all events to esteem very highly those who present them—and to aid them by our prayers and kindly offices. And let us observe how the Apostle's argument from the body tells here—we must all have the same *faith*—and herein a strict *unity* is to be earnestly sought, but in respect of Christian duty—works of charity and piety—a very wide field is opened, which all are not alike qualified to occupy; and accordingly, unless we learn practically to recognise our oneness in Christ—we shall be but too ready to say to fellow members, whose office is widely different from our own, "We have no need of you." Brethren, do not the words "There is one body" teach us here to exercise a large and self-controlling charity, a Christian esteem for those with whose vocation and ministry we may, perhaps, have but little natural sympathy; recollecting that "to every one of us is given grace according to the measure of the gifts of Christ; that all receive not alike, and that if our sympathies are selfishly contracted to our own narrow sphere of capacity or service—we are forgetting the sacred tie which binds us alike to the Mighty Giver, and to those to whom His wisdom and His goodness have intrusted gifts differing widely from our own. And here we are led to observe that our incorporation in the 'one body,' as it is, doubtless, designed for the good of the whole, so also tends to the good of every individual member. Looking only to the perfecting of individual Christian character, we must devoutly admire the wisdom of Almighty God in calling us in 'one body.' What a cure for selfishness—that deadly evil—has been thus provided! The discipline to which we are thus subjected in the Church is but a developement of that which has been provided for us in the family. God brings us together by natural ties—and thus teaches us, from early childhood, the lesson of mutual forbearance; and then, in our ripen age, the great lesson is repeated in the family of God. We are taught, all our lives long, to understand more and more what is meant by denying or renouncing *ourselves*. Not merely abandoning external advantages, or outward possessions, or ease and self-indulgence, but learning to divest ourselves of that innermost and most subtile self-love, and self-pleasing, which, so long as it retains its hold upon us, must effectually prevent our being faithful followers of Him who "pleased not Himself." The 'one body' of Christ was designed to be, to every member of the same, a school of Christ-like charity—to discipline us to practise, more and more fully, what the Apostle calls "the endurance of Christ." (2 Thes. iii. 5). And now, brethern, is it not well that we should ask ourselves, as in the presence of Almighty God, whether we *are* realising our position and duties as members of the 'one Body,' whether we are *promoting* the benefits which, doubtless, were designed to follow from this incorporation to the body at large, whether we are *deriving* the benefits which we, ourselves, as individual members, were intended to receive. There is very much, in these, our days, to warn us that we are greatly forgetting plain and oft-repeated

injunctions of Holy Scripture concerning the duty which we owe to our brethern in Christ. If, then, we would seek to recall ourselves to the recognition and the practice of this duty, let us contemplate the example of S. Paul. If ever there was a man of strong and clear convictions, as respecting sacred truth, it was he, and his feelings were as ardent as his convictions were strong. He stands out conspicuous on the sacred page, even beyond his fellow apostles, as the unflinching and impassioned asserter of truth against error; keenly detecting and emphatically denouncing any corrupt teaching or practice which would hinder or vitiate the Gospel of his Lord. Yet, was there ever a larger charity than his? Observe, then, the manner of his teaching. To the Colossians he says: "Let no man therefore *judge* you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day, which are a shadow of things to come; but the body is of Christ." Here is clear uncompromising doctrine—these usages are but a shadow—"the body, the reality of them pertains to Christ," and so, on these points, no man is to be suffered to *judge*, or lay down *prescriptions*, to the Christians of Colosse. Yet what says he to the Romans respecting the toleration of the spontaneous practice of individuals on the self-same points? "One believeth that he may eat all things, another that is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. One man esteemeth one day above another; another esteemeth every day alike. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth unto the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not and giveth God thanks." Do we always follow the Apostle's instructions here? Do we not sometimes act, as if we considered his teaching to the Colossians irreconcilable with his instructions to the Romans? Again how often are we not warned, both by our Lord and by His Apostle, against judging others? Do we carefully abstain from such judgment? Our Lord's solemn charge, "Judge not," has been admirably illustrated by words, which can scarcely be called a limitation, but rather a development, of their meaning—*sine scientia, sine caritate, sine necessitate.* Are our judgments never formed and expressed on *most imperfect* knowledge? *Sine caritate.* Are they always tempered by that spirit of *love* which "thinketh no evil," or rather "imputeth not *the* evil," where evil undoubtedly exists, putting the most favourable construction on acts which must in themselves be allowed to be wrong, refusing to charge the erring with an evil purpose which he may not have entertained. And again, *Sine necessitate.* What a vast number of rash and cruel judgments are thus excluded; how many grievous breaches of charity would be prevented, could we but learn to say: "This is not a matter, respecting which duty in any way obliges *me* to pronounce a judgment! And again, brethren, do we bear in mind, as we ought, the Apostle's

solemn warning: "Judge no man before the time, until the Lord come?" How should not the thought of that righteous judgment to come hold in check our judgments of each other? What a reversal of human judgments will be there? Not only will there be, on the part of the ungodly, the bitter confession concerning the objects of their impious scorn, "We fools accounted His life madness, and His end to be without honour: how is he numbered among the children of God, and his lot is among the saints." There is another reversal, less awful indeed than this, yet one which every honest, truth-loving heart cannot but anticipate with the most profound compunction: the reversal of rash ill-informed, unloving judgments, which they whom the Great Judge may then alike accept, have yet permitted themselves to form of each other here. How must not they, who shall then be thus accepted, in the presence of His great love, deplore their want of love! How shall they, whom the arms of His mercy alike embrace, endure the recollection of their former estrangement from each other—of the bitter dark thoughts, in which, perchance they once presumed mutually to exclude each other from that gracious acceptance, by which He now teaches them that they were, and are for evermore, brethren in Himself? Till *this* time come, let us patiently strive to hold in abeyance our own puny judgments, which cannot fail to be vitiated both by intellectual and by moral error. But further, we must acknowledge that it is our duty, as members of the "One Body," not only to extend charity to others, but also to aid others in extending the like charity to ourselves. It is *not* charitable to make undue—unrighteous demands on the Christian forbearance of others, to be careless whether they exercise that forbearance or no—to provoke them to entertain harsh opinions, and to pronounce severe judgment, respecting us. Can we, brethren looking at the history of our Church for some years past, possibly think that we have been duly avoiding this error? Have we been careful not to give needless offence? Have we dealt with those who differ from us, as with brethren whose love we are solemnly bound, by our common relation to our one Lord and Master, not wilfully, and willingly to forego? Have we acted towards them as if we desired to win them, as we surely ought to desire, to a right understanding of the points on which we differ, and to a closer agreement with us, if so it please God, both in doctrine and in practrice, so that we may, with one mind and one mouth, glorify God? "He by Whose Spirit the whole body of the Church is governed and sanctified" will in answer to our prayers, "grant us, by the same Spirit to have a right judgment in all things;" and surely, looking both to the past and to the future, we must feel that the right judgment, which God the Spirit alone can give, is most deeply needed by us. Will He not teach us to distinguish, to our own peace and to the peace of the Church, between things which widely differ? In our teaching between the great articles of the Christian faith, which we are solemnly bound

both to receive ourselves and to declare to the people, and matters of opinion which, however dear they may be to the understanding and to the heart of the individual Christian, are neither by God's word nor by his Church placed upon a level with the revealed Christian verities? Has no harm been done—have no needless jealousies been awakened—no miserable strifes engendered—by neglecting this important distinction? And again, in matters of practice, may we not well believe that the Spirit of wisdom and of peace would teach us to distinguish between means and ends—between things essential and non-essential—between the indispensable requirements of Christian worship, and those accidents of it, the fitness of which *must* ever be determined by variable circumstances? There is an inherent dignity in Christian worship which, if it be truly offered, it must *everywhere* possess even where it lacks those external graces and adornments with which every devout Christian heart would gladly see it invested. Yet do we not know that it is but too possible *not* to have a right judgment here, to fail to discern the august character of prayer and praise, under whatever conditions they truly are offered, and thus to fix the thoughts and the affections exclusively upon the outward form in which these spiritual acts find, or should find, their sensible expression? Are we quite sure that needless offence has never been given by an inordinate zeal for the external accessories of worship, a zeal which has not been duly controlled and chastened by the primary and all-important object of winning the ill-instructed and irreligious to worship God in spirit and in truth? Have we never needed the warning of our Blessed Lord that the altar of God must ever be infinitely greater than any gift, precious or beauteous though it be, which we can lay upon it: that the temple of God must ever be infinitely more august than any gold with which the hand of man can possibly adorn it? Let us strive, brethren, in heart and mind hither to ascend, whither our Lord is gone before us; and, in that pure heavenly light to behold our duty to Him and to each other. Seen through the mists of earthly passion and prejudice, even the most sacred truths will become distorted and discoloured; let us seek then, by God's grace, habitually to rise above them; to see things now, by faith, as we must see them at no distant future: so shall we be instructed and strengthened to follow the great example of Him, who "pleased not Himself," and learn the exceeding blessedness of renouncing, for His glory and for the good of our brethren in Him, all things, which, apart from the love of Him and of them, we might have grasped and cherished as our own.

In the afternoon the Synod assembled for business when the Bishop delivered the following address:—

Reverend Brethren, and Brethren of the Laity:

We have to-day come to the renewal of our duties and responsibilities as the Synod of the Diocese, and I trust that all are fully persuaded of their importance and gravity.

A year cannot be expected to pass without the loss of some who have earnestly and efficiently united with us in the discharge of these duties; and, on this occasion, I have to recall to you the name of one who was long a zealous and useful member of our body, the Rev. Dr. Beaven. He came to this Country early in the year 1843, as Professor of Divinity in King's College in this city, the duties of which office he faithfully discharged until the suppression of that Institution in 1850. Upon this disheartening event in our provincial ecclesiastical history it is not necessary or advisable that I should dwell. Although transferred to another sphere of educational work, it is well known what a hearty and assiduous share Dr. Beaven took in every project for the advancement of the interests of the Church in this Diocese, and how steadily he devoted himself to practical ministerial work, wherever the opportunity was offered, in or out of this city. In the immediate neighbourhood of this city two churches were built through his efforts, and a parish organized which has ever since had its regular services. In another direction, north of this city, he formed two congregations, and succeeded in having two churches built, and these for many years have become part of a large and prosperous parish. All know, too, that while his ministerial services were thus earnest and persevering, his life was an exemplary one; devout, unassuming, single-minded, and without guile, he died as he had lived, full of faith and peace. We have also to lament the death, very recent and unexpected, of another Presbyter in this Diocese, rich in good works for Christ, and of unblemished life—the Reverend Edmund Baldwin. Ordained in 1849, he entered vigorously upon his ministerial duties. These, with the exception of a few months at Niagara as assistant to the Incumbent, were discharged in this city in connection with the Cathedral Church of St. James. He was an earnest and impressive preacher, but it was in his daily quiet pastoral work that he was most effective and engaging. At the bedside of the sick, and in converse with the suffering and sorrowing, none could be more sympathetic than he, none touched more tenderly and successfully those sensibilities which needed to be soothed or invigorated. He differed from many of his brethren in his theological views, but he was always courteous and kindly in his intercourse with them, never allowing it to be felt or thought that he condemned what he did not approve. His Christian philanthropy was a comprehensive and an expansive one, and he honored sincerity and zeal in work for Christ, even in those who, he believed, pursued it in an irregular direction. His cheerful disposition and bright geniality endeared him to all classes and all persuasions, and no one was ever borne to the grave with a larger company of genuine mourners.

We have experienced during the past year the usual transitions in respect to the loss and gain of clergymen, by removal on the one hand and immigration on the other. During this period four have left us, one for the neighboring Diocese

of Niagara, one for the United States, and two for England. There have come to us during that period, five from the Diocese of Niagara, one from Huron, one from Montreal, one from New Brunswick, and one from Ontario; being nine in all. Since the last meeting of Synod, I have held four Ordinations, three in this city and one in the town of Barrie. At these, five were admitted Deacons, and seven were advanced to the Priesthood; two churches in that interval have been consecrated. Some decrease in the number of candidates for confirmation during the past twelve months, as compared with former announcements, is a necessary consequence of the separation from us of the six populous counties which now compose the Diocese of Niagara. As these supplied, at the latest average, 650 candidates per annum, our relative progress in this respect will be found to have been fairly maintained. Confirmations have been held at eighty-four places, and there have been admitted to that rite, since the last meeting of Synod, 516 males and 727 females; in all, 1,243.

The project I suggested in my address to the Synod last year, which could not then be constitutionally acted upon, namely, that they should be held once in two years, instead of annually as at present, is, I am glad to perceive, now to be taken up. Having on that occasion stated what I believed to be the advantages of the arrangement proposed, I need not repeat them now. Without imperilling, by its adoption, the fiscal interests of the Diocese, but rather improving them, it is of importance to have the opportunity of discussing as a body what may conduce to the Spiritual growth of the Church, and to the increase and spread of personal religion. It would help us, I trust, to work with more efficacy in the attempt to arrest the terrible and revolting increase of crime and moral degradation which we are daily pained to hear and read of. The license of opinion upon vital truths, into which so many, professing themselves Christian believers, are drifting, has without doubt largely conduced to this lowering of the moral sense, and loosening of restraint upon the selfish passions and evil inclinations of men. The effects that were meant to follow such statements as these: "By the terrors of the Lord we persuade men," "After death the judgment," are being most seriously weakened by the discussions in the secular papers and otherwise that have recently been pursued, in reference to man's future destiny, and what is to be the condition and the duration of it. Nothing can be more distinct and decided than our Lord's own words upon a future recompense to the righteous, and retribution to the wicked; and that this should in each case be everlasting. We are not furnished, except in a brief and figurative manner, with any statement of the character of that future punishment or reward. Similitudes are drawn from what ourselves know and can comprehend of the happiness of the saved and the sufferings of the lost. The revelation from the Lord himself, followed by his Apostles, can scarcely be misunderstood. That man obtains his final and enduring happi-

ness by his recovery through Christ of the lost image of God in which he was at first created; and that he is doomed, as a necessary consequence, to eternal remorse and misery through his neglect or refusal to employ the means by which that holiness is recovered that fits him for heaven. The revelations of Christ are, in fact, repetitions of what have been the instincts of mankind in every age; instincts, we must believe, implanted by Him who made afterwards positive announcements of the truth to which they point. We cannot, for instance, read in ancient poets pictures of the life that exists after death, without feeling that the idea was not simply a poetic fancy, but an implanted conviction, running on from the date of man's fall, and obtaining confirmation from the Saviour of the world in the fulness of time. It appears to be as old as the idea of propitiatory sacrifices, so universally entertained and acted upon throughout the world. Either of these would be a most unlikely human invention; their introduction would be unaccountable, unless as having come by revelation from God. From the earliest period in the world's history, there was no doubt a cause for this general and deeply implanted persuasion. It could not fail to prove the most effectual restraint upon licentious living, and criminal acts; it would be the surest preventive of the fall of man into the lowest depths of moral degradation. The brute creation are moved to violence and cruelty through hunger and other natural incentives; in man there is a power to continue wickedness, and devise cruelties, which brutes do not possess. In man, then, there must be implanted motives of restraint proportionate to his power of doing evil. This would be necessary for the protection of his fellow-men, and for maintaining a due sense of the moral government of God. It would be easy to adduce evidence from the history of the world, both ancient and modern, that morality has been lowered, and crime increased, wherever the belief has prevailed that there is no future, much less eternal, punishment. When heathen philosophers, a little anterior to the Christian era, gave currency to the opinion that the apprehension of future punishment from their gods was a groundless one, and infused doubts as to the existence of any God at all, it is stated by Roman writers, and confirmed by St. Paul in his epistle addressed to that people, that the most disastrous consequences followed. Trust and faith were discarded, perjury practised without shame, and every excess of licentiousness, wantonness and cruelty were recklessly indulged. The same results were apparent in England in the latter part of the seventeenth century, in the reign of Charles the Second. Amongst the efforts of the sceptical writers of that day, there was the attempt to emancipate the minds of men from the apprehension of divine punishment in a future world. Along with contempt of religion, the grossest licentiousness prevailed, affecting even the highest ranks. The same was observable in France during the Revolution in the latter part of the eighteenth century, the frenzy of excitement which drove so many of the

people into the most terrible excesses of crime, was studiously fostered by the denial in high and influential quarters of the existence of God, and contempt of the idea that any future retribution was to be apprehended from such a Being. We seem to have fallen upon such evil days ourselves, and nothing will prove an effectual check to the spreading calamity but a firm, honest maintenance and promulgation of the revealed truth that the punishment of the wicked, as well as the reward of the righteous, shall be everlasting. To assert any other belief would be to strike at the root and destroy the foundation and purpose of Christianity itself. The great fact that the Son of God came into the world to make atonement for the sins of its people by the sacrifice of himself, would be shorn of its significance if the opinion we are protesting against could be allowed a place beside it. We could not permit ourselves to think that sacrifice so vast, so tremendous, would have been made unless to avert from man a calamity in some degree commensurate with the cost at which it was to be removed To imagine that an atonement so inconceivably great and precious should have been made merely to heighten the well-being, or lessen the ills of man during his sojourn upon earth, this would be an unworthy, a fatal conception. We could not conceive the need of such an atonement, if this was to be the limitation of its purpose; if it were to have no bearing upon man's immortal life. It is not for us to speculate with a dangerous and irreverent freedom upon the heavenly revelations touching this momentous subject. Here, we are reminded, "we see through a glass darkly;" it were vain, as well as presumptuous, to aim at perfectness of vision as respects the mysteries of the world after death; we are not, it is certain, to possess it while on earth. "Clouds and darkness are round about" the Almighty; it is not meant that we should penetrate those shadows; neither the full glory, nor the gloom of the eternal world shall ever be unveiled to us in this our transition state. We have the *fact* of both conditions revealed to us; let us be content with this, and not attempt solutions of which we are incapable. Having felt myself called upon to offer a few thoughts on this momentous topic in consequence of the unhappy discussions it has recently awakened, and the disturbance, perhaps, in many cases, of old and settled convictions, I proceed to some remarks on a subject of great local interest and importance, the due and suitable sustentation of the clergy. In viewing the state of our Mission Fund, as compared with its condition twelve months ago, we are not without grounds of satisfaction and hope. In many instances there has been an improvement in the amount of contributions; there has been a more general effort to come up to the amount of assessment for this object submitted to the several parishes of the Diocese. We must confess, nevertheless, that the work which is dependent upon the existence and growth of that Fund, is being seriously crippled. Some special, vigorous effort must therefore be

made to raise it to such a condition that, not only should all deficiencies be made up, but a surplus be at our disposal for the extension of our missionary work. An appeal on this ground, to the sympathies and obligations of churchmen at large,—I mean a special appeal independent of the ordinary annual claims,—could scarcely fail to obtain a general and liberal response. If a fitting machinery for this purpose were put in motion, with energetic and assiduous workers, why should we not, say within three years, raise the amount of $10,000. At the same time faithful and generous churchmen are led more and more to lament and deprecate the existence of any rival movement or organization for the sustentation of the Clergy, as weakening the ability to meet the increasing demand for the ministration of the Church, and keeping in more injurious prominence the spirit of party, division, and strife. With tenderness to every conscience, and respect for the varieties of religious thought and persuasion which prevail, we cannot but feel that, with the most charitable concession to such differing sentiments, a way might be found for the judicious and useful expenditure on missionary work of any separate funds obtained for that object, in harmony, and certainly not in conflict, with the established organizations of the Diocese. It would be sad and painful to observe that from such separate accumulations no strength or expansion is being given to our missionary efforts; that while there is a withdrawal from the means of the one side, there is no apparent employment of them for their intended purpose on the other side. Although there has been no direct recal of the rash accusation made nearly two years ago, that the great body of the Clergy who are assisted by the Mission Board are unfaithful to the genuine principles of the Church as understood at the Reformation, and embraced in the formularies of the Church, we cannot but feel persuaded that the number of those must be extremely few who can seriously believe that such accusations are well founded, and fewer still who would venture to designate the individuals to whom they would attach this reproach. I am persuaded that the Clergy generally of this Diocese have an intelligent and hearty conception of the great vital doctrine of justification by faith, and make it a prominent topic of their teaching. I have a confidence that there is no holding back of the fundamental truth thus expressed in our Eleventh Article, that "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." But while they maintain and promulgate this fundamental tenet, they must not be accused of violating its letter or spirit if they insist upon the manifestation of its fruits and results in the individual life. The Apostle St. James is explicit and urgent in insisting upon the "good works" which should follow the acceptance of that vital truth. He shows how unprofitable such a profession of faith would be without its consistent influence upon the daily life; how, without such fruits, the justification could not be complete. And the cordial

reception of that leading tenet should incite to, rather than dissuade from, what is termed a "Sacramental Religion," not in the reproachful sense in which it is often adduced, but in its true and evangelical meaning. It is faith in the justifying merits of Christ which incites His followers to a reverence for, and the use of His own instituted Sacraments; to that one, preeminently, which places so significantly and impressively before us His great sacrifice on the cross for the sins of the world. The Christian feels that in his commemoration he brings himself closer to the Saviour who died for him. He is thereby more deeply stirred to repent of and forsake the sins which made that atonement necessary. Through this striking remembrancer of the Saviour's love he is impelled more strongly to the thankfulness which shows itself in loving works for him. It rouses him in lassitude, it renovates him in weariness, it gives him courage and strength in spiritual trials. And uniting him thus in more close communion with his Lord, it aids him in his strivings for the holy mind and pure example of that Lord. It helps to realize what Bishop Jeremy Taylor, in his "Holy Living," so beautifully represents, "As those creatures that live amongst the snows of the mountains, turn white, with their food and conversation with such perpetual whitenesses, so our souls may be transformed into the similitude and union with Christ by our perpetual feeding on Him, and conversations not only in His courts, but in His very heart, and most secret affections, and incomparable purities." If this be a Sacramental Religion, then it owes itself to a full and deep appreciation of the Saviour's great atonement. It is evolved, as we may say, from a thankful, dutiful contemplation of the way and means by which he effected our justification before God; it is an evidence of the faith by which we lay hold on that boon. While we must regret and deprecate ill-timed and ill-considered discussions upon a subject so sacred, we shall hope that a clearer perception and higher appreciation of the duties that flow from it, will after all be entertained and extended. It has been a subject of congratulation that, in the awakened earnestness of members and ministers of the Church during the last forty years, communions have become more frequent, and communicants have been very largely increased. This has helped to render the public worship of God more of a *reality*. It is removing the impression, long so wrongfully entertained, that we go to the house of God to be hearers rather than worshippers; that the prayer and praise which are the essentials of that worship are of less importance and benefit than preaching. This happy change has widely affected our Canadian Dioceses. More stress is now being laid upon a devout, earnest, elevating service, reaching the soul and improving the life, than upon the richest eloquence of the human preacher. Not that even "the foolishness of preaching" is to be undervalued. It is a powerful auxiliary to the exercises of God's house of prayer; it is especially so, if it aids to produce the conviction that no human utterances of exhortation or of warning

can, in their influence upon the soul, bear comparison with those services of the Church which bring us into nearer communion with our God, and Saviour, and Sanctifier, and surround us with the atmosphere of heaven. These remarks naturally lead to some words upon the duty of the Clergy to be conscientiously strict in their observance of the directions of the Church in the manner of performing its services. No one has a right to slight those requirements, either by introducing what are obvious incongruities, or dispensing with what is manifestly essential to the completeness and edification of the Service. In visiting Churches throughout the Diocese, I notice occasional irregularities which can be adverted to with a total absence of the spirit of censure or rebuke. As an instance, I may affirm that it was never meant that, in the Invocations of the blessed Trinity at the commencement of the Litany, the people should repeat the words after the minister, as they would in the Lord's Prayer, or General Confession; but that the people are to wait until the minister has finished, before repeating themselves those humble addresses to the Triune Deity. Would the response, it is natural to ask, be inserted separately, if it were not to be repeated separately? This may possibly be regarded as a matter little worthy of notice; but nothing is to be so regarded that is obviously an infringement of the directions of the Church; which is likely to be viewed as a novelty and innovation, and is calculated to disturb the minds of many earnest and pious worshippers. If all, too, should be careful not to allow indifference to the solemn declaration that they "will conform to the Liturgy as it is by law established," it must be left to the consciences of those who have made this declaration, how far they are violating it, when, after the alms and oblations of the congregation are laid upon the holy table, they fail to repeat the prayer that specially asks of God the acceptance of those alms and offerings. In my address to the Synod in 1869, I adverted in earnest terms to the duty of solemnizing marriages in the place in which we are explicitly desired to do so. This service is appointed to take place, not in any private dwelling; not at the residence of the bride's father or mother, as is frequently announced; but in *the house of God.* To separate the ceremonial from an association so holy, is practically to deny that matrimony is itself holy, as our Prayer Book declares it to be. It is to treat as without significance the comparison an Apostle makes of it with the Church as the spouse of Christ. It is a fact, indeed, not to be disputed, that a clergyman is not faithful to the requirements of the Church, if he should solemnize holy matrimony in any other place than the house of God. Should particular exceptional cases present themselves,—and doubtless there will be such, in which he should consider a relaxation of that rule to be necessary, he would discover it to be a prudent and satisfactory course to communicate with his Ordinary on the particulars of such cases, before committing himself to the irregularity which has become so frequent, and is proving so injurious. I shall

not, my brethren, trespass any longer upon your time than to state briefly the increasing claims upon our sympathies and help of foreign missions. We We have felt deeply the obligation in the case of the Diocese of Algoma, and I trust that our efforts to meet it will be crowned with success. We have done something for Rupert's Land; but the appeal, about to be placed in the hands of the members of the Synod from the Bishop of that Territory, pleads for further and continued assistance. By its clear and persuasive statements we cannot fail to be affected; all that is required is to take action upon them. The sum asked from us would be but a mite each from the individuals of the Diocese, and but a small amount from each of our parishes; and if these do not anticipate us in assessing themselves for a proportionate offering, they would receive, I am persuaded, with grace and favor any practical suggestions on this point from the Committee on Foreign Missions which has recently been organized in this city. Nor would this Committee fail to act for another claimant,—the Diocese of Saskatchewan,—whose energetic Bishop is sueing for aid to introduce Gospel light and privileges to so many benighted ones within the area of his allotted oversight. To all such reasonable and justifiable appeals there should be a ready response from those who have never themselves been without those privileges; whose lot it never has been to live in that darkness and shadow of death in which so many of the Indians of this continent are placed Having brought my words to a conclusion, I have now to express my hope that this session of our Synod will prove a pleasant and a prosperous one. Such will assuredly be the issue, if all its members shall address themselves faithfully and honestly to its work; with the love of Christ, and love of the brethren constraining them; with the hearty determination to make all their deliberations and acts conducive to the maintenance of unity and peace. May the Holy Spirit so move and direct us, that of this Synod it may be felt and said, that it labored dutifully and earnestly for the harmony and union, and the edification and happiness, of all those members of God's Church whose spiritual well-being it was appointed to promote.

The Rev. A J. Broughall was then re-elected Honorary Clerical Secretary; Dr. Hodgins, Honorary Lay Secretary; and Mr. W. Atkinson, Secretary-Treasurer, of the Synod. The following Reports were presented:—

Report of the Executive Committee (The Ven. Archdeacon Whitaker, M.A., Provost of Trinity College).

Report of the Clergy Commutation Trust Committee (The Rev. Rural Dean Lett, D.D.)

Report of the endowment of See, Rectory Lands, and Land and Investment Committee (The Rev. Canon Brent, M.A)

Report of the Widows and Orphans' Fund, and Theological Students' Fund Committee (The Rev. Rural Dean Cooper, B.A.)

Report of the Sunday School, and Book and Tract Committee (The Ven. Archdeacon Whitaker, M.A., Provost of Trinity College.)

Report of the Audit Committee (Lewis Moffatt, Esq.)

Report of the Church Music Committee (The Rev. J. D. Cayley, M.A.)

Report of the Printing Committee (The Rev. Septimus Jones, M.A.)

Report of the Special Committee on Canon for enforcing Church Discipline (The Rev. Rural Dean Cooper, B.A.)

Report of the Special Committee on Loans for Church Building (The Rev. Septimus Jones, M.A.)

Report of the Special Committee to draw up a Table of Fees (The Rev. Rural Dean Allen, M.A.)

Report of the Special Committee on a Sustentation Fund (The Ven. Archdeacon Whitaker, M.A., Provost of Trinity College.)

Report of the Special Committee on Religious Instruction in the Public Schools (The Rev. John Langtry, M.A.)

Report of the Commissioners to divide funds with Niagara Diocese (A. H. Campbell, Esq.)

On Wednesday morning the Synod, after Divine Service in S. George's Church, re-assembled for transaction of business. The previous days Minutes of Proceedings were read and adopted.

His Lordship the Bishop appointed the Rev. Rural Dean Lett and Col. R. B. Denison as his assessors, in accordance with the resolution of Yesterday.

The Ven. Archdeacon of York read the Report of the Executive Committee, and Moved, seconded by the Ven. Archdeacon of Peterboro, that the Report be adopted.—Carried.

The Clerical Secretary read the Report of the Special Committee on the Canon for enforcing Church Discipline, which was, on motion, referred to a Committee to report next year.

After the reading of Section 3, it was moved by the Rev. Rural Dean Lett, seconded by the Rev. C. J. S. Bethune :—

"That the Report on the Canon of Discipline be re-committed to a Committee to be appointed by the Lord Bishop of the Diocese, and that the report of said committee be printed and circulated among the members of the Synod, at least one month before the next meeting if the Synod."—Carried.

AMENDMENT TO THE CONSTITUTION.

Moved by Rev. S. Jones, and seconded by Rev Rural Dean Lett,

"That the amendments to the constitution be referred to the Executive Committee for consideration and report.

CANON ON DISTRIBUTION OF COMMUTATION TRUST SURPLUS.

Dr. Snelling moved, seconded by Mr. J. R. Armstrong,

"That Section 8 of the above Canon, as amended by the Synod of last year, be confirmed,"—

The Rev. Rural Dean Lett moved, seconded by Mr. A. H. Campbell,

"That the report of the Clergy Commutation Trust Committee be adopted."—Carried.

The Rev. Canon Brent moved, seconded by the Rev. Canon Ritchie,

"That the report of the Endowment of See, Rectory Lands, and Land and Investment Committees be adopted."—Carried.

Reports were presented of Rectory Lands Committees, and Clergy Commutation Trust, and were on motion adopted.

The Registrar of the Diocese read the Report of the Committee on contested seats. With regard to the election of delegates for Grace Church it stated that they had received two certificates, one dated 3rd May, signed W. H. Jones, declaring H. S. Alexander, Joseph Bickerstaff, and John Hayden duly elected and another dated 25th April, signed C. A. Brough, declaring C. W. Ball, J. H. Delamere, and C. W. Brough elected. The Constitution of Synod provided that the lay delegates should be elected at the Easter meeting of the Vestry, of which the Clergyman should be chairman. In the event of there being a vacancy in the incumbency, it was lawful for the congregation to meet for the election at such time and place as the Churchwardens should appoint for the purpose. The electors were not required to be pewholders, but such laymen who had signed the declaration that they were members of the Church of England. Section 2 required that the minister should preside at the vestry, but the 5th section provided that in the absence of the Incumbent for various causes, the chairman should be elected by a majority of the electors present. Rev. W. H. Jones had certified to the Committee that he called the Easter Vestry meeting in the regular manner. In the course of the meeting certain difficulties arose, and the Incumbent was moved from the chair and another chairman was appointed in his place, whereupon the Incumbent declared the proceedings to be revolutionary and left the meeting. The Incumbent had since held services in a mission chapel, and services had also continued in the new building by laymen. In the mission chapel another meeting was called, at which Messrs. Alexander, Bickerstaff, and Hayden, were elected delegates to the Synod. The Committtee held that the Vestry in the first instance had no power to remove the Incumbent from the chair; and secondly that the meeting afterwads held by the Incumbent was a legal one, and the delegates elected at that meeting were therefore qualified to sit.

One o'clock having arrived, balloting commenced for Delegates to the Provincial Synod and electing members of the Executive Committee, and continuing until three o'clock. At three o'clock the report of the Commissioners, to divide funds with the Diocese of Niagara, was read by the chairman, when it was moved by Mr. A. H. Campbell, seconded by Hon. V. C. Blake:—

"That the report of the Commissioners, now read, be adopted; That they be continued in office, with power to divide the Widows' and Orphans', the General Purposes, and the Sustentation Funds in the proportions and in the manner mentioned in the report, and to pay over and transfer to the Synod of Niagara the moneys and securities coming to that Diocese in respect

of the above funds, and also in respect of rectories and endowments of parishes situated within its bounds, on procuring such acquittances and discharges as the Commissioners may consider necessary, but after re-payment or deduction of any balance due by the Synod of Niagara to this Synod, on any open account. And further, with authority to continue the negotiations with the Synod of Niagara in regard to a fair and equitable settlement of the Commutation Trust Fund —to take advice as to the powers of the Synod in regard thereto—and, if necessary, steps to obtain authority to make a division of the Fund."—Carried.

The following committee was appointed:—Rev. Dr. Lett, Rural Dean Cooper A. H. Campbell, Esq., in accordanee with a resolution of Archdeacon Whitaker, to amend the canon respecting the appropriation of the Commutation Fund, so as to extend the benefits of the same to clergymen of the Diocese of Algoma.

Archdeacon Whitaker's motion on Biennial Synods was then the subject of renewed discussion participated in by Rev. C. H. Mockridge, Canon Morgan, Hon. J. W. Allan, and Messrs. Harman and Blake. The motion was finally withdrawn, and a resolution passed referring the matter to the Executive Committee for consideration.

Archdeacon Whitaker, in reviewing the objections, said that an intelligent committee could in a quarter of an hour make the alterations necessary in the constitution to harmonize with the change. Of a Church Congress they unhappily knew little, but from what they read and heard of them in England, they appeared to be productive of a vast amount of good, and brought together on the same platform men of the most extreme views. He had no objection to having the matter referred to a committee.

Rev. Mr. Givins congratulated the Synod on the tone of the discussion. No one regretted the divisions among them more than himself. They had the effect of preventing the Church using her best efforts in mission work. He would support any plan to secure interesting church meetings, whereby good might be effected.

Archdeacon Whitaker then withdrew his resolution and moved instead:—

"That it be an instruction to the Executive Committee to make provision at the next meeting of the Synod for holding in the evening of the day of meeting the Church Conferences, and that sufficient notice of the subjects for discussion be announced" (Applause) The motion was carried.

Rev. E. H. Cole moved,

"That an application be made to the Legislature for an Act to amend the Synod Incorporation Act, so as to give the Synod power to sell, mortgage, or exchange any lands held for Church purposes, in whomsoever the title thereto may be vested." The motion was withdrawn.

On motion by Dr. Lett, it was resolved,

"That Delegates to the Provincial Synod, do hold their office for three years instead of but one as at present."

On Thursday morning the third days proceedings were commenced with Divine Service in S. George's Church, after which business was proceeded with The minutes of the preceeding days deliberations were read and confirmed.

At the request of the Bishop, the Rev. Rural Dean Allen read the report of the Mission Board.

Moved by the Rev. Rural Dean Allen, seconded by Dr. Hodgins,

"That the matter of the assessment of the Mission Fund be referred to the General Purposes Fund Committee, with a recommendation to reduce the charges for managing said fund."—Carried.

Moved by the Rev. Rural Dean Allen, seconded by the Rev. A. J. Broughall,

"That the report of the Mission Board be adopted."—Carried.

Moved by the Rev. Septimus Jones, seconded by the Rev. Rural Dean Allen,

"That Missions placed on the list be referred by the Board, at discretion, to one of the following schedules:—Schedule A. To receive a grant for ten years, $200 for the first three years, reduced by $25 every subsequent year, thus leaving the grant of the tenth year only $25. Schedule B. To receive a grant for seven years, $200 for the first three years, reduced by $40 every subsequent year, thus leaving the grant for the seventh year only $40. Schedule C. To receive a grant for five years, $200 for the first three years, $125 for the fourth year, $50 for the fifth year. Schedule D. Exceptional cases not included under the above in which the reductions shall be in similar proportions. Travelling Missions shall be maintained at the discretion of the Board at an annual grant not exceeding $600. Missions already on the list may be subjected, from July, 1878, to reduction at the rate of schedule A B or C, or to such reduction as the Board may deem expedient."—Carried.

During the debate on the report of the Mission Board, the Lord Bishop of Saskatchewan entered the Synod, and was conducted to a seat upon the platform, amid applause and the rising of the members.

The Rev. Rural Dean Cooper read the report of the Widows' and Orphans' Fund, Theological Students' Fund Committe, and moved, seconded by the Rev. Septimus Jones, that it be adopted.—Carried.

The Ven. Archdeacon Wilson presented the report of the Executive Committee on the Standing Committees of Synod, which, on his suggestion, was read by J. W. McCollum, Secretary of the Committee.

The Synod adjourned at one o'clock.

On re-assembling at 2 o'clock, Mr. Crombie read the Report of the General Purposes, Statistics and Assessment Committee, which, on motion, was received.

Mr. Crombie then moved, seconded by Rev. C. W. Patterson,

"That the General Purposes, Statistics and Assessment Committee, having revised and abbreviated the list of questions (parochial statistics), and having considered that the enforcing, the answering of the same would be best effected by the Clergy being required to answer them but once in three years, and having resolved to submit such their opinion to the consideration of his Lordship the Bishop of the Diocese; and his Lordship having expressed his opinion as follows: 'I think a return every alternate year would be sufficient, but would not object to once in three years if it be the general recommendation of the Committee. I approve of the abbreviations:' —*Be it therefore resolved*, that the suggestion of the Bishop be adopted, and that the statistical report from the Clergy and Church-wardens be required every alternate year; and further, that the Synod do appoint a Special Committee to devise some effective means of making the answering of such questions obligatory."

On consideration the words "every alternate" were changed into the word "three," by consent of Synod, and the motion as thus amended was carried.

It was moved by Mr. Crombie, seconded by Hon. V.-C. Blake,

"That the sum of $49.88, paid to the General Purposes Fund as the assessment Synod expenses for the year 1874, on moneys contributed to the Shingwauk Home, be refunded, and the same carried to the credit of the said Home."—Carried.

Mr. Crombie moved, seconded by Mr. D. B. Read, that on page 277 ot the Canons (Constitution of Vestries for Free Churches), after the words "England and Ireland," the following be added,

"And to have attended at least one-third of the regular Sunday Services in such Church during the preceding twelve months (unless prevented by sickness or other unavoidable causes) and to have contributed according to their ability, and as God hath blessed them, to the support of that Church, and to have taken no part in any Vestry Meeting in any other Parish during the year. And no member of such Congregation shall be allowed to take part in the business of the Vestry Meeting unless he shall have complied with these requirements, and the said declaration shall be signed annually at the Easter Meeting, and being so formed, etc."

Moved in amendment by Dr. Hodgins, seconded by Rev. H. C. Cooper, that on page 277 of the Canons, (Constitution of Vestries for Free Churches), after the words "England and Ireland," the following be added,

"And to have attended at least one-third of the ordinary morning and evening Sunday services in each Church during the preceding twelve months or since his residence in the Parish during the year, unless prevented by sickness or other unavoidable causes, and to have taken no part in any Vestry Meeting in any other Parish during the year. And no member of such Congregation shall be allowed to take part in the business of the Vestry Meeting unless he shall have complied with these requirements, and the said declaration shall be signed annually at the Easter Meeting; and being so formed, etc"

Moved in amendment by Mr. Cartwright, seconded by the Archdeacon of York, that on page 277 of the Canons (Constitution of Vestries for Free Churches), after the words "England and Ireland," the following be added,

"And to have communicated at said Church, at least three times during the preceding twelve months, and to have taken no part in any Vestry Meeting in any other Parish during the year. And no other member of such Congregation shall be allowed to take part in the business of the Vestry Meeting unless he shall have complied with these requirements, and the said declaration shall be signed annually, etc., etc."

Rev. Mr. Broughall said that, as a warm supporter of the Free Church system he was strongly opposed to meddling with the Canon in any way. He objected to the imposition of a monetary consideration as a condition of membership. He could oppose both amendment and original motion.

Rev. Mr. Darling favoured the resolution. He pointed out that the men who objected most strongly to the insertion of a clause in the Canon embodying a monetary consideration were members of pew Churches. He did not think that free Churches meant Churches where the members attending took all they could and gave nothing in exchange for it. He had often heard of "no taxation without representation," and he believed in "no representation without taxation." People who did not pay were welcome to come to Church, but they should not be allowed to come to Vestry meetings and vote away the money of those who did contribute to the support of the Church.

The Venerable Archdeacon Whitaker objected to any alteration of the Canon whatever.

The Reverend Rural Dean Lett moved in amendment that the whole subject be referred to the Executive Committee.

Professor Wilson was in favor of making the condition of voting in the Vestry meetings that the voter be a regular communicant.

Mr. Crombie said he was willing to accept Mr. Cartwright's amendment, which made the condition of membership of the Vestry only conditional upon the candidate having attended communion at least three times during the year.

The resolution as last amended was carried.

Rev. Rural Dean Cooper moved,

"That the present indebtedness of the Widows' and Orphans' Fund be removed by transferring the amount from the capital account to the income account, and that the payments to annuitants on the 1st October next be made according to the present scale."

Mr. Campbell thought they could pay the annuities, trusting to the response to a special appeal to be made to the Diocese.

Vice-Chancellor Blake expressed himself willing to support the motion if a clause were added to the effect that the Synod pledged itself to replace the amount to the capital account.

The motion was then seconded by Dr. Hodgins, and carried.

Rev. Steptimus Jones moved,

"That the Report upon loans for Church Building be referred to a Committee to report as to the action advisable to be taken thereon."

Mr. Campbell seconded the motion, and it was carried.

Rev. Septimus Jones moved, in the absence of Rev. J. Bowen,

"That all Clergymen having cure of souls, shall on removing from their Parishes, deliver to the Church-wardens the registers of Baptisms, Marriages and Burials of said Parish, obtaining a receipt therefor, which receipt shall be exhibited to the Bishop before the issuing of a new license, or in the case of intended removal from this Diocese, before the granting of a *bene decessit*: and that the non-production of such receipt shall be a bar to the issuing of such license or *bene decessit*, unless for reasons satisfactory to the Bishop." He said that the motion was introduced in consequence of the frequency of registers being mutilated.

Mr. Grierson seconded the motion.

Ven. Archdeacon Whitaker suggested that there should be a general Registry Office to which all Baptisms and Marriages should be reported by the Clergyman. He also thought they should have iron safes to keep the registers in.

The motion was carried.

The Synod then adjourned till the evening.

The Lord Bishop took the Chair at 8 P.M.

Rev. Septimus Jones read the Report of the Sunday School and Book and Tract Committee. The Committee regretted that during the year no Sunday School Convention had been held except in the Deanery of East Simcoe, a detailed account of the proceedings of which was given. The importance of such gather-

ing was dwelt on at length, and it was recommended that a meeting similar to that held in Toronto some years ago, should be held this autumn. The number of Parishes and Schools aided with books and tracts during the years was 32. For stations and Churches, nine 8vo. Bibles and twelve 8vo. Prayer books had been granted; for Sunday Schools, 256 Prayer books, 46 Bibles, and 32 Testaments. About 10,000 copies of the Sunday School Scheme of Lessons for 1875-6, had been sold throughout the several Dioceses and in the United States.

Mr. Jones moved,

"That the Committee on Discipline be instructed to consider the advisability of requiring all evidence brought before the Court to be taken on oath, or if it should be necessary, to take legal advice, or to apply to the Legislature for power to do so."

Canon Brent seconded the motion, and it was carried.

Rev. Septimus Jones proposed that the Committee be instructed to consider the proposed Canon of Discipline in the case of Clergymen residing in the Diocese without charge or Cure; also, the discipline of the Laity.

The motion was seconded by Mr. S. C. Wood, and carried.

Rev. J. Langtry moved,

"That the Synod should direct a petition to the Provincial Legislature at its next meeting, praying that the Public School Law might be so far amended that when application was made by the authorized Ministers of any religious body for permission to give religious instruction, the Trustees should be required to make provision for such instruction being given, either by shortening the hours set apart for secular instruction on one day in the week, or by arranging that such Minister may instruct the children of his own Church for one hour on one day in the week at the same time that the secular instruction of the School is going on. Mr. Langtry urged the adoption of the motion on the grounds of the general good which should result.

Rev. Dr. O'Meara moved,

"That a deputation be appointed by the Bishop to wait on the Minister of Education to ascertain if some means could not be devised to devote a portion of school time during the week for religious instruction of children of the Church of England attending the Public Schools once during the week.

Mr. Kivas Tully seconded the motion, and it was carried.

Ven. Archdeacon of Peterborough read Report of the Executive Committee recommending Standing Committees for the year:—(For which see "Clergy List, Diocese of Toronto.")

On the consideration of the names to compose the Sunday School Book and Tract Committee, a discussion took place as to whether Mr. J. H. Knight or Mr. J. H. Gillespie should be on the Committee. Rev. Dr. Lett opposed the addition of Mr. Gillespie but on a vote being taken that gentleman was elected.

The report was then adopted.

Votes of thanks were tendered to the proprietors of the *Dominion Churchman* and *The Mail* newspaper for copies of their papers during the meeting of Synod; to the members of the Church in this city for their hospitality; to the ladies for preparing a lunch for the delegates; to the various railway companies for

reduced fares; and to Ven. Archdeacon Whitaker for the valuable and timely counsel contained in the sermon preached by him at the opening services at S. James' Cathedral.

His Lordship introduced the Bishop of Saskatchewan.

The Bishop thanked the Synod for the hearty manner in which he was received. He stated he had a Diocese of 800 miles square, and if he divided it by a line into two equal parts it would be found that on the eastern side the Church of England had three missions to the Indians, one in the East River District and the others in the Saskatchewan District. On the western side passing from Carlton, there was a square of 600 miles of country containing the heathen Crees, many thousands of whom were in darkness. And he pointed out that although there was a Mission at Carlton, the Missionaries of the Church of England had not been able to go farther to reach these Indians. The only Protestant missions there—and they were carried on vigorously and successfully —were those of the Wesleyan Methodists. That was a bad position for the Church of England to be in, as the Indians were anxious for opportunities to hear its Ministers. The Mounted Police Force had done its duty properly, and life and property were as safe there as here, and it was the intention of the Government to collect the Indians together to place them on reserves and make a treaty with them. With such an opportunity he thought the Church should endeavor to reach them. He had travelled among the Indians to a great extent, from the boundary line of his diocese to a point 30 miles north of the Saskatchewan and 750 miles north of Fort Garry, and he had spent among the Indians some of his best Missionary experiences. It was his intention as soon as possible to establish a Theological College for the training of native clergymen, for he believed a religion would never take deep root among the people while it was taught by Foreign teachers. So far he had been successful, and had trained his natives to be readers, and he hoped in a short time that he would ordain some deacons. In conclusion he urged upon his hearers the requirements of his Diocese.

Rev. Rural Dean Givens assured his Lordship that the Clergy of this Diocese felt fully the demands of the Canadian Missions among the Indians upon them, and they were prepared to assist the Diocese of Saskatchewan by means of the Society for Promoting Canadian Missions.

The Lord Bishop of Toronto then closed the Synod. In doing so he congratulated the members on arriving at the conclusion of their labours, to which, they had applied themselves heartily and sincerely. At the opening of the Synod he expressed his hope that the session would be both pleasant and profitable. Although his expectations on that point might not have been fully realised, he felt that whatever differences of opinion there were, were not intended to prevent

the harmony and union in the great work of promoting the interest of the Church. He trusted that they would be approaching closer and closer to the sentiment prevailing in primitive times of being of one heart and one soul.

The Benediction was then pronounced and the Synod adjourned.

DIOCESE OF NEWFOUNDLAND.

In response to the call of the Bishop of the Diocese, Right Rev. Dr. Kelly, the Synod met on the 26th September, and after much discussion unanimously resolved to ask the Archbishop of Canterbury, the Bishops of London and Newfoundland, to select a Clergyman of Great Britain, being a graduate of one of the English Universities, for the office of Coadjutor Bishop, with right of succession, and the Synod pledged itself to elect such nominee. As a memorial to the late lamented Bishop Feild it was proposed to finish the Cathedral at St. John's. The estimated cost will exceed £10,000 sterling, and some large contributions were at once promised.

NOTE.—The Editor regrets not having been able to procure in time for publication a full report of the proceedings of this important session. The above brief report is taken from THE CHURCH CHRONICLE, Halifax.

DIOCESE OF FREDERICTON.

SIXTH SESSION.

The Synod commenced its Session on the 5th July. There was a large attendance of both clergy and laity.

His Lordship the Bishop informed the Synod that in the absence of the Secretary, Rev. Mr. Pearson, he had discharged the duties devolving upon that officer with a view to prevent difficulty in the choice of lay delegates, etc. His

Lordships course being unanimously endorsed by the Synod, the election of a successor to Rev. Mr. Pearson, whose resignation was read, was then proceeded with by nomination and ballot. Rev. Mr. Partridge was chosen on the first ballot. A resolution of thanks was voted to Rev. Mr. Pearson for his services as Secretary.

Wednesday before the first Thursday in July was chosen as the day on which to hold the next annual meeting, and Fredericton was selected as the place.

The Foreign Missions Society reported collections to the extent of $1,088.86 —being for the Society for Propagating the Gospel, $525.00; for Algoma Mission $164.29; and for the Industrial School, Algoma, $240·90.

A resolution enlarging the Canon of Discipline for the Laity, making it more strict, provoked a long discussion. Among those favouring the enlargement was Canon Medley, Rev. Canon Jarvis, Geo. A. Schofield and Rev. Mr. Schofield. In opposition ranked Rev. Mr. Almon, Judge Ritchie, Rev. Geo. Armstrong and Rev. Mr. Brigstocke—the latter, however, opposing more on account of objections to form of amendments than otherwise. Finally the whole subject was referred to a Committee composed of Rev. Canon Medley, Rev. Canon Jarvis, Geo. A. Schofield, W. Wilkinson and R. T. Clinch.

After discussion on the Report on King's College, it was

Resolved,—"That King's College, Windsor, in the Diocese of Nova Scotia, shall be considered on and after the proposed legislation shall have been made, as the Theological School of the Diocese of Fredericton, until one shall be established therein, and that His Lordship do recommend the same to candidates seeking Holy Orders, and that His Lordship be respectively requested, with the consent of the Society for the Propogation of the Gospel in Foreign Parts, to apply the schalarships placed at his disposal to assist such candidates as he may think fit, on condition that such candidates do receive Holy Orders in this Diocese and remain in the same not less than three years, it being understood that he shall be at liberty, should he see fit, to retain any of them for Theological instruction within his own Diocese under his own superintendence during the preparation for Holy Orders."

Rev. Foster Almon's resolution passed without discussion:

"That whereas the Synod has recommended to the Clergy the establishment, where practicable in their Parishes or Missions, of Church of England Temperance Societies, based on the principles of the Church of England Temperance Society in England, and several such Societies have been formed, the Synod do now appoint a Committee for the purpose of increasing the number of these Societies, of reporting on their work, and the best way of organizing a Diocesan Church Temperance Society, in order to concentrate the efforts of the members of the Church of England for the promotion of habits of temperance, the reformation of the intemperate, and the removal of the causes which lead to intemperance."

Afterwards the Bishop took occasion to condemn the standard which some set up for Church of England societies. He did not think their organization or continuance should be accompanied by bazaars and bonnet shops. He considered they were good in so far as they proved a help to the means of grace but they were of no real worth when they did not do so.

Mr. Carman thought His Lordship should not have continued a patron of the society, holding the views he did, stating at the same time he would discuss at another time and place the apparent reflection upon the ladies of the Frederickton society and certain points raised.

The Bishop replied by saying that whenever the ladies of Fredericton considered their society was more dishonored than honored by having him as their patron, he would freely vacate the position.

With reference to vestries, Mr. W. M. Jarvis moved the following, which passed without comment :

"That a committee be appointed to take into consideration all enactments of the Local Legislature affecting the Church of England in the Diocese; and to report upon the codification and amendment of the same at the next meeting of the Synod, (or sooner at a special meeting of the Synod to be convened by the Lord Bishop and Committee if they shall deem it required.)"

A third Resolution of Mr. Jarvis was passed as follows :

"Whereas it has been represented to this Synod that a number of Churchmen are prepared to contribute considerable sums of money towards the foundation of an Educational Institution, or institutions, in connection with the Church of England in the Diocese of Fredericton :

Resolved,—That a committee be appointed to confer with the proposed contributors, in order to carry the resolution into effect."

The following committee was appointed :—His Lordship, Rev. Mr. Brigstocke, Rev. G. M. Armstrong, Rev. Mr. Roberts, Rev Canon Medley, Rev. Canon Deveber, Rev. Mr. Dowling, Rev. Mr. Partridge, Rev. Mr. Hanington, Rev. Dr. Jarvis, Judge Ritchie, W. M Jarvis, C. W. Weldon, R. T. Clinch, C. H. Fairweather, N. Clarks, W. C. Drury, and M. Blair.

Mr. Carman requested that his resolution for the appointment of a committee to confer with a committee from the Diocesan Church Synod relating to consolidating the Synod and Society, be allowed to stand until next annual meeting for consideration.—Agreed to.

On motion of Rev. A. W. Hannington, the following was carried by almost a unanimous vote :

Resolved,—"That the stated attendants at Christs Church Cathedral shall be entitled to elect annually two lay representatives in Synod, such lay representatives being made communists of at least one year's standing, and at the age of 21 years. They shall present to the Secretary of the Synod a certificate of their election, signed by the chairman of the meeting at which they were appointed."

600 copies of the Synod's proceedings were ordered to be printed for distribution and the use of the Society.

The thanks of the Synod were cordially tendered to His Lordship the Bishop for his able and considerate conduct in the chair.

The proceedings were closed on the 7th, by singing the Doxology, and by the Benediction pronounced by the Bishop.

DIOCESE OF HURON.

NINETEENTH SESSION.

The Synod was opened on Tuesday, the 20th June; Divine Service in the Chapter House at 10 a.m., the Bishop celebrating Holy Communion, assisted by the Bishop of Saskatchewan. The opening sermon was preached by the Assistant Bishop of Kentucky, Right Rev. Dr. Dudley. In the afternoon the Synod assembled for business, the Bishop presiding. Present—seventy-four Clerical and seventy-four Lay Delegates. Rev. Canon Sweatman, M.A., was appointed Clerical Secretary, John Beard, Esq., Lay Secretary, and E Baynes Reed, Esq., Secy.-Treasurer of the Synod. The following resolution was moved by the Very Rev. the Dean, seconded by Rev. Canon Townley, and unanimously carried:

"That the Synod desires to give its cordial welcome to the Right Reverend the Assistant Bishop of Kentucky and the Bishop of Saskatchewan, and also to express its great gratification in having the opportunity of respectfully inviting them to take their seats therein. The Synod also begs leave to tender its thanks to the Right Rev. Bishop Dudley for his able and appropriate sermon this morning"

The Bishop then delivered the following address:—

BELOVED BRETHREN:—

Grace and Peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord." Another revolution of time has brought us to our annual assembling in Synod, to take, once more, counsel together how best to maintain and advance the interests of our beloved Zion. May this our gathering be owned and abundantly blessed of God, not only for the immediate good government of the Church in this Diocese, but for the furtherance of Christ's Kingdom "in regions beyond." May great grace be upon us all; may there be a marked oneness of mind nnd heart, for more enlarged efforts "to do good and to communicate; for with such sacrifices God is well pleased." And may the Holy Spirit, whose presence we have invoked, be sensibly with us, to enable us to make new offerings of faith and love to the Church's work; may He purify our hearts, help our infirmities and teach us to approach this, our special Synod work, with a single eye and aim to glorify Him whom we profess to serve and love, and who has left us an example that we should follow his steps.

The details of my public official acts, during the past year, will be printed in due time with this address. The summary is as follows:

1. Ordained to the Order of Deacon 11
2. Ordained to the Order of Priesthood 7
3. Confirmed 1078
4. Opened three new churches.
5. Baptized 7 infants and 7 adults.
6. Administered the Holy Communion 28 times.
7. Preached 75 sermons.
8. Delivered 104 lectures and addresses.
9. Attended 40 meetings.

The Diocese, I am grieved to say, has to mourn the loss, by death, of two of its most estimable Clergyman, the Rev. S. B. Kellogg and the Rev. Thomas Hughes. Both were faithful, able and acceptable Ministers of the Gospel of Christ. Their sad loss is felt deeply, not only by the members of their bereaved families, but also by all the members of their respective congregations, to whom they had endeared themselves by their loving faithfulness as pastors and friends, I feel sure I am only expressing the feeling of the members of the Synod, when I say that we all truly sympathize with the bereaved families and congregations in the loss we all have sustained by the demise of these our departed and beloved brethren in the Lord. "Blessed are the dead which die in the Lord; even so saith the Spirit, for they rest from their labors."

SUPPLY OF CLERGY.

This is a subject on which I feel it my duty to address you. The paucity of ministers to meet the constantly increasing wants of our widely scattered and rapidly increasing church population causes me much anxiety. It is true that in this Diocese, having a Theological College, generally well filled with a goodly number of earnest students undergoing sound and careful instruction, we have as compared with many other Dioceses, a source of supply of candidates for the ministry, for which we cannot be too thankful. Still it is to be deplored, from whatever cause arising, that there are, comparatively speaking, but few young men, possessing the necessary qualifications, and with a true missionary spirit, who show a willingness to give themselves to the work. Nothing will, of course, be further from the thought of any one whom God has really called to this office, than that it is a profession to be sought and exercised merely as a profession; yet we believe it to be a fact that there are many promising young men who would willingly dedicate themselves to this highest and noblest of all callings, but are deterred by the prevalent and constantly reiterated opinion that the provision considered sufficient for the maintenance of the minister of Christ is altogether

inadequate, especially as compared with that offered by the other professions. Now whilst we must, with sorrow, acknowledge that in many instances such is the case, still we maintain that the insufficiency of income is not greater than it was when the first noble band of missionaries left both home and country, and in the face of all privations and hardships, inseperable from the first settlement of this Colony, thought it no sacrifice, in their love for the souls of men, and the extension of their Master's Kingdom, to spend and be spent in this service ; and we hesitate not to say that, with every devoted servant of Christ, such a fear is proved to be groundless, and that it is altogether unworthy of the true missionary spirit, which should ever characterize the faithful Herald of the Cross. In admitting this inadequacy of income to be a serious obstacle to the increase of our numbers, yet there can be no question that the source of the trouble lies deeper. In the first place then—and with sorrow we must confess it—the evil arises from the want of living, active, religious influence in the home and in the family. The principle of giving the "first born" to the Lord, to serve Him, is one of perpetual obligation, and parents too often forget or neglect their duty to cultivate the minds and hearts of their sons with such prayerful diligence and to incite them to such Godly aspirations as will prepare them to yield to the movings of the Holy Ghost, should it be his will to call them to the highest service in the ministry of the Church. And there can be little hope of anything like an effectual remedy till, by prayerful attention and the use of ever means in our power, we seek for a change in this respect in the members of our Church. It may be well, however, whilst adverting to this matter, that I should here indicate the principle which, with God's assistance, I desire to carry out, in meeting, as far as possible, this present and pressing emergency. We are too apt, I fear to regard only the sufficiency of *numbers* to supply this lack of men, for carrying forward the work of God among our people. I feel there is great danger of relaxing the extreme care with which the Church has sought to shield this office from the intrusion of unqualified men ; we are, by the very necessity that is laid upon us, in danger of encouraging those whom God would not encourage. In lowering the standard, Brethren, we shall soon be made to see that the cure was both partial and unreal ; and that what would be gained in numbers would be more than lost in efficiency and character. No, *my* desire is—in which I feel assured you will unite with me—to preserve the traditional character of our Church, and, as far as possible, to carry out the old idea, not only of an Evangelical, but of an educated ministry. And it is our bounden duty, both as individuals in our amilies and as a church, not merely to pray, and that constantly, to the Lord of the Harvest, to send *His* labourers, but persuade and assist young men of known Godliness and acknowledged ability to cultivate mind and heart for this holiest and noblest of lives. By thus making the character and position of the Ministry of

the Gospel respectable in the eyes of those to whom they shall minister; by showing to the world, and to her own children, that her best men are clothed with these highest honors, the Church will remove one of the causes which has more influence than most men are aware of, in preventing young men of high character, of good scholarship, and of earnest purpose, from offering themselves as candidates for Holy Orders. It is, indeed, deeply to be regretted that the feeling in respect both to the *Ministry* and to the *Mission Work* should, in this country, be apparently so different from that which prevails in the Mother Land. There, to aspire to the Ministry of the Church is a sacred ambition, felt to be honorable in the most promising members of the noblest and wealthiest families; and amongst those who have gone forth, as the pioneers of the Church in distant lands, at infinite personal sacrifice, have been those who—like good Bishop Stewart, Martin, Fox, Patterson, and others—were men of position and means, or distinguished at the great Universities for their intellectual attainments. Would that we could see more of this element in our Colonial Church, and amongst the band of faithful Missionaries who are laboring for Christ in the wilderness of this vast Dominion. May God put it into the heart of many a Christian mother—like Hannah—to dedicate her son to the service of God, and raise up many from the ranks of our wealthy, educated, and pious laymen, to consecrate themselves to the work of the Ministry of the ever blessed Gospel of the Grace of God.

APPOINTMENT OF MINISTERS.

In reference to this subject, I should not fail to draw your attention to the ever increasing difficulty connected with the appointmant of clergymen to vacant Parishes or Missions. The Canon on Patronage is pracically of little or no value, owing to the unfortunate state of feeling that prevails in most localities, that each congregation should have the choice of their clergyman, whether they are personally acquainted with him or not. Not unfrequently, an individual, connected neither with the vacant Parish, nor even with the Diocese, is being consulted as to who they ought to have for their Minister. A clergyman is at once recommended by that individual to some male or female member of the vacant parish, as being far superior to any clergyman whom the Bishop has at his disposal. This is readily believed and received as correct, and a canvass is, without delay, set on foot to secure such an appointment, without regard to the just claims of as good and able a man, who has long, faithfully and successfully labored for the good of souls. And although the proposed clergyman may not be personally or otherwise known to a single member of the vacant parish, yet, the clergyman thus proposed by an "outsider," must be appointed at all hazards, if but to demonstrate the independence of the congregation. It is for you, my beloved brethren of the Clergy and Laity, to remedy this growing evil.

There are often, also, most immoderate demands made by some congregations, in respect to the high standard and qualifications of the clergyman who is to preside over their spiritual interests. I have received letters from Vestries, and deputations have waited upon me, asking for clergymen of the highest talents and qualifications for the smallest compensation conceivable. Oratorical powers and Ministerial ability—nothing short of that which would secure the possessor of such talents the most lucrative charge and the widest sphere of Christian usefulness—being alone deemed sufficient to meet the spiritual and intellectual requirements of the Parish. Congregations which are able to pay the least are often those who are the most captious as to the talents and acquirements which must adorn the Minister which the Bishop is to send. Others again demand the appointment of a Clergyman *on trial*, and threaten to pay nothing towards his support unless he comes up to their expectations and high standard. I have, not unfrequently, to deplore the absence of good sense that is manifested in making such unreasonable demands—asking for great talents, and offering very little for the support of so able and talented a Clergyman. We trust the time will speedily come when our church members will see how unreasonable are such immoderate expectations, and be satisfied to secure in their Minister, a sound and faithful man of God, a Christ-loving and soul-loving man; a man who will faithfully preach Christ, and Him crucified; one who will visit the sick and the aged, "comfort those who mourn," and "those who are suffering in mind, body and estate," and be to them what is even more than pulpit eloquence—valuable as that is in its place—a faithful friend and counsellor in life, and a comforter in the hour of death. Ministrations such as these it would at all times be our sincere desire and prayer to secure for every flock in the Diocese. Whilst thus addressing my lay Brethren on this subject, I would add a word of earnest expostulation, which it seems to suggest, to my Clerical brethren,—especially to those who are young in the Ministry. There is a temptation which can hardly be regarded as unnatural, to a spirit of *restlessness*, if not an actual desire of change, a certain looking forward to the possibilities of preferment to a more desirable or remunerative charge. Let me exhort you, my beloved brethren, to resist and put away from your minds thoughts which must so certainly tend to your unsettlement and dissatisfaction with the work which has been committed to you in the Lord's vineyard. A hankering after advancement is not only a worldly spirit which is inconsistent with the self-denying character of the Ministerial profession—but, if cherished, must beget a lukewarmness and flagging of zeal in your work that will rob you of your own peace of mind and joy in the discharge of your sacred duties, and detach from you the affections of your people, as this estrangement of your interest betrayes itself to them. Be sure that a singe-eyed, whole-souled devotion to the charge committed

to you—humble and obscure though it may be—is not only the chief condition of usefulness and happiness in your work, but the truest qualification for ultimate preferment, when it may please God to call you to a more extended sphere.

It is no small gratification to me to be able to report to you that, notwithstanding the continuance of the financial stringency from which the country at large has been suffering during the last two years, the contributions to our Diocesan Treasury have considerably increased over those of the previous year. Our income last year amounted to $11,737.62. This year, I am thankful to say, it has reached $12,219.43, being $481.81 cents more than that of the previous year. Let us thank God and take courage. I cannot but express here, publicly, my grateful thanks to those of the Clergy who have so nobly and cheerfuly responded to our call, and come forward, oftentimes at great personal inconvenience, to take an active part in the Missionary Deputation work. We quite appreciate the readiness with which they have met these demands, and I am truly thankful to learn that the deputations have everywhere been warmly received, and that their labors have not only been acceptable and appreciated, but—as the result shows—have been blessed in exciting a deeper interest among our people in the Missionary Work of the Church. May He, in whose work they have been engaged, abundantly bless them in their souls and in the Ministry of the word among the people committed to their special care. I would here also record my warm appreciation of the liberality and zeal manifested by both the Clergy and the Laity of those Missions who have been called upon, in these "hard times," to relinquish, in whole or in part, the grants they have hitherto enjoyed from the Mission Fund; and, while doing so cheerfully, have not only not diminished their former subscriptions to the Mission Fund, but, in some instances, actually *increased* their contributions. Such a spirit is eminently creditable to those by whom it has been manifested; and it is by such evidences of faith and devotion to the Cause of Christ as these, that we can best "provoke one another unto good works," and testify to our sincerity in the Master's service. Nor will such devotion and self-denial fail of its reward. They will tend to make our Clergy and their congregations more deeply attached to each other than ever. The people who have made an unusual effort to secure or retain a Pastor, will, from this very circumstance, more highly appreciate his labors in their behalf; whilst the Pastor, conscious of the generous exertions of his flock on his account, will enter with redoubled cheerfulness and zeal upon his Ministerial work for the good of the people committed to his trust.

Without dwelling now upon the marvelous progress and extension of the Gospel Kingdom, which is at the present time taking place throughout the world, and for evidence of which I refer you to the most cheering Reports of the Church Missionary and other societies, recently issued—in which progress we feel a deep

interest and greatly rejoice—let us offer up our special thanksgiving to God for the prosperity He has been pleased to vouchsafe unto us in this, our Canadian branch of the Church of Christ. Within our own memory there were only in Canada—by which I mean the whole of the present Dominion of Canada—4 Bishops, each of whom had but a small number of laborers. Now we have 15 Bishops, most of whom are blessed with a goodly supply of faithful nd self-denying Clergymen, numbering in all very little short of 800. But it becomes us to turn our special attention to the progress and state of our own Diocese, and with this object, I desire to offer for your information, and that of our Church members generally, a statistical statement of its present condition as compared with that furnished by the printed returns in 1871, the year in which I assumed its Episcopol charge :—

	1871	1876
PARISHES AND MISSIONS :		
Supplied	79	90
Vacant	9	12
Total	88	102
CHURCHES :		
Consecrated		96
Unconsecrated		90
Total	142	186
TOTAL CHURCH ACCOMMODATION		38,918
MISSION STATIONS	27	48
PARSONAGES :		
Brick		23
Frame		29
Total		52
NUMBER OF CLERGY :		
On Active Service	84	99
Engaged in Tuition, but doing Sunday duty	4	3
Superannuated	3	5
On Leave	1	3
Sec'y. Church Society	1	–
Total	93	110

The annual contributions from the various Parishes for Missionary and other Diocesan purposes in 1871, $10,022.87; in 1876, 12,219.43. The contributions

towards local Parocial objects have been very largely increased, as the number of new Churches and Parsonages built sufficiently prove.

PAROCHIAL CONTRIBUTIONS :

For Clergyman's Stipends - -	$46,578 20
For Local Church Purposes - -	44,995 11
Total - - -	$91,473 31

This comparison gives an increase of 15 Parishes or Missions, 44 Churches, 21 Stations, 17 Clergymen, and a goodly number of Parsonages, in the past five years, a result which should prove most encouraging to our efforts, when we regard the severe monetary stringency which has characterized the latter portion of this period. At the same time, a review of the present state of the Diocese, as regards its spiritual necessities and their supply, must tend very seriously to moderate our self-congratulations. The Diocese contains 13 counties and 144 townships. During the past five years the population of this section of the country has very largely increased, especially in the towns, some of which exhibit, in this year's assessment rolls, a growth of from 40 to 78 per cent. The Town of St. Thomas, in particular, has grown to more than double its proportions at the last census—the numbers returned being 2,197 in 1871, and 5,527 in 1876. It is thus obvious that a comparison of the present supply of Church ministrations with the numbers returned as Church members by the last census in 1871, will furnish only a partial representation of the uncared-for proportion of our Church population. I leave London out of this calculation, both because it is difficult to arrive, at all closely, at the number of individuals actually enjoying the means of grace, and also because the increased attendance at the services of the various Churches appears to have more than kept pace with the growth of the city. The census returns, then, showed a total Church population of the Diocese, exclusive of the Cathedral city, of 102,689. The Reports furnished by the Rural Deans, report the total number of individuals (including children) who are under the Pastoral oversight and care of our Clergy as only 45,221. This comparison reveals the lamentable fact that there are, residing within the territorial limits of our Diocese no fewer than 57,468 souls, avowedly belonging to our communion, to whom the ministrations of our beloved Church are not extended! I may propose for your consideration another view of the great spiritual destitution which exists amongst us. Of the 144 townships composing this Diocese (the greater number of which are only very inadequately supplied, as the above statement shows) there are no fewer than 29 in which neither Church nor Station exists, and yet these 29 townships contained, in 1871, a Church population of 8,162 ; and in addition to these are 5 other townships, with 2289 Church members, the stations in which are vacant. Thus there are in

all 34 townships, or 10,451 of our fellow Churchmen, amongst whom no Clergyman goes from week to week to Minister the Word and Sacraments according to the order of their fathers. In order that the members of our Synod may be able to verify the accuracy of this statement, I have printed in the Appendix to this address a detailed list of these unsupplied and vacant townships, with their population. The view which I have now laid before you of the deplorable inadequacy of our present Missionary organization to meet the wants of this vast Diocese, is one which must surely fill every Churchman who has anything of the evangelistic spirit which distinguishes the true followers of Christ, with the deepest concern, and stir his very soul to put forth redoubled efforts for the increase of our Mission Fund. It especially becomes our Clergy, in their several congregations, to impress these facts and figures upon the earnest consideration of their people, and make them the basis of such an appeal as shall incite them to a largely increased consecration of their means to work of Church extension. I earnestly commend the state of our Mission field, as thus set forth in its extreme need, to your most serious attention during the present session of this Synod, trusting that you may be able in your collective wisdom to devise some effective scheme for speedily diminishing the number of these uncared for sheep of our flock. For my own part, so deeply do I feel the burden of this undischarged responsibility which rests upon us as a Church, that unless the Synod can devise some means to lighten it, I can only relieve my conscience by solemnly and plainly setting before them as a body their bounden duty in the matter, and leaving the responsibility with them. It is for you, brethren, summoned together as you are for the deeply responsible duty of administering the affairs of our Church, and dispensing its funds, to make such a disposition of the resources that are at your disposal as shall best meet the most pressing exigencies of the Diocese. I charge you, in the various schemes that will be proposed for your decision to have this weighty responsibility in the sight of God before your minds. And, on this important subject I would address a few special words to you, my Reverend Brethren, in the Ministry of the Church. You are Ministers of Christ and Stewards of the Mysteries of God. To you the cause of Missions is a cause of peculiar interest; for it is the immediate cause of the Heavenly Master whom ye serve, and in the extension and prosperity of whose Kingdom, in every direction, you above all other persons, are deeply and intimately concerned. The exclusive application, therefore, of your Ministerial services to one specific department in the Household of Faith does not absolve you from the duty of extending the exercise of your care, your sympathy and your charity to the whole family of God. The honor of your Divine Master, and the success of His Gospel are the objects which, as His servants, you profess to have deeply at heart; and if you have these things really at heart, you cannot so entirely and exclusively concentrate your feelings

in the single Church and Congregation to which you have been sent to officiate, as to be indifferent to the progress of the Gospel in other places, and to suppose that you are under no special obligation to advance your Master's Kingdom beyond the sphere of your special charge. Circumstances may indeed prevent you from taking up direct Missionary Work in neglected places near you; your personal labors and time may all be required in the Parish committed to your trust; but, if the command of Christ be of any weight, the spirit of His injunction —to preach the Gospel to every creature—must, doubtless, be binding on you; and the sacred office which you profess to hold from Him constrains you, by the strongest and dearest obligations, to aid, and to urge your people to aid, by every practical means in your and their power, the furtherance of the Gospel Kingdom. What, then, is your calling, at the present crisis of the Church in this rapidly-growing Diocese? On whom does the responsibility devolve of providing the scattered and long-neglected members of our Church with the means of grace? Chiefly upon us—the Ministers of Christ. Much must depend on the part you take to maintain and extend our Missionary operations. You are evidently called to take the lead in this blessed work. You possess—in virtue of your office—the means of awakening and arousing the minds of our people to a due consideration of their duties, privileges, and obligations in the cause of Christ. It is chiefly by your example, your influence, and your instructions from the pulpit and in your pastoral visitations, that the Laity can be brought to *see*, to *feel*, and to *do* their part in the work of Christ. If you fail in this emergency, if you show yourself indifferent to the work of God *outside* of your Parish, how can you expect your people to act otherwise and not be influenced by your example? and how will you and they answer for such inexcusable indifference to God, your Church, or to this Diocese? I deeply deplore to find, from the Returns made, that prominent and prosperous Parishes and Missions have gone backward instead of forward in their contributions towards the best of causes—the causes of that blessed Saviour, "who, though He was rich, yet, for our sakes, became poor, that we through his poverty might be made rich;" and "who gave His own precious life a ransom for our sins." Oh, then, "*quit you like men!*" Embrace and improve with thankfulness the honorable office—as Ambassadors for Christ—to which you are called. Fear not, lest by throwing the whole weight of your character and influence into the Mission cause you should impair or injure the interests of your own particular congregation. Far otherwise will be the result. The more deeply you can impress your people with Christian sympathy for the salvation of others, the more will they appreciate you as a loyal and faithful servant of your Master Christ, whose commands you cheerfully obey, and whose Kingdom you seek in earnest to extend. Your very efforts to seek the salvation of souls *outside* your Parish will make them appreciate the labors and anxieties

that they may be saved "among the remnant of the true Israelites." In proportion as your people apply their energies for the spiritual benefit of others, may they reasonably expect the blessingof God to rest upon themselves locally. To you, my beloved Brethren of the Laity, who are asssciated here with us, for the express purpose of furthering the great cause of which we have been speaking, I would also address a few special words. While you are thus devoting, on behalf of the several congregations which you respectively represent in Synod some portion of your valuable time which the Church of the Diocese requires of you, you are also, in the same proportion, helping forward that cause which must be dear alike to a godly Laity as to a faithful Clergy. In all proceedings keep steadily in view the will and glory of Christ. Bear especially in mind His direction to "pray to the Lord of the harvest, that He would send forth laborers into His Harvest." It is Christ alone who can fit and provide laborers for his vineyard; and when, in answer to your prayers, He has provided them, be not you backward in furnishing them, out of your abundance, with all the necessary supplies for your and their Master's cause. In this part of the work, the Lord is especially pleased to accept and employ your services. He leaves it to you to contribute for their maintenance, while laboring to win souls for Christ. Here, then, let your charity and obedience manifest themselves. Follow the Missionaries of the Cross whom you are permitted to send forth, with your prayers, your sympathy and your assistance. Let them not be exposed to want, or needless trials and uncalled-for anxieties, through your neglect or your parsimony, or through any mistaken view of your duty. Be liberal and systematic in your contributions to this first of Christian works, and remember that what you are called upon to do is all for Him who died for you and who said, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." In conclusion, let me say to all that I could easily, at this time, employ 12 or 15 more Clergymen, could I secure such, and obtain the requisite means for their support. The fields are already white unto the harvest; *we may now lift up our eyes and behold!* The signs of the times multiply fast upon us. Many in our long neglected settlements are stretching forth their imploring hands to us with the earnest appeal of the Greeks to Philip—"Sir, we would see Jesus!"—and with the pathetic entreaty of the man of Macedonia to St, Paul—"Come over and help us!" God is evidently calling upon us to be up and doing, and to gather in His elect; to fight the good fight of faith, and to work while it is day, for the night cometh when no man can work. In our contest with our great adversary, we need the putting on of the whole armor of God, that we may be able to withstand the wiles of the devil. For that malicious adversary will not be easily driven from his strongholds to hinder us from extending Christ's

Kingdom. Nay he will frequently employ instrumentalities we least expect to hinder and thwart us in our efforts to spread the Gospel of the Grace of God. We must, therefore, be prepared for the conflict, "strong in the Lord and in the power of His might!" And this is the confidence of God's servants. They fight their Lord's battles; they are guided by His unerring wisdom; they lean on His Almighty arm and draw down His blessing by constant, fervent prayer! It is the manifest increase of this spirit of prayer which chiefly encourages the hopes of God's people to intercede with Him for an increase of men and means to further the truths of the Gospel. The devotions of the closet, and of the family, and of the House of God seem to be more earnest and more fervent for the Missionary cause; and all seem to be more imbued with that spirit of prayer which will not give Him rest, until He make Jerusalem a praise in the earth." Let me affectionately urge this duty of intercession on all the Ministers and members of the Church; that *the blessing which will then assuredly follow, being vouchsafed in answer to the supplications of many, may by the thanksgiving of many redound to the glory of God.* For what may we not expect when the spirit of Grace and of supplication is thus poured out upon the members of Christ's Church! Oh, let us cultivate that spirit of prayer; let us exalt not ourselves but our Lord. Let us foster a spirit of love toward "all who love the Lord Jesus Christ in sincerity." We may be misunderstood and misrepresented by some; our plans and purposes may be suspected of sinister ends and wrong motives; we may be assailed by numberless difficulties, we may be disappointed in men and measures, and, in the midst of all these, we are compelled to feel our own weakness and to cry, "Who is sufficient for these things?" But, blessed be God, we know on whose *shoulders* the Government is laid; we know who it is that *must* reign until all enemies be put under His feet. And if that gracious Saviour, who has redeemed our own soul unto God by His blood, shall be pleased to bless our endeavors, we know He can render even feeble worms Kings and Priests unto God and His Father, and make even us, successful Heralds of His mercy to perishing sinners. May our annual gatherings tend to awaken in our heart greater love for immortal souls, more fervent prayer, a greater measure of patience and of charity, and a more determined and unwearied zeal for promoting the knowledge of Him, whom to know is life eternal. Amen.

Messrs. Hamilton and Smyth were appointed auditors for the current year.

The Secretary-Treasurer presented the Report of the Standing Committee:—

The Financial Report of the Standing Committee of the Incorporated Synod.

In presenting the Annual Financial Report of the Incorporated Synod of the Diocese of Huron (being the second under the Act of Incorporation) the Committee desire to express their gratitude to God for his continued blessings during the past year.

Notwithstanding that the lengthened depression in business has continued to affect most seriously the larger centres of population, yet even in our cities and towns a marked degree of interest has been awakened in the prosperity of the Church, and has been evidenced by increased zeal and activity in Missionary work.

The income of the past year is $12,219.43, showing an increase of $481.81 over that of the previous year. This income is composed only of voluntary subscriptions and donations, and does not include receipts for rent, interest and sale of lands. While the Committee are thankful to announce an increase in the annual income, they are yet in duty compelled to remind the Synod, and the members of the Church throughout the Diocese, that the amount contributed is by no means commensurate with the resources and ability of our Church people.

This all important Fund (Widows and Orphans) has never failed to meet with the hearty support and sympathy it rightly deserves. The committee have every confidence that the Fund will continue to prosper, and that there will always be forthcoming a revenue amply sufficient to meet all the demands for which the Fund was specially created. The collections during the year were $206.12 in excess of those of the previous year.

There are now twelve widows on the pension list.

The Committee have much pleasure in reporting that the capital of this Fund has now reached to the large amount of $47,000.

For the first time for some years the Committee have succeeded in confining the annual expenditure of the Mission Fund to the limits of its annual income.

This has been accomplished, too, notwithstanding the fact that the Thanksgiving Day collection of $825.06 has been withdrawn from this Fund and applied elsewhere.

The collections, etc., for the year are $113 less than those of last year.

The Committee regret to report that some eighty of the stated collections for this Fund have, from one cause or another, been omitted or neglected to be made.

The state and future prospects of this Fund demand the most serious attention.

The estimated annual amount required to keep up our present grants is about $10,000.

The Committee would again remind the Synod that the S. P. G. grant is gradually decreasing, and will eventually be withdrawn altogether, and that some adequate means must be devised to replace that amount if it is intended to maintain even our existing missions.

The Committee, moreover, feel strongly that it is the bounden duty of the Synod to endeavor to extend its missionary operations, and as speedily as possible to take up fresh fields of labor in the hitherto unoccupied portions of the Diocese.

The general success that has attended the meetings during the year, is very gratifying, and is mainly due to the energy and zeal of those who have so cheerfully undertaken the laborious work of deputations.

One hundred and sixty-four meetings were held, being fifty-four more than last year, the financial result being an increase of $363.84.

It is hoped that the plan of an Annual Missionary Meeting will be adopted everywhere, and that fresh efforts will be made to keep up the interest in Missionary work.

The report of the Deputation Committee will be submitted to the Synod in due course.

By the action of the standing Committee, the collections made on the Day of Thanksgiving appointed by the Bishop were applied towards the stipend of the Bishop of Algoma, to which this diocese is pledged to contribute annually the sum of $600.

The collections showed an increase of $258.95 over the previous year.

The Committee recommend that in future the collections made on this day be applied in a similar manner.

During the year the following collections on behalf of Foreign Missions were paid :—

The Day of Intercession, 1874—		
The Bishop of Algoma	$292 22	
The Bishop of Rupert's Land	224 80	
		$ 517 02
Half of the collections at Meeting of year ending March 31, 1875—		
The S. P. G.	$180 87	
Church Missionary Society	180 87	
		$361 74
		$878 76

There is now on hand, awaiting distribution by the Synod, the following collections :—

From Day of Intercession, 1875	$118 21
Half of the collections at meetings, 1875-6	389 80
	$508 01

A portion of the collections at last year's meetings was especially made for the benefit of the Diocese of Rupert's Land.

The amount received on account of Clergy Stipend Guarantee during the year was $2,076.66.

A new Mission Fund By-law has been prepared and recommended to the Synod for adoption by this Committe, and it is anticipated that the provisions therein contained relating to the payment of the stipends of the Missionary Clergy will be found to work most beneficially to all concerned.

The Committee appointed to look after the working of the Depository are making arrangements by which they hope to supply books for Sunday Schools at a very reduced rate, and without causing any great expense to the Synod.

In pursuance of the resolution passed at the meeting of the Standing Committee held December 1875, the Corporation of the Cathedral of the Holy Trinity has repaid to the Synod the mortgage of $6,000, and the Synod premises are now held at an annual rental of $500.

This sum of $6,000, originally *given* by the Synod towards the erection of the Chapter House, and afterwards converted into a loan, by the special request of the Bishop, has now been fully repaid, and the Committee feel sure that any misunderstanding that may have arisen on this matter will now be entirely removed.

The subscriptions received (for Sustentation Fund) during the year amounted to $1,434, of which $1,200 was paid in by the agents specially appointed by the Synod to look after the arrears.

The audited accounts, published as usual, will show the position of the various other funds.

The Committee recommend that the new Standing Committee be called together, before the close of the Synod, to organize and appoint any necessary sub-committees.

All of which is respectfully submitted.

The Rev. J. T. Wright having obtained permission from the Synod to substitute for his original motion an altered form of it, he them moved, seconded by H. Crotty, Esq.,

"That whereas there are Rectories in the Diocese of Huron which were created under Patent from the Crown, at the time the Church of England in this Province was a part of the Established Church of England; and whereas such Church has become a voluntary Ecclesiastical Institution, governed by Synodical laws;

Resolved,—"That this Synod make application to Parliament for an Act, permitting the revenues pertaining to such Rectories to be controlled and appropriated by the Diocesan Synod to such purposes of the Church, within the Diocese, as the said Synod may consider most conducive to her welfare. Provided also that the present Incumbents of the said Rectories retain their respective claims."

This resolution was defeated on the following division:—Ayes, 11; nays, 130.

The rule of order was suspended to allow the introduction of the following motion :—

Moved by Rev. Canon Nelles, seconded by Dr. Covernton,

Resolved,—"That this Synod having learned that his Lordship the Bishop has been advised by his medical attendants to seek in a voyage to Europe improvement of his health, impaired by the arduous labors of the Diocese, as well as the health of Mrs. Hellmuth, do heartly concur in such recommendation, wish him a pleasant voyage, and do earnestly pray that by the blessing of God he may return fully recuperated, and for many years equal to the labors appertaining to his office. Carried standing."

Rev. J. T. Wright introduced his proposed amendment to Canon XIX, "On Appropriation of the Commutation Fund," when it was moved in amendment by Rev. Wm. Logan, seconded by Wm. Grey, Esq.,

Resolved,—"That Clause 2 of the Canon of 1875 be struck out and the following substituted:—Every clergyman of 10 years active service in the Diocese, who may be placed on the superannuation list, and not being under ecclesiastical censure, shall receive a superanuation allowance of $400 per annum, and an additional sum of $10 for each and every year of active service over and above the 10 years, from the commencement of his ministry in the Diocese; but in no case shall the said allowance exceed in the aggregate $600. That clauses 3 and 4 be struck out. That clause 5 become 3. That clause 6 be 4, and be amended to read as follows:—That this Canon shall take effect from 1st April, 1876, and all provisions, by-laws and canons respecting the Commutation Fund and to the surplus interest thereof, shall be and are hereby rescinded from and after the said date, and all grants made in pursuance of any such by-laws or canons shall from said date absolutely cease and determine." Carried.

Moved by W. Collins, Esq., seconded by E. W. Harding, Esq., and carried,—

"That in view of the fact that nearly sixty thousand souls in this Diocese report themselves as belonging to the English Church, but are without the services of Ministers of their Church, it is desirable that an effort be at once made by the Laymen of every Parish within the Diocese further to augment the Mission Fund so cheerfully aided by the late action of the Clergy, to enable the Bishop to provide religious instruction where so needed; and that for the purpose of carrying out this resolution, it is requested that the Lay Delegates of each congregation be a Committee to make a special appeal to the Churchmen of their respective Parishes, and report to the Secretary-Treasurer not later than the first day of December, 1876."

The usual votes of thanks to railways, hotels, and for the private hospitality of the citizens, were carried; as also the cordial and unanimous vote of thanks of the Synod to the Clerical and Lay Secretarys.

The Bishop, in adjourning the Synod, expressed the pleasure with which he had witnessed so large and sustained an attendance of the members. He thanked them for the great attention they had bestowed upon the important matters of business brought before them, and congratulated them on the happy spirit of unity which had so conspicuously marked their deliberations and decisions. He trusted that they had been guided throughout by the Holy Spirit of God. Commending them to His holy keeping, and His blessing upon their labors in the various spheres of duty to which they were now returning, the Bishop pronounced the Benediction and adjourned the Synod.

DIOCESE OF COLUMBIA.

SECOND SESSION.

On July 13th, the Synod of this Diocese assembled in the Cathedral. The Lord Bishop presided, and twenty-three Clergymen and Lay Delegates were present. The Rt. Rev. Bishop Morris, of Oregon, who was at that time the guest of the Governor of the Province, delivered the sermon at the opening services from the text, "The city lieth four square, the length is as large as the breadth." (Rev. xxi. 16.) The order, symmetry, and unity of the celestial city, he showed, in accordance with God's wondrous plan and revelation, whether in the kingdom of nature or of grace, of creation or redemption, were to mark all the grand designs, and be stamped upon the whole visible organization of the body of Christ, and intended as a meet preparation for entrance within the gates of heaven. With the touching lines, "O sweet and blessed country," he brought his magnificent discourse to a close, when a collection of $35 was taken up in behalf of the Synod Mission Funds. Holy Communion was then jointly celebrated by the two Bishops present, and reverently partaken of by all the Clergy and a number of the congregation.

On Friday, July 14th, a presentation of resolutions of welcome to the Bishop of Oregon and his attendant Clergy was made on behalf of the Synod by the Bishop of Columbia. It was as follows:—

"The Synod cordially welcomes the presence and appreciates the fraternal sympathy of the Rt. Rev. Dr. Wistar Morris, Bishop of Oregon; of the Rev. C. R. Bonnell, of the Rev. G Burton, and the Rev. G. F. Plummer, of the Protestant Episcopal Church of the United States, not only as representatives of the exalted nation to which we are attached by ties of kindred and friendship, but as members of the same Anglican Communion with ourselves, sprung from the common stock of the Ancient Catholic Church of Britain

"For his admirable sermon before the Synod, the Bishop is accorded our hearty thanks"

To this, and the words of congratulation spoken by the Bishop of Columbia in making the presentation, Bishop Morris replied, in substance, that he was under obligations for the sympathy and kind expressions of regard thus manifested toward himself and clergy. Though they had come at some cost of self-

denial, they had been heartily repaid by their reception, by what they had seen and heard, and would return much benefitted and strengthened by this interchange of feeling and service. He was aware the Diocese of British Columbia was no bed of roses, yet in organizing a Synod it was doing the very best thing for smoothing its difficulties and accelerating further progress. He loved to dwell upon the close sentiment of relationship that existed between the mother and sister Churches of England and America, and rejoiced to perceive those bonds were being strengthened every year. He alluded to the election of Dr. Garrett to the Episcopate of the American Church as a proof of the unity of the two bodies. The unhappy Cummins defection, he believed, would prove itself a plant of speedy decay, and he felt that the American Church had done wisely in maintaining its Prayer Book unrevised. He congratulated the Lay Delegates on their number and ability, and hoped he would soon have the pleasure of welcoming the Bishop, Clergy and Laity at a Convention of his own.

The Rev. Mr. Bonnell also replied in behalf of the Presbyters from Oregon.

Bishop Morris preached three times during his stay, and the clergymen with him addressed the Sunday Schools of the Cathedral and of S. John's.

At the meeting of the Synod five canons and several important resolutions were passed. The canons were:—

1. "Standing Orders" for the conduct of business in the Synod.
2. "Declaration of submission to the regulations of the Synod," to bind all official persons, clerical and lay.
3. "Clergy Widow and Orphan Fund."
4. "Parsonage Repairs," specifying what repairs are to be done by the clergymen and what by the parish.
5. "Parochial Organization," dealing with the status of the clergymen, churchwardens, vestry, church committee, etc.

A resolution was passed condemning the desecration of the Lord's Day, which so much prevails in the Province. Another had reference to a letter from the Archbishop of Canterbury, affirming the desirability of a periodical Synod of the whole Anglican Communion.

In reference to the letter of the Archbishop of Canterbury, the following resolution was passed:—

"That this Synod is of opinion that a periodical representative assembly of the whole Anglican Church is likely, through God's blessing, to further the cause of pure religion in the world, and to strengthen the life and work of the Church by united prayer for the Holy Spirit, and mutual counsel on many important subjects. It therefore regards with interest and satisfaction the proposed Synodical Conference at Lambeth in 1878."

After business of minor importance, the Synod closed its proceedings by singing the *Te Deum*, and the Benediction was then pronounced by the Bishop.

DIOCESE OF ONTARIO.

*Fifteenth Session.

The opening services in connection with the Synod were held in S. Paul's Church on the evening of June 20th. The service was conducted by the Rev. Canon Bedford Jones, LL.D, Rector of S. Alban's, Ottawa, Precentor of the Diocese, assisted by the Rev. Canon Mulock, Brockville, and the Rev. C. B. Pettit, M.A., Rector of Richmond. The Sermon was preached by the Rev. F. W. Kirkpatrick, M.A.

On Wednesday morning the Holy Communion was celebrated at S. Paul's Church, after which the Synod assembled for business in S. George's Hall. The Venerable Archdeacon Parnell was re-elected Clerical Secretary; R. V. Rogers, Esq., Lay Secretary; and R. M. Moore, Esq., Treasurer. Messrs. R. S. Walkem and John Muckleston were elected Auditors. The Lord Bishop delivered the following address:—

To the Clergy and Laity of the Diocese of Ontario:—

My Dear Brethren,—I am glad to meet you at this the 15th Session of our Diocesan Synod. The year that is part has been, I think, one of progress but otherwise uneventful. I shall therefore confine myself to a statement of my official acts during that period, and then draw your attention to a very important Act of Parliament passed at the late session of the Local Legislature at Toronto.

On November 7th last I admitted four candidates to the Holy Order of Deacons, and promoted three Deacons to the office of Priesthood.

I visited the following parishes, in all of which I held confirmations:—

June 20, Cathedral, 34; June 20, Cataraqui, 18; June 24, S. Alban's, Ottawa, 13; June 27, Christ Church, Ottawa, 40; June 30, S. John's Ottawa (special), 1; November 4, S. Mary's Church, Napanee, 38; November 4, S. John's, Selby, 15; November 7, Trenton, 9; November 8, Carrying Place, 14; November 9, Hillier,

* The Editor regrets that the report of this Synod is necessarily somewhat brief and incomplete, in consequence of his not being able, up to the time of going to press, to procure the official Report of the Proceedings of the Session.

17; November 9, Gerow Gore, 6; November 10, Milford, 51; November 10, Picton, 22; November 28, S. Peter's Church, Brockville, 36; December 2, Bath, 20; December 3, Fredericksburgh, 9; December 4, Amherst Island, 27; December 5, Tyendinaga, 84; December 27, South Mountain, 16; December 28, South March, 29; December 29, North March, 14; January 26, 1876, Barriefield, 31; March 11, Newboro', 34; March 12, Newboyne, 39; March 12, Portland, 15; April 23, S. John's, Ottawa, 24; April 30, S. James', Kingston, 23; May 7, Rochesterville, 8; May 7, All Saints, Nepean, 3; May 14, Merivale, 9; June 18, Cathedral, 31; June 18, S Paul's, Kingston, 51. Making a total of 779; of whom more than 700 then received their first communion.

On the 4th of November last I consecrated the Church of S. John, in the Mission of Selby; and on the 14th of May the Church and Cemetery of S. John, Merivale, in the Mission of Nepean.

You will have observed, my brethren of the clergy, that in the last Journal of Synod I had a list published of all the Confirmation Services which I have held since my consecration. It is as accurate as I could possibly make it; but as still there may be some omissions, I shall be glad to hear from any of you of any corrections which ought to be made.

It will be in the recollection of the Synod that in the year 1868 the Provincial Synod, having been empowered by Act of Parliament to modify or amend the Church Temporalities Act, enacted a Canon on Temporalities. According to the Act of Parliament, this Canon was to become law, if, after having been published in the *Official Gazette* for six months, the Governor in Council should approve of it. The late Minister of Justice took exception to the Canon on the ground that the Provincial Synod had exceeded the powers conferred upon it by Parliament; and also that the Act itself, dealing with Temporalities of the Church, should have been passed, not by the Dominion Parliament, but by the Local Legislature of each Province.

I am happy to say that during the late session of the Legislature of Ontario we obtained an Act to amend the Synod and Rectory Sales Act affecting the Diocese of Ontario. In this Act the first clause is as follows:—

"The Incorporated Synod of the Diocese of Ontario shall have full power and authority to make, and from time to time to amend, such canons, rules, regulations, and by-laws as by the said Synod may be considered necessary in the exercise of the powers conferred upon the said Synod under the said Act incorporating the Synod of the Diocese of Ontario, and also for the conduct of their proceedings, regulation of their members, and all such other matters as may pertain to the proper and orderly discharge of their business; and the canons, rules, regulations, and by-laws of the said Synod are hereby confirmed: And also, notwithstanding anything contained to the contrary in an Act of Par-

liament of the Province of Upper Canada, passed in the third year of the reign of Her Majesty Queen Victoria, chapter 74, and known as 'The Temporalities Act,' or of an Act of the Parliament of the Province of Canada passed in the Session held in the twenty-ninth and thirtieth years of the reign of Her said Majesty, chapter 15, and known as 'The Church Temporalities Amendment Act,' the said Synod shall have full power and authority to make by-laws or canons regulating existing vestries and their organization, and the duties of the churchwardens, and providing for the formation and organization of a vestry in every church erected or to be erected in the said Diocese, and also declaring and defining the duties and powers of vestries and of the churchwardens; and vestries and the churchwardens for the time being of any church erected or to be erected shall, until changed or modified by the by-laws or canons of the Synod, be subject to the provisions of the said 'The Church Temporalities Act,' and they and their successors may, as a corporation, hold such real estate as may be given, granted or devised to them for the use of their church as a site for a church or parsonage or a school-house, and may from time to time, with the approval of their vestry, signified by a resolution passed at a meeting of such vestry, and with the consent and approval of the Executive Committee of the said incorporated Synod, mortgage such real estate for the purpose of raising money to be expended in the erection thereon of a church or parsonage, or a school-house, as the case may be."

I understand that during this session of our Synod a canon on vestries, based upon the canon passed by the Provincial Synod, will be introduced, and I commend the subject to your most serious attention.

I have been informed also that a canon on the Settlement of Disputes in Parishes will be submitted to your consideration, and I trust earnestly that you will give it that attention which its importance deserves.

Praying that God may in all our deliberations direct and rule our hearts, we shall now proceed to the business of the session.

A resolution with regard to the office of Church-warden was introduced by Mr. Fennings Taylor, who dwelt at some length upon the importance of the duties in connection therewith, reading extracts from "Prideaux Church-warden's Guide," going to show some of the duties of such office. He adverted to the boldness of reference to such duties in Canada, which, in his opinion were not clearly defined; and embellished his remarks with a description of the dignified surroundings of such a position in England; and anecdotes in connection. In his examination of records of Church-wardenship in the United States he had found nothing worthy of imitation—the reverse, rather. In conclusion he moved that a Committee be appointed of members to inquire into the manner and exercise of the office of Church-warden in the Provinces of Canada and other Anglican Churches; and that their observations thereon be reported to the

Synod at its next session. The suggestions of his Lordship that this motion be allowed to go to the same Committee, having consideration of a Canon to be introduced by Archdeacon Lauder and a notice of motion by Rev. Mr. Tighe, was agreed to.

On motion of Rev. Mr. Wilson the Synod adjourned until 4 o'clock, p. m., in order that the members might have an opportunity of attending the funeral of Mr. Watkins.

On resuming business, Judge Jarvis moved,

"That the Lay Members of the Synod do hereby pledge themselves, that they will each and every of them contribute one-tenth of their last year's income towards the support of the Church in this Diocese, and that they will continue to do so yearly hereafter; that they will use their influence with their Lay brethren in their several Parishes to comply with this Scriptural duty; that it be incumbent on each and every Clergyman, four times in each year, to urge this duty in a sermon to his congregation; that each Clergyman that hath been or who shall hereafter be appointed to a Parish, Mission or Station, be allowed a salary of $800 yearly. If the Clergyman be married, he shall be allowed $1,000 and for each child depending upon him for support, the further sum of $30 yearly. The resolution shall not affect any Clergyman receiving a larger salary; that each Clergyman on completing ten years of service in this Diocese, and on to fifteen and twenty years, shall receive additional compensation in proportion to the length of time he has served."

Having expressed his view of the importance of the subject, and his fear as to the amount of support he would receive from the Laity upon whose pockets he was making an attack, the venerable gentlemen presented the fact of the life of penury, for the most part, as led by the Clergy, instituting a comparison between theirs and that of lawyers, who for less duties were highly paid, and who, as a consequence, were generally found rolling in wealth. In view of the truth, that the Clergy were poorly paid, he strenuously urged upon the Laity their duty in assisting to improve the condition of the Clergy by liberal and systematic contributions, fortifying his position by reading sentences from the Offertory in application, and citing a number of texts from Scripture in support of his views, as presented by his motion.

The motion being seconded by Mr. Whitmarsh, discussion ensued, eliciting remarks from a number of the members, which resulted by motion of Mr. W. Shea, seconded by Mr. D. Collins, in postponing the farther consideration of the whole matter to the next meeting of the Synod.

Constitutional amendments came next in order. The Rev. Mr. Tighe moved, seconded by Rev. H. Coleman,

"That the Mission Board shall consist of twelve Clerical and twelve Lay members, of whom three Clerical and three Lay members shall be appointed by the Bishop, the remainder by the Synod; that one-third of those appointed by the Bishop, and one-third of those appointed by the Synod shall retire each year and shall not be eligible for re-election for at least two years, and that the Clerical and Lay Secretaries (and no other) shall be *ex-officio* members of the Board. That the Executive, Clergy Trust Fund, Episcopal and General Endowment Fund, Widows and Orphans' Fund, Finance and Land Committees, shall each consist of six Lay members, of

whom one-third of each order shall retire annually, and shall not be eligible for re-election to the Committees which they have vacated, for three years. That the Divinity Students Fund and Book and Tract Committee, shall consist of three Clerical and three Lay members, who shall retire as in the case of the Executive and other Committees and that the Clerical and Lay Secretaries shall be *ex-officio* members of all the above Committees."

Rev. Canon Preston asked if it was in the power of the Synod to declare any of its members ineligible?

His Lordship said it was not. He was opposed to this everlasting tinkering with the constitution. He thought the fact that it had become a mere matter of routine was a high compliment, as it shewed that the laity had confidence in the manner in which the business of the Synod was conducted. The motion was lost.

The Rev. Mr. Tighe moved,

"That a Committee be appointed to prepare a canon of discipline for the laity."

The Rev. gentleman thought that a canon for the government of the clergy having existed, one for the discipline of the laity should be created. It was clear to him that the clergy should have some power to discipline laymen, when necessary, and cited instances in which such a canon would prove valuable relieving clergymen from odium in dealing with the laity. He desired that some kind of court should be established that could settle disputes that might arise between clergymen and laymen. He did not think the rubrics of the Church of England gave ministers power enough to prevent laymen from giving Holy Communion and he therefore thought it worthy of consideration by the Synod. It would thus be the means of relieving the clergy from a great responsibility. The motion was seconded by the Rev. Canon Bleasdell.

The Synod adjourned at six o'clock to meet at half-past seven—at which hour the Synod resumed business, Rev. Mr. Mulvaney being entitled to the floor, and opposing the motion of Mr. Tighe. An animated and somewhat warm and lengthy discussion followed, in which many of the members engaged, the motion creating very general interest. The Rev. E. P. Crawford, in supporting the motion, remarked that he did not think the communion was the only difficulty, but the question of burial was involved.

His Lordship thought that there could be no harm in appointing the Committee.

In closing the discussion, the Rev. Mr. Tighe strenuously denied his having introduced a canon; he had but sought the appointment of a Committee for the consideration of an important matter. He did not wish, so far as the Legislature was concerned, to have the Church involved with it. The canon, as proposed, was to *prevent* sacerdotalism. The intention, and the object of the resolution, was to relieve himself and others from the onus of refusing the Communion or Christian burial to notorious evil-livers. He but desired legislation, as it might be required in order to meet a case when it arose. He mentioned the fact of his

having often heard the Church of England to be without discipline; and that he had on two occasions refused the sacrament to a man while in a state of intoxication. He emphatically asserted that he was solely responsible for what he said. While an easy matter to state what it was that constituted evil living, it was difficult to point out or define the evil-liver. Did he not fully believe what the Church taught, he would not remain in it. The chief object he had in view in presenting his resolution was the committing the Synod to what he deemed necessary action for the proper discipline of the Laity. There was nothing to fear on the Laity's part, as they could readily select men to constitute the Court who would not approve of any action leading to sacerdotalism. As to the firebrand mentioned by the Opposition as being intended to be thrown by him into this deliberative body, the very opposite was his intention; as a fact, the introduction of a canon of this kind would quench such a fire.brand, even had it been intended. The calm retrospect of the points sought to be made against the resolution introduced by the reverend gentlemen, and his cool defiance of, as he deemed, the unmerited attack of the Chancellor, elicited applause.

The question of order was raised whether it was in the power of the Synod to pass such a law.

His Lordship suggested that the motion should read,

"That a Committee should be appointed to report at the next Synod the advisability of a Canon for the discipline of the Laity,"

with which the Rev. Mr. Tighe readily acquiesced.

The Rev. C. Forest moved,

"That Canon XVI be amended by striking out Section 8, and inserting instead the following Section: The Mission Board be and is hereby empowered to take cognizance of the case of any non-commuted clergyman of this Diocese who has become, and is by certificate from the Bishop, declared to be disabled for duty, through disease, accident or superannuation, and out of the funds at its disposal to extend relief to the case or cases thus certified, in such measure as the Board shall deem just; the allowance in no case to be above the rate of $200 per annum; and that in order to meet this possible drain upon their resources, the Board be hereby authorized to retain as a reserve from their annual revenue from all sources for mission purposes, year by year, the sum of $200; that the recipients of this bounty, save in case or cases of superannuation, shall each on or before the first day of March, June, September and December in each year, furnish to the Bishop a medical certificate duly attesting the ground on which such disablement is made to rest, and the reason of its continuance."

The able address of the reverend gentleman in support of his motion went to show the necessity of properly providing for superannuated clergymen, and was made only in pursuance of his wish to make the Canon clearer.

Rev. Canon Preston seconded the motion.

After conversation had as to the advisability of changing the Canon, the Rev. Mr. Crawford suggested the taking up of a special collection, on say, Whit-Sunday. He moved an amendment to that effect, seconded by Rev. G. T. Low.

His Lordship ruled that this was no amendment; it only suggested machinery for carrying out Mr. Forest's motion. He thought it would be unwise, in the meantime, to divert the Whit-Sunday collection to that channel.

Mr. Forest's motion was carried.

Rev. Mr. Burke having asked for a suspension of the rule in order that a number of motions relative to the transfer of lands, &c., might be carried, a number made in such connection were referred to the Chancellor, Judge Macdonnell, Mr. McAnnany, Mr. Walker, and Mr. Ellis.

A letter from the executors of the estate of the late John Watkins, deceased, read by the Bishop, showed the following bequests as contained in the will of that devoted Christian and Churchman. The sum of $3,000, in trust, to pay interest, less expenses, to Incumbent of S. Paul's Church; $3,000 to S. James' Church; $2,000 to S. John's Church, Portsmouth; $3,000 to the Curate of S. George's Cathedral; $4,000 to the Rector and Churchwardens of S. George's for the poor attending that Church; and $4,000 for the general purposes of the Mission Fund. A total of $19,000.

A letter was read from the Rev. John Langtry, respecting religious instruction in Public Schools, and asking the Synod to take the subject into consideration.

The Rev. Mr. Baker presented the report of the Divinity Students' Fund, and gave notice that he would move its adoption.

A number of notices were given; one by Rev. Mr. Forest, of a canon giving power to the Bishop to remove a clergyman who may have got into difficulty with his parish; one by Rev. Mr. Crawford, respecting the Diocese of Algoma; one by Mr. Fennings Taylor, to get published in the Journal of Synod an Act of Legislature; and one by Canon Preston, respecting the formation of a General Purposes Fund.

After the usual resolutions of thanks, the Synod was adjourned by the Bishop pronouncing the Benediction.

DIOCESE OF NIAGARA.

SECOND SESSION.

The Synod of this Diocese met on 6th June, 1876, at Christ Church Cathedral, Hamilton. Morning Prayers were said by the Rev. Canon Roberts, M. A., and Rev. J. B. Richardson, M.A.; the lessons being read by the Rev. Canon Worrell,

M.A., and Rev. Rural Dean Holland, B.A. The Ante-communion Service was said by the Ven. Archdeacon McMurray, D.D., D.C.L.; the Epistle being read by the Rev. Canon Read, D.D.; and the Gospel by Rev. Dr. Schench, of Brooklyn, N.Y.

The Lord Bishop celebrated the Holy Communion, assisted by the Venerable the Archdeacon, the Revds. Canon Read and Dr. Schench. The sermon was preached by the Rev. Canon Hebden, M.A., the following notes of which are taken from *The Dominion Churchman*:—

> There is one Body and one Spirit, even as ye are called in one hope of your calling; One Lord, one Faith, one Baptism, One God and Father of all, who is above all, and through all and in you all. Ephesians, iv. 4-6.

The Church, he said, had in her infancy to contend against the *civil power*—tolerant only of polytheism—against vice, enraged by her lofty purity—against infidelity, impatient with her calm dogmatism.

And there were foes more dangerous still, because more insidious—these were foes of *her own household*. Questions of doctrine, discipline and ritual were fiercely debated. The sacred writings themselves disclosed slumbering elements of discord, and proved to us how much needed, how little heeded, was the Saviour's dying prayer, "*That they all may be one.*"

Yet the Scriptural theory of the Church was "UNITY." *One* closely knit together *Body; One Head,* the many members in perfect sympathy with one another. *One Building—A Temple,* Christ the Corner Stone—its component parts, living stones built up firmly upon Him—*One Tree*—the true Vine, with its fruit-bearing branches.

Everywhere in the Scriptures was the Church of Christ presented as a community, one and invisible—and therefore to preserve this unity was a principal duty of its members. Christian principles not only taught *unity* directly, but also indirectly promoted it. Where unity was broken some principles must have been laid aside. Further, the unity of which the Scriptures spoke was of so perfect a nature that it had no limits as to its extent, no qualifications as to its property It admitted neither of abatement nor of restriction. For to constitute union with the Church of Christ, apostolic *doctrine* must be held. "Though we or an angel from heaven preach any other Gospel unto you than ye have received, let him be accursed." Apostolic *fellowship* must be maintained both in the government of the Church and in the mode of that Church's worship.

These divisions of the Rev. Canon's discourse were fairly stated, founded on the direct statements of Holy Writ and supported by convincing arguments from "Ancient Authors."

He was careful, however, to guard against the idea that any Church, however scripturally modelled, was gifted with infallibility. Along with the apostolic order there must ever be the apostolic doctrine. No promise of perpetuity or of

infallibility was given to any particular national Church. "As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living but also in matters of faith." And he warned us that it was our duty as individuals to see that the faith be maintained and zealously held, lest we too should fall from our lofty position of unassailable truth and order.

With regard to the mode of worship, the reverend gentleman observed, that it was not probable that the Apostles left the infant Churches without instruction as to the manner of conducting Divine worship, and among the traditions which S. Paul gave to his Disciples, there might have been directions more or less definite. He reminded his hearers of the liturgies bearing the names of S. James and S. Mark which were in use certainly in the second century, and with which our own is in the main consistent. He quoted Justin Martyr and the Council of Brittany as evidence of the same facts, and showed that the Primitive worship, like our own was modelled upon that of the Synagogue, being *liturgical* in its form.

After thanking his audience for their attention, he concluded :—"In this day of enquiry, of restlessness, of change, and of a falsely called charity, it is well to have our attention directed to the good and the grand old paths, that we may feel the more courage and security in walking in them. We have cause to be thankful that we hold pure apostolic doctrine and apostolic order. Let us thankfully and contentedly abide in our belief of what constitutes apostolic doctrine and apostolic fellowship. The articles of our Reformed Church, which set forth her doctrinal belief, are most purely evangelical—*i.e.* they set forth the cardinal truths of revealed religion. Let us hold fast to her teaching even if there be some few otherwise minded. Most Scriptural are her doctrines, most pure the morality she teaches, most mindful of us in our various states and conditions of life—thoughtful of us both in the days of our health and seasons of sickness—tenderly ministering to us in the hour of death—treasuring even our dust when the spirit has fled to Him who gave it, and redeemed it, and triumphant in the hope of our resurrection."

In the afternoon the Synod assembled in the School House connected with the Cathedral, the Lord Bishop in the Chair. Prayers having been said, His Lordship delivered the following address :—

Reverend Brethren of the Clergy and Brethren of the Laity—

In the good providence of our gracious God, we are privileged to meet together again, as the Synod of this new Diocese, to take counsel for the advancement of our holy religion within its bounds. Of those who met here at the first session of our Synod, all have been mercifully spared, with, I believe, one single exception—that of a worthy lay representative from the mission of Omagh and

Palermo, who was accidently killed last summer on his own farm; but, though suddenly called hence, without a moment's warning, his life and conversation had been such that the comfortable hope was entertained by those who knew him well, that he was "ready" for his sudden call. May we, too, be all ready whenever our summons shall come—whether, like his, it be sudden and unexpected, or whether it be after a long warning. As a Diocese we have been blessed with uninterrupted peace and harmony during the past year. Last summer and autumn it was my privilege and happiness to hold visitations of the people of the Diocese in no less than eighteen different places. There I had the opportunity of meeting the members of our Church, of all ranks and conditions, as brethern in Christ Jesus, of saying a few words of encouragement or of instruction to them, of receiving addresses from them of the kindest character, and of making one and all feel that it was good for us to meet as brothers and sisters in the bonds of Christian fellowship. Since last we met here I have been enabled by God's mercy to hold confirmations in 39 different churches, beginning last June with the Church of Omagh, one of the smallest in the Dioecse; to lay my hands severally on no less than 1,921 individuals, to seek God's grace for them that they might be enabled to keep, to their lives' ends, their baptismal vows and obligations which they took upon themselves. The number of those confirmed, would, no doubt, have been greater, had not the Lord Bishop of Toronto visited the same churches about eighteen months previously in most cases. I had made appointments for confirmation in twenty-one other places; but in consequence of the almost unprecedented state of the roads in most of the country missions this Spring, which rendered it impossible for the clergy to give to the candidates for that Apostolic rite the instruction which they required, I consented, at the request of my reverend brethern, to postpone the administration of that ordinance till they can have them thoroughly instructed. In addition to these places, there are about twenty-five others, principally in the counties of Wellington and Halton, where I hope to hold confirmations, if God wills, during the summer and autumn; and of these places there are, thank God, two where my services will be required for the second time. I have had good reason to be well satisfied with those persons presented to me for confirmation, as regards their apparent intelligence and becoming demeanor; but I thought some of them too young. I do not deem it advisable to have girls under 14 years of age, or boys under 15 years, presented for the very responsible act of taking upon themselves their baptismal vows and obligations. There may be cases where a person under those ages may be more intelligent than one of more advanced years, just as a child of the tender age of ten years may be more intelligent than one of double her years; but I think that, as a rule, none under those ages should be confirmed, unless in very exceptional cases. Better would it be to wait a little longer, than

have them confirmed at an age when they cannot realize fully the momentous importance of what they are doing. In a small Diocese, like this, they do not wait long for the administration of that sacred ordinance. I am also anxious that great pains should be taken to secure not only intelligent, but also thoroughly earnest and sincere candidates for that rite. Preparation of a class for confirmation affords the faithful minister an excellent opportunity of dealing very faithfully and closely with each of those in his class, whom he should see and converse with privately in regard to what he is about to do, once at least, before presenting him for confirmation. I have been much struck this spring at the large number of adults baptised by our clergy. Whilst this indicates a neglect of infant baptism, which I know prevails to an alarming degree amongst those outside of our communion, especially in the older settlements of our country, the fact proves that our clergy are making the Church felt and are commending its holy ordinances to those without its bounds. On the 27th day of June last, I admitted, in the new little Church of St. Peter, Barton, to the holy order of Deacon, Mr. C. E. Whitcombe. On the 19th of December, I admitted the Rev. W. E. Grahame, B.A., of Trinity College, Toronto, missionery in Erin and Garafraxa, to the Priesthood, in the handsome Church of the Ascension in this city; and on the 5th day of March, in the Beautiful Church of St. George, Guelph, I admitted Mr. John Osborne, a graduate of St. Augustine's College, Canterbury, to the order of Deacon, and the Rev. J. H. Fletcher, of Trinity College, Toronto, to the Priesthood. The only Sunday on which I did not preach was the Sunday on which our Cathedral was opened; on other Sundays I have generally preached twice, several occasions three times. The practice of holding special services for a week or more during the seasons of Advent and Lent, has prevailed during the past year in many of the parishes of this Diocese, and, on enquiring as to their results, I have been informed by those who have held them, amongst whom are some of the best of our clergy, that the results have been good deepening the spiritual life amongst their people, bringing larger numbers forward to renew, in their own persons, their baptismal vows, inducing many of their congregations to seek, for the first time, in the faithful use of the Lord's Supper, grace to live "as becomes the Children of God." I would recommend this practice to the inquiry and careful consideration of those of our clergy who have not yet tried it. Conducted as those services seem to have been in this Diocese, they appear to have been entirely free from those objectionable features which have brought discredit on protracted religious services elsewhere. Another plan for awakening new spiritual life among our people and binding them together to which I feel it a privilege to call the attention, not only of you, my reverend brethern, but also of you, my brethern of the laity, is one adopted in a few of our parishes since last we met. It is a "Church Association," established

in several congregations, whose objects are: First, united efforts in the cause of Christ and his Church; and second, the promotion of personal religion in all its members. To secure these highly important objects the persons joining the association agree to do such work as may be assigned to them, and for which they may be fit. Thus some would undertake work in the choir, some in the Sunday-school, some in improving the services of the Church by inducing others to join heartly and audibly in the public services, and by setting them a good example themselves; others would become members of the Young Men's Mutual Improvement Society; others would join the Ladies' Benevolent Society, whilst some would engage in district and sick visiting, and others in collecting for the various objects of the Church. Thus all are engaged in some good object whereby God is glorified, their fellow creatures benefitted, and themselves improved. The clergyman who has kindly given me these outlines of his excellent plan, told me that to carry out this plan efficiently required four hours, two evenings a week all the winter long. This may seem to some a good deal of time to give to such an association; but I would ask anyone, who objects to give so much time to such work, what are you sent to your people for but to promote their best interests? And should not your time be devoted to the furtherance of any plan which promises most effectually to promote those interests? The clergyman alluded to above wrote me a letter on the subject, at my request, and stated therein: "I am happy to say that I already see good fruits from it. It has tended to unite the congregation very much, and has given me opportunities of intercourse with the male portion of my congregation I have never been able to enjoy before." This seems to me the very plan which we have long needed. Other bodies of Christians find something for all their people to do. Hitherto the clergyman has been expected to carry on the work of the parish with very little aid from the laity. For want of employment their talents have become rusted, or they have transferred them where they were kept from rusting by constant use. Let all our clergy follow the example of our good brother (whose name I shall be very glad to give any one who would desire further information on the subject) and we may hope for blessed results. I am thankful to say that my suggestions last session of our Synod with regard to the desirability of employing more lay readers have not fallen fruitless to the ground; for I have had application from my brethern of the clergy for licenses for ten such helpers. Whilst last summer and autumn I was doing my best, by personal inquiry, and by correspondence, to find clergymen whom I could send to the large number of vacancies that occurred last year in our parishes, with a confident hope that they would prove a blessing to their people, I was enabled by the aid of lay readers and the kindness of the neighboring clergy, whose places lay readers often supplied, to keep open on Sundays the various churches of these parishes or missions. Some of our clergy

have largely availed themselves in their own cures of the services of those lay readers whom I have licensed; and I have not yet heard of the slightest difficulty or evil that has arisen from their employment. I would be very glad to license more of my lay brethern for this good work when properly recommended, and shall be glad to learn that their services have been duly appreciated. I trust and pray that our laity will show themselves more ready than they have hitherto shown themselves to support by their contributions the word of their Redeemer in this Diocese. In some few places they have done well; but, as a rule, our congregations fall far below what they ought to do, considering the means of which God has made them stewards. Men blessed with large means, as many of our people are, are content to give a tenth part of what they ought to give to God's service. I think that our clergy are not a little to blame in this matter. They do not, from time to time, inculcate upon their people, that it is just as much their duty to give to God's service, according as God has blessed them, as it is to read their bibles, to pray to God in private, in the family circle and in the Church. From false delicacy, lest they should be considered as pleading for themselves, when they would be personally benefitted, if their people give tenfold what they do, they do not discharge their duties in this respect. I was much struck the other day, when reading in a Church periodical the editor's remarks on one of the rubrics for the "visitation of the sick." The one to which he alluded, and which he deemed almost a lost one, is this: "The minister should not omit earnestly to move such sick persons as are of ability to be liberal to the poor." I do not know what has been the practice of my clerical brethern, but I must candidly confess that during my long and active ministry, I have never even once acted upon it, though I now feel that it was a great neglect on my part, for the longer I live the more I am satisfied that we cannot improve upon the directions left us by our martyred forefathers in our prayer books. At the last session of our Provincial Parliament we obtained an Act of Incorporation. This is nearly a transcript of the bill prepared by the Committee appointed for that purpose at our last session, consisting of three clergymen and five laymen; the deviations from it being some additions of my own, which the chairman and other members of the Committee accepted. The Act is as follows:—(The Bishop here read the Act).

You will perceive from this Act that the Synod of this Diocese is clothed with all the powers that we could desire. May we have wisdom and grace given us to use those powers to the glory of God, through the salvation of immortal souls! Amongst the first things demanding your attention is the adoption of a constitution under the Act of Incorporation, for the good government of the Church in this Diocese. In most respects the constitution adopted last year will probably answer our purpose; but I would strongly recommend you to consider it

very carefully, clause by clause, and whenever any member of this body conceives that it can be amended, let him not fail to suggest such amendment as he thinks needful. It is much better that we should give ample time to our work than that we should hurry over it and enact anything that would be prejudicial, or omit anything that would be requisite for the wellbeing of the Church in the Diocese. As our Act of Incorporation relieves us from the laws laid down for the management of our affairs by the Church Temporalities Act, it will be necessary for this Synod to enact such laws as will take the place of those provided for by said Acts. When this Synod appointed Commissioners to meet Commissioners from the Diocese of Toronto, to divide equitably the funds belonging to the two Dioceses, we, following the example set us by the Dioceses of Toronto and Ontario when they divided their funds, appointed only two Commissioners; but when the Synod of the Diocese of Toronto took action on this matter in June last, they appointed five. Consequently I felt it to be my duty (as the Synod was not in session, and I did not feel myself authorized to call it together for that one object) to appoint three other Commissioners from this Diocese: and I trust that my act will be sustained by this Synod. The Commissioners from this Diocese have attended most faithfully to the discharge of their duties, and, whilst unwilling to seek anything for this Diocese to which they did not consider us fully entitled, they felt themselves bound, in the interest of the Diocese, to require everything to which they felt that we were entitled. The great delay in coming to a settlement,—a delay which has caused us to meet a week later than we otherwise should have met,—has been caused by the way in which the division was made of the funds between the Dioceses of Toronto and Hamilton, entirely contradictory to the principle laid down in the indentures between the commuting clergy and the Church Society of the Diocese of Toronto, and the constitution of the commission itself consisting of too many members, a large number of them professional men, and therefore very difficult to bring together. I am, however, thankful to say that they met together last Thursday, and our Commissioners have agreed upon a report, which will be submitted to you, and which I trust will be found upon the whole satisfactory. Having the funds, to which the report shows us to be entitled, I trust and hope that the people of this Diocese, out of their abundence or out of their competence, or even out of their poverty (for the poor give to God's service much more according to their means than do any other class in the community), will build up these several funds in such a way that the work of Christ in this Diocese may go on without let or hindrance for want of means. The contribution to the great and all-importont cause of missions in this Diocese last year was not, by any means, what it ought to have been, considering what was entrusted to our people's stewardship. Consequently the officials of the Diocese were compelled to borrow from the bank for the two first quarters, falling

due on the 1st July and the 1st of October, till funds came in. By this means alone we were enabled to pay all our missionaries up to the 1st of April last. In consequence, however, of the prospective want of funds to meet the payments which will fall due in July and October, the Mission Board were compelled to reduce, very reluctantly, the amount of grants made from the Mission Fund proper in missions, where they considered the people able, and where they hoped that they would be willing, to make up the deficiencies. I am glad to hear that in several of the missions the people have resolved that the missionary shall not suffer. Had the Clergy of the Diocese very generally acted upon a suggestion made by me to them, previous to the parochial collections, and which I hope they will do this year, that laying aside all false modesty, they should themselves make the collections from individuals for this fund (upon which the very life of the Church depends), I believe that we should not have been obliged to make any reductions whatever. At any rate, I know that in those parishes that I have heard of, where my suggestion was acted upon, the amounts contributed were more than doubled. To show that I did not suggest to my brethren of the clergy anything more than I was willing to undertake myself, and finding the contributions of the churchmen of Hamilton last year to the Mission Fund far from what they should have been, I undertook, with the ready consent of the Rectors of two of the parishes in the city, to give their parishes a thorough canvass for that fund. I have not quite completed the canvass of one of those parishes; and yet I have obtained more than four times the amount contributed in any former year. Of the other parish I have hardly commenced the canvass, but I hope to be able, in the intervals of my Episcopal duties, to complete it this summer. The weather was very unpropitious at the time of the missionary meetings last October, which no doubt lessened the amounts received throughout the Diocese to a certain extent. I desire to impress upon the people of the Diocese the necessity of *doubling* their contributions to the Mission Fund. Our mission pay-list amounts, after the reduction alluded to above, to no less than $5,300 a year! Where we can retrench I do not know. I cannot think of asking our missionaries to accept smaller stipends than those which they now receive—stipends which are quite below what clergymen of our Church ought to have. How they manage to support themselves and families on those stipends, to keep a horse, buggy and harness, is to me no less than a marvel. Let me, then, ask the lay delegates present this day to resolve, in God's help, to induce their fellow parishioners to double their contributions to the Mission Fund. This can be done very easily, if they only make up their minds to do it. Let them talk up the matter with their friends and neighbors, and set a good example by doubling their own contributions, and it will be effectual. The unpropitious weather last October, alluded to above, interfered a good deal with the collections at the missionary meetings,

which, by resolution of last Synod, were to constitute our contributions to the Missionary Diocese of Algoma. I fear that they will fall much below the amount of what was expected from us. We are bound to bear our fair share of the $800 promised by the late Diocese of Toronto toward the Bishop's salary; and this, therefore, we must pay. Beyond that I recognize no legal claim; but I recognize a moral claim, which should lead us to do what we possibly can for those poor missionaries in Algoma. In a Diocese like ours, with twenty-seven missionaries to support, and only twenty self-supporting parishes, it is no easy matter to meet all the demands upon us from within, as well as from without. I commend the case of the Missionary Diocese of Algoma to your favorable consideration, and hope that you may be able to devise some means by which our moral obligations to the people thereof may be met. Archdeacon Cowley, commissioned by the Lord Bishop of Rupert's Land to interest our people in the Indian Missions of his extensive Diocese, called on me last winter, and all that I could promise him was to suggest to this Synod the advisability of giving his Diocese a collection on Whit-Sunday. I recently received a letter from the Right Rev. the Lord Bishop of Saskatchewan, asking our people to aid him in his work in his immense Diocese. That letter will be read to you at the proper time. During the past year we have had a great many changes in our Diocese. Almost immediately after my consecration the Rev. J. Woodburn, B.A., resigned the mission of Amaranth and Luther and removed to the Diocese of Huron. The following month the Rev. H. B. Owens resigned the incumbency of Milton and Hornby, and went to the Diocese of Toronto; the Rev. N. C. Martin resigned the mission of Norval and Stewarttown; the Rev C. T. Porter resigned the mission of Georgetown, and removed to the Diocese of Toronto; and the Rev. Wm. Short, B.A., the incumbency of Christ Church, St. Catharines, and went to the Diocese of Huron. On the 1st of July the Rev. W. H. Wadleigh, B.A, and the Rev. Wm. Green resigned the missions of Saltfleet and Binbrook, and Beamsville, Smithville and Jordan respectively, the former gentleman going to the Diocese of Toronto. In August the Rev. J. C. Cox resigned the mission of Merritton and Homer. In the same month the Rev. Archdeacon Palmer, in consequence of ill health, resigned the important rectory of Guelph, where he had labored for 43 years, and where he had been instrumental in building one of the most handsome and perfect churches in British North America. Having obtained leave of absence from the Lord Bishop of Toronto, he removed to England, and has obtained a small living in the Diocese of Carlisle. His resignation and the appointment of his successor led to the resignation of his curate, the Rev. W. F. Swallow, who removed to the Diocese of Toronto in September, and the Rev. F. Alexander, M.D., who went to New Brunswick in October. In the meanwhile the Rev. Arthur Boultbee had resigned the mission of Harriston and Clifford. The Rev. W. J. MacKenzie resigned the mission of

Mount Forest and North Arthur in October, and during the same month the Rev. John Gribble resigned that of Port Colborne and Marshville. In November Rev. J. H. Fletcher resigned the mission of South Walpole, and in the same month the Rev. H. Hayward resigned that of Caledonia and York, and returnad to England. In March the Rev. A. B. Chafee resigned his charge at West Flamboro', in the parish of Ancaster and Dundas, and removed to the Diocese of Toronto. In April the Rev. G. H. Hooper resigned the mission of Glenallan and Alma; the Rev. E. H. Mussen that of Clifton. The Rev. Wm. Belt, from the Diocese of Toronto, was appointed in May to the charge of Ancaster; and during the same month the Rev. C. R. Lee, just ordained Deacon by the Lord Bishop of Toronto, was appointed to the mission of Acton, Rockwood and Eramosa, vacant at the time of my consecration. On the first of July the Rev. C. E. Whitcombe entered upon the mission of Saltfleet, and during that month the Rev. J. C. Cox took charge of Norval and Stewarttown. In August the Rev. A. Boultbee took charge of Georgetown, and the Rev. Canon Dixon was appointed to the important rectory of Guelph. The Rev. N. C. Martin was appointed to the charge of Merritton and Homer, in the month of October. The Rev. H. L. Yewens, from the Diocese of Maine; the Rev. R. Cordner, from the Diocese of Huron; and the Rev. H. F. Mellish, from the same Diocese, were appointed respectively to the missions of Mount Forest, Harriston, and Caledonia; the Rev. John Gribble was appointed to the rectory of Louth, and the Rev. J. H. Fletcher to succeed him at Port Colborne, and the Rev. W. J. MacKenzie was appointed to Milton; all in the same month. In December the Rev. W. R. Clarke was appointed to the mission of Palmerston, which had been transferred to this Diocese from that of Huron, by its act of incorporation as a town and its annexation thereby to the County of Wellington; and in the same month the Rev. Wm. Brookman, from the Diocese of Huron, was appointed to the vacant parish of Christ Church, St. Catharines. On his ordination in March last, as Deacon, the Rev. John Osborne was appointed to the travelling mission of Beverly, vacant at the time of my consecration; and the Rev. G. H. Hooper was appointed to the travelling mission of Arthur village, Amaranth and Luther. The vacancy in South Walpole was filled up by the appointment thereto of the Rev. Percy W. Smith, from the Diocese of Montreal. During the last month the Rev. Wm. Green was appointed to Hagersville, vacant through the resignation of the Rev. J. Francis of that portion of his mission; and the vacancy caused by the resignation of the Rev. E. H. Mussen has been filled by the appointment thereto of the Rev. E. J. Fessenden. Thus we have had a great many changes in this Diocese since it was placed in my charge. Many of them were necessary; others resulted from the promotion of some of our own clergymen, whose places were supplied by those who left their parishes or missions, to take these places which had been vacated. I trust that they have all been for

the better. In several cases I can see the benefits of the change very clearly marked. In September last, in conformity with what I believed to be the general desire of the Diocese, and after entering into a distinct understanding with the authorities of Christ Church as to my position as Bishop of that Church, and as to the position to be occupied by the Canons of the Cathedral, which understanding has been entered on the records of the Cathedral, I formally constituted Christ Church, in this city, my Cathedral Church, in accordance with an intention expressed soon after my election. At the same time, I commissioned my old and valued friend, and room-mate when studying theology, who had faithfully labored forty years in this city, and been instrumental in erecting two churches on the site of the Cathedral, the Rev. John Gamble Geddes, D.C.L., Dean of the Cathedral. I commissioned at the same time the Rev. William McMurray, D.D., D.C.L., who had labored for forty-two years most successfully, first as a missionary at Sault de Ste. Marie, afterwards as rector of Dundas and Niagara (in the former of which the handsome church, and in the latter the beautiful and commodious rectory and the much improved old parish church, testify as to his standing and influence with his parishioners), as Archdeacon of Niagara. I believed that one Archdeacon, with four Rural Deans, is amply sufficient for aiding a Bishop in administering the affairs of this small Diocese. I reappointed the Rev. F. L. Osler, M.A., Rector of Ancaster and Dundas, Rural Dean of North Wentworth and Halton, and the Rev. C. E. Thompson, M.A., Rural Dean of Wellington—gentlemen who had filled those offices before our separation from Toronto; and filled up the vacancy created by the promotion of the Ven. Archdeacon McMurray, by the appointment thereto of the Rev. Henry Holland, B.A., Rector of St. Catharines, as Rural Dean of Lincoln and Welland; and also the vacancy occasioned by the preferment of the Very Rev. the Dean of Niagara, by the appointment to the Rural Deanery of South Wentworth and Haldimand of the Rev. Geo. A. Bull, M.A., Rector of Barton and Glanford. I also commissioned the Rev. Dr. Read, Rector of Grimsby, and the Rev. Alex. Dixon, B.A, Rector of Guelph, lately Canons of St James' Church Cathedral, Toronto, as first and second Canons of Christ Church Cathedral in this city; and also commissioned, as additional Canons thereof, the Rev. John Hebden, M.A., Incumbent of the Church of the Ascension in this city, the Rev. J. Bell Worrell, M.A., Incumbent of Oakville, the Rev. T. T. Roberts, M.A., Rector of Thorold, and the Rev. Stewart Houston, M.A., Missionary at Waterdown, to all of whom stalls have been allotted by the authorities thereof. I have also appointed as my examining chaplains the Rev. Canon Dixon, B.A., and the Rev. D. I. F. MacLeod, M.A., the latter of whom is also my domestic chaplain. And lastly, I have appointed Edward Martin, Esq., Q.C., and F. E. Kilvert, Esq., of this city, Barristers-at-Law, the Chancellor and Registrar of the Diocese. Thus we have all our parishes and missions (with the single exception of the mission

of Fergus and Alma, just vacated), and all our offices filled up with, I trust, good and devoted men. In October last I had the privilege of being present at the opening of, and preaching the first sermon in, the new church at Elora; and in the same month it was my high privilege to consecrate the handsome Church of the Ascension, in this city, which had been completed by the erection of a spire thereto, through the munificent gift of a widow lady in England, for many years a faithful worshipper in that church. In the same month I consecrated an addition to the graveyard at Bertie; and in the month of February last I had the great pleasure and high honor of taking part in the opening exercises of our beautiful Cathedral, which reflects so great credit on the zeal and energy of the congregation, who have erected it under many difficulties and discouragements always led as they were by their zealous and persevering Rector, the Dean. Its front elevation, at present, is confessedly bold, greatly wanting a handsome tower and spire, which it is hoped some pious churchman will add before long; but its interior is exceedingly beautiful, and its acoustics—a very important point in such a building—are singularly good. And now, dear brethren, I must ask your forbearance for having detained you so long with these dry details, which, however, seemed to me to be necessary information for the people of this Diocese. On entering upon the discharge of your important duties, from which I shall no longer detain you, allow me to express the earnest hope and trust that you will give it that patient, grave, careful and prayerful attention and consideration to which it is entitled. Remember that you constitute the legislative body for the churchmen of this Diocese, and that what you shall do here will affect more or less each one of them. These considerations will, I trust, enable you, by God's assistance, to realize the importance and the solemnity of your work. Your labors will affect not only time, but eternity. Enter on them, then, as in the sight of God, and seeking and obtaining His assistance you will discharge them aright. I confidently hope that the excellent Christian spirit and courteous demeanor which characterized and reflected so great credit on our first session, will characterize this and every successive session of the Synod. Ever remember that you are "brethren of the same housenold of faith." And may God's spirit guide and His grace bless you and your deliberations.

On motion of the Ven. Archdeacon McMurray, D.D., seconded by Rev. Canon Read, D.D., the Rev. D. I. F. Macleod, M.A., and F. W. Gates, Esq., were re-appointed Clerical and Lay Secretaries, and J. J. Mason, Esq., Secretary-Treasurer.

On Wednesday afternoon the remaining sections of the constitution were adopted.

The memorials of the Bishop of Rupert's Land, and the letter of the Bishop of Saskatchewan, were read, and by His Lordship referred to the following Com-

mittee to report thereon, viz: Rural Deans Thomson and Dixon, and Messrs. Kilvert and Rixon, the Revds. H. Holland and D. I. F. Macleod.

The Report of the Executive Committee was read and adopted.

The Report of the Special Trust Committee was read and adopted, as follows, viz: That the Lord Bishop be request to appoint one canvasser or agent for each Rural Deanery, to collect funds to complete the Episcopal Endowment Fund, in accordance with the recommendation contained in the Report.

The report on the Division of Toronto and Niagara was read, when it was moved by the Ven. Archdeacon of Niagara, seconded by Geo. Elliot, Esq.,

"That inasmuch as there are several matters in connection with the division of funds which the Commissioners have been unable to bring to a settlement; the Commissioners be continued with full power to take whatever steps as may seem to them requisite for the adjustment of the existing differences, and further *Resolved*, That the action of the commission in regard to points already settled, be ratified by the Synod."

Mr. Donaldson gave notice that he would move a resolution for a consolidation of all our Church funds and for a redistribution of the same amongst the Clergy of this Diocese.

It was moved by Mr. Kilvert, seconded by the Rev. Mr. Holland,

"That the appointment by the Bishop of Messrs. Elliott, Read and Mason as Commissioners on the Division of Funds between Toronto and Niagara be confirmed."—Carried.

Moved by Canon Read,

"That any resolutions or By-laws necessary for the carrying out of the provisions of the constitution now adopted, and providing for the management of the different funds, may be received without notice, required by article 6, section 28, if approved by the Lord Bishop."

The Lord Bishop appointed the following Committees:

Rectory Lands, Widows and Orphans, Commutation Fund.

The chief reports presented to and adopted by the Synod, were the Report of the "Mission Board," and that of the "Commissioners" appointed to decide with Commissioners from the Diocese of Toronto the funds belonging to the two Dioceses. The former showed that the Mission Board had been compelled for want of sufficient funds to pay any longer the full grant hitherto made in aid of the contributions of the people of the Missions, to curtail those grants in a few cases; but this they seem to have done only in cases where they conceived that the people were able, and where they hoped they would be ready to make up the deficiency.

The Rev. Canon Dixon presented the Report of the Committee on letter of the Bishop of Rupert's Land, and letter of the Bishop of Saskatchewan. Report received and adopted.

The Rev. Rural Dean Holland presented and read the Report of the Committee on the Church Temporalities Act, which stated that the Church Temporalities Act is not suspended, and that the Committee recommend no alteration at present in the By-laws.

The Committee on memorials of Rupert's Land and Saskatchewan reported an earnest desire to aid them, and also want of finances for the purpose.

It was moved by the Rev. John Gribble, seconded by F. E. Kilvert, Esq.,

"That it shall be the duty of the several Standing Committees of the Diocese to prepare annually before the meeting of Synod, a statement of the probable needs of the various funds during the coming year. That a Committee shall be appointed annually at the Synod, to be called the Assessment Committee, whose duty it shall be after adding together the amounts needed for all Diocesan purposes, and also the claim of the Diocese of Algoma, to apportion the amount among the several parishes and missions of the Diocese, basing their apportionment upon the assessed property of those returned upon the assessment roll as belonging to the Church of England, and the amount already contributed by each parish to the support of its Clergyman, and upon any other sources of information from which the abilities of the several congregations may be ascertained. That the Clergyman, Wardens and Delegates in each parish shall be a committee to devise the best means of raising their share of the amount required. That any parish now receiving aid from the Mission Fund on declaring itself ready to assume the entire support of the Church in its midst, shall not be assessed for three years from its becoming independent."

In amendment, it was moved by the Rev. D. I. F. MacLeod, M.A., seconded by the Rev. Canon Hebden, M.A.,

"That in view of the importance of the subject and the necessity of careful and well considered action, the subject be referred to a committee to report thereon at the next meeting of Synod, That all the Clergy be requested to furnish the committee with all the information necessary to come to a just conclusion, especially as to returns, and that the committee be requested in their report to furnish a draft of such apportionment."

The amendment was declared carried, whereupon the Bishop appointed the following committee, namely: The Very Rev. Dean of Niagara, D.C.L.; the Ven. Archdeacon of Niagara, D.D., D.C.L.; the Rev. Canon Read, D.D.; the Rev. Rural Dean Holland, B.A., the Rev. Canon Hebden, M.A.; the Rev. D. I. F. MacLeod, M.A.; and Messrs. Geo. Elliott, J. B. Plumb, F. E. Kilvert, Hy. McLaren, Thos. Rixon and W. Y. Pettitt.

It was moved by the Rev. Rural Dean Holland, B.A., seconded by the Rev. Canon Read, D.D., and resolved,

"That, whereas, on the erection af the Diocese of Algoma, the Clergy and Laity of this portion of the then existing Diocese of Toronto united with the rest of the Canadian Church in pledging themselves to a certain annual payment towards the stipend of the Bishop of Algoma; and further, as a part of the then Diocese of Toronto may be reasonably expected to contribute towards the support of missions in the Diocese of Algoma. And, whereas, the Diocese of Toronto has since the 1st of July last, withdrawn three-sevenths of its contributions towards both of these objects. Be it resolved: That in addition to the collection made under the existing By-law at annual missionary meetings and services for 'Mission work beyond the bounds of the Diocese,' a collection shall be made for the same object in all Churches of the Diocese on Good Friday in each year, and that the proceeds of the said collections (unless when appropriated to other missionary objects by the contributors), after there has been paid over to the Lord Bishop of Algoma the sum of $172 towards his Episcopal salary, shall be placed at his disposal for mission work within his Diocese. That of the amount collected for the Diocese of Algoma in October last, and now in the hands of the Secretary-Treasurer, the sum of $344 be transmitted to the Bishop of Algoma, on account of that portion of his Episcopal salary which this Diocese is entitled to bear."

It was moved by the Rev. Rural Dean Holland, B.A., seconded by the Rev. Canon Read D.D., and resolved,

"That the thanks of the Synod be and are hereby tendered to the Rev. Canon Hebden, M.A., for his able and instructive sermon, preached at the opening services of the Synod."

It was moved by the Rev. Rural Dean Bull, M.A., seconded by the Rev. E. J. Fessenden, B.A., and resolved,

"That the Synod of this Diocese recommend and urge that hereafter all special and quarterly collections be sent *in full*, without any deduction from the same, to the Secretary-Treasurer of this Diocese.

The following motion, of which notice had been given by the Rev. Canon Robarts, M.A., was, after discussion, by permission of the Synod, withdrawn:

"That with a view to the practical realization of the missionary character of Christ's Church, in every case of the reception of Baptism (except where poverty prevents) an offering of 25 cents at least be made by the recipient to the Mission Fund of the Diocese, and that it be a recommendation to parents to encourage in their children the practice of making offerings to the same great cause, on the anniversary in each year either of their baptism or birth."

It was moved by the Rev. Rural Dean Osler, M.A., seconded by the Rev. Canon Read, D.D., and resolved,

"That in order to provide for more effectual missionary operations, as soon as possible, the sum of $1,000 per annum be placed at the disposal of the Bishop, to enable him to send a Clergyman of tact and experience to visit and minister in places where the people at first may be unable or unwilling to contribute towards a Missionary's support. The whole of such Clergyman's stipend being guaranteed to him and paid by the Mission Board."

It was moved by the Rev. Rural Dean Osler, M.A., seconded by the Rev. Canon Read, D.D, and resolved,

"That to enable the Clergy to meet the sceptical objections of the day, as well as to keep them informed of the progress which is being made in the various departments of Arts. Sciences, and Modern Discoveries, steps be at once taken for the establishment of a Diocesan Church Library: and in order to carry out the resolution, the Ven. the Archdeacon, the several Rural Deans, and the Rev. Canon Dixon, B.A, be a committee."

The By-Law (Appendix C., Proceedings 1875), providing for the formation of Vestries in free seat churches was read, when it was moved by the Rev. Canon Read, D.D., seconded by the Ven. the Archdeacon of Niagara,

"That the By-law providing for the formation of Vestries in free seat churches passed last year be now confirmed, to be in force until Canons be adopted to take the place of the Church Temporalities Act."

It was moved in amendment by the Rev. D. I. F. MacLeod, M.A., seconded by F. W. Gates, Esq,

"That the words 'male and female,' be inserted before the word 'members,' in the second line, and that the words 'members of the congregation,' be inserted in place of the word 'laymen,' in the fourth line."

The amendment was declared carried and the By-law now reads as follows:

"In all Churches in this Diocese where by reason of the seats being free no Vestry can be formed, the male and female members of the congregation at each said church shall have power and authority to form a vestry, and such vestry shall consist of all members of the congregation within the cure, of twenty-one years of age or upwards, who shall annually sign the Declaration set forth in Section II of the Constitution of this Diocese. And being so formed and constituted, such Vestry shall have the same power and authority to do and perform such matters and things as are possessed and done by vestries formed by holders of pews or sittings in other churches."

The usual votes of thanks were passed.

In proceeding to prorogue the Synod, his Lordship expressed his great satisfaction and thankfulness at the very gratifying manner in which the business of the session had been conducted, and the excellent Christian spirit displayed by all the members of the Synod. His Lordship then adverted to the many important matters of business which had occupied their time and attention during the last three days, and expressed his hope and trust that, under God's blessing, they would prove of great benefit to the church in the Diocese. After thanking them for their attendance, and again stating how gratified he felt, that at their second session they had increased their claim to the good name they had earned at their first, his Lordship pronounced the Apostolic Benediction and the Synod was prorogued.

NOTE.—In preparing the above record of the proceedings of the several Diocesan Synods. the Editor has made use of the reports as published at the time in the *Dominion Churchman*, *Montreal Gazette*, and *Huron Diocesan Recorder*.

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Educational Institutions.

University of Trinity College, Toronto.

This University was constituted by a Royal Charter, bearing date 16th July, 1852, and empowered to confer Degrees in Divinity, Arts, Law and Medicine.

The Convocation of the University consists of the Chancellor, the Provost and Professors of Trinity College, and all persons admitted to the Degree of Master of Arts, or to any Degree in Divinity, Law, or Medicine, in the University.

The Caput consists of the Vice-Chancellor and four members of Convocation to be elected annually by Convocation, at the first meeting in the Michaelmas Term.

CORPORATION.

The Right Reverend the Lord Bishop of Ontario.
The Right Reverend the Lord Bishop of Toronto.
The Right Reverend the Lord Bishop of Huron.
The Right Reverend the Lord Bishop of Niagara.

Trustees:

The Very Reverend the Dean of Toronto.
The Hon. G. W. Allan. Lewis Moffatt, Esq.

Treasurer:

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Council:

Honorary Member.—John Arnold, Esq.

Ex-Officio Members.

THE VENERABLE THE PROVOST OF TRINITY COLLEGE.
THE REV. HENRY E. MADDOCK, M.A., *Professor of Classics.*
THE REV. WILLIAM JONES, M.A., *Professor of Mathematics.*

Members from the Diocese of Toronto.

THE VERY REVEREND THE DEAN OF TORONTO.

THE HON. G. W. ALLAN,
LEWIS MOFFATT, ESQ.,
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Lecturer in Physical Science.—W. H. ELLIS, M.A., M.B.
Professor of Music.—G. W. STRATHY, MUS. DOC.

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*Nominated by the Bishop of Toronto; the other members from the Diocese of Toronto being elected by this Corporation.

Trinity College School.

First established in the Village of Weston, 1865; subsequently moved to Port Hope. Incorporated 1871.

CORPORATION.

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THE REV. C. J. S. BETHUNE, M.A., (Appointed 1870).

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Professor of Classics—Rev. J. H. Nicolls, D.D.
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Masters.

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University of King's College, Windsor, N.S.

This University was originated and recommended by a Committee of the House of Assembly, November 1787. It was founded by Act of Parliament in 1788, under the title of "King's College, of Nova Scotia," and a Royal Charter was granted by King George III. in 1802.

Patron.

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Vice-President.—REV. HENRY PRYOR ALMON, D.C.L.
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Secretary.—CHARLES H. CARMAN, ESQ.

Collegiate School Windsor, N.S.

Head Master.—REV. C. E. WILLETS, M.A., Graduate, and formerly Scholar of Corpus Christi College, Cambridge.

This School is in direct connection with King's College, and is subject to the supervision of the President and Vice-President of the College, under instructions from the Board of Governors.

Theological College.

DIOCESE OF MONTREAL.

This College was founded in the year 1873, at the instance of the Most Reverend the Metropolitan, by several Churchmen of the Diocese, who felt strongly the necessity of a new effort to secure and train Candidates for Holy Orders from among the members of the Canadian Church itself.

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Principal.—The Rev. J. A. Lobley, M.A., late Fellow of Trinity College, Cambridge, University Prizeman.

Hellmuth College, London, Ont.

Incorporated 1865.

President and Founder.—The Right Reverend I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron.
Visitors.—The Very Rev. M. Boomer, LL.D., Dean of Huron.
The Very Reverend the Dean of Toronto.
President of the Corporation.—The Lord Bishop of Huron.

Members of the Corporation.

The Very Reverend the Dean of Huron.
The Very Reverend the Dean of Toronto.
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T. Wolferstan Thomas, Esq.
The Rev. H. F. Darnell, D.D.
W. Watson, Esq., New York.

Head Master.—The Rev. H. F. Darnell, D.D., late of Queen's College, Cambridge.

Hellmuth Ladies' College, London, Ont.

Incorporated 1869.

President and Founder.—The Right Reverend I. Hellmuth, D.D., D.C.L., Lord Bishop of Huron.

Visitors.—The Very Reverend the Dean of Huron.
The Very Reverend the Dean of Toronto.
Principal and Chaplain.—The Reverend H. F. Darnell, D.D., late of Queen's College, Cambridge.
Assistant Chaplain.—The Rev. C. B. Guillemont, B.A., late of the University of Paris, France.
Professors of Modern Languages and Literature.—The Reverend A. Zimmerman, B.A., Trinity College, Dublin.
The Reverend C. B. Guillemont, B.A.
Lady Superintendent.—Miss McLellan.

The Bishop Strachan School,

Wykeham Hall, Toronto, Canada. Incorporated 1868.

Governing Body,—Right Reverend the Lord Bishop of Toronto, *President*, and a Council of Clergy and Laity.
Lady Principal,—Miss Grier.

This establishment was founded in 1867. Its object is the instruction of young ladies in the various secular branches of a liberal education, and also the inculcation of Christian doctrine, as contained in the Bible and the Book of Common Prayer.

Wykeham Hall, formerly the residence of the late Sir J. B. Macaulay, which was first acquired by the school in 1870, and greatly enlarged, is an extensive and handsome building, surrounded by beautiful and secluded grounds, admirably situated for school purposes. Every part of the property is in thorough repair, and the system of heating, ventilation and drainage, as well as the teaching appliances, are effective. The spacious and lofty rooms are conveniently furnished, and unite the advantages of a well ordered home to the requirements of a high-class school.

S. John's College, Manitoba.

Chancellor and Warden,—The Most Reverend R. Machray, D.D., LL.D., Fellow of Sidney College, Cambridge, Bishop of Rupert's Land, and Metropolitan of Rupert's Land.

The Council,—The Right Reverend J. McLean, D.D., D.C.L, Bishop of Saskatchewan
The Right Reverend J. Horden, D.D., Bishop of Moosonee.
The Right Reverend W. C. Bompas, D.D., Bishop of Athabasca.
The Ven. A. Cowley, Archdeacon of Cumberland.
The Honorable the Chief Justice of Manitoba.
The Honorable Dr. Bird, M.P.P.
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Molyneux St. John, Esq.
The Reverend Canon Grisdale, B.D.
The Reverend Canon O'Meara, M.A.
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THE THEOLOGICAL COLLEGE.

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Professor of Exegetical Theology—The Reverend Canon O'Meara.
Lecturer in Music—The Reverend Walter Beck.

THE COLLEGE SCHOOL.

Head Master—The Bishop of Rupert's Land.
Masters—The Rev. Canon Grisdale, B.D.
The Rev. Canon O'Meara, M.A., and Gold Medallist of the University of Toronto (late Head Master of Brantford Grammar School).
The Rev. W. Beck, Precentor of S. John's Cathedral, and Diocesan Inspector of Choirs.
Mons. Gauvin.
R. Bourne, Esq., M.A., Licentiate of the Art of Engineering, Trinity College, Dublin, and Dominion Land Surveyor.
Rev. S. Matheson.
Tutors—R. Bourne, Esq., M.A., and Rev. S. Matheson.
Superintendents of the Meteorological Observatory—
Bishop of Rupert's Land.
R. Bourne, Esq., A.M., A.I.L.
First Assistant Observer—R. Machray, Esq.
Assistant Observers—Canon O'Meara and B. McKenzie, Esq.
Bursar—The Bishop of Rupert's Land.
Dean—The Rev. Canon O'Meara.
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Compton Ladies' College,

COMPTON, QUEBEC.

Principal and Chaplain—Reverend J. Dinzey.

Church of England Ladies' School,

OTTAWA, ONTARIO.

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The Ven. the Archdeacon of Ottawa.
Secretary to Board of Directors—J. A. Torrance.
Lady Principal—Miss Mann.

Wentworth School,

HAMILTON, ONTARIO.

President of the Board—The Lord Bishop of Niagara.
Principal—Clare L. Worrell, B.A., Trinity College, Toronto.

The Episcopate.

OXENDEN, The Most Reverend Ashton, D.D., Bishop of Montreal and Metropolitan of Canada, fifth surviving son of the late Sir Henry Oxenden, Bt., was born at Broome Park, Kent, in 1808. In 1831 graduated B.A. at University College, Oxford, and two year later was ordained Deacon by the Most Reverend the Archbishop of Canterbury, and by the same Prelate advanced in the following year to the Priesthood. He began his ministerial duties in the Parish of Barham, near Canterbury, while in Deacon's orders. In 1848 was removed to the Rectory of Pluckley-with-Pevington, in Kent, which charge he retained until 1869. Was also in 1864 appointed an Honorary Canon of Canterbury Cathedral. In 1869 he was nominated by the Provincial Synod of Canada to the Metropolitical See of Montreal, and in August of the same year was Consecrated at Westminster Abbey by the Right Honourable and Most Reverend Archibald Campbell Tait, D.C.L., Archbishop of Canterbury, assisted by the Bishops of London, Rochester and Ely. His first Episcopal act was the holding an Ordination in Christ Church Cathedral, Montreal, when the Revds. P. DeGruchy, B. B. Smith and R. D. Mills were admitted to the Diaconate. Dr. Oxenden has written "Decision" (second edition); "Prayers for Private Use" (thirty-second thousand); "Sermons on the Christian Life" (twelfth thousand); "God's Message to the Poor"; "Baptism Simply Explained"; "The Pastoral Office"; "The Pathway of Safety"; "A Plain History of the Christian Church"; and various other works.

MEDLEY, The Right Reverend John, D.D., Bishop of Fredericton, born in London, E., 1804. In 1826 graduated B A., in honours, at Wadham College, Oxford. He was admitted to Deacon's Orders in 1828, and Priest's the following year, by the Right Reverend the Bishop of Exeter, in Exeter Cathedral. Was for several years Vicar of S. Thomas's, Exeter, and Prebendary of Exeter Cathedral. On New Brunswick being erected into an independent Diocese, Dr. Medley was nominated by the Crown as first Bishop, under the title of Bishop of Fredericton, and in 1845 was Consecrated in Lambeth Chapel by the Most Reverend Archbishop Howley, assisted by the Bishops of Oxford, Lincoln, Winchester and London.

Bishop Medley exercised his Episcopal authority for the first time in advancing two Deacons to the Priesthood. He has publishid "The Episcopal Form of Church Government, its Antiquity, &c."; "The Reformation, its Nature, its Necessity, and its Benefit"; "Sermon Preached before H. R. H. the Prince of Wales on His Visit to Fredericton, 1860, Christ Church Cathedral"; and several other volumes of Sermons.

BINNEY, The Right Reverend Hibbert, D.D., Bishop of Nova Scotia, Son of the Reverend Dr. Binney, Rector of Newbury, Berks. Born in Nova Scotia, 1819. Educated in England; studied for some time at King's College, London. Subsequently he became Scholar and Fellow of Worcester College, Oxford, where he graduated in 1842 in Classical and Mathematical honours. Ordained Deacon in 1842; Priest 1843. Was appointed Tutor of his College in 1846 and Bursar 1848. In 1851 was nominated to the vacant See of Nova Scotia, and on the 25th of March of the same year was Consecrated in Lambeth Chapel by the Most Reverend the Archbishop of Canterbury, assisted by the Bishops of London, Oxford and Chichester. Bishop Binney's first exercise of the Episcopal office was an Ordination in which six candidates were admitted to the Diaconate, and one to the Priesthood. Married in 1855, Mary, daughter of the Honourable W. B. Bliss, first Puisne Judge of Nova Scotia.

HILLS, The Right Reverend George, D.D., Bishop of British Columbia, eldest son of the late Rear-Admiral Hills, born at Egthorne, Kent, England, 1816. Was educated at the University of Durham, where he graduated B.A. and M.A., subsequently taking the Degree of B.D., and in due course that of D.D. Was ordained Deacon in 1839, at S. James' Church, Piccadilly, by the Right Reverend Dr, Bowstead, Bishop of Lichfield, and Priest by the Right Reverend Dr. Maltby, Bishop of Durham, at Auckland, Durham. Was successively Curate of North Shields, Northumberland; Lecturer and Curate of Leeds Parish Church; Incumbent of S. Mary's, Leeds; Incumbent of Great Yarmouth, Norfolk; and in 1850 appointed Honorary Canon of Norwich Cathedral. On British Columbia being created a Bishopric in 1859, Dr. Hills was nominated by the Crown as first Bishop; and on S. Matthias day of the same year was Consecrated in Westminister Abbey by the Most Reverend the Archbishop of Canterbury, assisted by the Bishops of London, Oxford, Norwich, Newfoundland and Western New York. His first ordination was held in S. John's Church, Victoria, when the Rev. John Chittenden was advanced to the Priesthood. Dr. Hills married in 1865, Maria Philadelphia Louisa, eldest daughter of Admiral Sir Richard King, Bart., K. C. B.

LEWIS, The Right Reverend John Travers, M.A., D.D., LL.D., Bishop of Ontario, son of the Rev. John Lewis, M.A., Curate of S. Anne's, Shandon, Cork. Born at Garrycloyne Castle, County Cork, 1825. Educated at Hamblin and Porter's

School, Cork, and at Trinity College, Dublin, where, after a very distinguished career, he graduated in 1846 as Senior Moderator in Ethics and Logic, and with honours in Classics and Mathematics; was also Gold Medallist. Was admitted to Holy Orders in 1849, and appointed to the Curacy of Newton-Butler, Diocese of Clogher. Came to Canada in 1850, and received from the Bishop of Toronto the Parochial charge of Hawkesbury, which he subsequently exchanged for the Rectory of Brockville. In 1856 he received the degree of LL.D. (causâ honoris) from the University of Dublin, and later that of B.D. and D.D. It having become necessary to divide the Diocese of Toronto, Dr. Lewis was chosen in 1862 as first Bishop of the new See, with the title of Bishop of Ontario, and the same year received Consecration. Married in 1851, Anne Henrietta Margaret, daughter of the Honourable Henry Sherwood, Attorney-General of Upper Canada. Has written "The Church of the New Testament," "Does the Bible need Re-translating," published in the American Quarterly Church Review; "The Primitive Mode of Electing Bishops," published in the Journal of Sacred Literature, London, and several other articles.

WILLIAMS, THE RIGHT REVEREND JAMES WILLIAM, D.D., BISHOP OF QUEBEC, son of the late Rev. David Williams, Rector of Banghurst, Hants. Born at Overton, Hants, 1825. In 1851 graduated B.A. at Pembroke College, Oxford, with honours in Classics, proceeding in due course to M.A. and D.D. The following year was admitted to Deacon's Orders by the Lord Bishop of Oxford, and in 1856 to Priests Orders by the Lord Bishop of Bath and Wells. After filling various Curacies in England, came to Canada, and in 1857 was appointed Rector of the Grammar School in connection with Bishop's College, Lennoxville, holding at same time the Classical Professorship of that College. On the death of the Right Reverend G. J. Mountain, D.D., Dr. Williams was appointed by Synod to the vacant See, and on S. Barnabas Day, 1863, was Consecrated at Quebec by the Most Reverend the Metropolitan, assisted by the Bishops of Toronto, Ontario, Huron and Vermont. The new Bishop's first Episcopal act was the advancing three Deacons to the Priesthood.

MACHRAY, THE MOST REVEREND ROBERT, D.D., LL.D., BISHOP OF RUPERT'S LAND, AND METROPOLITAN, son of Robert Machray, Esq., M.A., Advocate. Born at Aberdeen, Scotland, 1832. Educated first at Kings College, University of Aberdeen, where he graduated M.A. in 1851, and afterwards at Sidney College, Cambridge, where he graduated B.A. 1855, with Mathematical honours, proceeding in due course to M.A. and D.D. Elected Foundation Fellow of Sidney College, 1855, and the same year was advanced to Deacon's Orders by the Lord Bishop of Ely; and by the same Prelate to Priest's Orders the year following. Elected Dean of his College in 1858, University Examiner in 1860–61, and Ramsden University

Preacher in 1865.
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BETHUNE, THE
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Ontario, Michigan, U.
his first Ordination in
Garrett Jones, and as
Forster. Dr. Bethune
D.D., LL.D., First Bis
Church of England;"
Sermons on the Holy
pository and Practical
Lectures on Historical
Living God, a Sermon;

KELLY, THE RIGH
FOUNDLAND. Born in E
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and Man, 1856; Vicar of
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Preacher in 1865. Was Vicar of Modingley, near Cambridge, for several years previous to his elevation to the Episcopate. In 1865, having been nominated by the Crown to the Bishopric of Ruperts Land, he was Consecrated at Lambeth by the Most Reverend the Archbishop of Canterbury, assisted by the Bishops of London, Ely, and Aberdeen, and by the Right Reverend David Anderson, D.D., formerly Bishop of Ruperts Land. The new Bishop's first exercise of his Episcopal office was in holding an Ordination for the Bishop of London, ordaining as Priest the Reverend W. C. Bompas, now Bishop of Athabasca, in the Northwest. In 1874, on the subdivision of the Diocese, Dr. Machray was chosen Metropolitan, under the Primacy of the Archbishop of Canterbury.

BETHUNE, The Right Reverend A. N., D.D., D.C.L., Bishop of Toronto. Educated at the Cornwall Grammar School. Studied divinity under Dr. Strachan. Ordained Deacon 1823, and Priest the following year, by the Right Reverend Jacob Mountain, D.D., Bishop of Quebec. Entered upon his Ministerial duties in the Parish of Grimsby. Removed in 1827 to Cobourg, which Parish he retained, in conjunction with the Archdeaconship of Toronto, until 1867, when he was elected Coadjutor Bishop of the Diocese of Toronto, with the title of Bishop of Niagara. He was Consecrated in S. James' Cathedral, Toronto, on the Feast of the Conversion of S. Paul, 1867, the consecrating Bishops being the Right Reverend John Strachan, D.D., Bishop of Toronto, assisted by the Bishops of Huron, Ontario, Michigan, U. S., and Western New York, U. S. The new Bishop held his first Ordination in S. John's Church, Port Hope, ordaining as Deacon Charles Garrett Jones, and as Priests Reverends Finlow Alexander and William R. Forster. Dr. Bethune has written "Memoir of the Right Reverend John Strachan, D.D., LL.D., First Bishop of Toronto;" "Six Sermons on the Liturgy of the Church of England;" "Thoughts Upon the Clergy Reserve Question;" "Four Sermons on the Holy Sacrament of the Lord's Supper;" Thirteen Lectures, Expository and Practical, on the Liturgy of the Church of England;" "Thirteen Lectures on Historical Portions of the Old Testament;" "The Church of the Living God, a Sermon;" and various other published pamphlets.

KELLY, The Right Reverend James B., D.D., D.C.L., Bishop of Newfoundland. Born in England, 1832. In 1854 graduated B.A. at Clare College, Cambridge, proceeding in due course to M.A. and D.D. Was ordained Deacon in 1855, and Priest the following year, by the Bishop of Peterborough. Was Curate of Abington, Northants, 1855; Domestic Chaplain to the Bishop of Sodor and Man, 1856; Vicar of Kirk Michael, Isle of Man, 1860, and Episcopal Registrar of the Diocese. In 1864 was appointed to the Incumbency of S. Johns, Newfoundland, and the following year was nominated by the Bishop as Archdeacon of Newfoundland and Labrador. In 1867 he was nominated by the Crown as

Coadjutor Bishop of Newfoundland; and 1872 the Synod of that Diocese extended to him the right of succession. Consecrated at Croydon, 1867, by the Most Reverend the Archbishop of Canterbury, assisted by the Bishops of Rochester and Gibraltar. On the death of Bishop Feild in 1876, Dr. Kelly succeeded to the full charge of this important See.

HELLMUTH, The Right Reverend Isaac, D D., LL.D., Bishop of Huron, was born in Poland, 1817, and is of Jewish extraction. Educated at the University of Breslau. In 1841 he made a public profession of Christianity, and three years later came to Canada, bearing the highest commendations from many eminent men, including the late Most Reverend Dr. Sumner, Archbishop of Canterbury. In 1846 was ordained Deacon, and same year Priest, by the Bishop of Quebec. For eight years he was one of the Professors of the University of Bishops' College, Lennoxville, and Incumbent of S. Peter's, Sherbrooke. Was afterwards General Superintendent for the Colonial and Continental Church Society in British North America. Was successively Archdeacon and Dean of Huron, Rector of S Paul's Cathedral, London. In 1871 was elected, by Synod, as Coadjutor Bishop of the Diocese of Huron, with the title of Bishop of Norfolk, and was Consecrated in London, Ont., by the Most Reverend the Metropolitan, assisted by the Bishops of Toronto, Ontario, Ohio and Michigan. On the decease, in the same year, of the Right Reverend Dr. Cronyn, he became Bishop of Huron. Dr. Hellmuth's name will ever be remembered in the Diocese of Huron, associated as it is with such substantial proofs of his zeal and untiring industry. He is the founder of the Hellmuth Colleges (Boys' College and Ladies' College), over both of which institutions he presides. He has written, among several other publications, "The Divine Dispensations," a course of sermons delivered in Huron College Chapel, 1865, on the genuineness and authenticity of the Pentateuch.

FAUQUIER, The Right Reverend, F.D., D.C.L., Missionary Bishop of Algoma. Born 1817. Educated in England. Came to Canada, and prepared for the Holy Ministry under Dr. Bethune, now Lord Bishop of Toronto. Is a D.C.L. of Trinity College, Toronto. Was admitted to Deacons' Orders in 1845 by the Right Rev. John Strachan, D.D., First Bishop of Toronto, and the following year to Priests' Orders by the same Bishop. First and only Parochial charge was the Mission of East Zorra, in the Diocese of Huron, which he held for twenty-eight years. Was also Rural Dean and Archdeacon of Brant. It having been decided to send a Missionary Bishop to that more distant portion of the Diocese of Toronto in which the great bulk of the population is composed of Indians, the Venerable Archdeacon Fauquier was elected to fill the Episcopal office for the new Diocese. He was Consecrated on the Feast of SS. Simon and Jude, 1873, in S. James' Cathedral, Toronto, by the Most Reverend the Metropolitan, assisted by

the Bishops of Quebec, Toronto, Ontario, Huron and Western New York, U.S. The new Bishop's first exercise of the Episcopal office was in advancing three Deacons to the Priesthood and admitting one Candidate to the Diaconate.

HORDEN, The Right Reverend J., D.D., Bishop of Moosonee, North-West Territories. Born at Exeter, England, 1828. Received the degree of Doctor of Divinity from the Archbishop of Canterbury. In 1852 ordained Deacon and Priest by the Right Reverend David Anderson, Bishop of Ruperts Land, at Moose Factory. Appointed Missionary at Moose Factory and adjacent Territory. In 1872 was nominated by the Church Missionary Society to the new Diocese of Moosonee, and the same year Consecrated at Westminster Abbey, together with the Bishops elect of Mauritius, Dr. Rayston, and Ningpo, Dr. Russell, by the Archbishop of Canterbury, assisted by the Bishops of London, Rochester, Sierra Leone, and by Bishop Anderson.

BOMPAS, The Right Reverend William Carpenter, D.D., Bishop of Athabasca, North-West Territories. Born in London, England, 1835; ordained Deacon 1859 by Bishop of Lincoln; Priest, 1865, by the Bishop of Rupert's Land, acting for the Bishop of London, at S. Paul's Cathedral. Was Curate of Sutton; Trinity Church, Louth; and of New Radford, Nottingham. In 1865 sent out to the North-West Territories by the Church Missionary Society. Was in 1874 appointed first Bishop of the new Diocese of Athabasca, and the same year received Consecration in S. Mary's Church, Lambeth, at the hands of the Archbishop of Canterbury and Bishops of London and S. Asaph.

McLEAN, The Right Reverend John, M.A., D.D., D.C.L., Bishop of Saskatchewan, North-West Territories. Born at Portsay, Barffshire, Scotland, 1828. Graduated Master of Arts, at the University of Aberdeen, 1851. In 1871 had conferred on him by the Universities of Trinity College, Toronto, and Bishop's College, Lennoxville, the degree of D.C.L., and that of D.D., by the Theological Faculty of Kenyon College, Ohio. Ordained Deacon and Priest in 1858 by the Bishop of Huron. Appointed (1) assistant Curate S. James' Cathedral, Toronto; (2) Curate S. Paul's Cathedral, London, Ont., 1858-66; (3) Rector of S. John's Cathedral, Warden and Divinity Professor S. John's College, and Archdeacon of Assinboia, Manitoba, 1866-74. Nominated in 1874 to the new See of Saskatchewan, and the same year Consecrated at Lambeth by the Archbishop of Canterbury, assisted by the Bishops of London, S. Asaph, Algoma, Can., and by Bishop Anderson.

FULLER, The Right Reverend Thomas Brock, D.D., D.C.L., Bishop of Niagara. Born at Kingston, Ont., 1810. Educated at the Grammer School,

Hamilton, and at the Theological Seminary, Chambly, Que. Was ordained Deacon in 1833 by the Bishop of Quebec, and Priest in 1835 by the same Bishop. Appointed Curate at Adolphustown, 1833; Missionary at Chatham, Ont., 1836; Rector of Thorold, 1840; Rector of S. George's, Toronto, 1861 to 1875. In 1867 was appointed Archdeacon of Toronto. On the division of the Diocese of Toronto in 1875, and the erection of the new Diocese of Niagara, the Venerable Archdeacon Fuller was elected First Bishop, and on the Feast of SS. Philip and James, of the same year, was Consecrated in S. Thomas' Church, Hamilton, by the Most Reverend the Metropolitan, assisted by the Bishops of Toronto, Huron, Michigan, U.S., and Western New York, U.S.

, Que· Was ordained
835 by the same Bishop.
Chatham, Ont., 1836;
1861 to 1875. In 1867
ision of the Diocese of
Niagara, the Venerable
Feast of SS. Philip and
' Church, Hamilton, by
hops of Toronto, Huron,

Necrology.

1816 TO 1877.

INGLIS, The Right Reverend Charles, D.D., First Bishop of Nova Scotia; Consecrated in 1787; formerly Rector of Trinity Church, New York; died, 1816.

MOUNTAIN, The Right Reverend Jacob, D.D., First Bishop of Quebec; educated at Caius College, Cambridge; admitted to Holy Orders, and was appointed to the living of S. Andrew's, Norwich. Was subsequently chosen by Dr. Tomline, then Bishop of Lincoln, as his Lordship's Examining Chaplain, and also nominated to the living of Buckden, in Huntingdonshire, near by his Lordship's Palace. On the 7th July, 1793, Dr. Mountain was Consecrated as the First Bishop of Quebec. It was during his Episcopate that the University of McGill College, Montreal, was established, and his son, the future Bishop of Quebec (Dr. G. J. Mountain), was nominated Honorary Professor of Divinity and Principal of the College. Bishop Mountain died on the 18th June, 1825, having laboured for thirty-two years in the Episcopate.

STANSER, The Right Reverend Robert, D.D., Bishop of Nova Scotia; nominated as Successor to Bishop Inglis; Consecrated in 1816; was formerly Rector of S. Paul's, Halifax; died, 1824.

INGLIS, The Right Reverend John, D.D., Bishop of Nova Scotia; was, during the Episcopate of his Predecessor, Ecclesiastical Commissary of Nova Scotia, and succeeded to the Bishopric in 1825. Died, 1850.

STEWART, The Honourable and Right Reverend Charles James, D.D., Bishop of Quebec, fifth son of John, Seventh Earl of Galloway; born, 1775. He was privately educated at home till he entered Oxford. Was elected a Fellow of All Souls' College, and, on being admittted to Holy Orders, was presented, by the late Countess of Aboyne, to the Vicarage of Orton Langneville, Northamptonshire. In 1807 he commenced his Missionary career in Canada, settling first at S. Armand, where, by his untiring zeal and industry, he soon formed the first congregation in

that part of Lower Canada. Was Consecrated to the See of Quebec in 1826, it having become vacant by the death of Bishop Mountain the previous year. After ten years of unwearying labour, fraught with many and great difficulties and anxieties, Bishop Stewart returned to England, to lay his bones in the land of his fathers. He died on the 13th of July, 1837. The following excellent sketch is from "The Colonial Churchman," of February 25th, 1836, a paper edited by a Society of Gentlemen, and published at Lunenberg, Nova Scotia. It is here given, verbatim, as a slight tribute to the memory of one whose Apostolic labours will ever be gratefully and affectionately remembered by Canadian Churchmen:—

"A saint unspotted of the world, full of alms-deeds, full of humanity, and all the examples of a virtuous life."—*Isaac Walton.*

Though the name of Bishop Stewart be not so widely known as that of Middleton, James, Heber, or Turner, bright lights of the Indian Hierarchy, though it be not conspicuous in the annals of Theological Controversy, or rendered memorable by literary labour and scholastic achievements, yet *wherever it is known*, it is held in the highest veneration and respect, and adds equally to the lustre of the Colonial Bench. The Bishop of Quebec is emphatically a *good man*. He stands forth to the world a primitive Apostolic Bishop, deriving no false fictitious reputation from qualities more dazzling than useful; and whose Mitre, as unsullied as that of Hough, is ever surrounded by a bright and steady halo. Many men have revelled during their youthful days in the gratification of sensual pleasure, till wearied and nauseated with a surfeit of enjoyment, and having exhausted every refinement of vice, they have become suddenly metamorphosed into harsh and ascetic bigots, denying to others a healthful draught of those pleasures which themselves have quaffed to a hurtful excess. But the piety of our Bishop was not put on after he had flung off the garments of unrighteousness. It was a clothing he had assumed from his earliest youth, and the whiteness of his Christian vest has never been sullied by the hot passions of youth, the ambitious schemes of manhood, or the grasping avarice of old age. Of noble birth, and connected with the first families of our Aristocracy, Bishop Stewart has ever been distinguished for unostentatious humility, priding himself more on the Christian badge than on his long line of ancestry and royal descent. Hannah More, writing of him to Daniel Wilson in 1831, says, "I have had a visit from my valued friend, Dr. S., from Canada. It was pleasant to hear a man of his birth speak of it *as a great advancement*, that now he was appointed a travelling missionary, instead of a local one. I find him much improved in spirituality. He has been the honoured instrument, since we last met, of causing twenty-four churches to be built."

Though our Bishop forbears to embroil himself in the political heats that inflame this Province, he strenuously upholds the interests, and the establishment by law, of the Church committed to his care. Every society tending to relieve the distressed, to reform the wicked, to propagate the Gospel, or to benefit mankind, receives his steady and benevolent aid, and, like Bernard Gilpin, he has

raised from a lowly state more than one young person, in whom he has perceived the germ of a spiritual nature, and the promise of a fitness for the ministerial office, defraying the expenses of their education, and sending them forth to labour in the sacred vineyard. His private charities flow in a wide and never failing current. No vain pomp, no superfluous luxuries, no costly furniture, no extravagant banquets exhaust his income, but on the widow, and the orphan, and the fatherless, and on the wretched, his bounty silently and unceasingly descends. His luxuries are alms-deeds—his walks are to the houses of mourning, and his banquets are those exquisite and incorruptible viands, which a pure and Nathaniel-like (John i. 47) life administers to him who leads it, and to those who come within the sphere of its action.

In the pulpit Dr Stewart delivers plain and practical discourses, strongly embued with Evangelical Doctrines. He is more remarkable for earnestness than eloquence, and cares far more to render himself intelligible than admired. He seeks to win souls in preference to courting human applause by well rounded periods, or flowery declamation.

Bishop Stewart sustained many severe privations and fatigues in travelling through the almost impervious woods during the earlier part of his ministry (which commenced in 1807); at which time, we ought also to add, he devoted the whole of his private income to acts of charity, and the wants of the Canadian Infant Episcopal Church.

These journeys, and the labors and hardships encountered in the course of them (added to the distressing anxiety the wants of his Church have occasioned him, since his accession to the See, with an increasing population and declining means), have rendered his Lordship prematurely aged. Though born only in 1775, and consequently only 60 years of age, he bears the appearance of being at least fifteen years older.

If the hoary head, when found in the ways of righteousness, be a crown of glory, how much more honored must be that head which old age has not silvered over, but which has been rendered white by the extreme of missionary toil, by many a weary travel through the tangled wilderness, and by a constant, unflinching endurance of personal labor and hazard in the faithful discharge of the most sacred duties. Though venerable and dignified in his aspect, he is plain and simple in his manners, serving God and man with singleness of heart, and devoting every thought to the glory of the first, and to the temporal and eternal advantage of the latter.

The Church of England may boast of Prelates more learned, more eloquent, more celebrated than Bishop Stewart, but she cannot exhibit one who better merits the title of "good." Such is his absence of guile, his single-hearted benevolence, his undying faith ripened into works, his practice of Apostolical Christianity, that in after years, when the subject and the writer of this article shall alike be gathered to their fathers, he who contemplates the excellencies of

this amiable Bishop will be led involuntarily to exclaim, in the words of the Romish Priest over the grave of Bishop Bedell, "O! sit anima mea cum Bedello."

ALAN FAIRFORD.

MOUNTAIN, The Right Reverend George Jehoshaphat, D.D., D.C.L., Bishop of Quebec, second son of the late Right Reverend Jacob Mountain, D.D. Born at Norwich on the 27th of July, 1789. Was educated by private tuition until he entered Trinity College, Cambridge, where he took his degree in 1810. Studied for the Holy Ministry under the guidance of his father, by whom, on the 2nd of August, 1812, he was admitted to Deacons' Orders, and on the 16th of January, 1814, was advanced to the Priesthood. In August of the same year was appointed by the Bishop of Nova Scotia to the Rectory of Fredericton, N. B., at same time receiving the appointments of Chaplain to the troops there stationed, and Chaplain to the Legislative Council. Two years later returned to Quebec, and was appointed "Bishop's Official," and also "Officiating Clergyman of Quebec." In 1821 became Archdeacon of Lower Canada. His father dying in 1825, Dr. Stewart succeeded to the See. In 1836 Bishop Stewart prevailed on Archdeacon Mountain to assist him in the Episcopate, and on the 14th of January he received Consecration under the title of Bishop of Montreal, succeeding, on the death of Bishop Stewart the following year, to the undivided Diocese, thus becoming third Bishop of Quebec. It was during Dr. Mountain's Episcopate that Canada was erected into an Ecclesiastical Province, and it was in accordance with his wishes that the Metropolitical See was located at Montreal. Also during this Episcopate the University of Bishops' College, Lennoxville, was established. In May, 1843, the Bishop undertook the arduous task of visiting the territories of the Hudson's Bay Company, travelling nearly one thousannd miles in bark canoes. After a brief illness, Bishop Mountain breathed his last on the morning of the Feast of the Epiphany, 1863, having zealously laboured among those over whom he was placed, for twentp-seven years. In the words of his biographer, "His family and the Diocese were fatherless."

STRACHAN, The Honourable and Right Reverend John, D.D., LL.D., First Bishop of Toronto. Born at Aberdeen, Scotland, on the 12th of April, 1778. Entered the University of Aberdeen in 1794, taking his M.A. degree three years later. Came to Canada in 1799. On the 22nd of May, 1803, he was Ordained Deacon by Bishop Mountain, and appointed to the Mission of Cornwall; the following year being advanced to Priest's Order by the same Bishop. In addition to his parochial duties he continued his work of teaching, in which he had been engaged for several years. His school was very popular, numbering among its scholars names which have since become celebrated, and which have been intimately associated with the progress of our young country. In 1811, the

Degree of D.D., was conferred upon him by his Alma Mater. In 1812, at the urgent solicitations of the inhabitants of York, Dr. Strachan was prevailed upon to resign his charge at Cornwall and to remove to that Parish, receiving at the same time the appointment of Chaplain to the Troops. In 1827 was appointed Archdeacon of York. It having been decided in 1839, to form Upper Canada into a separate Diocese, Archdeacon Strachan was nominated First Bishop, under the title of Bishop of Toronto, and the same year received Consecration. Bishop Strachan ended a laborious and eventful life on the Festival of All Saints, 1867, after a ministry of sixty-four years. The closing words of the aged Bishop, in his last sermon, were those of the Apostle, "I am persuaded that 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 us from the love of God, which is in Christ Jesus our Lord."

FULFORD, The Most Reverend Francis, D.D., Bishop of Montreal and Metropolitan of Canada, second son of Baldwin Fulford, Esq., of Great Fulford. Born at Sidmouth on the 3rd of June, 1803. Graduated B.A. at Exeter College, Oxford, 1824, and the following year was elected a Fellow of his College. In 1826 he was ordained Deacon at Norwich Cathedral, and Priest in 1828, in the Cathedral of Exeter. In 1832 he was presented by the Duke of Rutland to the Rectory of Trowbridge, in Wiltshire, which he occupied ten years. In 1838 he was appointed Chaplain to Her Royal Highness the late Duchess of Gloucester, and in 1842, having resigned the Rectory of Trowbridge, he was appointed to that of Croyden, in Cambridshire, which he retained until 1845, when he was nominated by Earl Howe and licensed by the Bishop of London as Minister of Curzon Chapel, Mayfair. On the erection of Montreal into a seperate Diocese, Dr. Fulford was nominated by the Crown as First Bishop, and on the Festival of S. James the Apostle, 1850, he was Consecrated at Westminster Abbey. In September of the same year His Lordship arrived at Montreal, and at once entered upon his new duties; his enthronement taking place on Sunday, the 15th of that month. In 1859 the Canadian Dioceses petitioned Her Majesty to appoint one of the Canadian Bishops to "preside over the General Ascemblcs of the Church in the Province." In the year following letters patent were issued, promoting the Right Reverend Francis Fulford, D.D., Bishop of Montreal, to the office of Metropolitan of Canada. Bishop Fulford died on the 9th of September, 1868, after a ministry of forty-two years, eighteen of which were spent in the Episcopate.

CRONYN, The Right Reverend Benjamin, D.D., son of Thomas Cronyn, Esq., of Kilkenny. Born 1802. Educated at Trinity College, Dublin. Admitted to Holy Orders and came to Canada. Was for some time Rector of S. Paul's,

London, Ont., and on the division of the Diocese of Toronto and the erection of that of Huron was nominated as First Bishop. Consecrated in 1857. Died in 1871.

FEILD, The Right Reverend Edward, D.D., Bishop of Newfoundland. Born in 1801; formerly Michel Fellow of Queen's College, Oxford, Rector of English Bicknor, Gloucestershire, and Government Inspector of Schools. In 1843, the See of Newfoundland becoming vacant by the translation of Bishop Spencer to Jamaica, Dr. Feild was nominated by the Crown as his successor. He was Consecrated at Lambeth Chapel, on Sunday, the 28th of April, 1844, by the Most Reverend the Archbishop of Canterbury, assisted by the Bishops of London and Worcester. The Bishop of Newfoundland also exercises Episcopal jurisdiction in the Bermudas. Bishop Feild died on the 8th of June, 1876, after thirty-three years of unremitting labour in his extensive and difficult Diocese. The following brief sketch of the life of this devoted Father in God is taken from the *Bermuda Royal Gazette:*

"I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. 4th ch., 7 v.

The Bishop's death, although not sudden or unexpected, is yet felt by his flock and friends to be a sad bereavement and an event of very serious moment to the Church in this Colony. To himself it was not unlooked for, nor undesired. Though very patient under the afflictive Hand of God, and perfectly willing to wait the Master's time, enduring without murmuring so long as He saw fit to extend the period of his suffering, yet the summons was a welcome one to the faithful servant worn out in His Lord's cause, as is the bugle call to the fatigued soldier at the close of the victory, or as are the lengthening shadows and the approaching darkness to the weary laborer.

For the Bishop it was, we doubt not, a very happy change; from the bed of much sharp suffering to that blessed state where there is no more pain, from many a needful conflict and much hard toil to that "rest" which "remaineth to the people of God."

To us the event is a call to study his noble example and act upon his faithful preaching, and to prepare ourselves by prayer for wise united action in the change to which his removal introduces the Church of England in these Islands.

Bishop Feild was educated at Rugby, and afterwards at Queen's College, Oxford, where for many years he was Michel Fellow. He was ordained Deacon in Christ Church Cathedral 21st May 1826, to the Curacy of Kidlington, near Oxford, and Priest on 24th December, 1827. In 1833 he was instituted to the Rectory of English Bicknor in Gloucestershire, and while holding that Cure was appointed Government Inspector of Schools, which was, we believe, the first appointment to such an office in England. He was Consecrated Bishop of New-

foundland at Lambeth Chapel by Archbishop Howley, assisted by the Bishops of London and Rochester, on Sunday, April 28th, 1844.

The Bishop's character was of the true English type, manly, honest and courageous, fearless of consequences when doing what he felt to be right, and never shrinking from duty at whatever cost to his personal feeling or convenience

To those not very intimate with him his manner might have seemed at times to be austere, but to those who knew him well there was evident a kindness, almost a playfulness of disposition which was very attractive. For he was not one who thought that religion must evince itself in gloominess of manner. Though grave and serious at proper times, there was a brightness and cheerfulness in his demeanor which testified to the peace and hope and Christian joy within.

What was very conspicious in him was thoroughness, which evinced itself in the entire surrender of himself to the work to which he had been called, and in a minute attention to detail, especially in what related to the conduct of Divine Service; that there might be perfect obedience to the Church's rules, and that all things might "be done decently and in order." There were in him too a sincerity, a warmth of affection, a tenderness toward children, a gentle courtesy to the weak which to those who were much with him unfolded themselves more and more, and were especially observable in his more advanced years. Simplicity of manner and plainness of speech testified to his guilelessness, and there was manifest in him a shrinking from everything like pretence or hypocracy in those with whom he was brought into intercourse.

Soon after his Consecration in 1844 Bishop Feild paid his first visit to these Islands, when all who saw him were struck by his robust and powerful frame of body, his apparent strength of constitution, and his capability of endurance, which fitted him in a remarkable degree for the arduous sphere in which his labor lay. Yet so heavy and trying did he find his work in Newfoundland, so apparently beyond the possibility of being adequately discharged by one man, that even his courage almost gave way under it, and he consulted the ecclesiastical authorities in England as to whether they did not think it his duty to resign, and allow the office to be entrusted to some one even stronger than himself. But they encouraged him to persevere, and with what wisdom and foresight, let the grand results of his faithful and prolonged episcopate testify. We in this favored spot and climate can have but little knowledge of the greatness of the task imposed upon him in Newfoundland, of the toil and exposure he underwent in his yearly visitations along those rockbound coasts—nor are many of us cognizant of the great and important fruits of his labors, but they are stated by those who know them well to have been very remarkable.

Among Churchmen at home but few names stand higher and are more honored than that of Bishop Feild of Newfoundland. He is frequently brought forward as one who has proved himself willing to endure hardness as a good soldier of Jesus Christ—as one who like the great Apostle Paul has been in labors abundant, in journeyings often, and in many perils; as one who, though advancing years and health broken in the good cause might have entitled him to seek retirement, and rest for scholarly pursuits so congenial to him in some sheltered nook, some quiet Country Parish in England, was yet willing to forget his own country and his father's house to be found in the close of life at his post of duty, to die amid the scene of his labors.

And what an example die he set of faithfulness and earnestness and diligence in the discharge of his high office. It seemed as if he never thought of himself, certainly he never thought of shrinking back when hard work was to be done. Not only did he seek to fulfil the special duties of his episcopal office as thoroughly as possible, but he was always ready to fill a vacancy which might occur in any Parish in his vast Diocese, when through the illness or death, or absence of the Pastor there was need of his help.

The Parishioners of Pembroke and Devonshire have reason to remember the activity and fidelity with which the good Bishop served those Parishes some four years ago, when the Revd. Mr. Lightburn, their honored Rector, was so suddenly called away by death; how deeply interested for them the Bishop was, and how he continued to discharge the heavy duties of that large Cure far on in the summer months, when the heat to which he was quite unaccustomed rendered the work very trying to him; and how, though he had many calls for duty in the larger and more important portion of the Diocese, he would not leave Bermuda until he was assured that a workman was found for the vacant post, and a competent workman, too, as the present occupant of the office has proved himself to be.

It has been said, and, we believe, truly, that the severe and painful illness which has proved fatal to the Bishop was contracted winter before last whilst voluntarily discharging in an outharbor of Newfoundland the duties of a clergyman obliged through ill-health to visit England. The work was difficult, the exposure great, and the want of comforts and conveniences such that we can hardly believe one at his advanced age could have endured them.

Those who saw the Bishop much in the earlier days of his Episcopate know how he schooled himself to bear hardships and privations, how in the midst of plenty and of luxury he choose for himself the simplest food and even at times the barest necessaries of life. And this, in order that he might be in a measure prepared to undergo the fatigue and inconvenience, and perhaps actual want which were to be expected in his long absences from home, and on his perilous

voyages in which several months in each year must be spent; and, further, that he might "have to give to them that needed." It used to be said of him "that he was one who lived like a beggar and gave like a prince," and it is true that only those who knew much of his private life were aware how unbounded was his charity.

He had learnt by his own experience the truth of that saying of our Lord "It is more blessed to give than to receive." There was never a good work to be carried on for which money was wanted, but there was an offer from him to help it, oftentimes in the form of a request that he might be permitted to assist in it: there was never a Church or School-house to be built but his contribution headed the list, to an amount beyond what could have been expected of him, beyond most of those more immediately interested in the work. And, though he felt it to be his first and highest duty and pleasure to aid those of his own flock or communion, yet his charity was not confined to them.

Preserverance and resoluteness in any work he undertoook were marked features in the character of Bishop Feild. A memorable instance of this is presented in the noble structure, Trinity Church, in this town. This holy and beautiful House of God would never have stood as it does now stand, the glory of our land, but for the stedfastness and determination of the Bishop The work was commenced on its present magnificent and costly plan amid the expressed disapproval of some, and the gloomy vaticinations of failure from many others. The Bishop gave largely from his own purse to the work, and as this went on there were not wanting generous contributions from individuals, and valuable grants from the Public Treasury; and so, though disappointment after disappointment presented itself in the earlier stages of the undertaking, so great for this small Colony, the Bishop yet persevered, and the building now stands a model of ecclesiastical beauty, and a monument with which Bishop Feild's name will be for ever associated.

Like all men occupying high and responsible offices, the Bishop was sometimes called to take a step or perform an act which it was not difficult to foresee, would lay him open to criticism and call forth from some animadversion and censure, but when it became apparent that it was his duty to act, conscious that to his own Master he must stand or fall, at all hazard he did that which he believed would be most to the interests of the cause intrusted to him, and of the Church in which he was a chief Pastor. He was not deterred by the feeling that it was difficult to himself, or that it was opposed to the opinions and wishes of those whom, under other circumstances, he would have liked to gratify.

He was called at last to undergo great and prolonged suffering. But he was wonderfully patient, and endured all that was laid on him with meek submission to the Father's will. All that could be done to mitigate his pain, and support

and comfort him, was done by the willing hands, and tender love and ready ministry of those who were privileged to attend him. It was very remarkable how in the midst of his great suffering his thoughtfulness for others shone out, how, oftentimes, though it cost him an effort, he would see visitors, lest they should think him indifferent to their kindness; and then he would rally his strength, and exert himself to ask personally after other members of the family, and to send his love and fatherly blessing to absent ones.

We have not said all this for the purpose of sounding the praises of the departed Bishop, which would be quite unnecessary, and would have been highly distasteful to himself; but as a tribute well deserved, though small and insufficiently rendered, to his memory as a public man.

From the limited nature of the details at hand it is not in our power to speak particularly of the Bishop's work and its results in the other distant portion of the Diocese, but we doubt not when the announcement of the Bishop's death is made in Newfoundland there will be many a voice and many a pen raised to testify to his fidelity and unselfishness and zeal.

This is not the place to speak of the personal holiness of the departed Bishop, of his consistent walk with God, of the time spent by him in private devotion, of his explemary employment of the public means of grace, of his humble trust in the alone merits of the Saviour.

But we cannot doubt that he is of those whose "works do follow them;" first in the grateful remembrance of those for whose spiritual welfare he so diligently labored; and, in the faithful record of the Most High, whose gracious declaration respecting the man who acts out of love to Him is this, "Verily I say unto you he shall in no wise lose his reward."

Bishop

No.	Name o
1	Charles Inglis
2	Jacob Mountai
3	Robert Stanser
4	John Inglis ...
5	Charles James
6	*Geo. Jehoshap
7	John Strachan.
8	†Aubrey G. Spe
9	Edward Feild .
10	John Medley ..
11	‡David Anderso
12	§Francis Fulfor
13	Hibbert Binney
14	Benjamin Crony
15	George Hills ..
16	John Travers L
17	James William
18	**Robert Machra
19	‖Alexander Neil
20	†*James Butler
21	Ashton Oxenden
22	Isaac Hellmuth.
23	F. D. Fauquier .
24	John Horden...
25	John McLean ..
26	W. C. Bompas..
27	Thomas Brock F

* Consecrated as Coadju
† Translated to Jamaica
** Appointed Metropoli
Primacy of Archbishop of
‖ Consecrated as Coadju
†* Consecrated as Coadj

The Succession
OF
Bishops in the Anglican Church
IN
British North America.

No.	Name of Bishop.	See.	Date of Consecration.	Date of Decease.
1	Charles Inglis	Nova Scotia	1787	1816
2	Jacob Mountain	Quebec	1793	1825
3	Robert Stanser	Nova Scotia	1816	1824
4	John Inglis	Nova Scotia	1825	1850
5	Charles James Stewart	Quebec	1826	1837
6	*Geo. Jehoshaphat Mountain.	Quebec	1836	1863
7	John Strachan	Toronto	1839	1867
8	†Aubrey G. Spencer	Newfoundland	1839	.....
9	Edward Feild	Newfoundland	1844	1876
10	John Medley	Fredericton	1845	.....
11	‡David Anderson	Rupert's Land	1849	.....
12	§Francis Fulford	Montreal	1850	1868
13	Hibbert Binney	Nova Scotia	1851	.....
14	Benjamin Cronyn	Huron	1857	1871
15	George Hills	Columbia	1859	.....
16	John Travers Lewis	Ontario	1862	.....
17	James William Williams	Quebec	1863	.....
18	**Robert Machray	Rupert's Land	1865	.....
19	‖Alexander Neil Bethune	Toronto	1867	.....
20	†*James Butler Kelly	Newfoundland	1867	.....
21	Ashton Oxenden	Montreal, (Metropolitan)	1869	.....
22	Isaac Hellmuth	Huron	1871	.....
23	F. D. Fauquier	Algoma	1873	.....
24	John Horden	Moosonee	1873	.....
25	John McLean	Saskatchewan	1874	.....
26	W. C. Bompas	Athabasca	1874	.....
27	Thomas Brock Fuller	Niagara	1875	.....

* Consecrated as Coadjutor to Bishop Stewart, with title Bishop of Montreal.
† Translated to Jamacia, 1843. ‡ Resigned, 1864. § Appointed Metropolitan, 1860.
** Appointed Metropolitan of the Province of Rupert's Land, North-West Territories, under Primacy of Archbishop of Canterbury, 1873.
‖ Consecrated as Coadjutor to Bishop Strachan, with title Bishop of Niagara.
†* Consecrated as Coadjutor to Bishop Feild.

Diocese of Montreal.

CONSTITUTED A DIOCESE, 1850. *THE METROPOLITAN SEE*, 1860.

LIST OF CLERGY:

Bishop.

THE MOST REVEREND ASHTON OXENDEN, D.D., Metropolitan of Canada. Bishops Court, Montreal.

Dean.

THE VERY REVEREND WILLIAM BENNETT BOND, L.L.D., Montreal.

Archdeacons.

THE VENERABLE WILLIAM T. LEACH, D.C.L., LL.D., Montreal.
THE VENERABLE RICHARD LONSDELL, M.A,. St. Andrews, Que.

Canons.

THE REV. WILLIAM ANDERSON, Sorel, Que.
THE REV. MAURICE S. BALDWIN, M.A., Montreal.
THE REV. CHARLES BANCROFT, D.D., LL.D., Montreal.
THE REV. E. DU VERNET, M.A., Clarenceville, Que.
THE REV. JACOB ELLEGOOD, M.A., Montreal.
THE REV. T. F. L. EVANS, M.A, Montreal.
THE REV. JOHN JOHNSTON, Hull, Que.

Chaplains.

THE REV. JAMES CARMICHAEL, M.A., Montreal.
THE REV. J. P. DUMOULIN, M.A., Montreal.
THE REV. W. HENDERSON, M.A., Dunham, Que. (Examing.)

ABBOTT, Rev. Charles P. B. at Chipping Hill, Essex, Eng. Ed. at Battersea College. Ordained Deacon 1859 and Priest 1860 by Bishop of Montreal. Apptd. (1) Clarendon, (2) South Stukely, Is now Incumbent of Boscobel and North Ely. Address Boscobel.

ALLAN, Rev. George, M.A. B. at Birkinhead, Chesshire, Eng. Graduate of Bishops College, Lennoxville. Ordained Deacon 1873 and Priest 1875 by the Metropolitan. Apptd. (1) Bristol, (2) *Locum Tenens*, St. Johns, (3) *Locum Tenens* Clarenceville, (4) S. Thomas, Montreal, (5) Curate, Waterloo. Is now Incumbent of Mascouche and Terrebonne.

ALLAN, Rev. John. B. at Aberdeen, Scotland. Ed. at S. Bees Theological College. Ordained Deacon 1858 by the Bishop of Huron, and Priest 1859 by the Bishop of Montreal. Apptd. to Misssion of Terrebonne 1871. Is Chaplain of the Penitentiary, S. Vincent de Paul.

ALLEN, Rev. Aaron A., M.A. B. at Sorel. Graduate of Bishops College, Lennoxville. Ordained Deacon 1852 and Priest 1853 by the Bishop of Quebec. Was apptd. Travelling Missionary in the Eastern Townships, and afterwards to the parishes of Riviere du Loup and Berthier, Compton, Coaticook, Sabrevois, and Stanstead. Is now Incumbent of S. John's Church, Huntingdom.

ANDERSON, Rev. William. B. at Quebec. Ed. at the Classical School of Dr. Wilbie, Quebec, and the Rev. E. Parkin, First Rector of Chambly. Studied Theology at the Bishop Stewart Theological Academy, Chambly, and with the private Divinity Class of the Rt. Rev. Dr. G. J. Mountain, then Archdeacon of Quebec, Ordained Deacon 1834 and Priest 1835 by the Bishop of Quebec. Apptd. (1) S. Peter's Chapel, Quebec, (2) Curate, Sorel and Berthier. In 1865 apptd. Honorary Canon of Christ's Church Cathedral, Montreal. Is Rector of Sorel.

ARCHIBALD, Rev. Edward. B. at Musquodoboit, N.S. Associate of the Diocesan Theological College, Montreal. Ordained Deacon 1874 and Priest 1875, by the Metropolitan. Is Incumbent of Brome Corner.

BALDWIN, Rev. Maurice S., M.A. B. at Toronto. Ed. at Upper Canada College, and Graduate Trinity College, Toronto. Ordained Deacon 1860 and Priest 1861 by the Lord Bishop of Huron. Was apptd. (1) Curate at St. Thomas, Ont; (2) Incumbent of S. Paul's, Port Dover, Ont; (3) Rector S. Luke's, Montreal; (4) Asst. at Cathedral, In 1871 was apptd. Canon, and in 1872 Rector of the Cathedral, Montreal.

BANCROFT. Rev. Charles, D.D., LL.D. B. at Montreal. Graduated at Columba College (formerly King's), New York, B.A., M.A., and D.D. Received *ad eundem* M.A. and D.D. from Bishop's College, Lennoxvile, and M.A. and LL.D.

from McGill College, Montreal. Ordained Deacon, 1843, and Priest, 1844, by the Lord Bishop of Quebec. Was appointed (1) S. Paul's Chapel, Quebec; (2) Curate S. Anne's, Brooklyn, N.Y.; (3) Rector S. Thomas', Montreal; (4) Rector S. John's, Q. Rector of Trinity Church, Montreal, 1858, and Honorary Canon of Christ's Church Cathedral, 1854. Has published Church Hymn Book, Family Prayers, S. S. Manual, and Sermons,

BANCROFT, Rev. Charles, Jun., M.A., B. at Montreal. Ed. at McGill College, Montreal, and at Caius College, Cambridge. Graduate of McGill College Ordained Deacon, 1866, and Priest, 1869, by the Lord Bishop of Huron. Was (1) Curate, Trinity Church, Montreal; (2) Locum tenens of Seaforth, Ont.; (3) Curate of Woodstock, Ont.; (4) Incumbent of Mansonville, Q. Is now Rector of Knowlton, Brome, Q.

BELCHER, Rev. Samuel, Rector of Grace Church, Point S. Charles, Montreal. 1871.

BOND The Very Reverend William Bennett, LL.D. Dean of Montreal. Born at Truro, Cornwall, Eng., 1815. Educated in London. Came to Canada and studied for Holy Orders. Ordained Deacon in 1840 at Quebec, and Priest in 1841 at Montreal, by the Right Reverend G. J. Mountain. Was then appointed a Travelling Missionary, residing at Lachine. In 1848, was appointed to the Parish of S George's Montreal, of which he is at present Rector. Was subsequently appointed Archdeacon of Hochelaga, and later Dean of Montreal. Received Drgree of M.A. rom Bis hops' College, Lennoxville, and that of LL.D., from McGill College, Montreal,

BORTHWICK, Rev. John Douglas, B. at Glencross, Edinburghshire, Scotlend. Ordained Deacon, 1864, Priest, 1866, by the Bishop of Montreal. Appointed (1) City Missionary, Montreal; (2) Asst. Trinity Church, Montreal; (3) S Luke's, Montreal. Now Incumbent S. Mary's Church, Hochelaga, 1865, and Anglican Chaplain to the Montreal Gaol. Has pub. Examples of Autonomasia, The British-American Reader, The Harp of Canaan, The Battles of the World, Every Man's Mine of Useful Knowledge, Dominion Geography, History of Scottish Song, Montreal its History and Biography, Cyclopædia of History and Geography. Edited the "Church Magazine," pub. in Montreal.

BOYD, Rev. Charles, B.A. Ed. at University College, Toronto, and Albert College, Belleville. Alumnus of Auburn Theological Seminary, Auburn, N.Y. Ordained Deacon by the Right Reverend Bishop Huntington of New York, and Priest, 1872, by the Metropolitan. Appointed (1) S. John's, Marcellus, N.Y.; (2) Trinity Parish, Camden, N.Y.; (3) Mille Isles, Q.; (4) Thorne. Now Incumbent of S. Saviour's Church, Lacolle.

BROWN. Rev. William Ross, L.T. B. at Montreal. Is Licentiate of Theology, Bishops' College, Lennoxville. Ordained Deacon, 1866, and Priest, 1867, by the Metropolitan. Was appointed Curate of S. Luke's, Waterloo, Q. Is now Incumbent of Holy Trinity Church, Aylwin.

CARMICHAEL, Rev. James, M.A., McGill College, and Bishops' College, Lennoxville. Curate S. George's, Montreal. Chaplain to the Bishop.

CATTERMOLE, Rev. J. B. in England. Ed. at S. Bees College. Ordained Deacon, 1875, by the Metropolitan. Incumbent of Papineauville.

CLARKE, Rev. William Clarkson, A.B., Ph.D. Born at Inverness, N. B. Educated at London Academy, and Graduate Queen's College, Kingston, A.B., Ph.D. Ordained Deacon 1874; Priest, 1875, at Winnipeg, Manitoba, by the Metropolitan of Rupert's Land. Appointed to S. John's Cathedral, Winnipeg. Now Incumbent Buckingham, Q., 1875. Has published "The Influence of a Godly Life," "Symbology," "Masonry, and what it is."

CLAYTON, Rev. F. H. B. in Ireland. Ed. in Dublin. Was a Student of the Diocesan Theological College, Montreal. Ordained Deacon and Priest by the Metropolitan. Is incumbent of Bolton.

CONSTANTINE, Rev. Isaac, M.A. Born at Bradley Hall, Lancashire, England Educated in England and at Bishops' College, Lennoxville. Ordained Deacon in 1850 by Bishop of Quebec, and Priest in 1852 by Bishop of Montreal. First Parochial Charge in England. Is now Incumbent of S. James' Church, Stanbridge East.

DANIEL, Rev. Charles A., Curate, Church of S. John the Evangelist, Montreal.

DART, Rev. William J., M.A. B. in the Island of Jersey. Graduate of McGill College, Montreal. Ordained Deacon 1867 and Priest 1868 by the Metropolitan. Is Incumbent of S. Luke's Church, Laprairie.

DAVIDSON, Rev. James Burrowes, M.A. B. at Picton, Ont. Graduate of Bishops' College, Lennoxville, and *Ad eundem* of McGill College, Montreal. Ordained Deacon in 1861 and Priest in 1862 by the Metropolitan. Was Assistant at Cathedral, Montreal; Curate. Trinity Church, St. Armand. Is now Rector of Trinity Church, St. Armand, East. P. O, address, Frelighsburg.

DAVIDSON, Rev. J. C. B. at Downpatrick, Ireland. Ordained Deacon and Priest 1854 by the Bishop of Montreal. Apptd. to Cowansville. Is now Incumbent of S. Luke's Church, Hemmingford.

DE GRUCHY, Rev. Philip. B. in the Island of Jersey. Ed. at the Trinity Grammar School, Jersey, and the Sabrevois' College, Quebec. Ordained Deacon 1869 and Priest 1872 by the Metropolitan. Was Assistant at S. George's Church, Montreal; Curate at Berthier, Q. Is now Incumbent S. Mark's, Milton.

DIXON, Rev. James H. S. Judes, Montreal.

DUMOULIN, Rev. J. P., M.A., formerly Assistant at Trinity Church and Church of S. James the Apostle, Montreal. Was elected by Synod in 1872 to the Bishopric of Algoma, but declined the preferment. Is Rector of S. Martin's Church, Montreal, and Chaplain to the Metropolitan.

DUVERNET, Rev. Edward, A.M. B. in the Island of Ceylon. Ed. at University of King's College, Fredericton, N.B. Ordained Deacon by the Bishop of Fredericton, and Priest 1852 by the Bishop of Montreal. Was apptd. to Hemmingford, Q. Honorary Canon of Christ's Church Cathedral, Montreal. Is Rector of Clarenceville.

ELLEGOOD, Rev. Jacob, M.A. B. in New Brunswick. Graduate of King's College, Fredericton, N.B. Ordained Deacon 1848; Priest 1849 by the Bishop of Quebec. Apptd. Assistant Christ's Church Cathedral, Montreal, 1848, and Honorary Canon 1872. Is Rector of S. James the Apostle, Montreal.

EMPSON, Rev. J., B.A., Trinity College, Dublin, and McGill College, Montreal. Ordained Deacon, 1870; Priest, 1871, by the Metropolitan. Appointed to Mission of North Gore, Q. Is Incumbent of Côte des Neiges, and in charge of Mission of Cote St. Antoine, Montreal. Is Secretary of the Diocesan Synod and Executive Committee. Address, Montreal.

EVANS, Rev. H. J., B.A. B. at Woodhouse Rectory, Co. of Norfolk, Ont. Graduate of Trinity College, Toronto. Ordained Deacon 1863; Priest 1865 by the Bishop of Huron. Apptd. to Port Rowan, Ont. Is now Rector of Trinity Church, Christieville, Q.

EVANS, Rev. T. F. Lewis, M.A. B. at Simcoe, O. Graduate of Trinity College, Toronto. Ordained Deacon 1869 and Priest 1870 by the Bishop of Huron. Apptd. Missionary at Norwich, Ont. Is Honorary Canon of Christ's Church Cathedral and Rectory of S. Stephen's Church, Montreal.

EVERETT, Rev. Thomas. B. in London, Eng. Ed. at Denmark Hill Grammar School, Camberwell, Surry. Licentiate of Theology, Bishops' College, Lennoxville. Ordained Deacon and Priest 1873 by the Metropolitan. Apptd. (1) Mascouche, Q. Now Rector, Longueuil, Q.

FORNERET, Rev. George Augustus. B. Berthier *en haut*, Que. Associate of the Montreal Diocesan Theological College, and Undergraduate in Arts of

McGill College, Montreal. Ordained Deacon Trinity Sunday, 1875, by the Metropolitan. Is Curate Christ's Church Cathedral, Montreal.

FORTIN, Rev. A. L. B. at Christieville, Que. Ed. at Sabrevois College, and is Licentiate of Theology, Bishop's College, Lennoxville. Ordained Deacon 1863 and Priest 1865 by the Metropolitan. Appointed (1) Boscobel, Que.; (2) Indian Mission of S. Francis. Is now Curate, Christ's Church, Sorel.

FULLER, Rev. Hume S. B. at Odiham, Hampshire, Eng. Ed. at S. Augustine's College, Canterbury. Ordained Deacon 1876 by the Metropolitan. Missionary at Thorne, Que. P. O. address Shawville, Que.

FULTON, Rev. James, M.A. Graduate of Bishops' College, Lennoxville. Is Incumbent of Franklin, and Rural Dean.

FYLES, Rev. Thomas W. B. at The Hermitage, Enfield Chase, Eng. Ed. at Westminister York Diocesan Training College. Ordained Deacon 1862; Priest 1864 by the Bishop of Montreal. Apptd. (1) Longueuil and Laprairie; (2) Iron Hill. Now Rector of Cowansville, Que. Has published volume of Poems, and one or two pamphlets.

GARLAND, Rev. J. W. B. at Goulburn, Ont. Ed. at Ottawa. Undergraduate of Trinity College, Toronto. Ordained Deacon 1871 by Bishop of Central New York, U.S.; Priest 1873 by the Metropolitan. Appointed (1) Travelling Missionary, Head Quarters, at Syracuse, N.Y.; (2) Mission of Boscobel, North Ely, and North Stukely. Is now Incumbent of S. Mathew's Church Stukley, and Missionary parts adjacent, 1874. Has published several Poems and Sermons.

HENDERSON, Rev. William, M.A. B. at Londonderry, Ireland. Graduate Trinity College, Dublin, with Classical and Ethical Honours. Ordained Deacon 1857 by the Bishop of Bath and Wells, Priest 1858 by the Bishop of Meath, Ireland. Apptd. (1) Brompton Ralph, Eng; (2) Monksilver, Somerset, Eng.; (3) Ballymore, Westmeath, Ireland; (4) Pembroke, Ont., Canada; (5) S. Luke's Cleveland, U.S.; (6) S. Johns, Keokuk, Iowa, U.S.; (7) S. Paul's Cathedral Wyinia City, Nevada, U.S.; (8) S. James, Eureka, Nevada, U.S. Is now Rector of Dunham, Q., and Examing Chaplain to the Metropolitan. Has published Exposition of Article of Creed, "He Descended into Hell," Essay on Baptismal Regeneration, Lectures on Total Abstinence.

HEPBURN, Rev. G. G. B. D. Clarenceville.

JOHNSTON, Rev. John. B. at Toronto. Ordained Deacon 1838, and Priest, 1840 by the Bishop of Quebec. Appointed (1) New Carlisle; (2) March. Honorary Canon of Christ's Church Cathedral, Montreal. Is Incumbent of S. James, Hull, and Chaplain to the Senate, Ottawa.

JOHNSON, Rev. Thomas. B. at Brampton, Westmorland, Eng. Ordained Deacon 1815 by the Archbishop of York; Priest 1817 by the Bishop of Carlisle; Rector of Hatley, Q., 1819 to 1830; Incumbent of Abbotsford, Q, 1830 to 1851. Retired 1851. Address, Abbottsford, Que.

JONES, Rev. William. B. at Tavistock, Eng. Ed. St. Pauls, Southsea. Ordained Deacon 1843, Priest 1844 by the Bishop of Quebec. Appointed (1) S. Armand, West; (2) Eaton; (3) Bedford; (4) West Farnham. Is now Incumbent of S. George's Granby.

JONES, Rev. James. (Retired.) Address, Granby.

KER, Rev. John. B. in Ireland. Licentiate of the Montreal Diocesan Theological College. Ordained Deacon 1876 by the Metropolitan. Missionary Glen Sutton, Que.

KILNER, Rev. Charles Gibbon. B. at Malton, Yorkshire, Eng. Ed. at Woodhouse Grove, Yorkshire; Reims, in France, and at S. Augustines College, Canterbury. Ordained Deacon, Trinity, Sunday, 1875; Priest, 1876, by the Metropolitan. Is Incumbent of S. George's Church, Adamsville.

KITTSON, Rev. Henry, M.A. B. at Pembina, Minnesota, U. S. Graduate of Bishops' College, Lennoxville. Ordained Deacon, 1871, Priest, 1872, by the Metropolitan. Apptd. (1) Lakefield. Is Incumbent of S. Paul's, Mansonville, Q.

LEACH, The Venerable William T., D.C.L., LL.D. Born at Berwick-upon-Tweed in 1805. Graduated M.A. at University of Edinburgh, 1827. Admitted to Deacon's and Priest's Orders in 1843 by the Bishop of Quebec. His first Parochial charge was the Parish of S. George's, Montreal. In 1854 was appointed Canon of Christ's Church Cathedral, and in 1865 Archdeacon of Montreal and Domestic Chaplain to the late Metropolitan. Is Vice-Principal, Dean of the Faculty of Arts, and Professor of Belles Lettres in the University of McGill College, Montreal.

LEWIS, Rev. Benjamin Papineau, B.A. B. at Huntingdon, P. Q. Graduate of Bishops' College, Lennoxville. Ordained Deacon, 1860, Priest, 1862, by the Metropolitan. Principal of Sabrevois Mission Schools and Incumbent of the Church of the Messiah, Sabrevois.

LINDSAY, Rev. David, M.A. B. in England. Graduate of Bishop's College, Lennoxville. Ordained Deacon, 1851, Priest, 1852, by the Bishop of Montreal Apptd. to Frost Village, 1851, it being subsequently (1862) united to Waterloo. Rector of S. Luke's Church Waterloo, and Rural Dean.

LINDSAY, Rev. Robert, M.A. B. in London, Eng. Graduate of Bishops' College, Lennoxville. Ordained Deacon, 1850, by the Bishop of Quebec, Priest,

1851, by the Bishop of Montreal. Incumbent of Brome for twenty-five years; now Rector of S. Thomas, Montreal.

LOBLEY, Rev. Joseph Albert, M.A. B. at Liverpool, Eng. Graduated B.A., Trinity College, Cambridge, 1863, Mathematical and Classical Honours. Ordained Deacon, 1863, by the Bishop of Winchester; Priest, 1864, by the Bishop of Ely. Elected Fellow of his College, 1865. Principal of the Diocesan Theological College, 1873. Address, Montreal.

LOCKHART, Rev. A. D. B. in Scotland. Ordained Deacon, 1850, by the Bishop of Quebec; Priest, 1851, by the Bishop of Montreal. Appointed (1) New Glasgow; (2) Lacolle. Is now Incumbent S. James' Church, Ormstown.

LONGHURST, Rev. W. B. B. at Canterbury, Eng. Ed. at King's School, Canterbury, and at S. Augustine's Theological College. Ordained Deacon, 1870, by the Metropolitan. Appointed to Mascouche and Terrebonne. Is now Incumbent of S. Luke's Church, Eardley.

LONSDELL, The Venerable Richard, M.A. Born in Ireland. Educated at Trinity College, Dublin. Is an M.A. of Bishops' College, Lennoxville. Ordained Deacon, 1839, and Priest, 1840, by the Bishop of Quebec. Was successively appointed to the Parishes of Kingsey, Danville, S. Paul's, Quebec, and La Prairie. In 1860 was appointed to the Rectory of S. Andrew's, which he at present holds. Is Archdeacon of Hochelaga.

McMANUS, Rev. Edward. Curate, Berthier.

MERRICK, Rev. William C., M. A. Graduate of Bishop's College, Lennoxville. Incumbent of Berthier.

MERRICK, Rev. Joseph. B. at Cork, Ireland. Ordained Deacon 1862, Priest 1866, by the Metropolitan. Appointed (1) Curate, Berthier; (2) Missionary at Mille Isles and Morin. Is now Incumbent of S. John's Church, Kildare.

MILLS, Rev. R. D., M. A. B. at Eganville, Ont. Graduate of Bishop's College, Lennoxville. Ordained Deacon 1869, and Priest, by the Metropolitan. Appointed Curate at Knowlton. Now Incumbent of S. John's, West Shefford.

MILLS, Rev. W. L. Ed. Huron College, London. Ordained Deacon 1872, Priest 1873, by the Bishop of Huron. Appointed (1) Incumbent of Trinity Church, Norwich; (2) Rector of S. Thomas, Seaforth. Now Rector of S. Johns ue.

MONTGOMERY, Rev. H. (Retired) Phillippsburg.

MOTHERWELL, Rev. Thomas, B.A. B. at Sligo, Ireland. Graduate of Bishop's College, Lennoxville. Ordained Deacon, Trinity Sunday 1872, Priest 1873, by the Metropolitan. Incumbent of S. George's Church, Portage du Fort.

MUSSEN, Rev. Thomas W., M.A. B. at Montreal. Graduate of Bishop's College, Lennoxville. Ordained Deacon 1855, Priest 1859, by the Bishop of Montreal. Appointed (1) Sherrington; (2) Christieville. Now Incumbent S. James, West Farnham.

NAYLOR, Rev. W. H., B.A. Graduate of McGill College, Montreal. Prince of Wales' Medallist. Ordained Deacon 1873, Priest 1874, by the Metropolitan. Appointed (1) Parish of S. Armand, West; (2) Rector of Philipsburg. Now Rector, Clarendon.

NEVE, Rev. F. S. (Retired.) Address, St. Andrews.

NORMAN, Rev. Richard Whitmore, M.A. B. at Bromley, Kent, Eng. Graduate of Exeter College, Oxford. Ordained Deacon 1852, Priest 1853, by the Bishop of Oxford. Appointed to S. Thomas, Oxford. Head Master of S. Michael's College, Tenbury, and subsequently Warden of Radley College, till 1866. Examiner to the Faculty of Medicine, Bishop's College, Lennoxville, and Classical Examiner of the Montreal Proprietary School. Is Curate of S. James the Apostle, Montreal. Has published: 1—Occasional Sermons; 2—School Sermons; 3—Manual of Prayers for the use of Schools; 4—Teaching of the Church on Confession and Absolution (3 sermons); 5—Single Sermons E.G., "Toleration, Duty of Churchmen," "S. John, A Lesson to Churchman at the Present Day," "Obedience to Law," "The Ministry of Angels; 6—"Thoughts on the best mode of Conversion of the Heathen."

NYE, Rev. Henry Wason, M.A. B. at Paulton, Somersetshire, Eng. Ed. at Woodhouse Grove School and London University, England. M.A. Bishop's College, Lennoxville. Ordained Deacon 1861 at Geneva, N.Y., by the Bishop of Western New York; Priest 1870 at Montreal, by the Metropolitan. Appointed Professor of Latin at De Veans College and Rector Church of the Epiphany, Suspension Bridge, N.Y. Now Incumbent of Holy Trinity, Iron Hill.

PYKE, Rev. James W. B. at Quebec. Ed. at Upper Canada College. Studied Theology with Rev. J. Braithwaite, Theological School, Chambly. Ordained Deacon 1839; Priest 1841 by the Bishop of Quebec. Incumbent of S. James' Church, Hudson.

ROBINSON, Rev. Frederick, M.A. B. at Waterloo, Q. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1847; Priest 1848 by the Bishop of Quebec. Appointed (1) Coteau-du-Lac; (2) Incumbent Rougemont and Curate

Abbotsford; (3) Milton and S Hyacinthe. Now Incumbent Abbotsford and Rougemont.

ROBINSON, Rev. Geo. C. B. at Waterloo, Q. Ordained Deacon 1863; Priest 1864 by the Metropolitan. Appointed (1) Curate S. Luke's Church, Waterloo; (2) Incumbent of S. Paul's Church, Clarendon and Rural Dean. Now Incumbent Aylmer and Rural Dean.

ROLLITT, Rev. John. B. at Montreal. Ed. Bishop's College, Lennoxville. Ordained Deacon 1866; Priest 1868 by the Metropolitan. Appointed (1) Thorne; (2) Lakefield; (3) Buckingham. Now Incumbent of S. Matthew's Church, Grenville.

ROY, Rev. Edward, B.A. Was Assistant Master, Sabrevois Mission School, and Curate of the Church of the Messiah, Sabrevois. Now Incumbent of S. Francis.

ROY, Rev. G. J. B. at Sabrevois. Ed. at Sabrevois Mission College. Ordained Deacon, 1871, by the Metropolitan. Is Curate, Christ Church, Rawdon.

ROY, Rev. Josias. Montreal.

SEABORN, Rev. William Minter. B. at Ardleigh, Essex, Eng. Ed. at Taunton. Ordained Deacon and Priest 1861 by the Metropolitan. Appointed (1) Curate S. Stephen's, Montreal; (2) Kildare; (3) Christ's Church Cathedral, Montreal. Now Incumbent of Christ Church, Rawdon.

SEAMAN, Rev. John. B. at Newcastle, Limerick, Ireland. Ed. in Canada. Ordained Deacon 1863; Priest 1865 by the Metropolitan. Is Incumbent of North Wakefield.

SMITH, Rev. B. B., M.A. B. at Chambly, Q. Graduate of Bishop's College, Lennoxville. Ordained Deacon 1869; Priest 1871 by the Metropolitan. Is Incumbent of S. Matthew's, Onslow.

SMITH, Rev. J. B. at Manchester, Eng. Ordained Deacon, 1862; Priest, 1864 by the Metropolitan. Appointed Curate Knowlton. Now Rector of Grace Church, Sutton.

SMITH, Rev. F. R. B. at Islington, London, Eng. Ed. S. Augustine's College, Canterbury. Ordained Deacon 1875 by the Metropolitan. Appointed to the Mission of Chelsea, including Templeton and Portland. Address, Chelsea, Hull, Q.

SUTTON, Rev E. G. B. in England. Ordained Deacon 1844; Priest 1845, by the Bishop of Quebec. Appointed to the Mission of Grenville. Now Incumbent of S. Matthew's Church, Edwardstown, St. Jean Chrysostome, Q.

THORNLOE, Rev. James. B. at Coventry, England. Ordained Deacon 1865; Priest 1866 by the Bishop of Quebec. Appointed to the Mission of Georgeville. Rector of S. Luke's, Montreal. Resigned, 1876. Is Secretary to the Sabrevois Mission.

TUCKER, Rev. Louis Norman, B.A. B. at Sorel. Graduate Bishop's College, Lennoxville. Ordained Deacon 1876 by the Metropolitan. Missionary South Ely and North Stukley, Q.

WEBSTER, Rev. R. W. B. B. in England. Ordained Deacon and Priest by the late Right Rev. Dr. Lonsdale, Bishop of Lichfield. Appointed (1) Rector of Longueuil. Now Rector S. James the Apostle, Bedford, Q.

WHITE, Rev. R. B. at Canterbury, Eng. Ed. at Eton and S. Bees. Ordained Deacon 1873 by the Bishop of Ontario. Appointed (1) Curate Christ Church, Ottawa; (2) Curate S. James the Apostle, Montreal. Now Rector S. Stephen's, Lachine.

WHITE, Rev. R. D., M.A. B. at West Green, Hants, Eng. Graduate of Oriel College, Oxford. Ordained Deacon 1866 by the Bishop of Peterborough; Priest 1869 by the Archbishop of Canterbury. Appointed (1) Curate at Pluckley, Kent; (2) Rector of Trinity Church, Chambly, Q., and Domestic Chaplain to the Metropolitan; (3) *Locum Tenens*, Trinity Church, Galt. Returned to England, 1875. Address, The Grange, West Cowes, Isle of Wight, England.

WOOD, Rev. Edmund, M.A. B. at London, Eng. Ed. University College School, London. Graduate University of Durham. Ordained Deacon by the Right Rev. Dr. Lee, Bishop of Manchester, Eng., and Priest at Montreal 1861 by the Metropolitan. Appointed Asst. Christ Church Cathedral. Now Rector S. John the Evangelist, Montreal.

WRIGHT, Rev. William, M.D. Professor of Materia Medica, University of McGill College. No Parochial Charge. Address, Montreal.

WURTELE, Rev. Louis C., M.D. Incumbent of Upton. (Also see Diocese Quebec.)

YOUNG, Rev. Thomas Ainslie, M.A. B. at Quebec. Graduate Bishop's College, Lennoxville. Ordained Deacon 1848; Priest 1849 by the Bishop of Quebec. Appointed to S. Martin. Now Incumbent of Church of S. Laurence, Coteau Landing, Q.

Officers of Synod and Committees.

President—The Most Reverend The Metropolitan.
Chancellor—Strachan Bethune, Esq., Q.C.
Clerical Secretary—Rev. J. Empson, B.A.
Lay Secretary—Wolfred Nelson, Esq., C.M., M.D.
Treasurer—C. J. Brydges, Esq.
Auditors—M. H. Sanborn and Thomas Simpson, Esqrs.

Committees.

EXECUTIVE COMMITTEE.

The Lord Bishop, the Secretaries, the Treasurer, and the following elected members :—

Rev. J. P. DuMoulin
Very Rev. the Dean
Rev. G. C. Robinson
" R. W. Norman
" Canon Ellegood
" David Lindsay
Ven. Archdeacon Lonsdell
Rev. J. Carmichael
" J. Rollit
" Canon Baldwin
" Canon Evans
" W. Henderson
" J. B. Davidson
" Principal Lobley
" F. Robinson

Mr. S. Bethune
" F. Wolferstan Thomas
" Thomas White, Jr
" S. E. Dawson
" M. H. Sanborn
" I. J. Gibb
" L. H. Davidson
" Charles Garth
" James Hutton
" W. B. Simpson
" John Crawford
" Thomas Simpson
" A. F. Gault
" Edward Carter
" N. S. Whitney

COMMITTEE ON FINANCE.

The Dean (Convener), Rev. R. Lindsay, J. Rollit, Canon Baldwin; Messrs. J. Plimsoll, C. J. Brydges, F. W. Thomas, C. Garth, J. Crawford.

COMMITTEE ON CANONS.

Archdeacon Leach (Convener), Rev. Canon Bancroft, R. Lindsay. W. Henderson, E. Wood, J. Fulton, Canon Anderson, T. W. Fyles; Messrs. Edward

Carter, Q.C., S. Bethune, Q.C., L. H. Davidson, W. W. Lynch, M.P.P., C. Lindsay, R. Evans, W. H. Kerr, Q.C., S. E. Dawson, W. B Simpson.

COMMITTEE ON CHURCH PROVISION FOR THE LUMBER DISTRICTS.

Archdeacon Lonsdell (Convener), Rev. G. C. Robnsion, J. Seaman, W. R. Brown, J. Rollit; Messrs. R. W. Shepherd, John Higginson, Walton Smith.

COMMITTEE ON FOREIGN MISSIONS.

Rev. R. Lindsay (Convener), the Dean, Canon Anderson, Rev. R. W. Norman, J. B. Davidson, T. W. Fyles, Canon Du Vernet, J. Thorneloe, Archdeacon Lonsdell, Canon Johnston, G. C. Robinson, Canon Baldwin.

COMMITTEE ON EDUCATION.

Rev. R. W. Norman (Convener), D. Lindsay, Canon Ellegood, W. C. Merrick, Canon Anderson, Canon Baldwin, W. Henderson, H. W Nye, J. A. Lobley; Messrs. Thomas White, Jr., G. B. Baker, L. H. Davidson, W. B. Simpson, E. E. Shelton, H. A. Budden, J. Hutton.

COMMITTEE ON SUNDAY SCHOOLS.

Rev. J. Carmichael (Convener), R. Lindsay, . C. Davidson, Canon Bancroft, D. Lindsay; Sir William Johnson, Messrs. W. Cooper, N. S. Whitney.

COMMITTEE ON LAY AGENCY IN MISSIONARY WORK.

Rev. H. W. Nye (Convener], R. Linsday, J. Seaman, J. Rollit, W. C. Merrick, Canon Evans, E. Wood, J. P. DuMoulin, W. H. Naylor.

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Canon Baldwin, the Dean, Archdeacon Lonsdall, Rev. D. Lindsay (Convener), W. Jones, J. Carmichael; Messrs. S. Bethune, C. Garth, W. W. Lynch, T. Simpson.

COMMITTEE ON CHURCH MUSIC.

Rev. R. Lindsay, E. Wood, R. W. Norman [Convener], Canon Ellegood, P. De Gruchy, B. B. Smith, I. Constantine, W. B. Longhurst, Canon Baldwin, J. Fulton; Messrs. F. W. Thomas, S. Bethune, M. H. Sanborn, H. A. Budden, J. H. Pangman, Dr. Davies, C. G. Geddes, L. H. Davidson.

THE DIOCESAN COURT OF MONTREAL.

Rev. Principal Lobley, Canon Ellgood, Ven. Archdeacon Leach, Rev. G. C. Robinson, J. B. Davidson, The Very Rev. the Dean, Rev. W. Henderson, R. W. Norman, J. P. DuMoulin, David Lindsay, J. Carmichael, Canon Baldwin, Canon Anderson, Ven. Archdeacon Lonsdell, Rev. I. Constantine.

Sub-Committees of the Executive Committee.

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COMMITTEE ON INVESTMENTS.

The Chancellor, the Treasurer, and Messrs. S. E. Dawson and J. Hutton.

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Rev. D. Lindsay, R. W. Norman, J. Carmichael [Convener], Canon Evans, Canon Baldwin, Archdeacon Lonsdell, J. A. Lobley, W. Henderson, Mr. S. E. Dawson.

COMMITTEE ON SYNOD HOUSE.

The Chancellor, the Secretary, and the Treasurer.

COMMITTEE ON IMMIGRATION.

Canon Baldwin, Rev. G. C. Robinson, J. P. DuMoulin; Messrs. T. White Jr. [Convener], T. Simpson, C. Garth, A. F. Gault, E. Carter.

Notices.

The Executive Committee will meet on the second Wednesday of August, November, February and May, at 4 o'clock, in the Synod Office, University street.

Annual Sermons are appointed to be preached as follows:

In January, on the first Sunday after Epiphany, *for Foreign Missions.*

In March, *for the Widows' and Orphans' Fund.*

In May, *for Theological Training*, in aid of Bishop's College, or the Theological College at Montreal.

In September, *for the Mission Fund.*

In November, *for the Superannuation Fund.*

An Assessment is made, *towards the Bishop of Algoma.*

An Assesssment, *towards expenses of Synod.*

All Parochial Missionary collections should be made in each Parish or Mission and forwarded to the Treasurer, with lists, *before the first of June*, on which day the Synod accounts for the year are closed, and sums received after this date cannot be printed in the year's report.

The Depot for Tracts is in the Office of the Synod.

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Foreign Missions.
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in each Parish or Mission
st of June, on which day
s received after this date

Diocese of Nova Scotia.

CONSTITUTED A DIOCESE IN 1787, EXTENDING OVER THE PROVINCES OF UPPER AND LOWER CANADA, NEW BRUNSWICK AND THE ISLAND OF NEWFOUNDLAND.

Independent Dioceses were subsequently formed, and now the See of Nova Scotia is confined to that Province, with which it is co-extensive. The Bishop also exercises ecclesiastical jurisdiction over Prince Edward Island.

LIST OF CLERGY:

Bishop.

The Right Reverend Hibbert Binney, D.D. Halifax, Nova Scotia.

Dean.

The Lord Bishop.

Archdeacon.

The Venerable Edwin Gilpin, D.D., Halifax.

Canons.

The Rev. John Dart, M.A., King's College, Windsor.
The Ven. Edwin Gilpin, D.D., Halifax.
The Rev. Thomas Maynard, M.A., Windsor.
The Rev. George Townshend, M.A., Amherst.

Chaplains.

The Rev. Alfred Brown, B.A., Halifax.
The Rev. George W. Hodgson, M.A., Charlottetown, P.E.I.

ABBOTT, Rev. John. B. in England. Ed. S. Augustine's College, Canterbury. Ordained Deacon, 1860; Priest, 1861, by the Bishop of Nova Scotia. Is Rector of S. Luke's Cathedral, Halifax.

AGASSIZ, Rev. Frederick W. B. in Switzerland. Ed. in England, and at King's College, N. S. Ordained Deacon, 1876, by the Bishop of Nova Scotia. Incumbent S. James' Church, Seaforth.

ANCIENT, Rev. W. J. B. in England. Ordained Deacon, 1867; Priest, 1872, by the Bishop of Nova Scotia. Appointed to Mission of Terence Bay. Now Curate in charge of Holy Trinity Church, Halifax.

ALMON, Rev. Henry Pryor, D.C.L. B. at Halifax. D.C.L. of King's College, Windsor, (1873). Ordained Deacon, 1860; Priest, 1861, by the Bishop of Nova Scotia. Appointed (1) Digby Neck; (2) Bridgetown. Now in Temporary charge of Newport. Address, Fairfield. Windsor.

AMBROSE, Rev. John, M.A. B. at S. John, N.B. Graduate of King's College, N.S. Ordained Deacon, 1851; Priest, 1852, by the Bishop of Nova Scotia. Appointed (1) Curate of Liverpool; (2) Rector, New Dublin; (3) Rector. S. Margaret's Bay. Now Rector of Trinity Church, Digby. Has published Notes on Natural history of Halifax Co., Lepers of Tracadia, N.B., Mode of constructing Concrete Churches.

ATWATER, Rev. H. W. B. at Bayfield, N.S. Ed. at King's College. Ordained Deacon, 1875, by the Bishop of Nova Scotia. Is Incumbent of S. Bartholomew, Louisburg, C.B.

AVERY, Rev. R. Missionary at Aylesford.

AXFORD, Rev. Frederick J. H. B. in England. Ed. at the Church Missionary College, Islington, London. Ordained Deacon, 1867, by the Bishop of Salisbury; Priest. 1869, by the Bishop of Nova Scotia. Appointed (1) S. Mary's Mission; (2) Pugwash. Now Missionary at Acadia Mines, Londonderry.

BALL, Rev. Edward H. B. at Beckton, Hampshire, Eng. Ed. at S. Augustine's College, Canterbury Ordained Deacon, 1866; Priest, 1867, by the Bishop of Nova Scotia. Appointed (1) Port Mulgrave; (2) Port Hill, P.E.I.; (3) Curate, S. Luke's Cathedral, Halifax. Now at Amherst.

BELL, Rev. John L. Ordained Deacon, 1874; Priest, 1875, by the Bishop of Nova Scotia. Appointed (1) Missionary Turus Bay; (2) Curate, S. Luke's Cathedral. Now Rector, Christ Church, Dartmouth.

BOWMAN, Rev. Charles. M.A., D.D. B. in London, Eng. Graduate of King's College, N.S. Ordained Deacon, 1855; Priest, 1856, by the Bishop of Nova Scotia. Appointed (1) Rawdon. Now Rector, Christ Church, Albion Mines.

BRINE, Rev. Robert F., B.A. B. at S. John's, Newfoundland. Graduate of King's College, N.S. Ordained Deacon, 1846; Priest, 1847, by the Bishop of Nova Scotia. Appointed (1) New Dublin; (2) Arichat, C.B.; (3) Cornwallis. Now Rector, S. George's, Parrsborough.

BROWN, Rev. Alfred, B.A. B. at Halifax. Graduate, King's College, Windsor. Ordained Deacon, 1865; Priest, 1866, by the Bishop of Nova Scotia. Appointed S. P. G. Missionary at Glace Bay, C.B. Now Bishop's Chaplain and Secretary Diocesan Synod. Address, Halifax.

BROWN, Rev. Philip H., B.A. B. at Halifax. Graduate King's College, Windsor. Ordained Deacon, 1867; Priest, 1868, by the Bishop of Nova Scotia. Appointed (1) Rector, New Ross, 1868-71; (2) Rector, Dalhousie, N.B., 1871-75; (3) Curate, Clanfield, Oxon, Eng., 1875-76. Now Incumbent, Church of the Ascension, Falkland. Address, Church Street, Halifax.

BURN, Rev. C.

COCHRAN, Rev. J. C., D.D. B. at Windsor, N.S. Graduate King's College, N.S. Ordained Deacon and Priest, 1824, by the Bishop of Quebec. Appointed (1) Lunenburg, N.S.; (2) Incumbent of Trinity Church, Halifax. Resigned, 1875. Address, Halifax.

CROUCHER, Rev. Charles B.A. B. at Halifax. Graduate, King's College, N.S. Ordained Deacon, 1866; Priest, 1867, by the Bishop of Nova Scotia. Appointed (1) S. Margaret's Bay, (2) Digby Neck. Now Missionary at Glace Bay, C.B. Address, Cow Bay, Cape Breton, N.S.

CURRIE, Rev. W. L. B. in Nova Scotia. Ordained Deacon, 1870, by the Bishop of Nova Scotia. Appointed (1) Cole Harbour, Tor Bay. Now Missionary at E. Passage, Dartmouth.

DART, Rev. John, M.A. A native of Devonshire, Eng. M.A., S. Mary Hall, Oxford. Formerly Warden of S. Thomas' College, Ceylon, an Institution affiliated to the University of Calcutta, and Chaplain to the Bishop of Colombo. Subsequently Vice-Principal of S. Peter's College, Peterborough, Eng. Now President of the University of King's College, Windsor, N.S., and Professor of Divinity. Canon of the Cathedral, Halifax.

DODWELL, Rev. George B., M.A. B. at Halliford, Middlesex, Eng. Graduate, Clare College, Cambridge. Ordained Deacon and Priest, at London, Eng., by the Right Reverend Dr. Blomfield. Appointed (1) Finchley, Middlesex, (2) Stratton, S. Margaret's, (3) Campden, (4) Aston, (5) Professor of Divinity, Bishops' College, Lennoxville, Canada. Now Reader at S. Paul's, Halifax.

DE BLOIS, Rev. Henry D., B.A. B. at Halifax, N.S. Graduate King's College, N.S. Ordained Deacon at Antigua, British West Indies, by the Right Reverend Dr. Davis, Bishop of Antigua; Priest, by the Bishop of Nova Scotia. Appointed (1) Bridgewater, (2) Albion Mines, (3) Rector Granville. Resigned, 1876. Address, Granville.

DOWNING, Rev. J. L. B. in Nova Scotia. Ed. at Sackville College. Ordained Deacon, 1873; Priest, 1876, by the Bishop of Nova Scotia. Appointed (1) Louisburg, C.B. Now Rector S. John's Church, River John, Pictou.

EDGCOMBE, Rev. J. N. W. Arm, Halifax.

ELLIS, Rev. William. B. at Brighton, Eng. Ed. at Queen's College, Birmingham. Ordained Deacon, 1861; Priest, 1862, by the Bishop of Worcester. Appointed (1) Curate, S. Matthew's, Rugby, (2) Curate, S. John's Church, Lunenburg. Now Missionary at Sackville.

FILLEUL, Rev. P. J., B.A. B. at S. Helier's, Jersey, G. B. Graduate King's College, N.S. Ordained Deacon, 1843; Priest, 1844, by the Bishop of Nova Scotia. Appointed Mahone Bay. Is Rural Dean of Annapolis and Incumbent of S. Peter's Church, Weymouth.

FORSYTHE, Rev. Joseph. B. in Ireland. Ed. at Trinity College, Dublin, Ordained Deacon, 1847; Priest, 1848, by the Bishop of Nova Scotia. Appointed (1) Travelling Missionary; (2) Curate, Liverpool; (3) Rector, Albion Mines. Now Rector S. John's, Truro, but not doing duty at present. Address, Liverpool, N.S.

GELLING, Rev. W. E. B. in the Isle of Man. Ed. at King William's College, Isle of Man, and S. Augustine's College, Canterbury. Ordained Deacon, 1856; Priest, 1859, by the Bishop of Nova Scotia. Appointed (1) Curate, Beaver Harbour; (2) Louisburg; (3) Guysborough. Now Rector Holy Trinity Church, Bridgewater.

GILPIN, The Venerable Edwin, D.D. B. at Aylesford, N.S. Graduate of the University of King's College, Windsor, N.S. Ordained Deacon, 1847; Priest, 1848, by the Right Reverend John Inglis, D.D., Lord Bishop of Nova Scotia. In 1874 appointed Archdeacon of Nova Scotia. Address, Halifax.

GODFREY, Rev. W. M., B.A. B. in England. Graduate King's College, N.S. Ordained Deacon, 1839, by the Bishop of Quebec; Priest by the Bishop of Nova Scotia. Is Incumbent of S. Edward's Church, Clements.

GRAY, Rev. W. S, B.A. Annapolis.

GRAY, Rev. Andrew. B. at Sussex, N. B. Ordained Deacon, 1867; Priest, 1869, by the Bishop of Nova Scotia. Appointed (1) Curate, Liverpool. Now Rector, S. John's Church, Port Medway.

GREATOREX, Rev. Freederick C. B. at London, Eng. Ordained Deacon, 1874; Priest, 1875, by the Bishop of Nova Scotia. Appointed (1) Curate of Wilmot. Now Parish Priest of Granville.

GRINDON, Rev. O. M., B.A. B. at Bristol, Eng. Ed. at King's College, N.S. Ordained Deacon, 1858; Priest, 1859, by the Bishop of Nova Scotia. Appointed (1) Lakeland's; (2) Albion Mines; (3) Seaforth. Now Curate in charge, S. Mark's Church, Halifax.

GROSER, Rev. W. H. M.A. B. in New York, U.S. Graduate of S. Stephen's College, Annandale, N.Y. Ordained Deacon, 1871; Priest, 1874, by the Bishop of Nova Scotia. Curate S. Peter's Church, S. Margaret's Bay.

GROSER, Rev. Charles Eaton, B.D. B. in New York. Ed. at S. Stephen's College, N.Y., and Graduate in Divinity of Seabury Hall, Faribault, Minn. Ordained Deacon, 1873; Priest, 1874, by the Right Rev. Bishop Whipple. Appointed (1) Missionary of Dodge Co., Minn.; (2) Rector, Grace Church, Pine Island, Minn. Now Priest in charge of Port Medway, N.S. (1876).

HAMILTON, Rev. H. H., B.A. B. in Nova Scotia. Graduate King's College, Windsor. Ordained Deacon, 1836, by the Bishop of Nova Scotia; Priest, by the Bishop of Newfoundland. Appointed (1) Heart's Content, Newfoundland; (2) Conception Bay, Newfoundland; (3) Ferryland, Newfoundland; (4) Locum tenens, Truro, N.S. Now Rector, S. Paul's, Manchester, and Rural Dean.

HILL, Rev. George W., M.A. B. at Halifax, N.S. Graduate King's College, Windsor. Ordained Deacon 1847 by the Bishop of Novia Scotia, and Priest by the Bishop of Fredericton. Rector of S. Paul's, Halifax.

HILL, Rev. L. W., B.A. Retired. Address, Antigonish.

HILTZ, Rev. A. F. Ed. King's College, N.S. Ordained Deacon 1873; Priest 1874 by the Bishop of Nova Scotia. Vicar S. George's Church, Falmouth.

JAMISON, Rev. R. B. in Ireland. Ed. at the Belfast Academical Institution, Collegiate Department. Ordained Deacon 1840; Priest 1841 by the Bishop

of Nova Scotia. Apptd. (1) Missionary on the S.E. shore of N.S. Now Rector Ship Habour, Rural Dean.

JAMIESON, Rev. A.D., B.A. B. in Nova Scotia. Graduate King's College, Windsor. Ordained Deacon 1865; Priest 1866 by the Bishop of Nova Scotia. Appointed (1) Curate S. John's, Truro; (2) Missionary Tangier. Now Rector S. John Baptist, Maitland.

JARVIS, Rev. Herbert M., M.A. B. at S. John, N.B. Graduate King's College, Windsor, N.S., and Trinity College, Hartford, U.S. Ordained Deacon 1869 by the Right Reverend Dr. Williams, Bishop of Connecticut; Priest 1871 by the Right Reverend Dr. Stevens, Bishop of Pennsylvania. Appointed (1) Curate, Chester, N.S.; (2) Rector Montoursville, Penn., U.S.; (3) Alma' and Arthur, Ont.; (4) Buctouche, N.B. Now Rector Christ's Church, Guysborough.

JOHNSON, Rev. Richard. B. in England. Ed. at Holy Trinity Institute, Nottingham. Ordained Deacon 1872; Priest 1875 by the Bishop of Nova Scotia. Appointed (1) Incumbent of S. Luke's, Liscomb and Sherbrook. Now Country Harbour.

JORDAN, Rev. A. B. at Marlesford, Suffolk, Eng. Ordained Deacon 1850, at Malta, by the Right Reverend Dr. Tomlinson, Bishop of Gibralter; Priest 1856, by the Bishop of Nova Scotia. Appointed (1) Chaplain to the Forces, Malta; (2) Mission County Harbour, N.S.; (3) Caledonia; (4) Barrington. Now Incumbent S. Peter's Church, West Ferry, La Have.

KAULBACH, Rev. J.A., M.A. B. at Lunenburg, N.S. Graduate, King's College, Windsor. Ordained Deacon, 1864; Priest, 1865, by the Bishop of Nova Scotia. Appointed (1) River John. Now Vicar S. John's Church, Truro.

KITSON, Rev E. B., M.A. B. at Malta. Graduate Christ's College, Cambridge. Ordained Deacon, 1866, by the Archbishop of York; Priest, 1867, by the Bishop of Peterborough. Appointud (1) Curate, Denford; (2) Chaplain to the Forces at Woolwich. Now Chaplain to Her Majesty's Forces, Halifax.

MACKAY, Rev. Bruce. B. in England. Ed. at S. Nicholas College Schools, Eng, and King's College, N.S. Ordained Deacon, 1875, by the Bishop of Nova Scotia. Incumbent S. James' Church, Newport.

MANNING, Rev. John. Vicar of Chester.

MAYNARD, Rev. Thomas, M.A. B. at Halifax. Graduate, King's College, N.S. Ordained Deacon, 1841; Priest, 1842, by the Bishop of Nova Scotia. Appointed (1) Curate, Dartmouth; (2) Curate, S. George's, Halifax; (3) Rector, Rawdon; (4) Rector, Digby; (5) Rector, Sackville. Is Canon of S. Luke's Cathedral, Halifax. Rector, Christ's Church, Windsor, and Rural Dean.

MAYNARD, R
lege, Windsor. Ord
Mahone Bay.

McCAWLEY, R
Arts and Divinity,
1826, by the Bishop
N.B., 1822. Profess
Brunswick, 1828; C
and Chaplain of Kin
Falmouth, 1846. I
Canon S. Luke's Cat
Church, Falmouth, b

McDONALD, R
Priest, 1875, by the B
Church. Bayfield. N

McLEAN, Rev.
College. Ordained I
the Bishop of Nova S
Now Curate, Yarmou

MERKEL, Rev.
College, Eng., and K
1875, by the Bishop o

METZLER, Rev.
N S. Ordained Deaco
pointed (1) Rector An
C.B.

MOODY, Rev. J. T
Windsor. Ordained I
Rector Trinity Churc
mouth (1846).

MOORE, Rev. Da
mouth Grammar Schoo
by the Bishop of Manc
(1) S. Andrews, Birmi
Mount Calvary, Baltim
Secretary Board of For

MAYNARD, Rev. George Fowke. B. at Digby, N.S. Ed. at King's College, Windsor. Ordained Deacon, 1876, by the Bishop of Nova Scotia. Curate, Mahone Bay.

McCAWLEY, Rev. G., D.D. B. at St. John's, Newfoundland. Graduate in Arts and Divinity, King's College, Windsor. Ordained Deacon, 1825; Priest, 1826, by the Bishop of Nova Scotia. Head Master, Grammar School, Fredericton, N.B., 1822. Professor of Mathematics, Hebrew and Logic, University of New Brunswick, 1828; Chaplain to the Legislative Council, N.B., 1829; President and Chaplain of King's College, Windsor, N.S., 1836; Resigned, 1875; Rector of Falmouth, 1846. In 1862 appointed Archdeacon of Nova Scotia, and Senior Canon S. Luke's Cathedral, Halifax. Resigned, 1874. Now Rector S. George's Church, Falmouth, but not doing duty at present. Address, Halifax.

McDONALD, Rev. A. C. B. in Nova Scotia. Ordained Deacon, 1872; Priest, 1875, by the Bishop of Nova Scotia. Appointed (1) Rector, Holy Trinity Church. Bayfield. Now Antigonish.

McLEAN, Rev. T. B. B. in England. Ed. at Chichester Theological College. Ordained Deacon, 1873, by the Bishop of Chichester; Priest, 1874, by the Bishop of Nova Scotia. Appointed (1) Rector, S. Eleanor's and Summerside. Now Curate, Yarmouth.

MERKEL, Rev. Andrew De Blois. B. at Halifax. Ed. at Cheltenham College, Eng., and King's College, Windsor. Ordained Deocon, 1871; Priest, 1875, by the Bishop of Nova Scotia. Incumbent, Digby Neck.

METZLER, Rev. G., B.A. B. at Windsor, N.S. Graduate King's College, N.S. Ordained Deacon 1869; Priest 1871, by the Bishop of Nova Scotia. Appointed (1) Rector Antigonish. Now Incumbent Trinity Church, Sydney Mines, C.B.

MOODY, Rev. J. T. T., M.A. B. at Halifax, N.S. Graduate King's College, Windsor. Ordained Deacon 1827; Priest 1828, by the Bishop of Nova Scotia. Rector Trinity Church, Liverpool, 1827-'46. Now Rector Trinity Church, Yarmouth (1846).

MOORE, Rev. David C. B. at Kennington, Surrey, Eng. Ed. Great Yarmouth Grammar School and S. Bees Theological College. Ordained Deacon 1848 by the Bishop of Manchester; Priest 1850, by the Bishop of Norwich. Appointed (1) S. Andrews, Birmingham, after to other cures in England. Subsequently to Mount Calvary, Baltimore and S S. Mary and Barnabas, Burlington, N.J. Is Secretary Board of Foreign Missions and Rector Pugwash and Wallace.

MORRIS, Rev. G. L. W., A.M. (Retired.) Halifax.

NICHOLS, Rev. E. E. B., D.D. B. at Digby, N.S. Graduate King's College, Windsor. Ordained Deacon 1844; Priest 1845, by the Bishop of Nova Scotia. Rector Trinity Church, Liverpool.

NORWOOD, Rev. Joseph W. B. at Halifax, N.S. Ed. at Theological Seminary, Philadelphia and Kansas State University, U.S. Ordained Deacon 1871, by the Right Reverend Thomas H. Vail, D.D., Bishop of Kansas; Priest 1873, by the Bishop of Nova Scotia. Rector Christ Church, New Ross.

OWEN, Rev. H. L., B.A. B. at Halifax, N.S. Graduate King's College, Windsor. Ordained Deacon 1832; Priest 1833, by the Bishop of Novia Scotia. Appointed (1) Aylesford. Now Rector S. John's Church, Lunenburgh, and Rural Dean.

PADFIELD, Rev. J., Tusket.

PARKINSON, Rev. John R. S. B. at Manor House, Ellsworth, Cambridgeshire, Eng. Ed. at Southwell Collegiate School and S. Augustine's College Canterbury. Ordained Deacon 1874; Priest 1875, by the Bishop of Nova Scotia. Curate Trinity Church, Liverpool.

PAYNE, Rev. Richard. B. in England. Ed. at King's College, N.S. Ordained Deacon 1854; Priest 1861, by the Bishop of Nova Scotia Appointed (1) Curate Chester, and Principal of Grammar School. Now Incumbent All Saints' Church, Blandford.

RICHEY, Rev. J. A. B. at Montreal. Ed. at Upper Canada College, Toronto. Ordained Deacon 1863; Priest 1866, by the Bishop of Nova Scotia. Appointed (1) New London, P. E. I.; (2) Maitland, N.S. Now Incumbent Holy Trinity Church, Tangier. Residence, Fern Hill. Has pub. several Poems, "Fragments and Verses."

RITCHIE, Rev. James Johnston, M.A. Graduate King's College, N.S. Ordained Deacon ——; Priest 1857, by the Bishop of Nova Scotia. Appointed (1) Cornwallis. Now Rector S. Luke's Church, Annapolis.

ROBERTSON, Rev. James, LL.D, University of Aberdeen Scot. Ordained in Scotland 1826. Entered the service of the Society for the Propogation of the Gospel 1829. Late Rector of Wilmot. (Retired.) Address Wilmot.

RUGGLES, Rev. J. O., M.A. B. Annapolis Royal, N.S. Graduate King's College, Windsor. Ordained Deacon 1863; Priest 1864, by the Bishop of Nova Scotia. Appointed (1) Kentville. Now Rector S. Paul's Church, S. Margaret's Bay.

SARGENT, Rev. John Paine, B.A. B. at Dublin, Ireland. Graduate King's College, N.S. Ordained Deacon 1864; Priest 1865, by the Bishop of Nova Scotia. Appointed (1) Melford; (2) Tusket; (3) Antigonish; (4) Crapaud, P.E.I.; (5) Georgetown, P.E.I. Now Rector S. Paul's, Rawdon.

SHERATON, Rev. James P., B.A. B. at S. John, N.B. Ed. at University of New Brunswick. Ordained Deacon 1864; Priest 1865, by the Bishop of Fredericton. Appointed 1, Weldford, N.B. Now Rector S. James' Church, Pictou.

SHREVE, Rev. Charles J., B.A. B. at Lunenburg, N.S. Graduate King's College, Windsor. Ordained Deacon 1832; Priest 1834, by the Bishop of Nova Scotia. Appointed (1) Harbour Grace and Carbonear, Newfoundland; (2) Guysboro. Now Rector S. Stephen's Church, Chester. Has pub. "The Divine Origin of Episcopacy Maintained."

SHREVE, Rev. Richmond, M.A. B. at Guysborough, N.S, Graduate King's College, Windsor. Ordained Deacon, 1874; Priest, 1875, by the Bishop of Nova Scotia. Appointed (1) Curate, S. George's Church, Halifax. Now Rector, S. John's Church, Cornwallis.

SILLS, Rev. Charles M, M.A. B. in England. Graduate University of New Brunswick. Ordained Deacon and Priest by the Bishop of Fredericton, Appointed Missionary, Campobello, N.B. Now Curate, Halifax.

SMITH, Rev. J. S., B.A. B. at Newport, N.S. Graduate, King's College. Windsor. Ordained Deacon, 1850, by the Bishop of Fredericton; Priest, 1854, by the Bishop of Nova Scotia. Appointed (1) Curate, Chester; (2) Melford; (3) Milton, P.E.I.; (4) Rector, Sackville. Now Incumbent S. Mark's Church, Petite Riviere.

SMITH, Rev. R. Beaver Harbour.

SMITH, Rev. David. Ed. at S. Augustine's College, Canterbury. Ordained Deacon, 1868; Priest, 1869, by the Bishop of Nova Scotia. Curate, S. George's, Sydney, C.B.

SNYDER, Rev. W. H., B.A. Graduate, King's College, N.S. Ordained Deacon, 1835; Priest, 1836, by the Bishop of Nova Scotia. Appointed (1) Weymouth, (2) Mahone Bay and Granville. Now Rector S. James' Church, Mahone Bay. Has pub. "Catechism on Confirmation."

STAMER, Rev. Henry. B. at Clare Castle, Ireland. Ordained Deacon, 1850, by the Bishop of Fredericton; Priest, 1851, by the Bishop of Nova Scotia. Appointed (1) Wilmot; (2) Pugwash. Now Rector, S. Luke's Church, Hubbard's Cove.

STERNS, Rev. H., B.A. B. at Liverpool, Graduate King's College, N.S. Ordained Deacon, 1862; Priest, 1863, by the Bishop of Nova Scotia. Appointed (1) Dartmouth; (2) Crapaud; (3) Newport; (4) Cornwallis. Now Curate, Tusket.

TOWNEND, Rev. Alfred John, B.A. B. at Manchester, Eng. Graduate Trinity College, Cambridge. Ordained Deacon, 1863; Priest, 1864, by the Bishop of Manchester. Appointed (1) Curate, S. George's, Hulme, Manchester, 1863; (2) Chaplain, 2nd Brigade, South Camp, Aldershot, 1870; (3) Chaplain, 3rd Brigade, North Camp, Aldershot, 1871. Now Chaplain to Her Majesty's Forces, Halifax, 1873.

TOWNSHEND, Rev. George, M.A. B. in Prince Edward Island. Graduate King's College, N.S. Ordained Deacon and Priest by the Right Reverend John Inglis, D.D., Bishop of Nova Scotia. Appointed Canon of S. Luke's Cathedral, Halifax, 1874. Is Rector of Christ's Church, Amherst, and Rural Dean.

UNIACKE, Rev. Richard John, D.D. B. at Halifax, N.S. Graduate S. Alban's Hall, Oxford. Ordained Deacon, 1835; Priest, 1836, by the Bishop of Nova Scotia. Appointed (1) Aylesford; (2) Curate, S. Andrew's, N.B.; (3) Rector, S. James', Newport, N.S. Now Rector S. George's Church, Sydney, C.B., and Rural Dean.

UNIACKE, Rev. J. B., B.A. B. at Halifax, N.S. Graduate King's College, Windsor. Ordained Deacon 1863; Priest 1864, by the Bishop of Nova Scotia. Rector S. George's, Halifax.

UNIACKE, Rev. R. J., B.A. Graduate King's College, N.S. Ordained Deacon 1875, by the Bishop of Nova Scotia. Missionary at Lower Stewiacke.

WHITE, Rev. Thomas H, D.D. B. at Shelburne, N.S. Graduate King's College, Windsor. Ordained Deacon 1829; Priest 1830, by the Bihsop of Nova Scotia. Appointed (1) Antigonishe. Now Rector Christ's Church, Shelburne, and Rural Dean,

WIGGINS, Rev. Cecil, B.A. B. in Prince Edward Island. Graduate King's College, N.S. Ordained Deacon 1873; Priest 1875, by the Bishop of Nova Scotia. Curate S. John's Church, Shelburne.

WILKINS, Rev. L. M., B.A. B. at Pictou. Graduate King's College, N.S. Ordained Deacon 1863; Priest 1864, by the Bishop of Nova Scotia. Appointed (1) Albion Mines 1864; (2) Rawdon 1870. Now Rector S. James's Church, Bridgetown,

WILLETS, Rev. C. E., M.A. B.A., Cambridge, 1872. Formerly scholar of Corpus Christi College, Cambridge. M.A. Bishop's College, Lennoxville, 1874.

Ordained Deacon 1872, by the Bishop of Lichfield. Assistant Curate of Gailey-cum-Hatherton, Staffordshire, Eng., 1872-73. Sub-Rector Bishop's College School, Lennoxville, Q., 1873-76. Head Master Collegiate School, Windsor, N.S., 1876.

WILSON, Rev. W. E. B. at Liverpool, Eng. Ed. at S. John's College, Hurspierpoint, Eng. Ordained Deacon 1867; Priest 1868, by the Bishop of Newfoundland. Three years S. P. G. Missionary, Battle Harbour, Labrador. Five years Priest in charge of Trinity Church, Bermuda; Acting Chaplain to H. M. Forces; Chaplain to Jail and Head Master of Trinity Grammar School. In 1876 appointed Professor of Classics, Logic, and Rhetoric in King's College, Windsor, N.S.

YOUNG, Rev. Frederick M. M., A.K.C. B. at Netherexe House, Devonshire, Eng. Ed. at King's College, London, Eng. Ordained Deacon 1868, by the Archbishop of Canterbury; Priest 1874, by the Bishop of Nova Scotia. Appointed, 1, Missionary Barrington and Tusket; 2, Incumbent Tusket. Now Rector S. John's Church, Arichat, C.B.

Obituary.

HENSLEY, Rev. J. M., D.D. B. at Clapton, near London, Eng. Graduate King's College, N.S. Ordained Deacon 1855; Priest 1856, by the Bishop of Nova Scotia. In 1860 appointed Professor of Divinity, King's College, Windsor, and Incumbent of S. Michael's Church. In 1867 was created Canon of S. Luke's Cathedral, Halifax, and elected Vice-President of King's College. Died February 13, 1876.

Prince Edward Island.

Archdeacon.

The Venerable J. Herbert Read, D.D., Charlottetown.

DOBIE, Rev. R T., Port Hill.

DYER, Rev. R. W. B. in England. Ed. at Westminster School, London, Eng. Ordained Deacon 1849, by the Bishop of Newfoundland; Priest 1860, by the Bishop of Nova Scotia. Incumbent Cascumpeque.

ELLIS, Rev. John. B. at London, Eng. Ordained Deacon 1871; Priest 1873, by the Bishop of Nova Scotia. Curate S. Peter's, Charlottetown.

FITZGERALD, Rev. David, B.A. B. in Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1845, by the Bishop of Tuam; Priest 1846, by the Bishop of Killaloe. Appointed (1) Curate Cooltrain; (2) Maguiresbridge. Now Rector S. Paul's, Charlottetown.

HODGSON, Rev. George W., M.A. B. in Prince Edward Island. Graduate and Fellow of King's College, Windsor. Ordained Deacon 1865, Priest 1866, by the Bishop of Nova Scotia. Appointed (1) Classical Professor at King's College, and Curate of Falmouth; (2) Curate, Lunenberg. Now Incumbent of S. Peter's Charlottetown, and Chaplain to the Lord Bishop of Nova Scotia. Address, S. Peter's Clergy House, Charlottetown, P.E.I.

JENKINS, Rev. L.C., D.C.L. Retired. Charlottetown.

JOHNSTON, Rev. Thomas W. B. in New Brunswick. Ordained Deacon 1870; Priest 1871, by the Bishop of Nova Scotia. Appointed (1) Parrsborough. Now Rector S. John's Church. Crapaud.

NEWNHAM, Rev. O. S. B. in England. Ed. at Birmingham, Eng., and at Lisbon, Portugal. Ordained Deacon 1875, by the Bishop of Nova Scotia. Rector, New London.

OSBORNE, Rev. Alfred, Charlottetown.

READ, The Venerable J. Herbert, D.D. B. at Cornwall, Eng. Graduate of King's College, Fredericton, N.B., and formerly of S. John's College, Cambridge. Ordained Deacon 1842, by the Right Reverend Dr. Blomfield, Bishop of London; Priest 1844, by the Bishop of Nova Scotia. Appointed Ecclesiastical Commissary 1858; Archdeacon of Prince Edward Island, 1860; is also Rector S. John the Evangelist, Milton. Address Charlottetown.

RICHEY, Rev. Theophilus T. B. at Toronto, Ont. Ed. at Sackville Academy, N.B. Ordained Deacon 1863; Priest 1864, by the Bishop of Fredericton. Appointed (1) Petersville, N.B., (2) Sherbrook, N.S., (3) Georgetown, P.E.I., (4) Incumbent S. James' Church, Kentville. Now Rector S. Eleanor's and Summerside.

Officers of Diocesan Synod, Committees, Etc.

EXECUTIVE COMMITTEE.

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The Ven. The Archdeacon
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" T. T. Ritchie
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" G. Reading
" G. R. Anderson
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Mr. W. C. Silver

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Rev. Dr. Bowman, Messrs. W. C. Silver, and W. Gossip.

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BOARD OF FOREIGN MISSIONS.

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COMMITTEE ON EDUCATION.

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REPRESENTATIVES TO THE PROVINCIAL SYNOD OF CANADA.

Revs. Dr. Nichols, Dr. Bowman, Canon Maynard, Rural Dean White, D.D., Ven. Archdeacon Gilpin, D.D., Canon Townshend, Canon Dart, John Abbott, John Ambrose, G. W. Hodgson, G. W. Hill, J. A. Kaulbach, Messrs. T. C. Moody, A. M. Cochran, L. C., W. C. Silver, W. Gossip, E. P. Archbold, J. T. Wood, Hon. Judge Ritchie, Hon. P. C. Hill, E. J. Hodgson, Senator Haviland, C. B. Bullock, J. T. Wylde.

SUBSTITUTES.

Revs. A. D. Jamieson, T. B. McLean, T. Ritchie, W. S. Gray, A. Brown, D. C. Moore, Hon. Judge Savary, Messrs. N. W. White, Capt. Tuzo, G. W. Whitman, G. Reading, and J. G. Foster.

SECRETARIES TO THE SYNOD.

Rev Alfred Brown. Mr. R. J. Wilson.

TREASURER.

The Ven. the Archdeacon.

Names and Stations

OF THE

Clergy of the Diocese of Nova Scotia.

In 1793:

ROBERT STANSER, Rector of S. Paul's, Halifax.
BERNARD HOUSEAL, Missionary to the Germans, in Halifax.
GEORGE WRIGHT, Master of the Academy.
*JOSHUA W. WEEKS, Missionary at Preston.
WILLIAM COCHRAN, President of the College at Windsor, officiating at Falmouth.
WILLIAM TWINING, Cornwallis and Horton.
JAMES WISWELL, Wilmot and Ayelsford.
ARCHIBALD P. INGLIS, Granville.
JACOB BAILEY, Annapolis.
ROGER VEITS, Digby.
RICHARD MONEY, Lunenburg.
THOMAS SHREVE, Parrsborough.
EDWARD WILLOUGHBY, Cumberland.
WILLIAM ELLIS, Windsor.
PETER DELAROCHE, Guysborough.
JOHN ROWLAND, Shelburne.
DAVID ORMONDE, Yarmouth, Argyle, and Barrington.
†RENNA COSSET, at Sidney, C.B.
SAMUEL COOK, at Fredericton, N.B.
DR. MATHER BYLES, St. John.
JOHN BEARDSLEY, Maugerville.
JAMES SCOVIL, Kingston.
SAMUEL ANDREWS, St. Andrews.
RICHARD CLARKE, Gogetown.
WM. PRICE, Nashwaak.
OLIVER ARNOLD, Sussex Vale.
F. DIBBLEE, Woodstock, and Superintendent of the Indian School.
G. PIDGEON, Belleisle.
JOHN HARRIS, St. John's, N.F.
JOHN CLINCH, Trinity Bay.
JOHN EVANS, Placentia.
SAMUEL COLES, Ferryland and Bay of Bulls.

*Removed to Guysborough in 1795, on the death of Mr. De LaRoche.
†Appointed to this Mission 1794.

In 1815:

‡George Mountain, at Frederickton.
George Pidgeon, St. John.
James Bisset, Maugerville.
E. Scovil, Kingston.
Samuel Andrews, St. Andrews.
R. Clarke, Gagetown.
Oliver Arnold, Sussex Vale.
Frederick Dibblee, Woodstock.
Dr. Stanser, Halifax, N.S.
George Wright, Missionary to the Germans.
Dr. Cochran, President of College, assisting at Falmouth.
Cyrus Perkins, Annapolis.
Wm. C. King, Windsor.
John Milledge, Granville.
Thomas Rowland, Shelburne.
Thomas Shreve, Lunenburg.
Charles W. Weeks, Guysborough.
Charles Ingles, Chester.
Ranna Cossit, Yarmouth.
Benj. G. Grey, Sackville.
Robert Norris, Cornwallis.
Roger Veits, Digby.
William Twining, Rawdon and Douglas.
David Rowland, St. Johns.
Frederick H. Harrington, Carbonear and Harbor Grace.
C. Finch, Trinity Bay.

In 1829:

Richard B. Wiggins, Amherst.
John Milledge, LL.D., Annapolis.
Edwin Gilpin, Aylesford.
James Shreve, Chester.
Joshua W. Weeks, La Have.
Matthew B Desbrisay, Dartmouth.
Roger Veits, Digby.
William Cochrane, D.D., Falmouth.
Francis Walley, Granville.
Charles W. Weeks, Guysborough.
Venerable Robert Willis, D.D., Archdeacon of Nova Scotia, Halifax.
R. F. Uniacke, St. George's, Halifax.
John S. Clarke, Horton.
John F. Moody, Liverpool.
Charles Porter, D.D., Newport, and President of King's College, Windsor.
George E. W. Morris, Rawdon.
John Connolly, Sackville.
John Thomas Twining, Garrison Chaplain, Halifax.
Thomas B. Rowland, LL.D., Shelburne.

‡Late Bishop of Quebec.

ALFRED GILPIN, Weymouth,
WILLIAM C. KING, Windsor.
THOS. A. GRANTHAM, Yarmouth.
JOHN BURNYEAT, Truro.
WM. B. KING, Visiting Missionary.
MOORE CAMPBELL, Cornwallis.
F. SALT, Principal of Grammar School, Windsor.
CHARLES INGLES, Sidney, Cape Breton.
JAMES A SHAW, Arichat.
GEORGE S. JARVIS.
THOMAS H. WHITE.
CHARLES ELLIOT.
LOUIS C. JENKINS, Charlottetown, P.E.I.
WM. W. WALKER, St. Eleanor's.
ALEXANDER C. SOMERVILLE, Bathurst, N.B.
F. COSTER, Carleton.
JAMES SOMERVILLE, Douglas.
ARCHDEACON COSTER, Rector, Fredericton.
GEORGE MCCAULEY, Assistant, Fredericton.
SAMUEL R. CLARKE, Gagetown.
ABRAHAM WOOD, Grand Lake.
JAMES COOKSON, Hampton.
ELIAS SCOVIL, Rector, Kingston.
A. V. WIGGINS, Assistant, Kingston.
RAPER MILNER, Maugerville.
SAMUEL BACON, Rector, Miramichi.
ARCHIBALD GRAY, Miramichi.
A. D. PARKER, Prince William.
CHRISTOPHER MILNER, Sackville.
JEROME ALLEY, St. Andrews.
SAMUEL THOMSON, St. George's.
BENJ. GERRISH GRAY, Rector, St. John.
T. W. D'GRAY, Assistant, St. John.
DR. S. THOMSON, St. Stephen's.
SAMUEL E. ARNOLD, Shediac.
OLIVER ARNOLD, Rector, Sussex Vale.
H. N. ARNOLD, Assistant, Sussex Vale.
GILBERT L. WIGGINS, Westfield.
GEORGE COWELL, Woodstock.
DR. JACOB, Principal Fredericton College.
VENERABLE EDWARD WIX, Bonavista, Archdeacon of Newfoundland.
P. PERRING, Ferryland.
ALLAN COSTER, Green's Pond.
JOHN BERT, Harbor Grace and Carbonear.
CHARLES BLACKMORE, Port des Grave.
S. H. CARRINGTON, St. Johns.
WM. BULLOCK, Trinity Bay.
OTTO S. WEEKS, Assistant.
JAMES CHAPMAN, Twillingate.
JAMES ROBERTSON.
VEN. A. G. SPENCER, D.D., Archdeacon of Bermuda, Paget, and Warwick.
J. LOUGH, St. George's, Chaplain to Garrison.
R. HOARE, and J. G. MURRAY, Master of School, Somerset.
F. POTT, Smith and Hamilton.
R. J. TUCKER, Assistant.

J. H. Lightburne, Pembroke and Devonshire.
R. Mantack, Chaplain to Convict Ships.

In 1846-47.

•Ven. Robert Willis, D.D., Rector, Halifax.
Wm. Bulloch, Curate, St. Paul's.
Robert Arnold, A.B., Curate.
•R. F. Uniacke, A.M., Rector, St. George's.
George W. Hill, A.B., Curate.
J. T. Twining, D.D., Garrison Chaplain.
Edwin Gilpin, A.B., Grammar School.
•James C. Cochran, A.M., Lunenburg.
•Alfred Gilpin, A.M., Windsor.
W. C. King, A.M., Retired.
George McCauley, D.D., President King's College.
B. Smith, A.M., Vice-President.
— Mulholland, President Grammar School.
•Edwin Gilpin, A.M., Annapolis.
— Jarvis, Curate.
Thomas Maynard, A.B., Digby.
C. M. Hill, A.B., Curate.
•Thomas B. Rowland, LL.D., Shelburne.
•Thomas White, A.B.
•John Storrs, A.B., Cornwallis and Horton.
Wm. B. King, A.M., Parrsborough.
C. J. Shreve, A.B., Guysborough.
Wm. Thomas Morris, A.B., Manchester.
•J. M. Campbell, A.M., Granville.
W. H. Snyder, A.B., Weymouth.
•George W. Morris, A.M., Dartmouth.
James Stewart, A.B., Curate.
Wm. Taylor, A.B., Rawdon and Douglass.
•H. L. Owen, A.M., Aylesford.
•John Moody, A.M., Yarmouth.
•James Shreve, D.D., Chester.
G. McCauley, D.D., officiating, Falmouth.
Richard J. Uniacke, A.B., Newport.
A. W. Milledge, A.B., Antigonish and Dorchester.
Ed. B. Nichols, A.B., Liverpool.
George Townsend, A.M., Amherst.
Thomas Leaver, A.B., Truro.
Richard Avory, Pugwash.
•Charles Elliott, A.B., Pictou.
•James Robertson, A.M., Bridgetown and Wilmot.
John Stannage, St. Marg Bay.
Wm. A. Godfry, A.B., Clements.
•Archibald Gray, A.B., Sackville.
Robert Jemmison, Eastern Shore, Beaver Harbor.
James Brading, Travelling Missionary, Eastern Shore.

• The salaries of those Ministers marked • were paid from the Government Grant.

JOSEPH FORSYTH, Travelling Missionary, Western Shore.
J. W. WEEKS, A.B., New Dublin.
R. F. BRINE, A.B., Assistant.
PHILIP FILLEUL, A.B., Mahone Bay.
*JAMES A. SHAW, Arichat, C.B.
CHARLES INGLES, A.B., Sidney, C.B.
W. Y. PORTER, Visiting Missionary, Cape Breton.
LOUIS C. JENKINS, P.E.I.
D. FITZGERALD, Assistant, Charlottetown.
CHARLES LLOYD, A.B., Milton and Rustica.
MEYRICK LALLEY, Georgetown and Cherry Valley.
ABRAHAM V. G. WIGGINS, D.C.L., St. Eleanor's.
W. H. COOPER, A.B., Port Hill.
F. REED, Westmoreland Harbor.

* The salaries of those Ministers marked * were paid from the Government Grant.

Diocese of Quebec.

This See was Constituted in 1793, *and comprised the Provinces of Upper and Lowev Canada. It is now confined to that portion of the Province of Quebec extending from Three Rivers to Straits of Belleisle and New Brunswick, on the shores of the St. Lawrence, and all East of a line drrwn from Three Rivers to Lake Memphramagog.*

LIST OF CLERGY:

Bishop.

THE RIGHT REVEREND JAMES WILLIAM WILLIAMS, D.D., Quebec.

Dean.

Archdeacon.

Chaplains.

THE REVEREND C. HAMILTON, M.A., Quebec.
THE REVEREND H. ROE, M.A. (Examining), Lennoxville.

ALLNATT, Rev. F. J. B. B. at Clapham, Eng. Ed. at S. Augustines College, Canterbury. Grdained Deacon 1864, by the Bishop of Quebec, Priest 1865, by the Metropolitan. Appointed Missionary in Labrador. Now Incumbent S. George's Church, Drummondville.

ARMSTRONG, Rev. L. O. Ed. at Huron College, London, Ont. Ordained Deacon 1874, Priest 1875 by the Bishop of Quebec. Incumbent Christ's Church, Brompton.

BADGLEY, Rev. Charles H., M.A. B. at Kensington, Eng. Graduate Trinity College, Toronto, and Queen's College, Oxford. Ordained Deacon 1864, by the Bishop of Chichester, Priest 1868 by the Bishop of Toronto. Appointed (1) Assistant Master S. John's College, Hurstpierpoint, Eng., 1864; (2) Head Master Trinity College School, Port Hope, Ont., 1865 to 1870. Now Rector Bishop's College School, Lennoxville, (appointed 1870.)

BALFOUR, Rev. A. B. in Ireland. Ordained Deacon 1832, Priest 1833, by the Bishop of Quebec. Appointed (1) New Carlisle, (2) Waterloo, (3) Kingsey, (4) Lachine, (5) Magog. Retired. Address Magog.

BALFOUR, Rev. Andrew Jackson, M. A. B. at Waterloo, Q. Graduate Bishop's College, Lennoxville. Ordained Deacon 1869; Priest 1872 by the Bishop of Quebec. Appointed (1) Curate, Levis and New Liverpool. New Incumbent S. James' Church, Hatley.

BALL, Rev. Thomas L., M.A. B. at Compton, Q. Graduate Bishop's College, Lennoxville. Ordained Deacon 1865, Priest 1866, by the Bishop of Quebec. Appointed (1) Inverness, Q, (2) Norwich, Ont. Now Incumbent Trinity Church, Ireland. P. O. Address, Maple Grove, Megantic.

BLAYLOCK, Rev. Thomas, B. A. B. in England. Graduate Bishop's College, Lennoxville. Ordained Deacon 1874 by the Bishop of Quebec. Incumbent S. Peter's Church, Malbaie, Gaspe.

BOYDELL, Rev. James, M.A. B. at Liverpool, Eng. M. A. Bishop's College, Lennoxville. Ordained Deacon 1867, Priest 1868, by the Bishop of Quebec. Appointed (1) Assistant S. Matthew's, Quebec, (2) Bourg Louis, (3) Bury. Now Incumbent, Kingsey. P. O. Sydenham Place.

BOYLE, Rev. F. J., M.A. B. at Gaspe, Q. Graduate Bishop's College, Lennoxville. Ordained Deacon 1851, Priest 1852 by the Bishop of Quebec. Appointed (1) Magdalen Islands. Now Incumbent S. Paul's Church, East Frampton.

BROCK, Rev. Isaac, M. A. B near Winchester, Hampshire, England. Graduate Queen's College, Oxford. Ordained Deacon 1852, Priest 1853 by the

Bishop of Tuam, Ireland. Appointed (1) Ballyconree, Galway, (2) Jews Episcopal Church, London, Eng., (3) Incumbent Chapel of Ease, Islington, (4) Principal and Professor of Divinity, Huron College, London, Ont. Now Co-Rector S. Peter's Church, Sherbrooke.

BURRAGE, Rev. H. G., M.A. B. at Quebec. Graduate Bishop's College, Lennoxville. Ordained Deacon 1848, Priest 1850 by the Bishop of Quebec. Rector, Hatley, for twenty-five years. Retired. Address, East Hatley.

CHAMBERS, Rev. J. Magdalen Islands.

CHAPMAN, Rev. T. S., M.A. Graduate Bishop's College, Lennoxville. Ordained Deacon 1848, Priest 1849 by the Bishop of Quebec. Appointed (1) Travelling Missionary. Now Incumbent S. Paul's Church, Marbleton.

DEBBAGE, Rev. James B. B. at Norfolk, Eng. Ed. at S. Augustine's College, Canterbury. Ordained Deacon 1868, Priest 1869 by the Bishop of Quebec. Incumbent Christ's Church, Portneuf.

DINZEY, Rev. J. B. at S. Bartholomew, Swedish West Indies. Ed. at Burlington College, W.I. and S. Augustine's College, Canterbury, Eng. Ordained Deacon 1857 by the Right Reverend Dr. Davis, Bishop of Antigua, West Indies; Priest 1858 by the Right Reverend Dr. Rigaud. Appointed (1) Curate S. George's Saint Kitts, W.I.; (2) Incumbent S. Luke's, Antigua, W.I.; (3) Incumbent Richmond, N.B.; (4) Rector Compton, Q. Now Principal and Chaplain, Compton Ladies' College, Compton, Q.

FOSTER, Rev. John, B.A. B. in Kilkenny, Ireland. Graduate Bishop's College, Lennoxville. Ordained Deacon 1862; Priest, August 1863, by the Bishop of Quebec. Appointed (1) Coaticook; (2) Three Rivers. Now Rector, Coaticook.

FOTHERGILL, Rev. Matthew M. B. in England. Ed. at Ottery and Ely Grammar School, and S. Augustine's College, Canterbury. Ordained Deacon 1857; Priest 1859, by the Bishop of Quebec. Appointed (1) Travelling Missionary; (2) Incumbent of Danville. Now Rector, S. Peter's, Quebec and Secretary Diocesan Synod and Church Society.

HAMILTON, Rev. Charles, M.A. B. at Hawkesbury, Ont. Graduate University College, Oxford. Ordained Deacon 1857; Priest 1858, by the Bishop of Quebec. Appointed (1) Incumbent S. Peter's, Quebec. Now Rector, S. Matthew's Church, Quebec, and Bishop's Chaplain; is also Secretary to Provincial Synod.

HAMILTON, Rev. George, M.A. B. at Quebec. Graduate University College, Oxford. Ordained Deacon 1874; Priest 1875, by the Bishop of Quebec. Curate, S. Matthew's, Q.

HAMILTON, Rev. Charles Chetwood, B.A. B. at Hawkesbury, Ont. Graduate University College, Oxford. Ordained Deacon 1875, by the Bishop of Quebec. Curate, S. Matthew's, Q.

HARDING, Rev. G. F. B. at S. John, N.B. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1875, by the Bishop of Quebec. Appointed (1) Chaplain, Grosse Isle. Now Incumbent of Holy Trinity Church, Kirkdale, Durham.

HEPBURN, Rev. J., M.A., B. at Arnprior, Scotland. M.A., Bishops' College, Lennoxville. Ordained Deacon, 1870; Priest, 1872, by the Bishop of Quebec. Appointed (1) Labrador Mission; (2) Drummondville. Now Missionary Labrador. Address, Robinson, Bury, Q.

HOUSMAN, Rev. George Vernon, M.A. Graduate S. John's College, Cambridge. Ordained Deacon, 1844; Priest, 1845, by the Bishop of Rochester. Appointed 1859, Assistant, Cathedral, Quebec. Now Rector of Quebec.

JENKINS, Rev. John H., B.A. B. at Gagetown, N.B. Graduate Bishop's College, Lennoxville. Ordained Deacon, 1855; Priest, 1856, by the Bishop of Quebec. Appointed (1) Frampton. Now Rector S. James' Church, Three Rivers.

KEMP, Rev. John, B.D. B. at Suffolk, Eng. B.D., Bishops' College, Lennoxville. Ordained Deacon, 1847; Priest, 1848, by the Bishop of Quebec. Appointed (1) Bury; (2) Compton. Now Incumbent S. James' Church, Leeds, Megantic.

KER, Rev. Matthew. B. in Ireland. Studied Divinity at Theological School, Cobourg, Ont., under Dr. Bethune. Ordained Deacon, 1842; Priest, 1844, by the Bishop of Toronto. Appointed (1) Township of March; (2) Osnabruck. Now Incumbent S. John's Church, Sandy Beach, Gaspé.

KING, Rev. E. A. W., M.A. B. at Robinson, Bury, Q. Graduate Bishops' College, Lennoxville. Ordained Deacon, 1870; Priest, 1873, by the Bishop of Quebec. Appointed (1) Curate, S. Matthew's, Quebec; (2) Incumbent, Durham. Now Travelling Missionary and Chaplain to the Quarantine Station, Grosse Isle. Address, Quebec.

KING, Rev. William. Ordained Deacon and Priest, 1840, by the Bishop of Quebec. Incumbent S. Sylvester and Rural Dean.

LYSTER, Rev. W. G., B.A. Graduate Trinity College, Dublin. Ordained Deacon, 1856, by the Bisdop of Down and Connor; Priest, 1859, by the Bishop of Quebec. Incumbent S. James' Church, Cape Cove, Gaspé. Rural Dean.

MERRICK, Rev. W. C., M.A. Riviere, du Loup, En Haut.

MILNE, Rev. G., M.A. B. in Scotland. M.A., Marischol University, Aberdeen. Ordained Deacon, 1841; Priest, 1842, by the Right Rev. Dr. G. J. Mountain, then Bishop of Montreal. Appointed (1) Bay Chaleur Mission, 1841-58; (2) New Carlisle and Paspebiac. Rural Dean of Gaspé, 1856. Resigned, 1874 No parochial charge at present. Address, New Carlisle.

MITCHELL, Rev. R. Rector S. Paul's, Quebec.

NICOLLS. Rev. J. H., D.D. B. in Guernsey. Graduate Oriel College, Oxford, B.A., 1840; D.D., 1854. Ordained Deacon, 1844; Priest, 1845, by the Bishop of Oxford, the Right Reverend Dr. Bagot. Was Rural Dean of District S. Francis from 1866 to 1873. Is Principal of the University of Bishops' College, Lennoxville.

PARKER, Rev. G. H. Ed. S. Augustine's College, Canterbury. Ordained Deacon 1863, Priest 1864, by the Metropolitan. Appointed (1) Durham; (2) Huntingdon; (3) Kingsey. Now Rector S. James' Church, Compton.

PARKIN, Rev. E. C. Cookshire, Eaton.

PETRY, Rev. Henry James, B. A. B. at Quebec. Ed. Bishop's College, Lennoxville, and Graduate Queen's College, Oxford. Ordained Deacon in 1854 in England, by the Right Reverend Dr. Spencer, Bishop of Madras, Priest 1855 by the Archbishop of York. Held several Curacies in England. Appointed (1) Assistant Incumbent S. Peter's, Quebec; (2) Rector, Chambly. Now Incumbent of Shipton, Cum. Tingwick, (1865.) P. O. Address, Danville.

RAWSON, Rev. C. W., M.A. B. at Liverpool, Eng. Ed. at Marlborough and Eton Colleges. Graduate Bishop's College, Lennoxville, Prince of Wales Medallist 1865. Ordained Deacon 1866, Priest 1867, by the Bishop of Quebec. Appointed (1) Travelling Missionary; (2) Copelton Copper Mines, Lennoxville; (3) Curate, Picton, Ont. Now Assistant, Cathedral, Quebec.

REID, Rev. C. P., M.A. B. at at Cornwall, Ont. Ordained Deacon 1835, by the Bishop of Quebec, Priest 1836, by the Bishop of Montreal. Appointed (1) Rawdon; (2) Curate S. John's; (3) Compton. Now Rector of Sherbrooke and Rural Dean.

RICHARDSON, Rev. Thomas. B. at Bristol, Eng. Ed. S. Augustine's College, Canterbury. Ordained Deacon and Priest 1864, by the Bishop of Quebec. Appointed (1) Bury; (2) Bristol, Eng.; (3) Coaticook, Que. Now Incumbent Christ's Church, New Liverpool.

RICHMOND, Rev. J. P. Gaspe Basin.

RIOPEL, Rev. S.,
Lennoxville. Ordained
Appointed (1) Assistan
Incumbent Christ's Chu

ROE, Rev. Henry,
Montreal, and Graduate
Priest 1853, by the B
Incumbent S. Matthew
appointed Examining
member of the Counci
in 1873, appointed Profe

ROSS, Rev. E. G.

SCARTH, Rev. A.
and M.A., Bishop's Col
by the Bishop of Montre
Lennoxville. Now Rec
History, Bishop's Colleg

SEWELL, Rev. Z.

SHORT, Rev. R. M

SMITH. Rev. F. A.
the Bishop of Quebec.
Nicolet, (4) Gaspe Bas
Georgeville.

STEVENS, Rev. Al
Lennoxville. Ordained
Christ's Church, Hereford

STUART, Rev. Henr
Bishop's College, Lenno
Bishop of Quebec. App
Daniel. Now Incumbent

SWEET, Rev. J. H.
Canterbury. Ordained D
Appointed (1) Stoneham.

SYKES, Rev. J. S.,

SYKES, Rev. J. S., J

RIOPEL, Rev. S, B.A, B. at Renfrew, Ont. Graduate Bishop's College, Lennoxville. Ordained Deacon 1868, Priest 1869, by the Bishop of Quebec. Appointed (1) Assistant, S. Matthew's, Quebec; (2) Magdalen Islands. Now Incumbent Christ's Church, Valcartier.

ROE, Rev. Henry, M.A. B. in Canada. Undergraduate of McGill College, Montreal, and Graduate of Bishop's College, Lennoxville. Ordained Deacon 1852, Priest 1853, by the Bishop of Quebec. Appointed (1) New Ireland; (2) Incumbent S. Matthew's, Quebec; (3) Richmond and Melbourne. In 1864 appointed Examining Chaplain to the Bishop of Quebec; in 1872, elected a member of the Council and Corporation of Bishop's College, Lennoxville; and in 1873, appointed Professor of Divinity in that College.

ROSS, Rev. E. G. W. (Retired.) Address Quebec.

SCARTH, Rev. A. Campbell, M.A. B. in Scotland. Licentiate in Theology and M.A., Bishop's College, Lennoxville. Ordained Deacon 1857, Priest 1858, by the Bishop of Montreal. Appointed (1) Adamsville, (2) Curate S. George's, Lennoxville. Now Rector S. George's, Lennoxville, and Professor Ecclesiastical History, Bishop's College.

SEWELL, Rev. Z. W., M. A. Chapel of Holy Trinity, Quebec.

SHORT, Rev. R. Montmorence P.O., Gaspe Basin.

SMITH. Rev. F. A. B. in Ireland. Ordained Deacon 1850, Priest 1851, by the Bishop of Quebec. Appointed (1) Sandy Beach, Gaspé, (2) Three Rivers, (3) Nicolet, (4) Gaspe Basin, (5) Leeds. Now Incumbent S. George's Church, Georgeville.

STEVENS, Rev. Albert, B.A. B in Canada. Graduate Bishop's College, Lennoxville. Ordained Deacon 1875, by the Bishop of Quebec. Incumbent Christ's Church, Hereford. P.O. Address, Dixville, Barford.

STUART, Rev. Henry Coleridge, M.A. B. in London, England. Graduate Bishop's College, Lennoxville. Ordained Deacon 1871, Priest 1874, by the Bishop of Quebec. Appointed (1) Curate of S. Matthew's, Quebec, (2) Port Daniel. Now Incumbent S. Bartholomew's Church, Bourg Louis, Portneuf.

SWEET, Rev. J. H. S. B. in London, Eng. Ed. S. Augustine's College, Canterbury. Ordained Deacon 1873, Priest 1874, by the Bishop of Quebec. Appointed (1) Stoneham. Now Rector S. Andrew's Church, New Carlisle.

SYKES, Rev. J. S., Port Chaplain, Quebec.

SYKES, Rev. J. S., Jr., West Frampton.

TAMBS, Rev. R. C., M.A. B. in London, England. Graduate Bishop's College, Lennoxville. Ordained Deacon 1865, Priest 1866, by the Bishop of Quebec. Appointed (1) Travelling Missionary and Chaplain Quarantine Station, Grosse Isle, (2) Incumbent of Bourge Louis. In 1868 appointed Alumni Tutor of Mathematics in the University of Bishop's College, Lennoxville. Is now Professor of Mathematics and Dean of the College.

THOMPSON, Rev. Isaac M. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1871; Priest 1874, by the Bishop of Quebec. Rector, S. Anne's, Melbourne.

THORNELOE, Rev. George, B.A. B. in Coventry, Eng. Graduate Bishop's College, Lennoxville. Ordained Deacon 1874; Priest 1875, by the Bishop of Quebec. Incumbent Christ's Church, Stanstead.

THORP, Rev. Charles, B.D. B. at Oxford, Eng. B.D. Nashotah Theological Seminary, U.S. Ordained Deacon 1867, by the Assistant Bishop of Wisconsin; Priest 1869 by the Bishop of Wisconsin. Apptd. (1) Wanpun, Wis.; (2) Revex Falls, Wis.; (3) Whitehall, Mich.; (4) Lapeer, Mich. Now Incumbent Bury. P.O., Robinson, Q.

VIAL, Rev. W. S. B. in London, Eng. Ordained Deacon 1859, Priest 1860, by the Bishop of Quebec. Appointed (1) Inverness. Now Incumbent S. Mary's Church, Montmorency and Chaplain to the Quebec Lunatic Asylum.

VON IFFLAND, Rev. Anthony A., M.A, B. at Sorel, Q. Graduate Bishop's College, Lennoxville. Ordained Deacon 1862, by the Right Reverend Dr. Mountain, Bishop of Quebec; Priest 1863, by the Right Reverend Dr. Williams, Bishop of Quebec. Appointed (1) Portneuf; (2) Valcartier. Now Rector, S. Michael's, Quebec, and Secretary Diocesan Board.

WALTERS, Rev. John. B. at Torquay, Eng. Ed. at S. Augustine's College, Canterbury. Ordained Deacon at Quebec, 1866, by the Bishop of Fredericton; Priest 1867, by the Bishop of Quebec. Appointed (1) Magdalen Island; (2) Magog. Now Rector Holy Trinity Church, Levis.

WASHER, Rev. Charles Briggs. B. at Horshane, Sussex, Eng. Ed. at Church Missionary College, Islington. Ordained Deacon 1871; Priest 1874, by the Bishop of Quebec. Appointed (1) Inverness; (2) Lake Beauport. Now Incumbent S. Stephen's Church, Glen Murray, Inverness.

WOOLRYCHE, Rev. A. J. Ordained Deacon 1855; Priest 1856, by the Bishop of Quebec. Missionary Stoneham and Lake Beauport.

WURTELE, Rev. Louis C., M.A. B. at Quebec. Graduate Bishop's College, Lennoxville. Ordained Deacon 1859: Priest 1861, by the Bishop of Quebec. Incumbent of S. Mark's Church, Acton Vale. (See also Diocese of Montreal.)

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Lay—Mr. James Patton, Jr., Quebec.

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Mr. Edwin A. Jones, Quebec.

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REGISTRAR OF THE DIOCESE.

Mr. George Veasey.

Names and Stations

OF THE

Clergy of the Diocese of Quebec.

In 1815:

Dr. Mountain, Official of Lower Canada, and Rector of Christ Church, Montreal.
G. J. Mountain, Rector of Quebec,
J. L. Mills, Evening Lecturer and Chaplain to the Forces.
R. Q. Short, Rector at Three Rivers.
John Jackson.
Wm. Henry, Rector of Christ Church.
Hon. C. J. Stewart, Rector of S. Armand.
Charles C. Cotton, Rector of Dunham, Missisquoi Bay.
Richard Bradford, Rector of Chatham.
G. O. Stuart, Official of Upper Canada, and Rector of Kingston.
Robert Addison, Rector of Niagara, and Indian Churches.
John Bethune, Rector of Elizabethtown and Augusta.
Dr. John Strachan, Rector of York.
John G. Wheaghant, Rector of Williamsburg.
Dr. Devereaux Baldwin, Rector of Cornwall.
R. Pollard, Ernst Town.
Mr. Jenkinl and
Mr. Norris, Chaplains to the Forces.

In 1833:

Ven. G. J. Mountain, D.D., Archdeecon and Rector of Quebec.
E. Sewell, Trinity Chapel, Quebec.
R. R. Burridge, Master of Grammar School and Garrison Chaplain.
J. Brown, Evening Lecturer.
R. J. Short, Assistant.
A. Norman, Missionary to settlements adjacent.
J. L. Alexander, Leeds.
S. S. Wood, A.M., Rector of Three Rivers.
A. Ainslie, Berthier.
G. M. Ross, Rector, Drummondville.
J. Bethune, Rector of Montreal.

B. B. Stevens, A.M., Evening Lecturer and Chaplain to the Forces.
A. F. Atkinson, Assistant at Laprairie.
James Ramsay, Master of School.
E. Boswell, Assistant, and officiating at Lachine.
J. Jackson, Rector William Henry.
T. Johnson, Abbottsford.
J. Braithwaite, Rector, Chambly.
W. D. Baldwin, A.M., Rector, St. John's.
J. Cochrane, Assistant, L'Acadie.
Maciah Townsend, Rector, Cauldwell Manor.
R. Whitwell, St Armand West.
J. Reid, St. Armand East.
C. C. Cotton, Rector, Dunham.
D. Robertson, Stanbridge.
G. Salmon, Shefford.
J. E. Burton, A.B., Kilkenney, Rawdon.
W. Abbott, Rector S. Andrews.
Joseph Abbott, A.M., Grenville.
A. H. Berwell, Hull.
J. Leeds, Coteau-du-Lac.
J. Taylor, Eaton.
C. Jackson, Hartley.
C. B. Fleming, Shipton.
W. Arnold, Gaspe.
J. S. Tuzo, Gaspe.
L. Doolittle, Bay Chaleurs.
The Hon. and Ven. John Strachan, Archdeacon and Rector of York.
J. Hudson, Assistant.
P. P. Maverhoffer, and
G. Mortimer, A.M., Markham and Vaughen.
J. McGrath, Toronto.
A. Elliott. Travelling Missionary.
R. Leeming, March and Huntley.
J. Miller, Ancaster.
A. Palmer, A.B., Guelph.
R. Lugger, from the New England Company, and
A. Nelles, Missionaries to the Six Nations on Grand River.
T. Green, Niagara.
G. R. F. Grout, Grimsby.
W. Leeming, Chippewa.
J. Anderson, Fort Erie.
James Clarke, St. Catharine's.
Mark Burnham, A.B., St. Thomas's.
Franvis Evans, Woodhouse.
B. Cronyn, London.
D. E. Blake, A.M., Adelaide.
R. Rolph, Amherstburg.
W. Johnston, Sandwich.
Thomas Morley, Chatham.
Alexander N. Bethune, Bishop's Chaplain, Cobourg.
James Coughlan, A.B., Port Hope.
Joseph Thompson, Cavan.
Samuel Armour, Cavan.
H. R. De Olier, Peterborough.
G. O. Stuart, LL.D., Archdeacon, Kingston.

R. D. Cartwright, Assistant, Kingston.
J. Stoughton and
Paul Sherley, Ernesttown and Bath.
J. Deacon, Adolphus Town.
Thomas Campbell, Belleville.
John Grier, Murray.
Wm. Macauley, Hollowell.
Salter Givens, Mohawk Mission, Bay Quinte.
Michael Harris, A.M., Bath.
R. Flood, Beckwith.
Robert Short, Richmond.
J. Pedfield, March and Huntley.
E. Denroche, Brockville.
Wm. H. Cunning, A.M., Young.
Robert Blackey, Prescott.
Henry Patton, Oxford.
J. G. B. Lindsay, Matilda.
J. G. Weagant, Williamsburgh.
Frederick Mack, Osnabruck.
G. Archbold, Cornwall.
R. Harte
E. J. Boswell.

In 1846:

Right Rev. G. J. Mountain, D.D., Rector.
George Mackie, D.D, Curate.
E. W. Sewell, Trinity Church.
C. R. Plees, S. Peter's.
J. E. F. Simpson, S. Paul's.
C. L. F. Haensel, Evening Lecturer.
G. Cowell, M.A., Chaplain Forces.
J. Cornwall, Assistant Curate.
E. B. Parkin, Valcartier.
J. Torrence, Point Levis.
R. Lewis, Portneuf.
J. McKeoun, Frampton.
A. T. Whitten, Leeds.
L. H. Simpson, Ireland.
E. G. W. Ross, Rivière du Loup, *en bas.*
William King, S. Giles.
S. S. Wood, M.A., Rector Three Rivers, and Chaplain to Bishop.
H. Burgess, A.B., Nicolet.
G. M. Ross, Rector, Drummondville.
N. Guerout, Riviere du Loup, en Haut.
J. Bethune, D.D., Rector, Montreal.
W. A. Adamson, A.B., Assistant.
Jacob Ellegood, Assistant.
D. Robertson, Chaplain to the Troops.
A. D. Campbell, Trinity Chapel, Montreal.
J. Irwin, S. Thomas, Montreal.
W. T. Leach, M.A., S. George's, Montreal.
E. J. Rogers, Chaplain to Penitentiary.

G. Ramsay, M.A., S. Martin.
T. A. Young, S. Martin.
C. Rollet, Rawden.
J. Flanagan, Mascouche.
W. B. Bond, Lachine.
J. Mountain, Coteau du Lac
James Pyke, Vaudreuil.
W. Abbot, Rector, St. Andrews.
W. McMaster, Gore
C. Forrest, Grenville.
J. Johnston, Huli
F. S. Neve, Clarendon.
William Anderson, Rector, Berthier.
T. Johnston, Abbotsford.
F. Robinson, Rougemont.
A. Balfour, Shefford.
Joseph Scott, M.A., Brome.
C. C. Cotton, A.B., Dunham.
James Reid, St. Armand, East.
R. Whitwell, St. Armand, West.
James Jones, Stanbridge.
W. Jones, Farnham.
M. Townsend, Rector, Caldwell.
G. Slack, Granby.
G. Bancroft, M.A., Rector, St. John's.
J. Braithewaite, A.B., Rector, Chambly.
J. P. White, Assistant.
F. Lonsdell, Laprairie.
C. Morice, Lacolle.
H. Hazard, Sherrington.
E. G. Satton, St. Remi.
James Fulton, Russelltown.
W. Brethour, A.B., Ormstown.
W. Morris, Huntington.
Daniel Gavin, Missionary, Sabrevois.
J. Butler, Kingsey.
D. Falloon, D.D., Shipton.
L. Doolittle, Sherbrooke.
I. Hellmuth, Eaton.
J. Taylor, Robinson.
J. Kemp, Compton.
C. P. Reid, Huntley.
C. Jackson.
W. Arnold, Perce.
R. Short, New Carlisle.
G. Milne, M.A., Bay Chaleurs.

Constituted a Dioce
Huron, Ontario,
Separate Dioces
Counties of Peel,
hundred and thi
North.

The Right Reverend

The Very Reverend

The Venerable Arthur
absence in England.
The Venerable George
Toronto.
The Venerable John Wil

The Rev.
The Rev.
The Rev.
The Rev.
The Rev.
The Rev.
The Rev.

The Rev.

Diocese of Toronto.

Constituted a Diocese 1839, *being Co-extensive with Upper Canada. Huron, Ontario, Algoma, and Niagara have since been erected into Separate Dioceses. Present limits: River Trent on the East, Counties of Peel, Cardwell and Simcoe on the West. Length, one hundred and thirty miles: depth, as far as Civilization extends North.*

Bishop.

The Right Reverend A. N. Bethune, D.D., D.C.L., Toronto.

Dean.

The Very Reverend H. J. Grasett, B.D., Toronto.

Archdeacons.

The Venerable Arthur Palmer, M.A., Archdeacon of Toronto. Now on leave of absence in England.
The Venerable George Whitaker, M.A., Archdeacon of York. Trinity College Toronto.
The Venerable John Wilson, M.A., Archdeacon of Peterboro. Grafton, Ont.

Canons.

The Rev. Henry Brent, M.A., New Castle.
The Rev. E. Morgan, Barrie.
The Rev. H. B. Osler, York Mills.
The Rev. W. Ritchie, Georgina.
The Rev. H. Scadding, D.D., Toronto.
The Rev. W. Stennett, M.A., Cobourg.
The Rev. F. Tremayne, M.A., Newmarket.

Chaplain.

The Rev. W. Stennett, M.A. Cobourg. (Examining.)

ALLEN, Rev. T. W., B.A. B. at Sligo, Ireland. Graduate Trinity College, Toronto. Ordained deacon, 1848; Priest, 1849, by the Bishop of Toronto. Appointed (1) Travelling Missionary, (2) Incumbent S. John's, Portsmouth. Now Rector S. John's Church, Millbrook, and Rural Dean Counties of Durham and Victoria.

ALLEN, Rev. W. C., B.A., Trinity College School, Port Hope.

ANDERSON, Rev. G. A., M.A. Ed. at Upper Canada College, Toronto, and at Theological College, Coburg, taking M.A. degree at Trinity College, Toronto. Ordeaned Deacon, 1848; Priest, 1849, by the Bishop of Toronto. Appointed (1) Sault St. Marie, (2) Mohawk Mission, Tyendinaga, 1850; (3) Iroquois, 1870. Now Incumbent Penetanguishene, and Anglican Chaplain to the Reformatory.

BAKER, Rev. J. Stamers. B. at Bandon, Ireland. Ed. at the Duke of Devonshire School, Bandon. Ordained Deacon, 1861; Priest, 1863, by the Bishop of Huron. Appointed (1) Wyoming, (2) Curate S. James', Toronto, (3) Campbellford. Now Incumbent S. John's Church, Cookstown.

BALDWIN, Rev. Arthur Henry, B.A. B. in Toronto. Ed. at Upper Canada College and Trinity College, Toronto. Graduate Queen's College, Oxford, and *ad eundem* Trinity College, Toronto. Ordained Deacon, 1866, in Yorkminster, by the Archbishop of York; Priest, 1867, by the Bishop of Ely. Appointed (1) Luton Beds, Eng., (2) Curate Belleville, Ont. Now Rector All Saints' Church, Toronto.

BALL, Rev. Thomas. Bond Head.

BALLARD, Rev. J. McLean, B.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon, 1865; Priest, 1866, by the Bishop of Toronto. Appointed (1) Brooklin, (2) Ancaster, (3) North Essa, (4) S. Catharines, (5) Cayuga. Now Incumbent S. Bartholomew, Toronto.

BATES, Rev. W. W. Undergraduate Trinity College, Toronto. Incumbent Ivy.

BAYLIS, Rev. J. G. Incumbent Church of the Ascension, Toronto.

BECK, Rev. J. W. R., M. A., Peterborough.

BELL, Rev. C. R, Mus. Bac. B. at Frome, Somerset, Eng. Ed. at Queen Elizabeth's Grammar School, S. Olaves, London, England, and at Racine College, Wisconsin, U.S. Degree, Bachelor of Music. Ordained Deacon 1865; Priest 1867, by the Bishop of Ontario. Appointed (1) South Mountain, Ont.; (2) Masonville, Q. Now Missionary at Brooklin, Columbus and Ashburn. Address, Whitby.

BETHUNE, Rev. Charles James Stewart, M.A. B. at West Flamboro, Ont. Ed. at Upper Canada College, and Graduate Trinity College, Toronto. B.A., 1859; 1st class in Classical Honours; Honourary 4th in Mathematics; M.A., 1861. Ordained Deacon 1861; Priest 1862, by the Bishop of Toronto. Appointed (1) Curate, Cobourg; (2) Curate, Carlton Selby, Yorkshire, England; (3) Incumbent, Credit, Ont. Now Head Master Trinity College School, Port Hope. Is well known as a Canadian Entomologist, having been Secretary of the Entomological Society of Canada for seven years; President from 1870–75; is now Vice-President. Was Entomological Editor of the "Canada Farmer," for nine years, and Editor of the "Canadian Entomologist," 1868-73. Is a Corresponding Member of Scientific Societies in Philadelphia, New York, Buffalo, and Halifax. Has written numerous papers on Entomological subjects in the above mentioned journals, and in various other scientific publications, and is joint author of the Annual Reports on Insects, presented to the Legislature of Ontario.

BETHUNE, Rev. Frederick Alexander, M.A. B. at Cobourg, Ed. at U.C. College, and Trinity College, Toronto. B.A. 1864; M.A. 1868. Ordained Deacon and Priest by the Bishop of Toronto. Assistant Master Trinity College School, Port Hope.

BODDY, Rev. S. J., M A. B. in England. Graduate S. John's College, Cambridge. Ordained Deacon 1850; Priest 1851, by the Right Reverend Dr. Blomfield, Bishop of London. Appointed (1) Rethnel Green; (2) S. James' Cathedral, Toronto. Now Rector S. Peter's, Toronto.

BRADSHAW, Rev. W. C. B. in Ireland. Ed. at Queen's College, Belfast, and Trinity College, Toronto,. Ordained Deacon 1875; Priest 1876, by the Bishop of Toronto. Appointed (1) Vespra. Now Incumbent Ashburnham. Address, Peterboro.

BRENT, Rev. Henry, M.A., Canon S. James' Cathedral, Toronto. Rector Newcastle.

BRIGGS, Rev. S., M.A. Retired. Address, Staynor.

BROUGHALL, Rev. A. J., M.A. B. at Cobourg. Ed. at Victoria College, Cobourg, and Graduate Trinity College, Toronto. B.A., 1855, 1st class in Classical Honours; Honorary 4th in Mathematics. Ordained Deacon, 1857; Priest, 1858, by the Bishop of Toronto. Appointed (1) S. John's, Toronto. Now Rector S. Stephen's, Toronto, and Clerical Secretary to Synod.

BURGES, Rev. H. F., Bethany.

BURKITT, Rev. John. B. in England. Ordained Deacon, 1872, by the Bishop of Toronto. Appointed (1) Missionary of Craighurst and Waverley. Now Curate Omemee.

BURNHAM, Rev. M., B.A. Graduate Queen's College, Oxford. Ordained Deacon, 1829; Priest, 1830. Appointed (1) S. Thomas, 1829, (2) Peterborough, 1852. No parochial charge at present. Address, Peterborough.

BURT, Rev. Frederick. B. in Hants, Eng. Ed. at the Winton Diocesan Theological College, Winchester. Ordained Deacon, 1858; Priest, 1860, by the Bishop of Montreal. Appointed (1) City Missionary, Montreal; (2) Huntingdon. Now Incumbent S. Paul's Church, Minden.

CARRY, Rev. John, B.D. B. in Ireland. Graduate Bishop's College, Lennoxville. Ordained Deacon and Priest, 1850, by the Bishop of Quebec. Appointed (1) Leeds, Q. Now Incumbent S. Peter's Church, Credit.

CAYLEY, Rev. J. D., M.A. B. in England. Graduate Trinity College, Toronto. Ordained Deacon, 1860, by the Bishop of Toronto; Priest, 1861, in England, by the Bishop of Chichester. Appointed (1) Curate, Cowfold; (2) Firle West, Diocese Chichester; (3) Rector, Whitby, 1863 to 1874. Now Rector S. George's, Toronto.

CHAFEE, Rev. A. B., B A., Midhurst.

CHECKLEY, Rev. W. F., M.A., Curate, S. Paul's, Toronto.

CLARKE, Rev. W. Hoyes, B.A. Graduate Trinity College, Toronto. Ordained Deacon, 1870; Priest, 1872, by the Bishop of Toronto. Appointed (1) Haliburton. Now Incumbent Christ's Church, Bolton.

CLARKE, Ret. W. M. C. B. in India. Ed. at Malvern College, Worcester, Eng. Ordained Deacon, 1874; Priest, 1875, by the Bishop of Toronto. Incumbent S. Andrew's Church, Allison, and parts adjacent.

CLEMENTI, Rev. Vincent, B.A. B. in England. Ed. at Dr. Burney's School, Blackheath. Graduate Trinity College, Cambridge, Ordained Deacon by the Archbishop of Canterbury, and Priest by the Bishop of London. Incumbent of North Duro, Ont., 1863 to 1873. Unattached at present. Address, Peterborough. Has published occasional Sermons, and pamphlet on "Envelope System."

COLE, Rev. Edmond Hearle, M.A. B. at Cornwall, Eng. Graduate Trinity College, Oxford. Ordained Deacon and Priest by the Right Reverend Dr Philpotts, Bishop of Exeter. Appointed (1) Lydford; (2) Stokenham, Exeter. Now Rector All Saints', Whitby.

COOPER, Rev. H. C., B.A. Rector and Rural Dean, Islington.

COOPER, Rev. H. D., B.A. B. in Canada. Ed. at Niagara Grammar School and Graduate Trinity College, Toronto. Ordained Deacon 1861, Priest 1862, by

the Bishop of Toronto.
Landing. Now Incuml

COOPER, Rev. W. I
1858 by the Right Rev
Curate Holy Trinity, T
Credit. Now Assistant

CREIGHTON, Rev.
College, Ohio, U. S. O
ronto. Appointed (1) C
Church, Cartwright.

DARLING, Rev. W
Appointed Assistant Chu

DAVIDSON, Rev. J
lege, Fredericton, N. B.
treal. Appointed (1) P
(3) Tecumseth Mission.

DAVIES, Rev. Henr
Arts and Divinity, Trinity
Honors; M.A. 1858; B.
ronto, Deacon 1857; Prie
Cornwall. Now Assista
Principal of the Normal S

DAVIS, Rev. J. W.

FIDLER, Rev. Arth
lege, Toronto. Ordained
Appointed (1) Cookstown
Aurora.

FLETCHER, Rev. Jo
Dublin; Ad. Eundem, M.
by the Bishop of Quebec;
Assistant Christ Church, M
(4) Bradford; (5) Oakville.
dress, Highland Creek. H
on Bible Reading *vs.* Bible

FLETCHER, Rev. Jo
College, Toronto. Ordaine
Appointed (1) Markham.

the Bishop of Toronto. Appointed (1) Beverley; (2) Fergus; (3) Holland Landing. Now Incumbent Colborne and Brighton. Address, Colborne.

COOPER, Rev. W. E., M.A. Graduate Trinity College, Toronto. Ordained 1858 by the Right Reverend Dr. Strachan, Bishop of Toronto. Appointed (1) Curate Holy Trinity, Toronto; (2) Holland Landing; (3) Port Colborne; (4) Credit. Now Assistant Master Trinity College School, Port Hope.

CREIGHTON, Rev. John. B. in Ireland. Licentiate in Theology, Kenyon College, Ohio, U. S. Ordained Deacon 1861; Priest 1862 by the Bishop of Toronto. Appointed (1) Orillia; (2) Welland, 1863–1874. Now Rector S. John's Church, Cartwright.

DARLING, Rev. W. Stewart. Ordained by the Bishop of Toronto, 1842. Appointed Assistant Church of the Holy Trinity, Toronto, 1853. Rector 1875.

DAVIDSON, Rev. John, M.A. B. in New Brunswick. M. A. King's College, Fredericton, N. B. Ordained Deacon 1856; Priest 1857 by Bishop of Montreal. Appointed (1) Papineauville, Q., and parts adjacent; (2) Woodbridge; (3) Tecumseth Mission. Now Incumbent Uxbridge, 1873.

DAVIES, Rev. Henry William, M.A., D.D. Born in U. S. Graduate in Arts and Divinity, Trinity College, Toronto. B.A. 1855; 2nd class in Classical Honors; M.A. 1858; B.D. 1865; D.D. 1870. Ordained by the Bishop of Toronto, Deacon 1857; Priest 1858. Appointed (1) Curate, Cobourg; (2) Curate, Cornwall. Now Assistant Church of the Holy Trinity, Toronto (1866), and Principal of the Normal School, Toronto.

DAVIS, Rev. J. W. Curate, Millbrook.

FIDLER, Rev. Arthur J., B.A. B. in England. Graduate Trinity College, Toronto. Ordained Deacon 1860; Priest 1861 by the Bishop of Toronto. Appointed (1) Cookstown 1860–1871. Now Incumbent Holy Trinity Church Aurora.

FLETCHER, Rev. John, M.A. B. in Canada. Graduate Trinity College, Dublin; Ad. Eundem, M.A., Trinity College, Toronto. Ordained Deacon 1846 by the Bishop of Quebec; Priest 1848 by the Bishop of Toronto. Appointed (1) Assistant Christ Church, Montreal; (2) Travelling Missionary; (3) Mono, Ont.; (4) Bradford; (5) Oakville. Now Incumbent Christ's Church, Scarborough. Address, Highland Creek. Has published "Discussions with the Rev. J. F. Jarnot on Bible Reading *vs.* Bible Burning."

FLETCHER, Rev. Joseph, B.A. B. at Dublin, Ireland. Graduate Trinity College, Toronto. Ordained Deacon 1868; Priest 1869 by the Bishop of Toronto. Appointed (1) Markham. Now Incumbent S. Thomas Church, Shanty Bay.

FORD, Rev. Ogden P., B.A. B. at Brockville, Ont. Graduate Trinity College, Toronto. B.A. 1868; 1st class in Classical and Mathematical Honors. Ordained Deacon 1872; Priest 1873 by the Bishop of Toronto. Appointed (1) Assistant Church of the Holy Trinity, Toronto; (2) *Locum Tenens*, S. Matthias, Toronto. Now unattached. Address, Brockville.

FORSTER, Rev. W. R. B. in London, Eng. Ordained Deacon 1866 by the Bishop of Toronto; Priest 1867 by the Right Reverend Dr. Bethune, Co-Adjutor. Appointed (1) Mount Forest. Now Incumbent S. Luke's Church, Creemore.

GIVINS, Rev. Saltern. Ordained Deacon 1831; Priest 1833 by the Bishop of Quebec. Appointed (1) Mohawk Mission, Bay Quinte, 1831–1850; (2) Curate, Niagara; (3) Incumbent, Oakville; (4) Incumbent, Credit, 1852–1856. Now Incumbent S. Paul's Church, Toronto. Rural Dean, 1845. and Canon S. James Cathedral, 1875.

GRANT, Rev. W., M.A. Tullamore.

GRASETT, The Very Reverend H. J., B.D. Graduate of S. John's College, Cambridge. Ordained Deacon 1834; Priest 1835 by the Bishop of Quebec. Was appointed Assistant at the Cathedral, Quebec. Subsequently appointed Rector and Dean of S. James' Cathedral, Toronto.

GREENE, Rev. Richard W. E., B.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1871; Priest 1872 by the Bishop of Toronto. Appointed (1) Byng Inlet. Now Curate S. James Cathedral, Toronto.

GROVES, Rev. F. J. S. Toronto.

HALLEN, Rev. George, B.A. B. in England. Graduate Trinity College, Oxford. Ordained Deacon 1817; Priest 1818 by the Right Reverend Dr. Cornwall, Bishop of Worcester. Appointed (1) Curate, Salwarpe; (2) Curate, Rushock, Worcester. Incumbent S. James Church, Penetanguishene, and Chaplain to the Reformatory. Resigned. Address, Penetanguishene.

HANNA, Rev. John Alexander. B. in Canada. Undergraduate Trinity College, Toronto. Ordained Deacon 1876, by the Bishop of Toronto. Missionary at Perrytown.

HARRIS, Rev. R. H., B.A. B. in Cork. Graduate Trinity College, Toronto. Ordained Deacon 1860; Priest 1861, by the Bishop of Toronto. Apptd (1) Brock; (2) Medonte. Now Incumbent Omemee.

HARRIS, Rev. James H. B. in Cork, Ireland. Ordained Deacon 1873, by the Bishop of Toronto. Missionary, Orillia.

HARRISON, Rev. R., M.A. B. in Toronto. Graduate Trinity College, Toronto, 1861. 1st class in Classical Honours. Honourary 4th in Mathematics.

Ordained Deacon 1865; Priest 1866, by the Bishop of Toronto. Apptd (1) Curate S. George's, Toronto. Subsequently Missionary at Beverly, Vaughan and Woodbridge. Now Incumbent S. Matthias, Toronto. Has pub. "The British Catholic Church," a tract; 2nd, Ed. "Holy Worship," a pastoral letter. "Service for laying a Foundation Stone," a compilation.

HILL, Rev. G. S. J., M.A. Rector, Unionville and Rural Dean.

HINDES, Rev. R. W., B.A. Campbellford.

HODGE, Rev. T. P. York Mills.

HODGKIN, Rev. S. J., M.D. Woodbridge.

HORLOCK, Rev. George. B. in England. Ed. at S. Boniface College, Warminster, and S. Augustine's College, Canterbury. Ordained Deacon 1875; Priest 1876, by the Bishop of Toronto. Appointed (1) Holland Landing. Now Incumbent Christ's Church, Bobcaygeon.

HOSKEN, Rev. B. S. Lloydtown.

JOHNSON, Rev C. C. Port Perry.

JOHNSON, Rev. William Arthur. B. at Bombay. Ed. in England. Ordained Deacon 1851; Priest 1852, by the Bishop of Toronto. Appointed (1) Scarborough; (2) Curate, Cobourg. Now Incumbent S. Philips, Weston (1856).

JONES, Rev. William, M.A. Ed. at U. C. College, and Trinity College, Toronto, and S. John's College, Cambridge. Elected Foundation Scholar, 1859. Graduated as 20th Wrangler, January, 1862. Ordained Deacon 1864; Priest 1868, by the Bishop of Toronto. Apptd. Asst. Master of the Grammar School, Sedburgh, Yorkshire, Eng. 1862. Is Professor of Mathematics, Trinity College, Toronto (1863).

JONES, Rev. Septimus, M.A. B. in England. Ed. in Eng. and M.A., Bishop's College, Lennoxville. Ordained Deacon 1854, by the Bishop of Montreal. Priest 1855, by the Bishop of Quebec. Apptd. (1) Cape Cove, 1854: (2) S. Peter's, Quebec, 1856; (3) Curate, Cobourg, 1858; (4) Rector Church of Redeemer Philadelphia, U.S.; (5) Curate, S. Thomas, Belleville, 1861; (6) Rector Christ's Church, Belleville, 1864. Now Rector Church of the Redeemer, Yorkville (1871).

JONES, Rev. W. Henry, M.A. B. at Bristol, Eng. Graduate Acadia College, N.S. Ordained Deacon 1866; Priest 1867, by the Bishop of Huron. Appointed (1) Tilsonburgh; (2) Omemee; (3) Rector Grace Church, Toronto. Resigned, 1876.

JUPP, Rev. William. Undergraduate Trinity College, Toronto. Ordained Deacon 1874, Priest, 1875, by the Bishop of Toronto. Missionary, Dysert. Address, Haliburton.

KIRKBY, Rev. L. H. B. in England. Ed· at Christ's College, London. Ordained Deacon 1874, Priest 1876, by the Bishop of Toronto. Incumbent Christ's Chnrch, Batteaux. Address, Collingwood.

LAMPMAN, Rev. Archibald, B.A. B. in Canada. Ed. at Upper Canada College, Toronto, und Theological College, Cobourg. Graduate Trinity College, Toronto. Ordained Deacon 1850, Priest 1851, by the Bishop of Toronto. Appointed (1) Morpeth; (2) Gore's Landing. No Parochial charge at present. Address, Cobourg.

LANGTRY, Rev. John, M.A. Graduate Trinity College, Toronto. Ordained Deacon and Priest by the Bishop of Toronto 1858. Rector S. Luke's Church, Toronto.

LEDINGHAM, Rev. G. B. in Scotland. Ed. at Trinity College, Toronto. Ordained Deacon 1875, Priest 1876. by the Bishop of Toronto. Missionary at Whitfield.

LETT, Rev. S., D.D., LL.D. Rector Collingwood and Rural Dean.

LOGAN, Rev. William, M.A. B. in Scotland. Graduate Trinity College, Toronto. Ordained Deacon 1850, Priest 1851, by the Bishop of Toronto. Appointed (1) Cartwright 1851 to 1872. Now Incumbent S. James' Church, Fenelon Falls.

McCOLLUM, Rev. J. H., M.A. Incumbent S. Thomas' Church, Toronto.

MacNAB, Rev. A., D.D. Bowmanville.

MADDOCK, Rev. Henry E., M.A., B. in India. Graduated B.A. Clare College, Cambridge, 1867. First Class in Classical Honours. Elected Fellow 1870. Ordained Deacon 1869 by the Right Reverend Dr. Ryan, acting for the Bishop of Winchester, Priest 1872 by the Bishop of Ely. Appointed (1) Soberton, Hampshire; (2) S, Mark's, Granchester; (3) S. Paul's, Eastbourne; (4) Master Trinity College, Eastbourne. Now Professor of Classics, Trinity College, Toronto.

MATTHEW, Rev. Charles R., M.A. B. at St. John, N. B. Graduate King's College, N. S. Ordained Deacon 1866, Priest 1868, by the Bishop of Fredericton. Appointed (1) Curate S. Mark's, St. John, N. B.; (2) Rector Petersville; (3) Holmesville, Ont.; (4) Assistant S. James' Cathedral, Toronto. Now Incumbent Grace Church, Toronto.

MIDDLETON, Rev. I., B.A. Brompton.

MOCKRIDGE, Rev. Charles Henry, M.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1868; Priest 1869, by the Bishop of Ontario. Appointed (1) Madoc; (2) Hillier. Now Curate, S. George's Church, Toronto.

MORGAN, Rev. Ed
in England. Ordained
1841, by Rt. Rev. Dr. Co
(1) Rector of S. Patrick'
Ont, 1855-69. Now Rec

MOXON, Rev. Geo
Priest 1875, by the Bish

MURPHY, Rev. E.

MUSSEN, Rev. E.
Ordained Deacon 1869;
Manvers; (2) Clifton, 18

NESBITT, Rev. Ge
Toronto. Ordained De
Incumbent S. Luke's Ch

O'MEARA, Rev. F
Graduate Trinity Colleg
by the Right Reverend
Appointed (1) Travellin
ment, Lake Huron; (3)
Port Hope.

OSLER, Rev. Henry
Priest 1844, by the Bish
Albion, 1843. Honorar
Dean of West and Nor
(1874).

OWEN, Rev. H. B,

PATERSON, Rev. C
Canada College. Gradu
rister at Law 1864-68.
Toronto. Appointed (1)
Church, Port Hope.

PATERSON, Rev. T
Toronto. Ordained Dea
Appointed (1) Manvers;
ford, and Missionary parts

PEARSON, Rev. J
Deacon 1854; Priest 185

MORGAN, Rev. Edward. B. in Island of S. Vincent, West Indies. Ed. in England. Ordained in S. Michael's Cathedral, Island of Barbodos, Deacon, 1841, by Rt. Rev. Dr. Coleridge; Priest 1842, by the Rt. Rev. Dr. Parry. Apptd. (1) Rector of S. Patrick's and S. David, Island of S. Vincent; (2) Curate, Barrie, Ont, 1855-69. Now Rector Barrie (1869), and Canon S. James' Cathedral, Toronto.

MOXON, Rev. George Henry H. B. in England. Ordained Deacon 1873; Priest 1875, by the Bishop of Toronto. Rector S. Philip's, Toronto.

MURPHY, Rev. E. W., B.A. Painswick.

MUSSEN, Rev. E. Horace, M.A. Graduate Trinity College, Toronto. Ordained Deacon 1869; Priest 1870, by the Bishop of Toronto. Appointed (1) Manvers; (2) Clifton, 1874-76. Now Incumbent, Lakefield.

NESBITT, Rev. George, M.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1861; Priest 1862, by the Bishop of Toronto. Incumbent S. Luke's Church, Rosemont.

O'MEARA, Rev. Frederick A., B.A., LL.D. B. at Wexford, Ireland. Graduate Trinity College, Dublin, 1837; LL.D., 1846, . Ordained Deacon 1837, by the Right Reverend Dr. Blomfield; Priest 1838, by the Bishop of Quebec. Appointed (1) Travelling Missionary; (2) Missionary Chaplain Indian Department, Lake Huron; (3) Incumbent Georgetown. Now Rector S. John's Church, Port Hope.

OSLER, Rev. Henry B. B. at Falmouth, Eng. Ordained Deacon 1843; Priest 1844, by the Bishop of Toronto. Appointed to Mission Lloydtown and Albion, 1843. Honorary Canon S. James' Cathedral, Toronto, 1867. Rural Dean of West and North York 1875. Rector S. John's Church, York Mills (1874).

OWEN, Rev. H. B, F.R.S.L. Oshawa.

PATERSON, Rev. Charles W., B.A., B.C.L. B. in Toronto. Ed Upper Canada College. Graduate in Arts and Law, Trinity College, Toronto. Barrister at Law 1864-68. Ordained Deacon 1869; Priest 1871, by the Bishop of Toronto. Appointed (1) Missionary, Bobcaygeon. Now Incumbent S. Mark's Church, Port Hope.

PATERSON, Rev. T. W., M.A. B. in Toronto. Graduate Trinity College, Toronto. Ordained Deacon 1871; Priest 1872, by the Bishop of Toronto. Appointed (1) Manvers; (2) Hastings. Now Incumbent Trinity Church, Bradford, and Missionary parts adjacent.

PEARSON, Rev. John. S. Augustine College, Canterbury. Ordained Deacon 1854; Priest 1855, by the Bishop of Nova Scotia. Appointed (1) Asst.

Curate, S. Margarets Bay, N.S., 1854; (2) Asst. Curate, Cathedral S., Johns, Newfld, 1856; (3) Incumbent S. Mary's Church, S. Johns, Newfld, 1859; (4) Sub-Dean Christ's Church Cathedral, Fredericton, N.B., 1864. Now Rector-Assistant Church of the Holy Trinity, Toronto (1875).

PORTER, Rev. Thos. G. B. in Ireland. Ed. at Nashotah Theological Seminary, Wisconsin, U. S. Ordained Deacon by the Right Reverend Dr. Armitage, at Milwaukee; Priest, 1872, by the Right Reverend Dr. Cummins, Assistant Bishop, Kentucky. Appointed (1) Trinity Church, Louisville, Ky.; (2) Georgetown, Ont.; (3) Hastings. Now Incumbent Craighurst.

RITCHIE, Rev. W. B. in Scotland. Ed. at University of Edinburgh. Ordained Deacon, 1843; Priest, 1844, by the Bishop of Toronto. Appointed (1) Rector, Sandwich. Canon, S. James' Cathedral, Toronto, 1867. Incumbent Georgina.

ROLPH, Rev. J. W., M.D. B. at Toronto. Doctor of Medicine, Victoria Uuiversity, Toronto. Ordained Deacon, 1871, by the Bishop of Huron; Priest, 1872, by the Bishop of Toronto. Appointed (1) S. Stephen's Church, Goderich; (2) Incumbent S. Luke's Church, Saulte Ste. Marie, and Missionary. Address, P.O. box 1,294, Toronto.

ROONEY, Rev. Robert. B. in Ireland. Ordained Deacon, 1873; Priest, 1875, by the Bishop of Toronto. Incumbent S. George's Church, Cambray.

RUTTAN, Rev. C. Missionary Berkley and Chester. Address, Toronto.

SANSON, Rev. Alexander. B. in Edinburgh, Scotland. Ed. at the Edinburgh High School. Ordained Deacon, 1842; Priest, 1843, by the Bishop of Toronto. Appointed (1) York Mills. Now Incumbent Trinity Church, Toronto, 1852. Has published Hymns for use of S. S.

SCADDING, Rev. Henry, M.A., D.D. B. in Devonshire, England. Ed. at Upper Canada College, Toronto. Graduate S. John's College, Cambridge, B.A., 1837; M.A., 1840; D.D., 1852. Ordained Deacon, 1837; Priest, 1838, by the Bishop of Quebec. Appointed (1) Scarborough; (2) Assistant, S. James, Toronto, 1839-1847. Rector, Church of the Holy Trinity, Toronto, 1847. Resigned 1875. Was Classical Master in Upper Canada College, 1838-1863, and for several years President of the Canadian Institute. Has edited for the Institute, since 1868, the 'Canadian Journal of Science, Literature and History." Is Canon S. James Cathedral, Toronto. Has published:—1. The Eastern Oriel Opened; an address on the laying of the Foundation Stone of the University of Toronto, 1842; 2. The President's Valedictory Address, delivered before the Athenæum of Toronto, 1846; 3. A Memorial of the Reverend William Honeywood Ripley, Classical

Master, Upper Canada College, 1849; 4. A Dead Christendom Reviving; an address delivered at the close of the Crimean War, 1855; 5. Early Notices of Toronto, 1853; 6. English Civilization Unnderdemonstrative; an address on the visit of the Prince of Wales to Canada, 1860; 7. Shakspeare, the Seer; the Interpreter, 1864; 8. Truth's Resurrections; a Memorial of Easter, 1865; 9. Christian Pantheism; an address on Thanksgiving Day, 1865; 10. The First Bishop of Toronto; a Review and Study; 11. Toronto of Old, 1873; 12. Canada and Oxford; Three Papers from the Canadian Journal, 1873; 13. On a Sung Service and its Appurtenances; a Lecture, 1874; 14. Leaves They Have Touched; being a Review of some Historical Autographs, 1876.

SHANKLIN, Rev. R. Rector, Thornhill.

SMITHETT, Ren. Wm. Thomas, D.D. B. in England. Ordained by the Bishop of Guiana, 1845. Appointed (1) Missionary S. P. G., in Guiana. 1848-1868 in the United States. Now Incumbene S. Paul's, Lindsay, and Rural Dean of Haliburton.

STENNETT, Rev. W., M.A. B. at Kingston. Ed. at Upper Canada College; Graduate King's College, Toronto. Ordained Deacon 1847. Priest 1848 by the Bishop of Toronto. Appointed (1) Assistant Holy Trinity, Toronto, 1847-1852; (2) Carlton, (3) Incumbent Christ's Church, Koswick, 1861-1866. Was also from 1847 to 1856 Classical Master, and from 1856 to 1861 Principal of Upper Canada College. Now Rector of Cobourg and Examining Chaplain to the Bishop of Toronto. Honorary Canon of S. James' Cathedral, Toronto, 1876.

STEWART Rev. A., M.A. Rural Dean, Orillia.

STRONG, Rev. S. S., D.D., D.C.L. B. at Hamworthy, Dorset, Eng. D.D. Columbia College, N. Y. D.C.L. Trinity College, Toronto. Ordained Deacon 1835 by the Rt. Rev. Dr. Stewart. Priest 1836 by the Rt. Rev. Dr. G. J. Mountain, Bishop of Quebec. Appointed (1) Kingston, 1835; (2) Chaplain to Her Majesty's Forces, Quebec, 1836; (3) Rector, Ottawa. 1837; (4) Tecumseth, 1857. Now Rector S. Anne's, Toronto, 1872.

SWALLOW, Rev. W. F. B. and Ed. in Toronto. Ordained Deacon 1872. Priest 1874, by the Bishop of Toronto. Appointed (1) Acton; (2) Guelph. Now Missionary, Mono Mills.

TAYLOR, Rev. George I., M.A. S. Matthews, Toronto.

TOCQE, Rev. Philip, M.A. B. in Newfoundland. Ed. at Trinity College, Hartford, U. S. M A. Lawrence University, Appleton, U. S. Ordained Deacon 1851 by Rt. Rev. Bishop Williams, Connecticut, U. S. Priest 1854, by the Bishop of Nova Scotia. Appointed (1) Curate in Boston, U. S.; (2) Tusket. N. S. Now Incumbent Kinmount.

TREMAYNE, Rev. F., B.A. B. England. Ed. at Theological College, Cobourg, and Graduate Trinity College, Toronto. Ordained Deacon 1852. Priest 1853 by the Bishop of Toronto. Appointed (1) Travelling Missionary; (2) Incumbent Milton. Now Incumbent S. Paul's, Newmarket, and Canon S. James' Cathedral, Toronto, 1876.

TREW, Rev. A. G. L., M.A. Yorkville.

VICARS, Rev. John, B.A. B. in Dublin, Ireland. Graduate Trinity College, Dublin. Ordained Deacon by Rt. Rev. Lord Plunkett. Priest by Bishop of Tuam, Ireland. Appointed (1) Achill Colony. Now Incumbent Cannington.

VICARS, Rev. Johnstone, M.D. Pickering

WADLEIGH, Rev. W. Henry, B.A. B. in Canada. Graduate Bishop's College, Lennoxville. Ordained Deacon 1872. Priest 1874 by the Bishop of Toronto. Appointed (1) Curate Christ's Church, Hamilton; (2) Binbrook. Now Missionary, Gore's Landing.

WALKER, Rev. Thaddeus, B.A. Credit.

WESTNEY, Rev. W. S., M.A. Streetsville.

WHITAKER, The Venerable George, M.A. Late Fellow and Classical Lecturer of Queen's College, Cambridge, and Vicar of Oakington, Cambridge. Ordained Deacon, 1837; Priest, 1838, at S. George's, Hanover Square, London, Eng., by the Right Reverend Joseph Allen, D.D., Bishop of Ely. Is Provost of and Professor of Divinity, University of Trinity College, Toronto, 1851. Appointed October 1st, 1875, Archdeacon of York.

WILLIAMS, Rev. Alex, M.A. Incumbent S. John's Church, Toronto.

WILSON, The Venerable John, M.A. B. in Ireland. Educated in Ireland, and studied Divinity at the Theological College, Cobourg, Ontario, under the Rev. Dr. Bethune, now Lord Bishop of Toronto. Graduate Trinity College, Toronto. Ordained Deacon, 1843; Priest, 1844, by the Bishop of Toronto. Appointed Curate at Cobourg, 1843; Incumbent of Grafton and Colborne, 1844. Resigned Colborne, 1873. Is now Rector of S. George's Church, Grafton, 1844, and Archdeacon of Peterboro, 1875.

Standing Committees of Synod.

1876-'77.

I.—EXECUTIVE COMMITTEE.

(Appointed by Bishop.)

Very Rev. Dean of Toronto, B.D.
Ven. Archdeacon of York, M.A.
" " Peterborough, M.A.
Rev. Rural Dean Givins.
" Robert Shanklin.
Hon. Vice-Chancellor Blake, M.A.
Hon. J. H. Cameron, Q.C.
His Honor Judge Ardah.
Captain Stupart, R.N.
S. B. Harman, B.C.L.

(Elected by Synod.)

Rev. Rural Dean Lett, DD., LL.D.
" Wm. Logan, M.A.
" J. H. McCallum, M.A.
" A. J. Fidler, B.A.
" C. W. Paterson, B.C.L.
J. Henderson.
Archibald Cameron.
F. Farncomb.
W. T. O'Reilly.
R. Snelling, LL.D.

Scrutineers.—Rev. Rural Dean Stewart, M.A., Rev. A. G. L. Trew, M.A., S. G. Wood, Esq., LL.B., and G. M. Evans, Esq., M.A.

II.—COMMUTATION TRUST COMMITTEE.

Ven. Archdeacon of Peterborough, M.A., Rev. Rural Dean Lett, DD. LL.D. Rev. W. W. Bates, Rev. W. R. Forster, Rev. H. C. Cooper, B.A., Rev. C. W. Paterson, B.C.L., Rev. Jno. Davidson, M.A., Rev. A. J. Broughall, M.A., Hon. V. C. Blake, M.A., Hon. G. W. Allan, Archibald Cameron, Peter Paterson, Wm. Ince, R. Snelling, LL.D., A. H. Campbell. C. H. Greene.

III.—ENDOWMENT OF SEE, RECTORY LANDS, AND LAND AND INVESTMENT COMMITTEE.

Very Rev. Dean of Toronto, B.D., Rev. Canon Brent, M.A., Rev. W. Logan, M.A., Rev. J. H. McCollum, M.A., Rev. Walter, Stennett, M.A, W. H. Clarke, B.A., S. B. Harman, B.C.L., F. Farncomb, His Honor Judge Scott, Hon. James Patton, Q.C., George Moberly, Charles Magrath, D.C.L.

IV.—MISSION BOARD.

The Right Rev. The Lord Bishop; Ven. Archdeacon of York, M.A., Ven. Archdeacon of Peterborough, M.A., Rev. Rural Dean Allen, M.A., Rev. Rural Dean Givins, Rev. Rural Dean Lett, D.D., LL.D., Rev. Rural Dean Stewart, M.A, Rev. Rural Dean Osler, Rev. Septimus Jones, M.A., Rev. I. Middleton, B.A., Rev. Canon Morgan, Rev. F. Burt, Rev. E. H. Cole, M.A., Rev. H. D. Cooper, B.A.; T. M. Benson, Major Bligh, His Honor Judge Ardagh, T. H. Ince, J. H. Perry, Hon. C. J. Douglas, A. R. Gordon, S. S. Peck, C. J. Campbell, Professor Wilson, LL.D., C. J. Bloomfield.

V.—WIDOWS AND ORPHANS' FUND AND THEOLOGICAL STUDENTS' FUND COMMITTEE.

Rev. F. Tremayne, M.A., Rev. E. W. Murphy, B.A., Rev. A. H. Baldwin, B.A., Rev. W. S. Darling, Rev. Rural Dean Cooper, B.A., Rev. J. S. Baker; Hon. V. C. Blake, M.A., Huson W. M. Murray, M.A., Captain Blain, S. J. VanKoughnet, M.A., Adam Hudspeth, T. A. Agar.

VI.—GENERAL PURPOSES, STATISTICS, AND ASSESSMENT COMMITTEE.

Rev. John Fletcher, M.A., Rev. Thomas Ball, Rev. F. A. O'Meara, LL.D., Rev. S. J. Boddy, M.A., Rev. R. W. Hindes, B.A., Rev. John Vicars, B.A.; Richard Tyrrwhit, Marcellus Crombie, M.A., D. B. Read, Q.C., F. A. Ball, A. R. Boswell, J. George Hodgins, LL.D.

VII.—SUNDAY SCHOOL AND BOOK AND TRACT COMMITTEE.

Ven. Archdeacon of York, M.A., Rev. J. D. Cayley, M.A., Rev. C. R. Matthew, B.A., Rev. George I. Taylor, B.A., Rev. W. C. Bradshaw; Alex. Marling, LL.B., S. G. Wood, LL.B., J. George Hodgins, LL.D., J. C. Morgan, M.A., J. Gillespie.

VIII.—AUDIT COMMITTEE.

Rev. George Nesbitt, M.A., Rev. William Grant, M.A, Rev. W. M. C. Clarke; William Gamble, J. Lamond Smith, W. T. O'Reilly.

IX.—CHURCH MUSIC COMMITTEE.

Rev. J. D. Cayley, M.A., Rev. C. R. Bell, Mus. Bac., Rev. J. McLean Ballard B.A, Rev. John Pearson; John Carter, H. G. Collins, J. H. Knight.

X.—PRINTING COMMITTEE.

Rev. A. Williams, M.A., Rev. T. Walker, B.A., Rev. C. C. Johnson; Charles Fuller, James Pepler. And the Honorary Clerical and Lay Secretaries: Rev. A. J. Broughall, M.A., and J. George Hodgins, LL.D.

Delegates to the Provincial Synod,

1876.

Scrutineers of the Clerical Ballot:

Rev. Septimus Jones, M.A., Rev. C. W. Paterson, B.C.L., and Marcellus Crombie, B.A.

Ven. Archdeacon of York, M.A.
" " Peterborough, M.A.
Rev. Rural Dean Allen, M.A.
" C. J. S. Bethune, M.A.
" A. J. Broughall, M.A.
" J. D. Cayley, M.A.
" W. Stewart Darling.
" A. J. Fidler, B. A.
" John Langtry, M.A.
" Rural Dean Lett, D.D., LL.D.
" William Logan, M.A.
" Walter Stennett, M.A.

Substitutes:

(In the order of Election.)

Rev. Canon Brent, M.A.
" Canon Morgan.
" Rural Dean Givins.
" S. J. Boddy, M.A.
" A. H. Baldwin, B.A.
Very Rev. The Dean of Toronto, B. D.

Scrutineers of the Lay Ballot:

Rev. Canon Brent, M.A., W. T. O'Reilly, and B. Homer Dixon, K.N.L.

Hon. G. W. Allen.
Col. D'Arcy E. Boulton.
Hon. J. H. Cameron, Q.C.
C. J. Campbell.
Frederick Farncomb.
S. B. Harman, B.C.L.
A. McLean Howard.
William Ince.
Clarkson Jones.
Dr. R. Lund.
Lewis Moffatt.
J. Ham Perry.

Substitutes:

(In the order of their Election.)

Professor Wilson, LL.D.
J. George Hodgins, LL.D.
A. H. Campbell.
Lt. Col. G. Grierson.
Clarke Gamble, Q.C.
His Honor Judge Ardagh.

Special Committees.

1876-77.

I.—ON CANON FOR ENFORCING CHURCH DISCIPLINE.

Ven. Archdeacon of York, M.A.; Rev. Rural Dean Cooper, B.A.; Rev. Rural Dean Lett, D.D., LL. D.; Rev. Septimus Jones, M.A.; Rev. F. A. O'Meara, LL.D.; Rev. J. Pearson; Hon. Vice-Chancellor Blake, M.A.; Hon. G. W. Allan; J. George Hodgins, LL.D.; Clarke Gamble, Q.C.; D. B. Read, Q.C.; S. J. VanKoughnet, M.A.

II.—COMMISSION TO DIVIDE FUNDS WITH NIAGARA DIOCESE.

Rev. Wm. Logan, M.A.; Rev. A. J. Broughall, M.A.; Hon. Vice-Chancellor Blake, M.A., A. H. Campbell; S. B. Harman, B.C.L., Registrar of the Diocese.

III.—DEPUTATION TO MINISTER OF EDUCATION ON RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

Ven. Archdeacon of York, M.A.; Rev. John Langtry, M.A.; Rev. F. A. O'Meara, LL.D.; Clarkson Jones, Col. Robt. B. Denison.

IV.—ON DISTRIBUTION OF COMMUTATION FUND [ALGOMA].

Rev. Rural Dean Lett, D.D.; Rev. Rural Dean Cooper, B.A.; A. H. Campbell.

V.—COURT ON CONTESTED SEATS.

S. B. Harman, B.C.L., Registrar of the Diocese; Rev. A. Sanson; Rev. W. Logan, M.A.; J. K. Kerr, Q.C.; James Henderson, M.A.

VI.—COMMITTEE ON CERTIFICATES OF LAY REPRESENTATIVES.

Rev. J. H. McCollum, M.A; Charles Magrath, D.C.L.

VII.—ON ENFORCING ANSWERS TO STATISTICAL QUESTIONS.

Rev. Septimus Jones, M.A.; Rev. J. D. Cayley, M.A.; Rev. F. A. O'Meara, LL.D.; S. G. Wood, LL.B.; H. W. M. Murray, M.A.

VIII.—COMMITTEE ON MEMORIAL FROM REV. B. S. HOSKEN.

Rev. Canon Morgan, Rev. W. R. Forster, Hon. G. W. Allan, D. B. Read, Q.C.; A. H. Campbell.

IX.—ON LOANS FOR CHURCH BUILDING.

A. H. Campbell, Dr. Kertland, James Graham, C. J. Campbell, William Ince, Rev. Septimus Jones, M.A.

Committees on Missions in Rural Deaneries,

1876-77.

1. TORONTO—Archdeacon of York; Revs. S. Givins, R.D.; J. Broughall; Clarke Cambie; Professor Buckland.

2. WEST YORK—Ven. Archdeacon of York; Revs. H. B. Osler, R.D.; F. Tremayne; A. J. Fidler; Hon. C. J. Douglas; Anthony Eastwood.

3. EAST YORK—Archdeacon of York; Revs. G. S. J. Hill, R. D.; John Davidson; E. H. Cole; Messrs. J. H. Perry, D. Leddingham.

4. WEST SIMCOE—Archdeacon; Revs. S. Lett, R.D.; W. W. Bates; E. W. Murphy; Messrs. R. Tyrwhitt, G. Moberly.

5. EAST SIMCOE—Archdeacon; Revs. A. Stewart, R.D., Canon Morgan, G. A. Anderson; Messrs. H. D. Stewart; James C. Morgan.

6. DURHAM—Archdeacon; Revs. T. W. Allen, R.D., Canon Brent, C. W. Paterson; Colonel Williams, Dr. Turner.

7. NORTHUMBERLAND—Archdeacon; Revs. W. Stennett, H. D. Cooper; Col. Boulton, John Blacklock.

8. PEEL—Archdeacon; Revs. H. C. Cooper, R.D., I. Middleton, W. S. Westney; Messrs. William Magrath, T. A. Agar.

9. HALIBURTON—Archdeacon; Revs. W. T. Smithett, R.D., F. Burt, W. Jupp; Mr. S. S. Peck.

Names and Stations

OF THE

Clergy of the Diocese of Toronto.

In 1844:

H. J. Grasett, M.A., Rector and Garrison Chaplain, Toronto.
Henry Scadding, M.A., Church of Holy Trinity.
W. H. Ripley, B.A., Trinity Church.
Stephen Lett, LL.D., S. George's Church.
I. G. D. McKenzie, St Paul's Church.
Richard Mitchell, A.B., S. James' Church.
Walter Stennett, B.A., Ast. Church of Holy Trinity.
J. McCall, LL.D., King's College, Toronto.
J. Beaven, D.D., " "
George Maynard, M.A., Upper Canada College
*Thomas Phillips, D.D., Rector, Etobicoke.
H. C. Cooper, B.A, Asst.
*James Magrath, M.A., Rector, Toronto Township.
Alex. Sanson, Rector, York Mills.
Robert J. McGeorge, Streetsville.
*D. E. Blake, A.B., Rector, Thornhill.
*V. P. Mayerhoffer, M.A., Rector, Markham.
John Gibson, Georgina.
Richard Garrett, Brook.
S. F. Ramsey, M.A., Newmarket.
John Pentland, B.A, Whitby.
W. S. Darling, Scarboro.
Henry B. Osler, Lloydtown.
G. S. J. Hill, Chinguacousy.
Henry Brant, Travelling Missionary.
*S. B. Ardagh, M.A., Rector, Barrie.
F. L. Osler, M.A., Tecumseth.
John McIntyre. Orillia.
George Hallen, B.A., Penetanguishene.
John Fletcher, A.B., Travelling Missionary. (1847.)
*J. G. Geddis, Rector, Hamilton.
T. W. Marsh, B.A., Curate.
*J. L. Alexander, Binbrook, &c.
*W. McMurray, A.M., Rector, Ancaster, &c.
J. C. Usher, Rector, Brantford.

* Paid from the interest of the Clergy Reserves Fund.

T. Green, B.A., Rector, Wellington.
Michael Boomer, A.B., Galt.
Charles Rutter, Paris.
Alexander Pyne, A.B., Oakville.
George Graham, Nassagaweya.
S. L. Arthurton, Travelling Missionary.
Abarham Nelles, Mohawk Indians, Great River, Tuskarora.
Richard J. Kennedy.
Adam Elliott.
*Arthur Palmer, A.B., Rector, Guelph.
F. Lundy, Assistant.
Daniel Fraser, Travelling Missionary.
Thos. Green, Rector, Niagara.
*G. R. F. Grout, Rector, Grimsby.
W. Leeming, Chippewa, &c.
T. B. Fuller, Thorold.
*John Anderson, Rector, Fort Erie.
A. F. Atkinson, Rector, St. Catharines.
A. Dickinson, B.A., "
G. M. Armstrong, Rector, Lowth.
Adam Townley, Dunville.
B. C. Hill, M.A., Settlements Grand River.
C. L. Ingles, B.A., Travelling Missionary.
*Francis Evans, Rector, Simcoe.
George Salmon, Woodhouse.
John L. Thomas, Travelling Missionary.
Benjamin Cronyn, M.A., Rector and Chaplain to forces, London.
*C. C. Brough, A.B., Rector, London Township.
*Mark Burnham, B.A, Rector, St. Thomas.
*Arthur Mortimer, Rector, Adelaide.
*R. Flood, A.M., Rector, Caradoc and Mouncey Indians.
G. C. Barrett, Assistant.
T. Reid, Port Burwell.
James Stewart, Travelling Missionary.
G. C. Street, Port Stanley.
*W. Bettridge, B.D., Rector, Woodstock.
John B. Worrell, Travelling Missionary.
H. Revell, M.A., Oxford.
A. St. G. Caulfield, A.B., Burford.
F. D. Fauquier, Zorra.
R. F. Campbell, M.A., Goderich.
John Hickey, Stratford.
*W. Ritchie, Rector, Sandwich.
*F. Mack, Rector, Amherstburg.
F. G. Elliott, Colchester.
*J. Mackridge, Rector, Warwick.
*G. J. R. Salter, B.A., Plymton.
Andrew Jamieson, Walpole Island.
John Gunne, Down.
F. W. Sandys, Mersea.
Ven. A. N. Bethune, D.D. [Bishop's Chaplain] Rector, Cobourg.
*Jonathan Shorte, Rector, Port Hope.
*L. Armor, Rector, Cavan.
T. S. Kennedy, Rector, Clarke.
J. Wilson, Incumbent of Grafton and Colborne.

ELLIOTT GRASETT, B.A., Assistant and Class Tutor in the Theological Institution, Cobourg.
*R. J. C. TAYLOR, M.A., Rector, Peterboro'.
R. HARDING, Emily.
THOMAS FIDLER, Fenelon Falls.
J. GRIER, M.A., Belleville.
WILLIAM BLAISDELL, M.A., Port Trent.
DANIEL MURPHY, Travelling Missionary.
W. MACAULEY, Rector, Picton.
GEORGE BOURNE, Rector, Murray.
R. G. COX, Travelling Missionary.
*VEN. G. O. STUART, LL.D., Rector, Kingston.
W. M. HERCHMER, M.A., Bishop's Chaplain
R. V. ROGERS, St. James Church.
T. M. BARTLETT, M.A., Garrison Chaplain.
WILLIAM GREIG, S. Paul's.
H. BRENT, S. Mark, Barrifield.
J. A. ALLEN, Wolf Island.
*JOB DEACON, Rector, Adolphustown.
*W. F. S. HARPER, Rector, Bath.
*SALTERN GIVENS, Rector, Napinees and Mohawks.
JOHN ROTHWELL, A.B., Amherst Isle.
PAUL SHIRLEY, Camden.
T. W. ALLEN, Travelling Missionary.
*ED. DENROCHE, M.A., Brockville.
W. H. GUNNING, B.A., Rector, Lambspond.
*ROBERT BLAKELY, Rector, Prescott.
H. MCALPINE, Rector, Kemptville.
N. WATKINS, Travelling Missionary.
*MICH. HARRIS, M.A., Rector, Perth.
*J. A. MULOCK, Rector, Carleton Place.
H. MULKINS, Pakenham.
ERIN MORRIS, Merrickville.
†J. W. PADFIELD, Rector, Beckwith.
S. S. STRONG, Rector, Bytown.
J. FLOOD, Rector, Richmond.
MATTHEW KER, March.
*H. PATTON, Rector, Cornwall.
*E. J. BOSWELL, Rector, Williamsburg.
*ROMAINE ROLPH, Osnabruck.
H. E. PLEES, Travelling Missionary.
F. TREMAYNE, Travelling Missionary.
*F. A. O'MARA, LL.D., Indian Mission, Manatoulon Islands.
GUST. A. ANDERSON, Sault St. Mary's.
E. L. LOYD, Miss. of S. P. G.

Diocese of Newfoundland.

CONSTITUTED A SEPARATE DIOCESE IN 1839, INCLUDING THE BERMUDAS AND PART OF THE COAST OF LABRADOR.

LIST OF CLERGY:

Bishop.

THE RIGHT REVEREND JAMES B. KELLY, D.D., D.C.L., St. Johns.

Dean.

Archdeacon.

BAYLY, REV. A. E. C. Rural Dean, Bonavista.

BISHOP, REV. GEORGE. Battle Harbour, Labrador.

BISHOP, REV. JOHN. Belloram.

BOONE, REV. THOMAS. Late Rural Dean. (Retired.) Notre Dame Bay.

BOTWOOD, REV. E. St. Mary's.

CHAMBERLAIN, REV. G. S. Bay de Verds.

COLLEY, REV. E. Hermitage Cove.

CRAGG, REV. JOHN G. Greenspond.

CUNNINGHAM, REV. J. Burgeo.

CURLING, Rev. Joseph J. Bay of Islands.

DARREL, Rev. Josiah. Lamaline.

ELLINGHAM, Rev. Cornelius. Portugal Cove.

FLEET, Rev. Benjamin. Foxtrap.

GARDNER, Rev. George. B. in England Ed. at Theological College, S. John's, Newfoundland. Ordained Deacon, 1861; Priest, 1864, by the Bishop of Newfoundland. Incumbent S. Mary's, Heart's Content, Trinity Bay, and Missionary parts adjacent.

GODDEN, Rev. John. Harbour Grace and Bryant's Cove.

GOODE, Rev. T. A. Channel.

HARVEY, Rev. J. C. Rural Dean, Port de Grave

HEWITT, Rev. John. Exploits, Burnt Island.

HOYLES, Rev. William J. Carbonear.

HUTCHINSON, Rev. George, B.A. Topsail.

JEFFREY, Rev. Charles. Forteau and Flowers Cove, Labrador.

JOHNSON, Rev. George M. B. at Pillerton Vicarage, Warwickshire, Eng. Ordained Deacon, 1848; Priest, 1849, by the Bishop of Newfoundland. Appointed (1) Curate St. John's; (2) Incumbent Portugal Cove. Now Assistant, Cathedral, S. John's.

JOHNSON, Rev. Reginald M. B. in England. Ed. at S. John's College, Newfoundland. Ordained Deacon, 1858; Priest, 1861, by the Bishop of Newfoundland. Appointed (1) Portugal Cove; (2) Forteau; (3) Fogo. Now Missionary, Pouch Cove.

KIRBY, Rev. William. King's Cove.

KINGWELL, Rev. J. Harbour Buffett.

LOCKWARD, Rev. J. Burin.

MACHIN, Rev. J. C. Cathedral, S. John's.

ASSIAH, Rev. J. P. S. Pierre.

MEEN, Rev. Chrispopher. Fogo.

MURRAY, Rev. Erredrick R. Rural Dean, Twillingate.

NETTEN, Rev. T. G. Petty Harbour.

NETTEN, Rev. William. B. at Portsea, Eng. Ordained Deacon 1841 by the Rt. Rev. Dr. Spencer, Priest by the Rt. Rev. Dr. Field. Missionary at Catalina (1848).

NOEL, Rev. J. M. Upper Island Cove.

PETLEY, Rev. Henry, M.A. B. in Kent, Eng. Graduate Wadham College, Ontario. Ordained Deacon 1839, Priest 1840 by the Archbishop of Canterbury. Filled several Cures in England. Missronary, New Harbour.

PHELPS, Rev. J. F. Academy.

PILOT, Rev. William. Quidi Vidi.

SHEARS, Rev. W. C. Bay Roberts.

SKINNER, Rev. H. M. Salvage.

SKINNER, Rev. Frederick. La Poile.

SMITH, Rev. B. Rural Dean, Trinity.

SMITH, Rev. Walter. Tilt Cove.

TAYLOR, Rev. Robert Holland. B. at Etockport, Cheshire, Eng. Ed. at S. Augustine's College, Canterbury. Ordained Deacon 1863, Priest 1864 by the Bishop of Newfoundland. Incumbent S. George's, Brigus, and Missionary parts adjacent.

TEMPLE, Rev. Robert. B. at Brisley, Norfolk, Eng. Ordained Deacon, 1861, Priest 1863 by the Bishop of Newfoundland. Appointed (1) Ferryland. Now Incumbent S. Beter's Chnrch, Western Cove, and Missionary parts adjacent. Address White Bay [Via Tilt Cove].

WAGHORNE, Rev. A. C. Ferryland.

WARREN, Rev. Alfred C. St. George's Bay.

WHITE, Rev. W. K. Rural Dean, Harbour Britton.

WINSOR, Rev. A. S. Hill. B. in Newfoundland. Ed. at Theological College, S. John's. Ordained Deacon, 1871, by the Right Reverend Dr. Kelly, Coadjutor; Priest, 1873, by the Bishop of Newfoundland. Missionary, Herring Neck.

WOOD, Rev. Thomas M. B. in England. Ordained Deacon, 1832, by the Bishop of Nova Scotia; Priest, 1840, by the Bishop of Newfoundland. Appointed (1) Greenpond; (2) Bonavista; (3) Trinity. Now Incumbent S. Thomas Church, St. John's, 1853, and Rural Dean of Avalon.

WOOD, Rev. A. C. F., M.A. B. in Newfoundland. Graduate King's College, N.S. Second Class, Honours. Ordained Deacon, 1864; Priest, 1865, by the Bishop of Nova Scotia. Appointed (1) Curate Digby, N.S; (2) Incumbent Pictou, N.S. Now Curate, S. Thomas, S. John's.

WREN, Rev. S. M. Bonne Bay.

Diocesan Synod of Newfoundland.

President.

Right Rev. The Lord Bishop.

Secretaries.

Clerical—Rev. J. F. Phelps.
Lay—G. T. Rendell.

Treasurer.

Henry Cooke.

Auditors.

Rev. W. Pilot.
John Goodrich.

Executive Committee.

The Lord Bishop of Newfoundland.
The Bishop Coadjutor.
Rev. G. M. Johnson.
" E. Botwood.
" Jos. F. Phelps.
" A. C. F. Wood.
" Wm. Pilot.
Hon. A. W. Harvey.
G. T. Rendell.
Charles Crowdy.
R. J. Pinsent.
Hon. W. V. Whiteway.
E. Duder.

Names and Stations
OF THE
Clergy of the Diocese of Newfoundland.

In 1846

T. F. H. Bridge, M.A., Rector and Rural Dean, Town of St. Johns.
G. M. Johnson, Curate, Town of St. Johns.
C. Blackman, M.A., St. Thomas' Church.
H. Tuckwell, South Side.
T. T. Johns, M.A., Petty Harbour and Fortune Bay.
F. W. Tremlett, Portugal Cove.
H. H. Hamilton, B.A., Ferryland.
G. W. Carter, Foxtrap.
J. Chapman, Rural Dean, Harbour Grace.
J. C. Harvey, Carboneer.
Henry Lind, Heart's Content.
Oliver Rouse, Bay de Verde.
John Kingswell, Senior, Bishop's and Island Cove.
W. Taylor, Spaniard's Bay.
Johnston Vicars, Port de Grave.
M. Blackmore, Bay Roberts.
W. J. Hoyles, Brigus.
T. M. Wood, Rural Dean, Trinity.
Bertram Jones, Bonevista.
William Netten, Catalina.
Benjamin Smith, King's Cove.
James Gilchrist, M.A., Greenspond.
Thomas Boone, Rural Dean, Twillingate.
A. E. Sall, Fogo.
J. Kingswell, Jun., Moreton's Harbour.
J. C. A. Cathercole, Burin.
W. Rosier, Burin.
William R. White, Harbour Beauffit.
Jacob G. Mountain, M.A, Rural Dean, Harbour Britain.
G. Aldington, Harbour Britain.
J. Marshall, Bellorum.
J. Cunningham, The Burgeos.
Thomas Appleby, La Poile.
William Meek, St. George's Bay.
S. T. Tucker, D.D., Rural Dean and Commissary, St. Georges.
J. G. Murray, D.D., St. Davids.
J. S. Stowe, A.M., Smith and Hamilton.
J. F. Lightburne, B.A., Pembroke.
H. B. Taistrim, M.A., Lecturer at Pembroke.
M. K. Frith, B.A., Paget and Warwick.
R. Hoare, B.A., Southampton and Sandys.
J. M. Campbell, Chaplain to Dockyard
R. Mantack, M.A., Chaplain to the Convicts.

Diocese of Fredericton.

Separated from Nova Scotia and erected into an independent Diocese 1845, extending over the whole Province of New Brunswick.

LIST OF CLERGY:

Bishop.

THE RIGHT REVEREND JOHN MEDLEY, D.D., Fredericton.

Dean.

Archdeacon.

Canons:

THE REV. W. H. DEVEBER, M.A., S. John.
THE REV. —. HARRISON, S. John.
THE REV. W. Q. KETCHUM, D.D., S. Andrews.
THE REV. C. S. MEDLEY, M.A, Sussex.
THE REV. —. SCOVIL, Ph. D. S. John.
THE REV. W. W. WALKER, B.A., Hampton.

ALEXANDER, REV. FINLOW, M.D. B. at Walkhampton, Devonshire, Eng. Ed. at Marlborough College, Wiltshire. Member of the Royal College of Surgeons, England. Ordained Deacon 1866, by the Right Reverend Dr. Strachan, Bishop of Toronto; Priest 1867, by the Right Reverend Dr. Bethune, Coadjutor. Appointed (1) Curate, Port Hope; (2) Curate, Guelph, 1867-75. Now Sub-Dean, Cathedral, Fredericton, and Missionary New Maryland.

ALMON, Rev. F. H., B.A. B. at Halifax, N.S. Graduate King's College, Windsor. Ordained Deacon 1850, by the Bishop of Fredericton; Priest 1851, by the Bishop of Jamaica. Appointed (1) Garrison Chaplain, Halifax; (2) Rector, S. John's Church, S. Croix, Danish West Indies; (3) Curate, S. George's, Halifax; (4) Rector, Trinity Church, S. Stephen's. Now Rector, S. Luke's, Portland, S. John.

ARMSTRONG, Rev. George Mortimer, M.A. B. in Belize, Bay of Honduras. Ed. at King's College, London, and S. John's College, Cambridge; M.A. Trinity College, Harvard, U.S. Ordained Deacon 1840; Priest 1842 by the Bishop of Toronto. Appointed (1) Louth, Ont.; (2) Christieville, Q. Now Rector S. Mark's, S. John, 1853.

ARMSTRONG, Rev. W., M.A. B. in London, Eng. Graduate S. John's College, Cambridge. Ordained Deacon 1837 at the Chapel Royal, Priest at at St. Paul's Cathedral by the Bishop of London. Appointed (1) Leigh, Essex, Eng.; (2) British Chaplain, Valparaiso, Chili. Now Rector S. James', S John, 1857.

ARMSTRONG, Rev. W. B., M.A. B. in Valparaiso, South America. Graduate King's College, N.S. Ordained Deacon 1865; Priest 1868, by the Bishop of Nova Scotia. Appointed (1) Curate, S. Paul's Halifax; (2) Incumbent S. Andrew's, Shediac, N.B.; (3) Curate, S. Luke's, Portland, S. John; (4) Curate, S. James', S. John. Now Missionary, Weldford.

BARBER, Rev. Hubert Hugh. B. in England. Ed at S. Augustine's College, Canterbury. Ordained Deacon 1876, by the Bishop of Fredericton. Missionary, Newcastle.

BLISS, Rev. Donald M., B.A. B. at Fredericton, N.B. Graduate King's College, Fredericton. Ordained Deacon 1850; Priest 1852, by the Bishop of Fredericton. Rector S. Mark's Church, Westmoreland.

BOYD, Rev. Stanley, M.A., B. at S. John, N.B. Graduate King's College, Windsor. Ordained Deacon 1870; Priest 1872, by the Bishop of Nova Scotia. Appointed (1) Falmouth; (2) Curate, Windsor; (3) Acting Chaplain, Prov. Lunatic Asylum, S. John, N.B.; (4) *Locum Tenens* Christ's Church, S. Stephen, N.B. Now Incumbent S. Andrew's Church, Shediac.

BRIGSTOCKE, Rev. F. H. J., M.A. Graduate Jesus' College, Oxford. Ordained Deacon 1864; Priest 1865, by the Bishop of Winchester. Appointed (1) Curate, Chobham, Surrey, 1864-66; (2) Curate, Ewelme, Oxfordshire, 1866-71; (3) Curate in charge of Parish of S. John, Newcastle-on-Tyne, 1871-73. Now Rector Trinity Church, S. John, 1873.

BROWNE, Rev. John D. H B at Halifax, N.S. Ed. at King's College, Windsor. Ordained Deacon 1873; Priest 1874, by the Bishop of Nova Scotia. Appointed (1) Amherst, N.S.; (2) Pugwash, N.S. Now Rector, Dorchester. Associate Editor of "Church Work," a Montl ly Magazine of Church Literature, &c., &c.

CAMPBELL, Rev. J. Roy. B. at Edinburgh. Ed. at S. Augustine's College, Canterbury. Ordained Deacon 1865; Priest 1867, by the Bishop of Nova Scotia. Appointed (1) Curate, Yarmouth, N.S. Now Rector S. Martin's. Has pub. "Letters on Infant Baptism," "History of Coy of Yarmouth, N.S."

CARR, Rev. J. Frederic, Rector, Kingsclear.

COSTER, Rev. N. A. B. at Newbury, Berkshire, Eng. Ordained Deacon 1829, by the Right Reverend Dr. Blomfield, Bishop of London; Priest, by the Right Reverend Dr. Inglis, Bishop of Nova Scotia. Appointed (1) Greenspond, Nfld.; (2) Parrsboro, N.S. Now Rector S. Mary's Richibucto.

COSTER, Rev. Charles G., M.A., Ph.D. B. at S. John's, Newfoundland. Graduate King's College, Fredericton. Doctor of Philosophy. Ordained Deacon 1850; Priest 1851, by the Bishop of Fredericton. Appointed (1) Curate, Fredericton, and Garrison Chaplain, and Chaplain to the House of Assembly. No Parochial charge at present. Address, S. John.

COVERT, Rev. Walter Scott, B.A. B. in New Brunswick. Graduate King's College, Fredericton. Ordained Deacon 1859; Priest 1861, by the Bishop of Fredericton. Appointed (1) Curate, Woodstock; (2) Lancaster. Now Rector S. Paul's, Grand Manan.

CROZIER, Rev. F. B., B.A. B. at S. John, N.B. Graduate King's College, Fredericton. Ordained Deacon 1873; Priest 1874, by the Bishop of Fredericton. Appointed (1) Missionary, McAdam; (2) Rector, S. Mary's Church, Dalhousie. Now Priest Incumbent S. Anne's, Campobello.

CRUDEN, Rev. W., Rector, Derby.

DE VEBER, Rev. William Hubert, M.A. B. at S. John, N.B. Graduate King's College, Fredericton. Ordained Deacon 1847; Priest 1848, by the Bishop of Fredericton. Appointed (1) Curate S. Anne's Chapel, Fredericton, (2) Missionary at Upham and S. Martin's. Now Rector, S. Paul's, Portland, S. John (1859 and Canon Christ's Church Cathedral, Fredericton.

DOWLING, Rev. Theodore Edward. Ed. at S. Augustine's College, Canterbury. Ordained Deacon 1861; Priest 1862, by the Bishop of Fredericton. Appointed (1) Curate, Christ's Church, S. Stephen; (2) Rector, Douglas, 1861-71. Now Rector S. George's Church, Carleton, S. John, and Missionary at Fairville. Has pub. "Dies Panis."

FLEWELLING, Rev. Joseph E. B. in New Brunswick. Ordained Deacon 1875, by the Bishop of Fredericton. Missionary, Wicklow.

FORSYTH, Rev. D., B.A. B. in New Brunswick. Graduate University of New Brunswick. Ordained Deacon 1873; Priest 1874, by the Bishop of Fredericton. Rector S. Paul's, Chatham.

FOWLER, Rev. Le Baron Wilford, B.A. B. in New Brunswick. Graduate University of New Brunswick. Ordained Deacon 1875, by the Bishop of Fredericton. Curate Christ Church, Woodstock.

HANFORD, Rev. S. J., B.A. B. at S. John, N. B. Graduate King's College, Fredericton. Appointed (1) Curate, Woodstock; (2) Missionary, Grand Falls; (3) Missionary, Upham. Retired. Address, Upham.

HANINGTON, Rev. E. A. W., B.A. B. in New Brunswick. Graduate University of New Brunswick. Ordained Deacon, 1866; Priest, 1867, by the Bishop of Fredericton. Rural Dean of Woodstock, 1873. Rector S. Clement's Church, Prince William, and S. Paul's Church, Dumfries.

HARRISON, Rev. Canon. B. in New Brunswick. Ed. in England. Ordained Deacon 1830, by the Bishop of Barbados; Priest by the Right Reverend Dr. Inglis, Bishop of Nova Scotia. First appointment in the West Indies. Rector S. Luke's, Portland, and Rural Dean City and County of S. John. Resigned 1875. Honourary Canon Christ Church Cathedral, Fredericton. No Parochial charge at present. Address, Portland.

HARTIN, Rev. Thomas. B. in Ireland. Ed. at King's College, Fredericton. Ordained Deacon, 1851; Priest, 1869, by the Bishop of Fredericton. Missionary Canterbury.

HASSEN, Rev. N. M. B. in Denmark. Ed. at Jellinge Seminary, Denmark. Ordained Deacon 1870, by the Bishop of Fredericton. Missionary, New Denmark.

HOYT, Rev. L. A., B.A. B. at S. John, N.B. Graduate University of New Brunswick. Ordeaned Deacon, 1869; Priest, 1870, by the Bishop of Fredericton. Appointed (1) Curate Douglas and Bright. Now Missionary Andover.

JAFFREY, Rev. William. B. at S. John, N.B. Ordained Deacon, 1847; Priest, 1851, by the Bishop of Fredericton. Missionary St. Mary's and Stanley, and Rural Dean Fredericton (1871).

JARVIS, Rev. George, D.D. B. at St. John, N.B. Graduate King's College, Nova Scotia. D.D., 1840; *ad eundem* King's College, Fredericton. Ordained Deacon, 1829; Priest, 1830, by the Bishop of Nova Scotia.. Appointed (1) Amherst, N.S; (2) Hampstead, N.B. Attended, by invitation, the Church

Congress at Stoke-upon-Trent, England, 1875; also Church Congress at Boston, U.S., 1876. Now Rector, Shediac (1836), and Rural Dean (1847).

KETCHUM, Rev. William Quintard, M A., D.D. B. at Woodstock, N B. Graduate King's College, Fredericton. D.D. Columbia College, New York. Ordained Deacon, 1845; Priest, 1846, by the Bishop of Fredericton. Appointed (1) Curate Fredericton, 1845-1860. Secretary Diocesan Church Society (1847). Canon of Christ's Church Cathedral, Fredericton, 1869. Attended General Conventions of the Episcopal Church in the United States since 1868, acting as correspondent for the "London Guardian." Rector All Saints', St. Andrews, Has published "Letters on the Missions of the Church in the United States, and on the proceedings of the General Convention, 1858, 1871, 1874," first published in the "London Guardian." Also, "Church in Maritime Provinces," American Church Review.

MATHERS, Rev. Richard. Ed. at Theological College, Westbourne Park, Eng. Ordained Deacon, 1869; Priest, 1872, by the Bishop of Quebec. Appointed (1) Malbay, Q.: (2) Peninsula, Q.; (3) Rector S. George's, Bathurst. Now Chaplain "Wiggin's Institute," St. John.

MEDLEY, Rev. Charles S, B.A. B. at Truro, Cornwall, Eng. Graduate King's College, Fredericton. Ordained Deacon, 1859; Priest, 1860, by the Bishop of Fredericton. Appointed (1) Douglas; (2) Sub-Dean Christ Church Cathedral, Fredericton; (3) S. Mary's, St. John's, Newfoundland. Canon of Christ Church Cathedral, Fredericton, 1872. Rector Trinity Church, Sussex.

McKIEL, Rev. William LeB., B.A. B. in New Brunswick. Graduate King's College, Nova Scotia. Ordained Deacon 1864; Priest 1865, by the Bishop of Fredericton. Appointed (1) Rector S. George's, Bathurst. Now Rector S. Mary's Church, Douglas and Bright. Address, Rectory, Keswick Ridge P. O, York County.

MILNER, Rev. C. (Retired.) Westfield.

NEALES, Rev. James. B. at Dover, Eng. Ed. at King's College, London. M.R.C.S. Ordained Deacon 1842, by the Bishop of Nova Scotia; Priest by the Bishop of Fredericton. Appointed (1) Stanley; (2) Grand Manan; (3) Richibucto. Now Rector S. John's Church, Gagetown.

NEALES, Rev. Thomas, M.A. B. in New Brunswick. Graduate University of New Brunswick. Ordained Deacon 1868, Priest 1869, by the Bishop of Fredericton. Appointed (1) Curate Woodstock. Now Rector Christ's Church Woodstock.

NEALES, Rev. Henry H.

NOBBS, Rev. S. H
Ordained Deacon 1875 by
St. John.

PARNTHER, Rev. D
by the Metropolitan. A
S. Jude's, Carleton, St. J

PENTREATH, Rev.
eral Theological Seminar
Oxford (1863). Ordaine
Bishop of New Jersey; I
(1) Rector Grace Church,
Church, Moncton. Asso

PARTRIDGE, Rev.
Ed. at S. Augustine's Co
U.S. Ordoined Deacon
pointed (1) Curate All S
Trinity, Rothesay. Secr

PICKETT, Rev. Dav
King's College, Windsor.
Priest 1856 by the Bishop
Head Master Collegiate S
Oak Point, and Missionary
Post Office.

ROBERTS, Rev. G.
King's College, Frederict
Ordained Deacon 1856, P
(1) Douglas; (2) Sackvill

RUSHTON, Rev. J.
ster, and S. Augustine's C
by the Bishop of Frederict

SCHOFIELD, Rev. G
shire. Ordained Deacon
tor Simonds, and Chaplain

SCOVIL, Rev. Canon

SHAW, Rev. Benjami
Canterbury. Ordained De
Rector Cambridge.

NOBBS, Rev. S. H. Ed. at S. Augustine's College, Canterbury, Eng. Ordained Deacon 1875 by the Bishop of Fredericton. Curate, Trinity Church, St. John.

PARNTHER, Rev. D. B. B. in West Indies. Ordained Deacon and Priest by the Metropolitan. Appointed (1) Montreal; (2) London, Eng. Now Rector S. Jude's, Carleton, St. John, and Rural Dean.

PENTREATH, Rev. Edwyn, S.W. B. in New Brunswick. Graduate General Theological Seminary, New York. Associate in Arts of the University of Oxford (1863). Ordained Deacon 1872 by the Right Reverend Dr. Odenheimer, Bishop of New Jersey; Priest 1874 by the Bishop of Fredericton. Appointed (1) Rector Grace Church, Rutherford Park, New Jersey. Now Rector S. George's Church, Moncton. Associate Editor of "Church Work."

PARTRIDGE, Rev. Francis, M.A. B. at Dursley, Gloucestershire, Eng. Ed. at S. Augustine's College, Canterbury, and M.A. Trinity College, Hartford, U.S. Ordoined Deacon 1869, Priest 1870 by the Bishop of Fredericton. Appointed (1) Curate All Saints, St. Andrews. Now Rector Church of the Holy Trinity, Rothesay. Secretary of Diocesan Synod.

PICKETT, Rev. David Wetmore, M.A. B. in New Brunswick. Graduate King's College, Windsor. Ordained Deacon 1852 by the Bishop of Fredericton; Priest 1856 by the Bishop of Nova Scotia. Appointed (1) Curate Kingston; (2) Head Master Collegiate School, Windsor, N. S. Now Rector S. Paul's Church, Oak Point, and Missionary parts adjacent. Rural Dean. Address, Round Hill Post Office.

ROBERTS, Rev. G. Goodridge, M.A. B. at St. John, N.B. Graduate King's College, Fredericton; and Ad Eundem, Bishop's College, Lennoxville. Ordained Deacon 1856, Priest 1857, by the Bishop of Fredericton. Appointed (1) Douglas; (2) Sackville and Dorchester. Now Rector Fredericton.

RUSHTON, Rev. J. B. in England. Ed at S. Boniface College, Warminster, and S. Augustine's College, Canterbury. Ordained Deacon and Priest 1872 by the Bishop of Fredericton. Rector Christ's Church, St. Stephen.

SCHOFIELD, Rev. George. B. in England. Ed. at Airdale College, Yorkshire. Ordained Deacon 1859, Priest 1860, by the Bishop of Fredericton. Rector Simonds, and Chaplain to Penitentiary, St. John. Address, St. John.

SCOVIL, Rev. Canon Pn. D. St. John.

SHAW, Rev. Benjamin. B. in England. Ed. at S. Augustine's College, Canterbury. Ordained Deacon 1863, Priest 1864, by the Bishop of Fredericton. Rector Cambridge.

SHANNON, Rev. —. Missionary, Grand Falls.

SPIKE, Rev. Henry M., B.A. B. at Halifax, N.S. Graduate King's College, Windsor. Ordained Deacon, 1850, by the Bishop of Fredericton; Priest, 1852, by the Bishop of Nova Scotia. Appointed (1) S. Margaret's Bay; (2) Newport; (3) Petite Riviere. Now Rector S. Anne's, Musquash, Lancaster.

SMITH, Rev. Ranald E., B.A. B. in P. E. Island. Graduate King's College, N.S. Ordained Deacon, 1858; Priest, 1859, by the Bishop of Fredericton. Appointed (1) Curate, All Saint's, S. Andrews. Now Rector St. George, and Rural Dean.

SIMONDS, Rev. Richard, B.A. B. in New Brunswick. Graduate King's College, N.S. Ordained Deacon, 1846; Priest, 1847, by the Bishop of Fredericton. Appointed (1) Westmoreland; (2) Campobello. Now Rector S. John's Church, Burton, Oromocto.

STEVENS, Rev. L. Gorham, M.A. Born at Bedford, Mass., U.S. Graduate University of Harvard. Ordained Deacon, 1874, by the Right Reverend Dr. Paddock, Bishop of Massachusets; Priest, 1875, by the Bishop of Fredericton. Rector, Trinity Church, S. Stephens.

STREET, Rev. W. H. Rector, Bathhurst.

STERLING, Rev. J. H. Rector, Maugerville.

TALBOT, Rev. James H. B. at Newton, Blossomville, Bucks, Eng. Ed. at Cowley School and S. Augustine's College, Canterbury. Ordained Deacon, 1873; Priest, 1874, by the Bishop of Fredericton. Appointed (1) Hammond; (2) Travelling Missionary. Now Missionary at Waterford. Address Sussex.

WAINWRIGHT, Rev. Hastings S., B.A. B. at Halifax, N.S. Graduate King's College, Windsor. Ordained Deacon, 1864; Priest, 1866, by the Bishop of Nova Scotia. Appointed (1) Curate, Shelburne; (2) Curate, S. George's, Halifax; (3) Lunenburg; (4) Rector, St. David. Now Rector, Kingston.

WARNEFORD, Rev. E. A. B. in Surrey, Eng. Ordained Deacon, 1849 Priest, 1850, by the Bishop of Fredericton. Appointed (1) Curate, Woodstock. Now Rector, Norton, 1851.

WALKER, Rev. W. W., B.A. B. in Nova Scotia. Graduate, King's College, Windsor. Ordained Deacon, 1826; Priest, 1827, by the Bishop of Nova Scotia. Appointed (1) S. Eleanor's, P.E.I; (2) Hampton, N.B. Canon, Christ's Church Cathedral, Fredericton, 1871. Rector, S. Paul's Church, Hampton, 1830.

WEEKS, Rev. A. H., B.A. B. in N.S. Graduate King's College, Windsor. Ordained Deacon, 1846; Priest, 1847, by the Bishop of Fredericton. Appointed (1) Curate Shediac; (2) Missionary Buctouche. Now Rector Queensbury.

WETMORE, Rev. D. I., B.A. B. in N.B. Graduate King's College, N.S. Ordained Deacon, 1838; Priest, 1857, by the Bishop of Fredericton. Appointed (1) Weldford. Now Curate Clifton.

WILLIAMS, Rev. J. B. in Jamaica, West Indies. Ed. in England. Ordained Deacon, 1830; Priest, 1834, by the Bishop of Jamaica. Filled several Cures in that Island. Appointed Acting Archdeacon for the Coadjutor Bishop, The Right Reverend Dr. Courtenay, 1866-1870. Now Curate S. Mark's, St. John.

WOOD, Rev. A. Retired. St. John.

WOODMAN, Rev. Edward S., B.A. B. at Marlborough, Wiltshire, Eng. Graduate King's College, Fredericton, N.B. Ordained Deacon, 1857; Priest, 1858, by the Bishop of Fredericton. Appointed (1) Curate Woodstock. Now Rector S. Peter's, Westfield, and Missionary parts adjacent 1859.

WILLIS, Rev. Cuthbert. B. at Halifax, N.S. Ed. at Repton School, Derbyshire, Eng., and at Lincoln College, Oxford. Joined H.M. 49th Regiment, 1855. Promoted into the 15th Regiment of Foot, 1858. Retired 1864. Ordained Deacon, 1869; Priest, 1871, by the Bishop of Fredericton. Rector S. Andrew's Church, Salisbury. Address, Petitcodiac Station.

Obituary.

SCOVIL, Rev. W. G., M.A. Rector Kingston. Died June, 1876.

Officers of Synod and Committees.

Chairman—The Lord Bishop.
Clerical Secretary—Rev. Francis Partridge, M.A.
Treasurer—
Auditor—

Committees.

STANDING COMMITTEE.

Rev. F. H. Brigstocke, Rev. George M. Armstrong, Rev. Canon Medley, Rev. Canon Ketchum; Hon. Chief Justice Allen, Hon. Mr. Justice Ritchie, Mr. C. W. Weldon, Mr. W. Carman.

LAY MEMBERS OF BOARD OF DISCIPLINE.

Mr. C. W. Weldon, Mr. George A. Schofield, Mr. G. D. Street, Mr. G. S. Grimmer, Mr. W. Carman, Mr. G. Otty, Mr W. Wilkinson, Mr. J. DeLancy Robinson, Mr. Nelson Arnold, Mr. W. B. McKiel, Mr. R. T. Clinch, Hon. R. D. Wilmot.

BOARD OF FOREIGN MISSIONS.

Rev. F. H. Brigstocke, Rev. George M. Armstrong, Rev. Theo. E. Dowling, Rev. E. A. W. Hanington; Mr. G. W. Whitney, Mr. E. J. Wetmore, Mr. R. T. Clinch, Mr. W. M. Jarvis.

ON CANON OF DISCIPLINE FOR THE LAITY.

Rev. Canon Medley, Rev. Dr. Jarvis; Mr. W. Wilkinson, Hon. Chief Justice Allen.

ON TEMPERANCE.

Rev. F. H. Almon, Rev. E. S. W. Pentreath, Rev. G. G. Roberts, Rev. T. Neales, Rev. J. F. Carr, Rev. J. D. H. Browne; Hon. Chief Justice Allen, Mr. G. W. Whitney, Hon. Mr. Justice Botsford, Mr. W. M. Jarvis, Mr. J. DeLancy Robinson.

ON PROPOSED EDUCATIONAL ESTABLISHMENT.

The Lord Bishop; Rev. F. H. J. Brigstocke, Rev. George M. Armstrong, Rev. G. G. Roberts, Rev. Canon Medley, Rev. Canon DeVeber, Rev. T. E. Dowling, Rev. F. Partridge, Rev. E. A. W. Hanington, Rev. Dr. Jarvis; Hon. Mr. Justice Ritchie, Hon. Chief Justice Allen, Mr. W. M. Jarvis, Mr. C. W. Weldon, Mr. R. T. Clinch, Mr. C. H. Fairweather, Mr. N. Marks, Mr. C. W. Drury, Mr. George A. Blair.

ON LOCAL ENACTMENTS AFFECTING THE CHURCH.

Mr. W. M. Jarvis, Hon. Chief Justice Allen, Mr. E. B. Chandler, Jr, Mr. C. W. Weldon.

ON REPORT ON PROCEEDINGS OF PROVINCIAL SYNOD.

Rev. Canon Ketchum, Rev. Theo. E. Dowling.

Names and Stations
OF THE
Clergy of the Diocese of Fredericton.

In 1846:

J. W. D. Gray, D.D., Rector, Rural Dean, S. John.
Alex. Stewart, Curate.
Richard Wiggins.
B. G. Gray, D.D., Missionary.
Wm. Harrison, Rector, Portland.
Frederick Coster, Rector, Carleton.
Chris. Milner, Rector, Westfield.
Wm. E. Scovil, A.M., Rector and Rural Dean, Kingston. Died, 1876.
Abarham Wood, Rector, Waterborough.
N. A. Coster, Rector, Gagetown.
J. M. Sterling, A.M., Rector, Maugerville.
Geo. Coster, A.M., Rector and Archdeacon, Fredericton.
Wm. Q. Ketchum, A.B., Curate.
Chas. P. Bliss, B.A., Assis. S. Ann's Chapel, Fredericton. Died, Nov. 21, 1872.
W. H. DeVeber.
Edwin Jacob, D.D., Vice-Pres't. and Principal of King's Col., Fredericton.
James Cookson, Bellisle.
A. Stuart, Missionary, Stanley.
Joseph Elwell, Missionary, Prince William.
S. D L. Street, A.B., Rector and Rural Dean, Woodstock.
S. J. Hanford, A.B., Curate.
John McGivern, A.B., Missionary, Andover and Madawaska.
Thos. Robertson, Rector, Lancaster.
Samuel Thomson, A.M., Rector, S. George.
Jerome Alley, D.D., Rector, Rural Dean, S. Andrews.
James Neales, Rector, Grand Manan.
Skiffington Thomson, LL.D., Rector, S. Stephen.
John S. Thomson, Missionary, S. Patricks.
James W. Desbrow, Missionary, Simonds.
Thomas Maghee, Sussex Vale. Dead.
W. Scovill, A.M., Rector, Norton.
W. Walker, A.B., Rector, Hampton.
Geo. Jarvis, D.D., Rector and Rural Dean, Shediac.
Alfred Weeks, Curate, Cocaigne.
R. Simonds, A.B., Rector, Westmoreland.
Samuel Bacon, A.B., Rector and Rural Dean, Miramichi.
Noah Desbrow, Rector, Bathurst.
W. N. Jaffrey, Missionary, S. Mary's.
R. D. Palmer, Missionary, Springfield and Johnson.
W. Boyer, Monkton.
John Black, A.M., Rector, Kingsclear.
J. N. DeWolf, Rector, Sackville.
W. H. Tippett, Rector, Queensbury.
David Wetmore, Wilford.
James Hudson, Visiting Missionary, Miramichi.
George J. Carey.

Diocese of Rupert's Land.

Constituted a Diocese in 1849, *comprising the Province of Manitoba and the North West Territories. The subsequent formation of separate Bishoprics has confined the original See to the Province of Manitoba, with the Districts of Cumberland—except the Sub-District of Fort La Corne—Swan River, Norway House, and Lac La Pluie. In* 1875 *constituted the Metropolitan See of the Ecclesiastical Province of Rupert's Land.*

LIST OF CLERGY:

Bishop.

THE MOST REVEREND ROBERT MACHRAY, D.D., LL.D., Metropolitan, Bishop's Court, Winnipeg.

Dean.

THE LORD BISHOP.

Archdeacon.

THE VENERABLE A. COWLEY, Canon S. John's Cathedral. Missionary at St Peter's. Archdeacon of Cumberland.

Canons.

THE REV. JOHN GRISDALE, B.D., Winnipeg.
THE REV. JAMES D. O'MEARA, M.A., Winnipeg.

BECK, REV. W. P
College, and Diocesan In

BRUCE, REV. G. N

CARRIE, REV. J. M

CLARKE. REV. W. C

COCHRANE, REV. H

COOK, REV. G. Mis

COOK, REV. T. Inc

FORTIN, REV. O., M
Lennoxville, and McGill
1866 by the Metropolitan
Montreal, (3) Trinity Chu
Trinity, Winnipeg.

GEORGE, REV. HEN
College School, London.
Rupert's Land. Appointe
chewan, (3) Westbourne.

GRISDALE, REV. JOH
Church Missionary Colleg
1870, Priest 1871 at S. P
Appointed (1) Missionary
Systematic Theology, S. J
nipeg (1874). Also Secret

JUKES, REV. M. Mis

MATHESON, REV. S.

MOORE, REV. W. H.

O'MEARA, REV. JAMES
of Toronto. Ordained Deac
Bishop of Rupert's Land.
acting Principal of the High
Trinity, Winnipeg. Now P
and Canon S. John's Cathed
tinental Church Society.

BECK, Rev. W. Precentor of S. John's Cathedral. Master in S. John's College, and Diocesan Inspector of Choirs. Address, Winnipeg.

BRUCE, Rev. G. Native Pastor, Fairford.

CARRIE, Rev. J. Master Central School, Winnipeg.

CLARKE. Rev. W. C., B.A. Cathedral Mission.

COCHRANE, Rev. H. Native Pastor. Devon.

COOK, Rev. G. Missionary, S. Peter.

COOK, Rev. T. Incumbent Westbourne.

FORTIN, Rev. O., M.A. B. at Christieville, Q. Graduate Bishop's College, Lennoxville, and McGill's College, Montreal. Ordained Deacon 1865, Priest 1866 by the Metropolitan of Canada. Appointed (1) S. Francis, (2) S. Jude's, Montreal, (3) Trinity Church, Montreal. Now Incumbent Church of the Holy Trinity, Winnipeg.

GEORGE, Rev. Henry. B. at Kensington, London, Eng. Ed. at King's College School, London. Ordained Deacon and Priest 1856 by the Bishop of Rupert's Land. Appointed (1) Fort Alexander, (2) Christ's Church, Saskatchewan, (3) Westbourne. Now Incumbent S. Mary's, La Prairie.

GRISDALE, Rev. John, B.D. B. at Bolton, Lancashire, Eng. Ed. at Church Missionary College, Islington. B.D. of Oxford. Ordained Deacon 1870, Priest 1871 at S. Paul,s, London, by the Right Reverend Dr. Jackson. Appointed (1) Missionary in India, (2) Curate Calcutta. Now Professor of Systematic Theology, S. John's College, and Canon S. John's Cathedral, Winnipeg (1874). Also Secretary of the Provincial Synod of Rupert's Land.

JUKES, Rev. M. Missionary, Emerson.

MATHESON, Rev. S. Master S. John's College, Winnipeg.

MOORE, Rev. W. H. Incumbent, St. Clements.

O'MEARA, Rev. James D., M.A. Born in Canada. Graduate University of Toronto. Ordained Deacon 1872 by the Bishop of Huron, Priest 1873 by the Bishop of Rupert's Land. Appointed (1) Incumbent Mount Pleasant, Ont., and acting Principal of the High School, Brantford, (2) Curate Church of the Holy Trinity, Winnipeg. Now Professor of Exegetical Theology, S. John's College, and Canon S. John's Cathedral, Winnipeg. Also Secretary Colonial and Continental Church Society.

PINKHAM, Rev. W. Cyprian. B. in Newfoundland. Ed. at S. John's Theological College, Newfoundland, and S. Augustine's College, Canterbury. Ordained Deacon 1868 by the Bishop of Huron, Priest 1869 by the Bishop of Rupert's Land. Incumbent S. James' Church, Winnipeg.

PHAIR, Rev. R. Missionary, Fort Francis.

PRITCHARD, Rev. S. Incumbent S. Paul's, Winnipeg. Registrar of the Diocese. Secretary Diocesan Synod.

READER, Rev. J. Missionary, Touchwood Hills.

SETTEE, Rev. J. Missionary, Scanterbury.

SPENCE, Rev. B. Missionary, Islington.

WILSON, Rev. T. Incumbent S. Margaret's, LaPrairie.

YOUNG, Rev. R., B A. Incumbent S. Andrew's.

Diocese of Huron.

CONSTITUTED A DIOCESE 1857.

LIST OF CLERGY.

Bishop:

THE RIGHT REVEREND ISAAC HELLMUTH, D.D., LL.D., Norwood House, London, Ont.

Dean:

THE VERY REVEREND MICHAEL BOOMER, M.A., LL.D. The Deanery, London, Ont.

Archdeacons:

THE VENERABLE E. L. ELWOOD, M.A., Goderich, Ont.
THE VENERABLE J. W. MARSH, M.A., London, Ont.
THE VENERABLE F. W. SANDYS, D.D., Chatham, Ont.
THE VENERABLE A. SWEATMAN, M.A., Woodstock, Ont.

Canons:

THE REVEREND W. BETTRIDGE, B.D., Woodstock, Ont.
THE REVEREND ST. GEORGE CAULFIELD, LL.D., Windsor, Ont.
THE REVEREND E. GRASETT, M.A., Simcoe, Ont.
THE REVEREND J. P. HINCKS, Ingersoll, Ont.
THE REVEREND G. M. INNES, M.A., London, Ont.
THE REVEREND ABRAHAM NELLES, Brantford, Ont.
THE REVEREND G. J. R. SALTER, M.A., Brantford, Ont.
THE REVEREND ADAM TOWNLEY, D.D., Paris, Ont.

Chaplains:

THE REVEREND H. F. DARNELL, D.D., London, Ont.
THE VENERABLE E. L. ELWOOD, M.A., Goderich, Ont.
THE VENERABLE A. SWEATMAN, M.A., Woodstock, Ont. [Examining.]
THE REVEREND W. H. TILLEY, B.A., London, Ont.

ANTHONY, Rev. Albert, B. in Canada. Ed. at Huron College, London, Ont. Ordained Deacon 1872; Priest 1873, by the Bishop of Huron. Curate S. John's Church, Tuscarora.

BARR, Rev. Isaac. B. in Canada. Undergraduate University of Toronto. Studied Theology at the Hellmuth College, London, Ont. Ordained Deacon 1871, by Rt. Rev. Dr. Cronyn; Priest same year, by Rt. Rev. Dr. Hellmuth. Apptd. (1) Curate, Woodstock; (2) Exeter; (3) Examining Chaplain to Bishop of Saskatchewan. Now Incumbent Point Edward, Cum Perche.

BARRETT, Rev. J., Teeswater.

BARTLETT, Rev. H., Blenheim.

BAYLY, Rev. B., A.B. Head Master High School and Curate Christ's Church, London.

BEAUMONT, Rev. Joseph Wilson, B.D, M.D. B. at Wakefield, Eng. Life Member of the General Council of the University of S. Andrew's, Scotland. M.D., L.R.C.P., Edinburgh. Ordained by the Bishop of Huron. Appointed (1) Petrolia, Ont, Now Incumbent of Christ Church, Dresden. Author of various pamphlets.

BETTRIDGE, Rev. W., B.D., Canon. Rector Woodstock, Ont.

BLAND, Rev. E. M. B. in England. Undergraduate Corpus Christie College, Cambridge. Ordained Deacon 1875; Priest 1876, by the Bishop of Huron. Missionary, Dungannon.

BOOMER, The Very Reverend Michael, M.A., LL D. Is of Huguenot descent. B. at Hill Hall, near Lisburn, Coy Down, Ireland. Ed. at the Belfast Royal Academical Institution, of which he was Foundation Scholar for five years. Graduate Trinity College, Dublin, 1838; LL.D. 1860. Ordained Deacon 1840; Priest 1841, as a Missionary of the Society for the Propogation of the Gospel, by the Lord Bishop of Toronto, and appointed to the Mission of Galt, which he retained for thirty-two years. In 1872 was removed, by the present Bishop of Huron, to London, and appointed Dean of Huron and Principal of Huron College. Address, The Deanery, London, Ont.

BRETHOUR, Rev. W., M.A., Florence.

CAMPBELL, Rev. W. F. Ed. at Victoria College, Cobourg. Ordained Deacon 1874; Priest 1875, by the Bishop of Huron. Appointed (1) Wallaceburg. Now Curate, The Chapter House, London, and Secretary-Treasurer, Hellmouth College.

CAULFIELD, Rev
Middleton College, Cork
con at Killaloe, by the I
of Toronto. Appointe
1852. Now Rector All
1873.

CHANCE, Rev. J.,

CHANNER, Rev. C
Ed. in Ireland and at H
S. Barnabas, 1875; Pri
Bishop of Huron. Cura

CHASE, Rev. H. P.,

COOPER, Rev. Hugh
Huron College, London.
Huron. Appointed (1) I

COOPER, Rev. R. S.

COOPER, Rev. St. P

CLOTWORTHY, Re

CRAIG, Rev. Willia
don. Ordained Deacon, 1
(1) Curate S. Paul's, Wood
forth (1875).

CURRAN, Rev. W. B.,
College, Kingston, and Bis
Priest, 1862, by the Metro
real; (2) Rector S. Stephe
Cathedral. Now Rector
of Waterloo, 1876.

CURRAN, Rev. J. G.

DARNELL, Rev. H. F
College, Dublin, and Quee
Priest, 1859, by the Archb
Bossall, Diocese York, 1858
Incumbent Christ's Church
1861-74; (5) Assistant S.
and Chaplain Hellmuth L

CAULFIELD, Rev. St. George, LL.D. B. in Kilkenny, Ireland. Ed. at Middleton College, Cork, and LL.D. of Trinity College, Dublin. Ordained Deacon at Killaloe, by the Bishop of Ossory; Priest 1848, at Hamilton, by the Bishop of Toronto. Appointed (1) Ballycallon, Ossory, Ireland; (2) S. Thomas, Ont., 1852. Now Rector All Saints', Windsor, 1874; and Canon Cathedral, London, 1873.

CHANCE, Rev. J., Newport.

CHANNER, Rev. Christopher Henry. B. at Adare, Co. Limerick, Ireland. Ed. in Ireland and at Huron College, London, Ont. Ordained Deacon, Feast of S. Barnabas, 1875; Priest, Feast of S. Michael and All Angels, 1876, by the Bishop of Huron. Curate S. George's Church, Goderich.

CHASE, Rev. H. P., Munceytown.

COOPER, Rev. Hugh. B. in Canada. Ed. at Trinity College, Toronto, and Huron College, London. Ordained Deacon, 1869; Priest, 1870, by the Bishop of Huron. Appointed (1) Eastwood, Ont. Now Missionary Brussels.

COOPER, Rev. R. S. Rural Dean, Iuvermay.

COOPER, Rev. St. P. O., Paris.

CLOTWORTHY, Rev. W. Superannuated. Ireland.

CRAIG, Rev. William. B. at Craighurst, Ont. Ed. at Huron College, London. Ordained Deacon, 1872; Priest, 1873, by the Bishop of Huron. Appointed (1) Curate S. Paul's, Woodstock, Ont. Now Incumbent S. Thomas' Church, Seaforth (1875).

CURRAN, Rev. W. B., M.A. B. at Kingston. Graduate University Queen's College, Kingston, and Bishop's College, Lennoxville. Ordained Deacon, 1861; Priest, 1862, by the Metropolitan. Appointed (1) Curate Trinity Church, Montreal; (2) Rector S. Stephen's, Montreal, and Honorary Canon of Christ's Church Cathedral. Now Rector Trinity Church, Galt, 1873, and Rural Dean County of Waterloo, 1876.

CURRAN, Rev. J. G. On leave.

DARNELL, Rev. H. F., M.A., D.D. B. in London, Eng. Ed. at Trinity College, Dublin, and Queen's College, Cambridge. Ordained Deacon, 1858; Priest, 1859, by the Archbishop of York. Appointed (1) Curate Strensall and Bossall, Diocese York, 1858-59; (2) Curate Trinity Church, Quebec, 1860; (3) Incumbent Christ's Church, Stanstead, Q., 1861; (4) Rector St. John's, Que., 1861-74; (5) Assistant S. Paul's Cathedral, London, Ont., 1874; (6) Principal and Chaplain Hellmuth Ladies' College, 1874. Now Principal and Chaplain

Hellmuth Colleges, jointly, 1876. Is Editor of the "Huron Diocesan and Collegiate Recorder."

DAUNT, Rev, W., M.A. B. in Ireland. Ordained Deacon, 1865; Priest, 1866, by the Bishop of Huron. Incumbent Thamesford.

DAVIS, Rev. Evans, London.

DAVIS, Rev. Thomas R., B.A. B. in Ireland. Graduate Trinity College, Toronto. Ordained Deacon, 1874; Priest, 1875, by the Bishop of Huron. Incumbent Trinity Church, Aylmer, Ont.

DAVIS, Rev. Wm. B. in Ireland. Ed. at Huron College, London, Ont. Ordained, 1864, by the Bishop of Huron. Incumbent S. George's Church, Wingham, 1873, and Rural Dean County of Huron, 1875.

DEACON, Rev. D., B.A. B. in Canada. Ed. at Huron College, London. Graduate Trinity College, Toronto. Ordained Deacon and Priest by the Right Reverend Dr. Cronyn. Appointed (1) Port Rowan. Now Incumbent Grace Church, Bothwell, and Rural Dean of Kent.

DES BARRES, Rev. T. C., M.A. Rector S. Thomas and Rural Dean of Elgin.

DOWNIE, Rev. John. B. in Ireland. Ed. at Huron College, London, Ont. Ordained Deacon 1869, Priest 1870, by the Bishop of Huron. Appointed (1) Colchester. Now Incumbent Trinity Church, Morpeth.

ELWOOD, The Venerable Edward Lindsay, M.A. B. at Cork, Ireland. Graduate of Trinity College, Dublin. Ordained Deacon 1833 at Killaloe Cathedral, by the Right Reverend Dr. Knox, Bishop of Killaloe; Priest on Ascension Day, 1836, by the Bishop of Limerick. Appointed first to the Parish of Screen, Diocese of Tuam, Ireland. Now Rector S. George's Church, Goderich (1849), Chaplain to the Lord Bishop, and Archdeacon of Huron (1875).

ELLERBY, Rev. T. S. For fourteen years previous to taking Orders in the Church of England, was Pastor of the English-speaking Protestants at St. Petersburg, in Russia, and for ten years Pastor of Zion Church, Toronto, Canada. In 1866 ordained Deacon, and 1867 Priest, by the Bishop of Huron. Now Rector of S. George's Church, Sarnia.

ELLIOTT, Rev. Adam. B. in England. Studied Divinity under the late Bishop of Toronto, then Archdeacon of York. Ordained Deacon 1832, Priest 1833, by the Bishop of Quebec. Appointed (1) Travelling Missionary; (2) Rector Franktown. Now Incumbent S John's Church, Tuscarora, and Missionary parts adjacent (1837).

ELLIOTT, Rev. F. Gore, Sandwich.

EVANS, Rev. W. B., B.A. B. at S. John's Rectory, Woodhouse, Ont. Graduate Trinity College, Toronto. Ordained Deacon 1859, Priest 1861, by the Bishop of Huron. Appointed (1) S. John's, Perche; (2) Trinity Church, Durham; (3) Curate in charge S. Paul's, Woodstock. Now Mitchell.

FALLS, Rev. Alexander Sydney, B.A. B. in Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1850 by the Most Reverend Dr. Whately, Archbishop of Dublin; Priest 1851 by the Bishop of Tuam. Appointed (1) Curate's Assistant, S. Catherine's, Dublin; (2) Rector S. Anne's, Adelaide, Ont.; (3) Incumbent S. John the Evangelist, Berlin, Ont., and Rural Dean of Waterloo. Now Rector Christ's Church, Amherstburg.

FLETCHER, Rev. Robert. B. in Glasgow. Ed. in England. Ordained Deacon 1860, Priest 1861, by the Bishop of Huron. Appointed (1) Colchester. Now Rector S. Mary's, Warwick (1870), and Rural Dean (1873). Has published "Letters to My Unconfirmed Parishioners."

FOX, Rev. Peter, M.A. B. in Dublin, Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1850 by the Bishop of Tuam; Priest 1851 by the Bishop of Chester. Appointed (1) Curate Rathmines, Dublin; (2) Curate Tranmere, Cheshire, Eng.; (3) Curate Leylond, Lancashire; (4) Vicar of Whittle Le Woods, Lancashire; (5) Vicar of Ballysokeery, Mayo, Ireland; (6) Incumbent Haysville, Ont., 1873-76. Now Incumbent Wallaceburg.

GALLAGHER, Rev. Peyton, M.A.

GEMLEY, Rev. J., London.

GRASETT, Rev. Elliott, M.A. B. at Quebec. Ed. at Upper Canada College, Toronto, and Graduate King's College, Toronto, Ordained Deacon 1848, Priest 1849, by the Bishop of Toronto. Appointed (1) Curate, Cobourg (2) Rector Fort Erie. Now Rector of Woodhouse, and Incumbent Trinity Church, Simcoe, (1859) Rural Dean.

GUILLEMONT, Rev. Charles Borromee, B.A. B. in France. Graduate of the Academy of Paris. Ordained Priest of the Roman Catholic Church 1858. Nine years Professor of Rhetoric in France. In 1865 formally received into the Episcopal Church of the United States by Bishop Whitehouse. Nine years Missionary to the French in Illinois. Now Professor of French and Assistant Chaplain, Hellmuth Colleges, London.

HALPIN, Rev. William Henry, M.A. B. at Oldcastle, Meath, Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1851 by the Most Reverend Archbishop Whately, at S. Patrick's, Dublin; Priest by the Bishop of Limerick.

Filled several Cures in Ireland. Now Classical Professor Huron College, London, Ont., and Incumbent Christ's Church, Glenworth. Address, Huron College, London, Ont.

HARDING, Rev. Freeman. B. in Canada. Ed. at Huron College, London. Ordained Deacon 1866, Priest 1867, by the Bishop of Huron. Appointed (1) Aylmer, 1866-1870, (2) Mitchell, 1870-1875. Now Rector, Chatham.

HARRIS, Rev. Samuel. B. in England. Ordained Deacon 1862, Priest 1864, by the Bishop of Huron. Incumbent, Waterford, (1862).

HILL, Rev. Arundel C., M.A., Mount Pleasant.

HILL, Rev. Jeffrey, M.A., Meaford.

HINCKS, Rev. J. P. B. in Belfast, Ireland. Ed. at Queen's College, Belfast. Ordained Deacon 1860, Priest 1862, by the Bishop of Huron. Appointed (1) Exeter. Now Rector S. James' Church, Ingersoll, 1864, and Canon Cathedral, London. 1873, Rural Dean.

HINDE, Rev. W., Clarksburg.

HOLMES, Rev. J. On leave.

HURST, Rev. J. On leave. London.

HUTCHINSON, Rev. J. Superannuated. Exeter.

INNES, Rev. G. M., M.A. B. at Weymouth, Eng. Graduate Bishop's College, Lennoxville. Ordained Deacon, 1862; Priest, 1863, by the Bishop of Huron. Appointed (1) Christ's Church, London (2) Assistant Cathedral, Quebec. Now Rector, 1871. and Canon, 1869, S. Paul's Cathedral, London.

JACOBS, Rev. J. B. at Fort Francis, Manitoba. Ed. at Huron College, London, Ont. Ordained Deacon, 1869; Priest, 1870, by the Bishop of Huron. Missionary St. Claire River, Indian Mission, Kettle Point. Address, Sarnia.

JAMIESON, Rev. A. B in Edinburgh, Scotland. Ordained Deacon, 1842; Priest, 1843, by the Bishop of Huron. Missionary Walpole Island, Algonac, Michigan, 1845.

JOHNSTONE, Rev. Richard Waller. B. in Ireland. Undergraduate Trinity College, Dublin. Ordained Deacon, 1859; Priest, 1861, by the Bishop of Huron. Appointed (1) Proton. Now Incumbent S. John's Church, Kingsville, and Missionary parts adjacent.

JONES, Rev. E. R. B. in Wales. Ed. at Queen's College, Birmingham, Eng. Ordained Deacon, 1870, by the Right Reverend Dr. Cronyn, Bishop of

Huron; Priest, 1871, by the Right Reverend Dr. Hellmuth. Appointed (1) Dungannon. Now Missionary Listowel.

KENNEDY, Rev. J., M.A. Adelaide.

KEYS, Rev. G. Chatsworth.

LOGAN, Rev. Wm. B. in Canada. Ed. at Huron College, London, Ont. Ordained Deacon, 1868; Priest, 1870, by the Bishop of Huron. Appointed (1) Millbank. Now Rector Church of the Holy Trinity, Lucan, 1871, and Rural Dean, 1873.

MACK, Rev. F. (Superannuated). S. Catharines.

MACKENZIE, Rev. Gaden Crawford. B. at Danville, Q. Ordained Deacon 1869; Priest 1870, by the Bishop of Toronto. Appointed (1) Dysart; (2) *Locum Tenens*, Galt; (3) Chatham. Now Rector Church of the Messiah, Kincardine.

MAGAHY, Rev. T. W. Durham.

MARTIN, Rev. N. H. Windsor.

MARTIN, Rev. Charles Denton. B. in Canada. Ed. at Huron College, London. Ordained Deacon 1876, by the Bishop of Huron. Curate S. Judes, Brantford.

MARSH, Venerable J. W., M.A., Archdeacon of London. Address, London, Ont.

MILLER, Rev. A. E. B. in United States. Undergraduate University College, Toronto. Ordained Deacon 1863; Priest 1864, by the Bishop of Huron. Appointed (1) Wallace. Now Missionary, Tyrconnel, 1871.

MULHOLLAND, Rev. A. H. R. Rural Dean, Owen Sound.

MURPHY, Rev. William. B. in Ireland. Ed. at Huron College, London, Ont. Ordained Deacon and Priest 1866, by the Bishop of Huron. Appointed (1) Wingham; (2) Onondaga. Resigned 1874 on account of ill health. Address, London, Ont.

MURRAY, Rev. Edwin W. Berlin.

NELLES, Rev. Abraham. B. at Grimsby, Ont. Ed. under the late Bishop of Toronto at York. Ordained Deacon 1829; Priest 1830, by the Bishop of Quebec. Missionary to the Six Nation Indians. Incumbent S. Paul's Church, Brantford. Canon Cathedral, 1863, and Rural Dean.

NEWMAN, Rev. E. E., Delaware

PADFIELD, Rev. J., Burford.

PATTERSON, Rev. E., M.A., Rural Dean, Stratford.

RACEY, Rev. George Wise. B. in Quebec. Ed. at Bishop's College, Lennoxville, and Huron College, London. Ordained Deacon 1876, by the Bishop of Huron. Missionary, Markdale and parts adjacent.

RAIKES, Rev. F. W. B. in England. Ed. in England, Germany and United States. Ordained Deacon 1868; Priest 1873, by the Right Reverend Dr. Cox, Bishop of Western New York, U.S. Appointed (1) S. Mark's, Tonawanda; (2) Grace Church, Lockport; (3) Church of the Good Shepherd, Rochester, N. Y. (4) Incumbent S. George's Church, Belmont, and Missionary parts adjacent. Resigned and returned to U.S., 1876.

RALLEY, Rev. W. B, M.A. Superannuated. St. Thomas.

RENAUD, Rev. J. F. Port Dover.

ROBERTS, Rev. R. J., B.A. B. in Ireland. Graduate Trinity College, Dublin. Ordained Deacon, 1858; Priest, 1859, by the Bishop of Huron. Appointed (1) Colborne and Ashfield; (2) Bayfield. Now Incumbent Cayuga, Indian Mission, Six Nation Indians. Address, Seneca.

ROBINSON, Rev. Edward James. B. at Manchester, Eng. Ed at Congregational College, Nottingham, Eng., and Huron College, London, Ont. Was Pastor of the Congregational Denomination at Burford, Ont., for two years before taking Holy Orders. Ordained Deacon, 1873; Priest, 1874, by the Bishop of Huron. Incumbent Grace Church, Millbank.

ROGERS, Rev. R. V., M.A. On leave. Kingston.

RYAN, Rev. F. B. in Canada. Ed. at Huron College, London, Ont. Ordained Deacon, 1872; Priest, 1873, by the Bishop of Huron. Appointed (1) Parkhill. Now Incumbent Christ's Church, Exeter.

SALTER, Rev. George, J. R., M.A. B. at Tignmouth, Devon, Eng. Graduate Christ Church, Oxford. Ordained Deacon, 1839; Priest, 1840, by the Right Reverend Dr. Bagot, Bishop of Oxford. Appointed (1) Minor Canon Cathedral, Oxford; (2) Sarnia, Canada, 22 years. Now Incumbent S. Jude's Church, Brantford, 1872, and Canon Cathedral, London, 1874.

SANDERS, Rev. Thomas Exmouth. B. at Plymouth, Eng. Ordained Deacon, 1859; Priest, 1860, by the Bishop of Huron. Appointed (1) Walkerton; (2) Lucan; (3) Tilsonburg. Now Incumbent Trinity Church, Norwich, and Missionary parts adjacent.

SANDYS, The Ve
Chatham, Ont.

SCHULTE, Rev. J
Amsberg, Prussia, and
of Philosophy, 1849.
1852, by His Eminence
President and Professor
until 1860, when he ren
the Right Reverend Dr.
and appointed Incumbe
ern Languages in the U
Burwell, 1867. Author
point of the Infallibility

SCOTT, Rev. Will
London. Ordained Dea
Kirkton.

SHORTT, Rev. Wm.
1856, by the Right Reve
Grace Church, Whitesto
Island, Ont., 1865; (3) T
Catharines, 1872. Now

SMITH, Rev. J. W. P
London, Ont. Ordained
pointed (1) Belmont; (2)
and Rural Dean (1873).

SMITH, Rev. S. L.
Ont. Ordained Deacon
Kirkton and Prospect Hil
Missionary parts adjacent.

SMYTHE, Rev. J., M.

SOFTLEY, Rev. Edwa
Ohio, U. S. Ordained Dea
pointed (1) Walkerton; (2)
Now New Hamburg.

STARR, Rev. Reginald
versity, Cobourg, and Silver
New Brunswick. Ordained

SANDYS, The Venerable F. W., D.D. Archdeacon of Kent. Rector of Chatham, Ont.

SCHULTE, Rev. John, D.D., Ph.D. B. in Prussia. Ed. at Gymnasium of Amsberg, Prussia, and Graduate of the College of the Propaganda, Rome. Doctor of Philosophy, 1849. Doctor of Theology, 1852. Ordained Deacon and Priest 1852, by His Eminence Cardinal Patrizi, Vicar of Pope Pius the IX. Appointed President and Professor of Divinity S. Francis Xavier's College, Antigonish, N.S., until 1860, when he renounced the Church of Rome. In 1862 was received by the Right Reverend Dr. Cronyn, Bishop of Huron, into the Church of England, and appointed Incumbent Port Stanley. Erom 1866 to 1871 Examiner of Modern Languages in the University of Toronto. Now Rector Trinity Church, Port Burwell, 1867. Author of "Roman Catholicism. Old and New, From the Standpoint of the Infallibility Doctrine," p.p. 350. Belford Bros., Toronto, 1876.

SCOTT, Rev. William Egbert. B. in Hamilton. Ed. at Huron College, London. Ordained Deacon 1876 by the Bishop of Huron. Now Incumbent Kirkton.

SHORTT, Rev. Wm. B. in Dublin, Ireland. Ordained Deacon 1855, Priest 1856, by the Right Reverend Dr. Potter, Bishop of New York. Appointed (1) Grace Church, Whitestone, Long Island, N. Y.; (2) S. James' Church, Amherst Island, Ont., 1865; (3) Trinity Church, Wolfe Island, 1869; (4) Christ Church, St. Catharines, 1872. Now Rector S. Thomas' Church, Walkerton.

SMITH, Rev. J. W. Pettit. B. at Brantford, Ont. Ed. at Huron College, London, Ont. Ordained Deacon 1866, Priest 1867, by the Bishop of Huron. Appointed (1) Belmont; (2) Strathroy. Now Rector Christ's Church, London (1875), and Rural Dean (1873).

SMITH, Rev. S. L. B. at Brantford, Ont. Ed. at Huron College, London, Ont. Ordained Deacon and Priest by the Bishop of Huron. Appointed (1) Kirkton and Prospect Hill. Now Incumbent S. James' Church, Alvinston, and Missionary parts adjacent.

SMYTHE, Rev. J., M.A. Strathroy.

SOFTLEY, Rev. Edward. B. in England. Ed. at Beyley Hall, Gambier, Ohio, U. S. Ordained Deacon 1862, Priest 1863, by the Bishop of Huron. Appointed (1) Walkerton; (2) Holland; (3) Incumbent S. John's Church, Eastwood. Now New Hamburg.

STARR, Rev. Reginald H., M.A. B. at Halifax, N.S. B.A. Victoria University, Cobourg, and Silver Medalist. M.A. 1867. Undergraduate University of New Brunswick. Ordained Deacon 1868 by the Bishop of Toronto; Priest 1869

by the Bishop of Huron. Appointed (1) Curate S. Paul's, London, Ont.; (2) Curate Sunninghill, Eng.; (3) Seaforth, Ont. Now Rector Grace Church, Brantford (1874).

SWEATMAN, The Venerable Arthur, M.A. B. in London, Eng. Late Scholar of Christ's College, Cambridge. Graduated B.A. (Senior Optime) 1859, M.A. 1862. Ordained Deacon 1859 at S. Paul's Cathedral, London; Priest 1860 at Chapel Royal, Whitehall, by the Right Reverend Dr. Tait, Bishop of London. Appointed (1) Curate Holy Trinity, Islington; (2) Curate S. Stephen's, Canonbury, and Master Islington College; (3) Head Master London College, London, Ont. 1865; (4) Rector Grace Church, Brantford, 1872–1874; (5) Head Master Hellmuth College, London, Ont, 1874-76; Canon Cathedral, London, 1875-76. Assistant Rector S. Paul's, Woodstock, and Archdeacon of Brant. Is also Examining Chaplain to the Bishop of Huron (1872), and Secretary Diocesan Synod (1873).

TIBBETTS, Rev. W., M.D. Stirling.

TILLEY, Rev. W. H., B.A. B. at S. John, N. B. Graduate University of New Brunswick. Ad Eundem King's College, N. S. Ordained Deacod 1867, Priest 1868, by the Bishop of Fredericton. Appointed (1) Curate S. Luke's, Portland, N. B.; (2) Assistant S. Paul's, London, Ont.. Now Rector Memorial Church, London, and Chaplain to the Lord Bishop.

TOWNLEY, Rev. Adam, D.D. B. in England. D D. of Hobart College, Geneva, N.Y., and Bishop's College, Lennoxville. Ordained Deacon 1840; Priest 1841, by the Bishop of Toronto. Canon, Cathedral, London. Incumbent S. James' Church, Paris, 1855. Has pub. letters on "Church Establishment," "Non-Religious Schools," and other pamphlets.

TURNBULL, Rev. G. B. in Scotland. Ed. at University of Edinburgh. Ordained Deacon 1859, by the Rt. Rev. Dr. Longley; Priest 1860, by the Rt. Rev. Dr. Villiers, Bishop of Durham. Appointed (1) Longhorsley, Durham; (2) S. Judes, Islington, London, Eng. Now Incumbent, Petrolia.

WATSON, Rev. Thomas. B. in Dublin, Ireland. Ed. at Huron College, London, Ont. Ordained Deacon 1866; Priest 1867 by the Bishop of Huron. Appointed (1) Port Stanley; (2) Windsor; (3) Meaford. Now Incumbent Bayfield, 1874.

WALL, Rev. Henry, D.D. B. in Ireland. Graduate Trinity College, Dublin; D.D. William and Mary College, Virginia, U.S. Ordained Deacon 1852; Priest 1853, by the Right Reverend Dr. Meade, Bishop of Virginia. Appointed (1) Portsmouth; (2) Alexandria; (3) Richmond; (4) Goderich. Now Rector S. Paul's Church, Clinton.

WALL, Rev. Edward. B. in U.S. Ed. at Theological Seminary of Virginia. Ordained Deacon 1874; Priest 1875, by the Bishop of Virginia. Appointed (1) Richmond, Va. Now Incumbent Paisley.

WILSON, Rev. Robert. B. in Canada. Ed. at Huron College, London. Ordained Deacon 1869; Priest 1870, by the Bishop of Huron. Now Incumbent, Birr.

WOOD, Rev. W. B. in England. Ordained Deacon 1858; Priest 1859, by the Bishop of Huron. Incumbent S. John's Church, Port Rowan and Missionary parts adjacent, 1858.

WOODBURN, Rev. J. Wroxeter.

WRAY, Rev. H. B, B.A. Graduate Trinity College, Dublin. Ordained Deacon 1856; Priest 1858, by the Bishop of Worcester. Incumbent Tilsonburg.

WRIGHT, Rev. J. T. S. Mary's.

WYE, Rev. George William. B. in London, Eng. Ed. in England and at Huron College, London, Ont. Ordained Deacon 1869; Priest 1870, by the Bishop of Huron. Appointed (1) Dunngannon. Incumbent S. James Church, Wardsville and Missionary parts adjacent, 1870.

YOUNG, Rev. W. A. South Zorra.

ZIMMERMAN, Rev. Adrian, B.A., LL.B. B. in City of Batavia, Java, B.A. and LL.D. Trinity College, Dublin. Ordained Deacon 1870, by Rt. Rev. Dr. Whitehouse; Priest 1876, by the Bishop of Huron. Appointed (1) Cathedral, Chicago; (2) Bunker Hill, Ill. Now Incumbent Christ, Church, Port Stanley.

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President.

The Right Reverend Isaac Hellmuth, D.D., D.C.L., Lord Bishop.

Chancellor.

Vrehchoyle Cronyn, Esq., LL.B.

Registrar.

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Examining Chaplain to the Lord Bishop, Woodstock.
Lay—JOHN BEARD, ESQ., Woodstock.

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Committees of the Synod.

STANDING COMMITTEE.

Clerical.—Very Rev. Dean Boomer, LL.D., Rev. Canon Caulfield, LL.D., R.D., Rev. Rural Dean Cooper, Rev. Rural Dean DesBarres, M.A., Rev. Rural Dean Davis, Ven. Archdeacon Elwood, A.M., Rev. W. B. Evans, M.A., Rev. A S. Falls, A.B., Rev. Rural Dean Fletcher, Rev. Rural Dean Grasett, M.A., Rev. W. H. Halpin, A.M., Rev. F. Harding, Rev. Canon Hincks, R.D., Rev. Canon Innes, M.A., Rev. Rural Dean Logan, Rev. G. C. Mackenzie, Ven. Archdeacon Marsh, M.A., Rev. A. E. Miller, Rev. Rural Dean Mulholland, Rev. Canon Nelles, R.D., Rev. E. Newman,

Rev. Rural Dean Patterson, M.A., Rev. Canon Salter M.A., Ven. Archdeacon Sandys, D.D., Rev. Rural Dean Smith, Rev. W. H. Starr, M.A., Ven. Archdeacon Sweatman, M.A., Rev. W. H. Tilley, B.A., Rev. Canon Townley, D.D., Rev. J. T. Wright. *Lay.*—Robt. Ashton, John Beard, Stephen Blackburn, Leonidas Burwell, Thomas Churcher, Dr. Covernton, Verschoyle Cronyn, Henry Crotty, John Davison, W. H. Eakins, Joseph Featherstone, R. Fox, Jasper T. Gilkison, Jasper Golden, William Grey, James Hamilton, E. W. Harding, Wm. J Imlach, His Honor Judge Kingsmill, Anthony Lefroy, Major John Lewis, J. D. Noble, Dr. A. C. Pousette, Richard Radcliff, E. Baynes Reed, Peter Roe, Thomas Ryall, G. F. Rylend, Geo. D. Sutherland, Aquila Walsh.

ON DISCIPLINE UNDER CANON IX.

Appointed by the Bishop.—The Dean (Convener) and Archdeacons, ex-officio; Rev. Canon Caulfield, LL.D., R.D., Rev. Canon Hincks, R D., Rev. E. E. Newman, Rev. Rural Dean DesBarres, M.A., Rev. A. S. Falls, A.B., Rev. Rural Dean Grasett, M.A. *Elected by the Synod, June,* 1876, *for three years.*—Rev. Canon Sweatman, M.A., Rev. Canon Townley, D.D., Rev. Canon Nelles, R.D., Rev. Rural Dean Patterson, M.A., Rev. Canon Salter, M.A., Rev. Canon Innes, M.A.

ON CANONS.

Very Rev. Dean Boomer (Convener), LL.D., the Canons of the Cathedral, the Chancellor of the Diocese, the Secretary Treasurer, Rev. Rural Dean DesBarres, M.A., Rev. Rural Dean Logan.

ON ASSESSMENT OF CONGREGATIONS.

The Clerical Secretary (Convener), the Lay Secretary, the Secretary-Treasurer, Rev. W. B. Evans, M.A., Rev. W. H. Tilley, B.A.

ON SUNDAY SCHOOLS.

The Rural Deans, the Clerical Secretary, the Lay Secretary, Rev. W. H. Tilley (Convener), Rev. W. F. Campbell.

ON STATISTICS.

Rev. Canon Innes, M.A., Ven. Archdeacon Sweatman, M.A., John Beard, Esq., Rev. A. E. Miller.

ON FOREIGN MISSIONS.

The Very Rev. the Dean, the Ven. the Archdeacons, the Secretaries of the Synod.

ON DEPUTATIONS TO MISSIONARY MEETINGS.

Revs. Rural Dean Logan, W. H. Tilley (Convener), B.A., John Gemley A. E. Miller, Canon Innes, M.A., The Secretary-Treasurer.

ON CHURCH ORNAMENTS.

The Very Rev. Dean Bloomer, LL.D., Ven. Archdeacon Marsh, M.A., Rev. Canon Caulfeild, LL.D., Canon Innes, M.A., Messrs. John Beard, Anthony Lefroy, J. T. Gilkison, Verschoyle Cronyn, His Honour Judge Kingsmill (Convener).

DELEGATES TO THE PROVINCIAL SYNOD.

Clerical.—The Very Rev. Dean Bloomer, LL.D., Ven. Archdeacon Sweatman, M.A., Ven. Archdeacon Marsh, M.A., Rev. Canon Caulfeild, LL.D., Ven. Archdeacon Elwood, A.M., Rev. W. H. Tilley, M.A., Canon Innes, M.A., Ven. Archdeacon Sandys, D.D., Rev. Canon Hincks, R.D., Canon Nelles, R.D., Rural Dean DesBarres, M.A., Rev. Canon Townley, D.D. *Substitutes.*—Rev. Canon Salter, M.A, W. B. Evans, M.A., Rural Dean Patterson, M.A, W. H. Halpin. *Lay.*—His Honour Judge Kingsmill, Messrs. John Beard, William Grey, Peter Roe, Anthony Lefroy, Verschoyle Cronyn, Wm. J. Imlach, E. Baynes Reed, Henry Crotty, J. D. Noble, Dr. Coverton, Major John Lewis. *Substistutes.*—Messrs. J. T. Gilkison, W. H. Eakins, James Hamilton, Leonas Burwell.

Diocese of Columbia.

CONSTITUTED A DIOCESE IN 1859. *IS CO-EXTENSIVE WITH THE PROVINCE OF BRITISH COLUMBIA.*

LIST OF CLERGY:

Bishop.

THE RIGHT REVEREND GEORGE HILLS, D.D., Bishop's Close, Victoria.

Dean and Archdeacons.

THE VERY REVEREND SAMUEL GILSON, M.A., Dean of Cathedral, Victoria, and Archdeacon of Vancouver.

THE VENERABLE C. T. WOODS, M.A., Archdeacon of Columbia, and Rector of New Westminister.

BASKET, REV. C., New Westminister.

BLUNDIN, REV. T. B., Principal of Boys' College School, Victoria.

GOOD, REV. G. B., Lytton.

GUBBELL, REV. F. B., Victoria.

HOLMES, REV. D., Cowichon.

JENNS, REV. P., Rector. S. John's Church, Victoria.

MASON, Rev. G., M.A., Rector, S. Paul's Church, Nanaimo.

NEWTON, Rev. H., Cowichan.

TOMLINSON, Rev. G., B.A., The Mission, Kencolish, Naas River.

WILLEMAR, Rev. X., Comox.

Officers of Synod and Committees.

President—The Lord Bishop.
Clerical Secretary,—Rev. F. B. Gubbell.
Lay Secretary.—Mr. M. W. T. Drake.
Treasurer.—Mr. W. C. Ward.

EXECUTIVE COMMITTEE.

The Dean,
Ven. Archdeacon Woods,
Rev. D. Holmes,
" Geo Mason,
" X. Willemar,
His Honour J. W. Trutch.
A. R. Robertson,
P. O'Reilly,
T. A. Bulkley,
C. T. Dupont.

The first meeting of the Diocesan Synod of Columbia, was held at Victoria, on the 15th December, 1875.

Diocese of Ontario.

Constituted a Diocese 1862, *comprising the fifteen Counties of Hastings, Prince Edward, Lennox, Frontenac, Addington, Leeds, Grenville, Lanark, Renfrew, Carleton, Russell, Dundas, Stormont, Glengarry, and Prescott. These Counties are divided into two Archdeaconeries, viz: Ottawa, including Lanark, Renfrew, Carleton, Russell, Dundas, Stormont, Glengarry, Prescott; and Kingston, including Hastings, Prince Edward, Lennox, Frontenac, Addington, Leeds, Grenville.*

LIST OF CLERGY:

Bishop.

THE RIGHT REVEREND JOHN TRAVERS LEWIS, D.D., LL.D., Ottawa.

Dean.

THE VERY REVEREND JAMES LYSTER, LL.D., Kingston, Ont.

Archdeacons.

THE VENERABLE J. S. LAUDER, M.A., Ottawa.
THE VENERABLE T. A. PARNELL, Kingston, Ont.

Canons.

THE REVEREND W. BLEASDELL, M.A., Trenton, Ont.
THE REVEREND T. BEDFORD JONES, LL.D., Ottawa.
THE REVEREND J. A. MULOCK, Brockville, Ont.
THE REVEREND J. A. PRESTON, M.A., Cornwall, Ont.
THE REVEREND F. R. TANE, Bath, Ont.

Chaplains.

THE REVEREND WM. BLEASDELL, M.A., Trenton, Ont.
THE REVEREND E. J. BOSWELL, D.C.L., Kingston, Ont.
THE REVEREND T. BEDFORD JONES, LL.D., Ottawa.

AUSTON, Rev. Henry, B.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1865, by the Bishop of Toronto; Priest 1866, by the Bishop of Ontario. Appointed (1) Curate Cornwall; (2) Incumbent Carleton Place. Now Rector of Elizabethtown, 1873. Address, Lyn.

BAKER, Rev. E. H. Massey. B. in England. Alumnus of the General Theological Seminary, New York. Ordained Deacon 1853, by the Right Reverend Dr. Wainwright; Priest 1855, by the Right Reverend Dr. Doane, Bishop of New Jersey. Appointed (1) Curate S. Mark's, Philadelphia; (2) Incumbent Pembroke, Ont.; (3) Incumbent Carleton Place; (4) Sterling; (5) Hillier; (6) Carrying Place, 1870-76. Now Incumbent Christ Church, Tyendinaga, and Missionary Priest, Mill Point.

BARRY, Rev. T. W. Billings Bridge, Ottawa

BEAVEN, Rev. Edward William, M.A. Ordained by the Bishop of Toronto, 1857. Incumbent Arnprior.

BLEASDELL, Rev. William, M.A. B. in Preston, Lancashire, Eng. Graduate Trinity College, Dublin. Ordained Deacon 1845; Priest 1846, by the Right Reverend Dr. Sumner, Bishop of Chester, afterwards Archbishop of Canterbury. Appointed (1) Curate S. Margaret's, Hollinwood, Manchester; (2) S. Michael's Church, Collyhurst, Manchester. Now Rector S. George's Church, Trenton, 1848. Examining Chaplain to the Lord Bishop, 1862. Senior Canon S. George's Cathedral, Kingston, 1874. Has written:—1. The Indian Tribes of Canada, *Canadian Journal*, Vol. 3. 2. The Great Trent Boulder; its Geological and Botanical Associations, *Trans. Botany Society of Canada*. 3. Papal Supremacy—a Sermon—Belleville, 1853. 4. History of Trenton, Hastings Directory, 1869-70. 5. Modern Glacial Action in Canada (two articles), *Quarterly Journal of Geol. Society*, London, 1870-72. 6. First or Senior Parishes, Diocese of Ontario (six articles), *Church Herald*. 7. Miracles and the Immutability of Natural Law; Sermon before the Synod of Ontario, 1875. 8. Recent Glacial Action in Canada and the Drift Uplands in the Province of Ontario, *Quarterly Jaurnal of Geol. Society*, London, 1875, and several other articles.

BOGERT, Rev. J. J., M.A. B. at Brockville, Ont. Graduate Trinity College, Toronto. Ordained Deacon 1858; Priest 1859, by the Bishop of Toronto. Appointed (1) Brampton; (2) Prescott. Now Rector Church of S. Mary Magdaline, Napanee.

BOGERT, Rev. David Ford, B.A. B. at Brockville. Graduate Trinity College, Toronto. Ordained Deacon 1865; Priest 1866, by the Bishop of Ontario. Appointed (1) Kitley; (2) Curate Napanee. Now Incumbent of Selby and Salmon River. Address, Napanee.

BOSWELL, Rev. [illegible] College, Toronto. Ordai[ned] Appointed (1) Sandwic[h] Forces at Montreal; (4) Examining Chaplain t[o] Kingston.

BOUSFIELD, Rev. [illegible] Cobourg, Ont. Ordaine[d] Appointed (1) Curate, P[ort]

BURKE, Rev. Jose[ph] Trinity College, Dublin. Ontario. Appointed (1) Belleville, 1874.

CAREY, Rev. W. B[ell] (1) March; (2) Iroquois.

CARTWRIGHT, Re[v.] College, Dublin. First [Chaplain] Moderator and Silver M[edal] and Silver Medals, Hist[ory] 1861, by the Bishop of D[urham] (2) Christ Church, Belfa[st] Amherst Island; (6) Cha[rge]

CARROLL, Rev. J. Ordained Deacon 1854; Gananoque.

CHRISTIE, Rev. I. J[ames]

COLEMAN, Rev. A. [illegible] Toronto. Ordained Dea[con] Appointed (1) Vankleek [Hill] Address, Lyndhurst.

COOKE, Rev. A. W[illiam] Canterbury. Ordained D[eacon] Appointed (1) North Augu[sta] sionary parts adjacent, 18[76]

CRAWFORD, Rev. [illegible] Canada College, and Gra[duate] 28

BOSWELL, Rev. Edward J., D.C.L. B. in England. D.C.L. Trinity College, Toronto. Ordained Deacon, 1827; Priest, 1830, by the Bishop of Quebec. Appointed (1) Sandwich; (2) London and S. Thomas; (3) Acting Chaplain to Forces at Montreal; (4) Carleton Place; (5) Williamsburg; (6) Prescott, 1862-68. Examining Chaplain to the Lord Bishop. No Parochial charge: Address Kingston.

BOUSFIELD, Rev. T. B. in London, Eng. Ed. at Theological College, Cobourg, Ont. Ordained Deacon, 1850; Priest, 1852, by the Bishop of Toronto. Appointed (1) Curate, Picton. Now Rector All Saint's Church, Kingston, 1872.

BURKE, Rev. Joseph William, B.A. B. in Dublin, Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1865; Priest 1866, by the Bishop of Ontario. Appointed (1) Lanark; (2) Almonte; (3) Prescott. Now Rector of Belleville, 1874.

CAREY, Rev. W. B., M.A. Graduate Trinity College, Toronto. Appointed (1) March; (2) Iroquois. Now S. Paul's, Kingston.

CARTWRIGHT, Rev. C. E., B.A. B. at Kingston, Ont. Graduate Trinity College, Dublin. First Honors in History; Second Honours in Ethics. Junior Moderator and Silver Medal, History, awarded Briggs Scholarship, also Gold and Silver Medals, Historical Society, T.C.D. Ordained Deacon 1860; Priest 1861, by the Bishop of Down. Appointed (1) Derryagby, Co. Antrim, Ireland; (2) Christ Church, Belfast; (3) S. James, Toronto, Ont.; (4) Woodbridge; (5) Amherst Island; (6) Chaplain to Penitentiary, Kingston, 1875.

CARROLL, Rev. J. B. in Cork, Ireland. Ed. at Trinity College, Toronto. Ordained Deacon 1854; Priest 1855, by the Bishop of Toronto. Incumbent Gananoque.

CHRISTIE, Rev. I. J, Amherst Island.

COLEMAN, Rev. A. H., B.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1869; Priest 1870, by the Bishop of Ontario. Appointed (1) Vankleek Hill. Now Missionary Leeds and Lansdowne, 1872. Address, Lyndhurst.

COOKE, Rev. A. W., B. in England. Ed. at S. Augustine's College, Canterbury. Ordained Deacon 1864; Priest 1866, by the Bishop of Ontario. Appointed (1) North Augusta. Now Incumbent S. Mark's, Pakenham, and Missionary parts adjacent, 1875.

CRAWFORD, Rev. E. P., M.A. B. at Brockville, Ont. Ed. at Upper Canada College, and Graduate University of Toronto. Ordained Deacon 1869;

Priest 1870, by the Bishop of Ontario. Appointed (1) Hillier; (2) Hawkesbury. Now Incumbent Trinity Parish, Brockville, 1875.

DAWSON, Rev. A. B. in Ireland. Ordained Deacon, 1872, by the Bishop of Ontario. Appointed (1) Madoc. Now Sydenham.

DOBBS, Rev. F. W. B. in Dublin, Ireland. Ed. at S Aidan's Theological College, Birkinhead. Ordained Deacon, 1851; Priest, 1852, by the Right Reverend Dr. Loughley, Bishop of Ripon. Appointed (1) Curate Trinity Church, Wakefield, Eng. Now Incumbent S. John's Church, Portsmouth, Ont.

EARLY, Rev. W. T. B. at Whitney, Oxfordshire, Eng. Alumnus of the General Theological Seminary, New York. Ordained Deacon, 1856, by the Right Reverend Dr. Potter, Bishop of New York; Priest, 1857, by the Right Reverend Dr. Williams, Bishop of Connecticut. Appointed (1) Christ Church, Pashua, Cont. Now Incumbent S. John's Church, Crysler, Ont.

ECHLIN, Rev. Alford Ford. B. in Ireland. Ed. at Repton, England. Ordained Deacon, 1875; Priest, 1876, by the Bishop of Ontario. Missionary at Madoc.

ELLIOT, Rev. Archibald, B.A. Graduate Trinity College, Toronto. Ordained Deacon, 1876, by the Bishop of Ontario. Not yet appointed to any Mission.

EMERY, Rev. C. P. B. in England. Ed. at Cambridge, and at S. Augustine's College, Canterbury. Ordained Deacon, 1853; Priest, 1856, by the Bishop of Quebec. Appointed (1) New Ireland; (2) Megantic; (3) Curate S. George's, Toronto; (4) Curate, Ottawa; (5) Pakenham. Now Rector S. John's Church Smith's Falls, 1875.

FINLAY, Rev. Wm. J. W. B. in Canada. Ordained Deacon, 1873; by the Bishop of Ontario. Appointed (1) Curate, Merrickville; (2) Incumbent Trinity Church, Shannonville, and Missionary parts adjacent, 1874-76; (3) Locum Tenens, Madoc. Now Curate Bell's Corners.

FISHER, Rev. A., Franktown.

FLEMING, Rev. W, M.A. B. in Ireland. M.A. Trinity College, Toronto. Ordained Deacon, 1859, by the Bishop of Toronto; Priest, 1862, by the Bishop of Ontario. Appointed (1) Roslyn and Osgoode. Now Incumbent S. John's Church, March.

FOREST, Rev. Charles, M.A. B, in London, Eng. Graduate Bishop's College, Lennoxville, Q. Ordained Deacon, 1846; Priest, 1847, by the Bishop of Quebec. Appointed (1) Chaplain Quarantine Station, Grosse Isle; (2) Bury;

(3) Grenville; (4) Osgoode, Russell, and Cumberland; (5) Merrickville and Burrit's Rapids. Now Rector of Williamsburg. Post Office address, Morrisburg. Has published sermon on the "Law of Christian Liberty," preached before the Synod, 1867. Treatise on "Baptismal Regeneration," "Is Lay Baptism Valid," two letters to the Lord Bishop of Ontario.

FORNERI, Rev. R. S., B.A. B. in Belfast, Ireland. Graduate Trinity College, Toronto. Ordained Deacon, 1866; Priest, 1867, by the Bishop of Toronto. Appointed (1) Penetanguishene; (2) Uxbridge and Port Perry. Now Incumbent S. John's Church, Belleville.

FORSYTH, Rev. L. W., M.A, Belleville.

FORSYTH, Rev. J. W., M.A. Graduate Trinity College, Dublin. Ad Eundem King's College, Windsor, N.S. Incumbent Kitley, and Missionary parts adjacent.

FOSTER, Rev. Stuart., M.A., Roslin.

FRASER, Rev. John Francis, B.A. B. at Kingston, Ont. Graduate Queen's College, Kingston. Ordained Deacon 1875; Priest 1876, by the Bishop of Ontario. Missionary, Plantagenet.

GARRETT, Rev. Richard. B. at Gateshead, Durham, Eng Ed. at Theological College, Cobourg, Ont. Ordained Deacon 1845; Priest 1846, by the Bishop of Toronto. Appointed (1) S. Catharine's; (2) Brock, 13 years; (3) Osnabruck, 17 years. Now Incumbent S. Mark's Church, Barriefield, 1875.

GARRETT, Rev. T., B.A., Cumberland.

GODDEN, Rev. T., B.A. B. in Newfoundland. Graduate Bishop's College, Lennoxville. Ordained Deacon 1862, by the Bishop of Quebec; Priest 1863, by the Metropolitan. Appointed (1) Curate, Clarenceville; (2) Incumbent Mascouche; (3) Incumbent Renfrew. Now Incumbent North Augusta.

GODFREY, Rev. J., B.A. B. in Ireland. Studied Divinity under the Rev. Dr. Bethune, at the Theological Institution, Cobourg. Ordained Deacon 1851; Priest 1852, by the Bishop of Toronto. Incumbent Wolfe Island.

GROUT, Rev. George W. G., M.A. B. in Canada. Graduate Trinity College, Toronto. Honourary 2nd Class Classics. Ordained Deacon 1860; Priest 1861, by the Bishop of Toronto. Appointed (1) North Gower; (2) Loughboro; (3) Stirling. Now Incumbent S. James Church, Carleton Place, and Missionary parts adjacent.

HALLIWELL, Rev. J., Hillier.

HARDING, Rev. Robert. B. in Ireland. Ed. at Theological College, Cobourg, Ont. Ordained Deacon 1844; Priest 1846, by the Bishop of Toronto. Appointed (1) Emily. Now Rector S. Paul's Church, Adolphustown.

HARRIS, Rev. James. B. in Glasgow. Ed. at Theological College, Cobourg, Ont. Ordained Deacon 1851; Priest 1852, by the Bishop of Toronto. Appointed (1) Mountain and Edwardsburgh; (2) Rector Kemptville. No Parochial charge at present. Address, Kemptville.

HIGGINSON, Rev. George Noel, M.A, B. at Vankleek Hill, Ont. Graduate Trinity College, Toronto. B.A. 1855; M.A. 1858. Ordained Deacon 1858; Priest 1859, by the Bishop of Toronto. Appointed (1) Beverly, Ont.; (2) Incumbent Waterdown, Ont.; (3) Senior Curate S. James', Enfield, Eng.; (4) Senior Curate S. Mary, Redcliff, Bristol, Eng.; (5) Incumbent Church of the Holy Trinity, Ipswich, Eng. Now Rector S. Bartholomew's, New Edinburgh, and Missionary parts adjacent.

HOUSTON, Rev. R. L. M., B.A. Lansdowne.

HUDSON, Rev. Thomas, B.A. B. at Enniskillen, Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1855; Priest 1856, by the Right Reverend Dr. O'Brien, Bishop of Ossory. Appointed (1) Inistioge, Kilkenny; (2) Agleadoe, Kerry; (3) Vicar Aglish, Kerry, Ireland. Now Incumbent S. Paul's Church, Lanark, and Missionary parts adjacent.

JARVIS, Rev. Arthur, B.A. B. at Cornwall, Ont. Graduate Trinity College, Toronto. Ordained Deacon 1872; Priest 1873, by the Bishop of Ontario. Appointed (1) Curate Hawkesbury. Now Incumbent S. Peter's Church, Osnabruck, and Missionary parts adjacent. Address, Woodlands.

JEMMET, Rev. George, M.A. Graduate University of Durham, England. Ordained Deacon 1851; Priest 1852, at S. Michael's Cathedral, Barbadoes, W. I., by the Right Reverend Dr. Parry, Bishop of Barbadoes. Appointed (1) Rector S. Andrew's and S. Philip's, Trinidad, W.I.; (2) Rector S. Philip's, Antigua, W.I.; (3) Rector S. George's, Antigua, W.I. Now Incumbent S. Paul's, Rochesterville, Ottawa, and Missionary parts adjacent.

JONES, Rev. T. Bedford, M.A., LL.D. B. in Cork, Ireland. Ed. at Hamblin and Porter's School, Cork; and Queen's College, Cork (ex scholar); Graduate Trinity College, Dublin, 1854; M.A. 1857; LL.D, 1863. Head Master Clownell Grammar School 1852-55. Ordained Deacon in S. Patrick's, Dublin, by Archbishop Whately; Priest in S. Fin Barr's, Cork, by Bishop Wilson, 1855. Appointed (1) Diocesan Curate, Cork, in sole charge of Parish of Clandeshid; (2) Curate to Archdeacon of Cork (S. Peter's), 1856-62; Surrogate of Cork, 1857-62; Chaplain District Lunatic Asylum, 1860-1862; (3) Missionary Priest, Kitley, Ont. 1862-65.

Now Rector S. Alban's, Ottawa (1865), Canon (3rd) and Precentor of S. George's Cathedral, Kingston, and one of the Examining Chaplains of the Bishop of Ontario (1875). Has published "The Apostolic Rite of Confirmation;" "An Office and Manual of Devotion for Confirmation Classes;" "An Office for Sunday Schools," 1868; "Thankfulness," a Harvest Thanksgiving Sermon, 1869; "Love of the World," a Sermon, 1871; "The Lord hath need of him," a Sermon; "Perfecting Holiness," a Sermon preached before the Synod, 1872; "The Two Public Houses," a Tract for the Times, 1873; "A Sermon announcing Resignation of Parish," 1875; "Edification," 1876.

JONES, Rev. Kearney L., B.A. B. at Brockville. Graduate Trinity College, Toronto. Ordained Deacon 1866, Priest 1867, by the Bishop of Ontario. Appointed (1) Curate Kemptville; (2) Madoc and North Hastings; (3) Rector Lyn, 1868-72; (4) S. P. G. temporary Chaplain, Axenstern, Switzerland; (5) *Locum tenens* Landkey, N. Devon, Eng.; (6) Incumbent S. Mountain. Now Incumbent Edwardsburg, Cum Mountain, 1875.

JONES, Rev. John R. B. at Waterford, Ireland. Ed. at Huron College, London, Ont. Ordained Deacon 1874 by the Bishop of Huron. Appointed Mooretown. Now Belleville.

KIRKPATRICK, Rev. F. W, M.A. B. at Kingston, Ont. Graduate Trinity College, Dublin. Ordained Deacon 1862, in S. George's, Belfast, by the Bishop of Down and Connor; Priest 1864 by the Bishop of Chester. Appointed (1) Curate Cumber, Derry, Ireland; (2) Wolfe Island, Ont., Canada. Now Incumbent S James', Kingston.

LAUDER, The Venerable John Strut, M.A. B. in Ireland. Graduate Trinity College, Toronto. Ordained Deacon, 1853; Priest, 1854, at S. James' Cathedral, Toronto, by the Right Reverend Dr. Strachan, Bishop of Toronto. Appointed (1) Curate St. Catherine's; (2) Rector Carleton Place; (3) Rector Merrickville. Now Incumbent Christ Church, Ottawa, 1857, and Archdeacon of Ottawa, 1874.

LEPPER, Rev. M. On leave.

LEWIS, Rev. Richard, M.A. B. in Canada. Graduate Bishop's College, Lennoxville. Ordained Deacon, 1848, and Priest, by the Bishop of Montreal. Appointed (1) Portneuf; (2) Rector Franktown; (3) Rector Kemptville; (4) Rector Prescott. Now Rector S. James' Church, Augusta. Address, Maitland.

LEWIN, Rev. W., B.A. B. in Liverpool, Eng. Graduate Queen's College, Liverpool, and Trinity College, Dublin. Ordained, 1863, by the Bishop of On-

tario. Appointed (1) Trinity Church, Shannonville; (2) S. Mary Magdaline, Picton. Now Incumbent S. John's Church, Prescott.

LOUCKS, Rev. Edwin. B. in Canada. Ed. at Bishop's College, Lennoxville. Ordained Deacon, 1858, by the Bishop of Quebec; Priest, 1862, by the Bishop of Ontario. Appointed (1) Curate, Lennoxville; (2) Senior Curate, Christ's Church, Ottawa; (3) Rector, Williamsburg. Now Rector Picton.

LOW, Rev. George, J. B. in Calcutta, East Indies. Ed. in England, and at Huron College, London, Ont. Undergraduate Trinity College, Toronto. Ordained Deacon, 1864; Priest, 1865, by the Bishop of Huron. Appointed (1) Millbank; (2) Curate S. Paul's, London; (3) Leeds: (4) Madoc; (5) Shannonville. Now Incumbent Trinity Church, Merrickville, and Missionary parts adjacent.

LYSTER, The Very Reverend James, LL.D. B. at Lysterfield, Athlone, Ireland, Ed. at the Royal Military College, Sandhurst, and LL.D. of Trinity College, Dublin. Ordained Deacon, 1835; Priest, 1836, at the Cathedral of St. Mary, Tuam, by the Archbishop of Tuam. Appointed (1) Curate Edgeworthstown; (2) Vicar of Rupagh, and Curate of Street; (3) Rector of the Union of Tashinny, Ardagh. In 1854 presented by the Queen to the Deanery of Leighlin and the Rectory of Wells. In 1864 appointed Dean of Ontario and Rector of Kingston.

McMORINE, Rev. John Kerr, M.A. B. in Canada. Graduate Queen's College, Kingston. Ordained Deacon, 1867; Priest, 1868, by the Bishop of Ontario. Appointed (1) Lanark. Now Incumbent S. Paul's, Almonte, and Missionary parts adjacent.

McMORINE, Rev. Samuel, M.A. B. in Canada. Graduate Queen's College, Kingston. Ordained Deacon, 1874; Priest, 1875, by the Bishop of Ontario. Appointed (1) Junior Curate, S. John the Evangelist, Ottawa. Now Incumbent Christ Church, Huntly, and Missionary parts adjacent.

MAY, Rev. John, M.A. B. in Canada. Graduate Queen's College, Kingston, 1861. Ordained Deacon, 1862; Priest, 1863, by the Bishop of Ontario. Appointed (1) Curate, S. Paul's, Kingston; (2) Camden East. Now Curate Chris'ts Church, Ottawa, and Government Inspector of Schools.

MERRITT, Rev. D. P., B.A. B. in St. John, N.B. Graduate University of McGill College, Montreal, and General Theological Seminary, New York. Ordained Deacon, 1865; Priest, 1866, by the Bishop of Ontario. Appointed (1) North Gower; (2) Incumbent S. George's Church, Fitzroy Harbour, and Missionary parts adjacent. Resigned, 1876, and on leave of absence.

MORRIS, Rev. J. A. Renfrew.

MUCKLESTON, Rev. W. J., M.A. B. at Kingston, Ont. Graduate Lincoln College, Oxford. Ordained Deacon 1872, Priest 1873, by the Bishop of Ontario. Appointed (1) Camden East; (2) Curate S. Thomas', Belleville. Now Incumbent S. John's, Vankleek Hill, 1875.

MULVANEY, Rev. C. P., M.A. B. in Dublin, Ireland. Graduate and Scholar of Trinity College, Dublin. First Honourman in Classics. Ordained Deacon 1868, Priest 1872, by the Bishop of Ontario. Appointed (1) Clarke's Mills; (2) Huntley. Now Incumbent S. Philip's Church, Milford.

MULOCK, Rev. J. A. B. in Ireland. Undergraduate Trinity College, Dublin. Ordained Deacon 1845, Priest 1846, by the Bishop of Toronto. Appointed (1) Penetanguishene; (2) Carleton Place; (3) Adolphustown; (4) S. Paul's, Kingston. Now Rector S. Peter's, Brockville 1875, and Canon S. George's Cathedral, Kingston 1874. Has published "Methodism Unmasked," a Review of a Vindication of the Methodist Church by Benjamin Nankeville, Wesleyan Minister.

NESBITT, Rev. A. C., B.A. Graduate Bishop's College, Lennoxville. Ordained Deacon and Priest by the Metropolitan, 1864. Incumbent Holy Trinity Church, Pembroke, and Missionary parts adjacent.

NIMMO, Rev. J. H., B.A. B. in Toronto. Graduate Queen's College, Kingston, and Divinity Course, Trinity College, Toronto. Ordained Deacon 1870, Priest 1872, by the Bishop of Ontario. Incumbent Christ's Church, Tamworth, and Missionary parts adjacent, 1870-76. Now Curate S. John's Church, Bath.

O'LOUGHLIN, Rev. A. J. North Gower.

PARNELL, The Venerable Thomas Alexander. Ordained 1855 by the Bishop of Toronto. Is Archdeacon of Kingston 1874, and Clerical Secretary to Synod.

PETTIT, Rev. C. B., M.A. Graduate Trinity College, Toronto. Ordained 1851 by the Bishop of Toronto. Rector Richmond.

PHILLIPPS, Rev. Thomas D., M.A. B. at Bristol, Eng. Graduate Trinity College, Toronto. Ordained Deacon 1858 by the Bishop of Toronto; Priest 1868 by the Bishop of Ontario. Appointed (1) Curate, Thorold. For several years Chaplain to the Troops at Ottawa. No parochial charge. Is Mathematical Master, Collegiate Institute, Ottawa.

PHILLIPPS, Rev. A. S. Augustine's College, Canterbury. Ordained by the Bishop of Ontario. Incumbent Hawkesbury.

POLLARD, Rev. H. S. Augustine's College, Canterbury. Curate, S. John, the Evangelist, Ottawa.

POOLE, Rev. Samuel Gower. B. in London, Eng. Ed. at King's College, London. Ordained Deacon 1872; Priest 1873, by the Bishop of Ontario. Appointed (1) Curate, Cornwall. Now Missionary, Moulinette, and parts adjacent.

POOLE, Rev. Montague Gower. B. in London, Eng. Ed. at St. Paul's School and King's College, London. Ordained Deacon 1875, by the Bishop of Ontario. Appointed (1) S. George's, Trenton. Now Missionary, Eganville, and parts adjacent.

PLEES, Rev. H. E., B.A. B. in London, Eng. Ed. at Theologal School, Cobourg, and Graduate Trinity College, Toronto. Ordained Deacon 1848; Priest 1850, by the Bishop of Toronto. Appointed (1) Mountain; (2) Rector Kemptville; (3) Carrying Place; (4) All Saints', Kingston: (5) Curate, S. John's, Bath, 1872-76. Now Incumbent S. George's Church, Fitzroy Harbour, and Missionary parts adjacent.

PRESTON, Rev. James Abraham, M.A. B. at York, U.C. Graduate University of King's College, Toronto. Ad Eundem and Divinity Course, Trinity College, Toronto. Ordained Deacon 1855; Priest 1856, by the Bishop of Toronto. Appointed (1) Port Stanley; (2) Arthur; (3) Stirling; (4) Carleton Place. Now Rector of Cornwall, 1871, and Canon S. George's Cathedral, Kingston, 1875.

PRIME, Rev. Frederick. B. in London, England. Ordained Deacon 1873; Priest in 1874, by the Bishop of Ontario. Appointed (1) Loughboro and Portland. Now Missionary, Pittsburgh and Stonington, 1875. Address, Kingston Mills.

ROBERTS, Rev. W., Shannonville.

SCAMMELL, Rev. F., Tamworth.

SIMPSON, Rev. J. H. Beachburgh.

SPENCER, Rev. Albert. B. in Canada. Ordained Deacon 1863; Priest 1865, by the Bishop of Ontario. Appointed (1) Travelling Missionary, Co. Renfrew; (2) Newboro. Now Curate S. James' Church, Kemptville, 1868.

STANNAGE, Rev. John. B. at S. Brelade's, Isle of Jersey. Ed. at S. Aubin's College, Jersey. Ordained Deacon 1834; and Priest by the Bishop of Nova Scotia. Appointed (1) S. Margaret's Bay, N. S., 1834-57; (2) Welland, Ont., 1857-62; (3) North Augusta, 1862-66. Now Rector S. James', Kemptville, 1866.

STANTON, Rev. Thomas, B.A. B. in Ireland. Graduate Trinity College, Dublin, 1854. Ordained Deacon 1855, Priest 1856, by the Bishop of Norwich.

Appointed (1) Curate La
(3) Marysburgh, 1859 63
1870-76. Now Curate T

STEPHENSON, Rev
Limerick, Ireland, and Ur
College, Lennoxville, Q.
1851 by the Bishop of Mo
of Ottawa and Argenteuil
roy; (4) Hawkesbury. I
of S. Peter's, Brockville, b

STEPHENSON, Rev.
College, Lennoxville. C
Ontario. Appointed (1)
of the Canadian branch of
Place.

TANE, Rev. F. R. C

TAYLOR, Rev. T., M.
Ordained Deacon 1819 by
Dublin, by the Bishop of K

TIGHE, Rev. Stearne,
lege, Dublin " Ordained
Appointed (1) Biddulph; (
Now Incumbent S. Mary's,

WHITE, Rev. George
College, Toronto. Ordaine
Appointed (1) Camden Eas
John's, Iroquois, 1875.

WILSON, Rev. Henry,
Toronto. Ordained Deacon
S. George's Cathedral, King

WRIGHT, Rev. Willia
1873, Priest 1875, by the Bis
and Missionary parts adjace

Appointed (1) Curate Lapham, Norfolk, Eng.; (2) Enniskillen, Canada, 1857-59; (3) Marysburgh, 1859 63; (4) Franktown; (5) Camden, 1866-70; (6) Tyendinaga, 1870-76. Now Curate Trenton.

STEPHENSON, Rev. Richard Langford, M.A. B. in Scotland. Ed. at Limerick, Ireland, and Undergraduate Trinity College, Dublin. Graduate Bishop's College, Lennoxville, Q. Ordained Deacon 1850 by the Bishop of Quebec; Priest 1851 by the Bishop of Montreal. Appointed (1) Travelling Missionary, Counties of Ottawa and Argenteuil; (2) Mission of Buckingham; (3) Pakenham and Fitzroy; (4) Hawkesbury. In 1861 elected as successor to Dr. Lewis in the Rectory of S. Peter's, Brockville, but declined. Now Rector of Perth, 1857.

STEPHENSON, Rev. F. L., B.A. B. in Dublin, Ireland. Graduate Bishop's College, Lennoxville. Ordained Deacon 1861; Priest 1862, by the Bishop of Ontario. Appointed (1) Bearbrook; (2) Newboro; (3) Sterling. Was Manager of the Canadian branch of the Hartford Churchman. Now Incumbent Carrying Place.

TANE, Rev. F. R. Canon, Bath. On leave of absence in England.

TAYLOR, Rev. T., M.A. Graduate and Elector of Trinity College, Dublin. Ordained Deacon 1819 by the Bishop of Ferns; Priest 1820 in the Chapel Royal, Dublin, by the Bishop of Kildare. No parochial charge. Address, Richmond, Ont.

TIGHE, Rev. Stearne, B.A. B. in Dublin, Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1859, Priest 1860, by the Bishop of Huron. Appointed (1) Biddulph; (2) Kincardine; (3) Milford; (4) *Locum tenens* Huntley. Now Incumbent S. Mary's, Newboro, and Missionary parts adjacent, 1875.

WHITE, Rev. George William, B.A. B. in Surry, Eng. Graduate Trinity College, Toronto. Ordained Deacon 1857, Priest 1858, by the Bishop of Toronto. Appointed (1) Camden East; (2) Osgoode; (3) Smith's Falls. Now Rector S. John's, Iroquois, 1875.

WILSON, Rev. Henry, M.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1866, Priest 1867, by the Bishop of Ontario. Curate S. George's Cathedral, Kingston, 1866.

WRIGHT, Rev. William. B. in Ireland. Ed. in Canada. Ordained Deacon 1873, Priest 1875, by the Bishop of Ontario. Incumbent Trinity Church, Metcalfe, and Missionary parts adjacent, 1873.

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ON CANON XXVII—"NON-COMMUTING CLERGY SUPERANNUATED FUND."

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Diocese of Algoma.

The Missionary Diocese of Algoma was constituted in 1873. *It embraces the Muskoka Territory to the east of the Georgian Bay, and then extends north-west about forty miles beyond Fort William on Lake Superior to Pigeon River, which is the boundary between the United States and Canada. The entire length of the Diocese is eight hundred miles, and the width from one hundred and fifty to two hundred miles. The population is at present about* 12,000, *of whom a large proportion are Indians, very many of them still in a heathen state.*

LIST OF CLERGY.

Bishop:

THE RIGHT REVEREND F. D. FAUQUIER, D.C.L. Sault Ste. Marie, Ont.

Bishop's Commissary:

THE REVEREND EDWARD F. WILSON. Sault Ste. Marie, Ont.

Chaplain:

THE REVEREND T. H. APPLEBY, M.A. Sault Ste. Marie, Ont.

APPLEBY, Rev. T. H., M.A. Sault Ste. Marie.

COLE, Rev. JOSEPH STIRTON. B. at Worcester, Eng. Ordained Deacon 1873 by the Bishop of Toronto; Priest 1875 by the Bishop of Algoma. Incumbent S. Thomas' Church, Bracebridge, and Missionary.

COLE, Rev. W. Bracebridge.

CROMPTON, Rev. W. Ordained Deacon 1875 by the Bishop of Algoma. Missionary at Port Sydney.

DUNDAS, Rev. C. B, B.A. B. in Toronto. Graduate Trinity College, Toronto. Ordained Deacon 1872, Priest 1873, by the Bishop of Toronto. Missionary at Prince Arthur's Landing.

HILL, Rev. R., B.A. Shequinandah.

MOSLEY, Rev. R. B. at Toronto. Ordained Deacon 1870 by the Bishop of Toronto; Priest 1875 by the Bishop of Algoma. Missionary at Parry Sound.

WILSON, Rev. Edward F. B. in London, Eng. Ordained Deacon 1867 by the Right Reverend Dr. Tait, Bishop of London; Priest 1869 by the Bishop of Huron, Canada. Is Principal of the Shingwauk Industrial Home, Sault Ste. Marie, Algoma, Ont., and Bishop's Commissary.

SUPPORT OF THE MISSION WORK.

For the support of the mission work of the Diocese, the Bishop will require at present about $5,000 per annum. To meet this want an Algoma Missionary Association has been set on foot, which has its branches in each Diocese. The funds are to be raised mainly through the medium of collecting books, each collector undertaking to raise the sum $20 per annum. In each Diocese a Secretary-Treasurer has, with the approval of the Bishop, been appointed to act on behalf of the Algoma Missions.

In *Huron Diocese*, Mr. John Beard, of Woodstock, is the Secretary-Treasurer and 60 books, are to be distributed.

In *Toronto Diocese*, Rev. Saltern Givins, of Toronto, is the Secretary-Treasurer and 80 books are to be distributed.

In *Ontario Diocese*, Rev. F. W. Kirkpatrick, of Kingston, is the Secretary, Treasurer, and 45 books are to be distributed.

In *Montreal Diocese*, Mrs. Simpson, 38 McGill College Avenue, Montreal, is the Secretary-Treasurer, and 40 books are to be distributed.

In *Quebec Diocese*, Rev. John Walters, of Point Levis, is Secretary-Treasurer, and 40 books are to be distributed.

In *Fredericton Diocese*, Rev. T. E. Dowling, Carleton, St. John, N.B.

In *Niagara Diocese*, Rev. T. H. M. Bartlett, Highlands, Drummondville, Ont.

In *England*, Miss M. L. Wilson, 9 Barnsbury Park, Islington.

The money is to be paid in by the collectors to their Secretary-Treasurer within ten days after the 1st June, 1st September, 1st December, and 1st March in each year, and the Secretary will then transmit the amount in full to the Bishop of Algoma.

Now that the Diocese of Algoma has, by the deliberate action of our Provincial Synod, been set apart as a special field of labor, and certain specified conditions and agreements entered into by the several Dioceses for the support and maintenance of this undertaking, is it not our bounden duty to fulfil and to meet these engagements? Is it not enough that the Bishop of this infant Diocese should have cause for anxiety in the knowledge that he is unable to do all that he would; that new Missions should be opened, and the glorious truths of Christianity carried further on to those now labouring in heathen darkness and superstition? Is not this, with the many other cares of his office, quite a sufficient source of anxiety to him? Then why add to it? Witness in his Lordship's appeal to the Clergy of the Anglican Church in Canada, the difficulty in which he is placed in having a scarcity of funds with which to carry on his work, *even as it was begun*. We give it here in the hope that it may arouse in some who may not have seen it a sense of their responsibility, and that it may be productive of some substantial results.

To the Right Reverend the Bishops and Rev. the Clergy of the Ecclesiastical Province of Canada:

Rt. Rev. and Rev. Brethren in Christ,—

I address you in behalf of the Missionary Diocese of Algoma, and bespeak your hearty co-operation to enable me to carry on the Mission work therein. Permit me, in the first place, to remind you that it was by the deliberate action of the several Dioceses of this Ecclesiastical Province; first in Diocesan Synod, and then by their representatives in Provincial Synod, that the Missionary Diocese of Algoma was formally set apart and constituted, with the express understanding that the Bishop and Missionary staff should be supported by the several organized Dioceses.

Further, that as a Missionary Diocese without any fund or resources, beyond what little the members of the Church within its limits can give, the Diocese of Algoma is entirely dependent upon extraneous aid for means to support the little band of clergymen and laymen now actually laboring therein, whose claims upon the Mission Fund amount to upwards of $4,000 per annum. *And lastly*, that

since the responsibility of supervising this newly formed Missionary Diocese has been deputed to me, by a majority of the representatives of the several Dioceses of this Ecclesiastical Province in Synod assembled, it is not unreasonable to expect that the funds necessary to carry on the work should be provided by those who have thus committed themselves to sustain and support it.

I have been grieved to find that some of those who were active in bringing about what was, at the time, considered to be so desirable a work, now think it was premature, and are failing to contribute their quota towards maintaining this poor Diocese which they were instrumental in bringing into existence; but, Brethren, seeing it is *a thing done*, it is now all too late to repudiate a liability which has been deliberately incurred, and which the honour of the Canadian Church is pledged to carry on.

It will surely be a sad scandal, a blot on the escutcheon of the Church, if the work, which has been so well begun, should be abandoned, or allowed to fall through for lack of support, and reason given for the world to say, that, after putting her hand to the plough and beginning to cultivate what may truly be termed her legitimate Mission Field, she is looking backward and growing cold, especially when, if only united in action, a very small effort would fully meet all that is required, not only to maintain existing Missions, but also to extend the work as much as at present needed.

By a calculation carefully made, I find that if only an average of *eight* individuals in each Parish or Mission in the organized Dioceses of this Ecclesiastical Province can be found to give six (6) cents a week, or sixteen persons three (3) cents a week, for Mission work in Algoma, all that is required to send a Missionary to every district where a labourer is at present needed, would be amply provided. And shall it be said that amongst the members of our communion in this highly favoured Dominion there are not eight persons in each Parish both able and willing to contribute the sum of six (6) cents a week, over and above all parochial and diocesan claims, to aid me in doing our blessed Master's work, and fulfilling the high mission given to His Church of preaching His Gospel to the poor and publishing the Glad Tidings of Salvation.

Think not that there is no work to be done in Algoma! There are many members of our communion scattered throughout this vast District who are longing for the privilege of again worshipping God after the manner of their fathers; and there are many, alas! very many more, who, though they "care for none of these things," should themselves be cared for. Again, there are men clerical as well as lay, who have offered to cast in their lot with me in doing the Master's work; but, to each alike, I am obliged to say, I can do nothing! for so small are our funds, and so uncertain our means of supply, that I dare not, in justice to those who are at present laboring with me, increase my liabilities.

Brethren of the Clergy, I ask your assistance, feeling assured that it only needs that every Parish and Mission should take its share in this work, with a proper sense of responsibility, to effect a large result.

May I ask you then, Brethren, to speak plainly, earnestly, lovingly, to your people upon this subject—to give them an opportunity of discharging their duty by making a collection once a year (say on Whit Sunday) in your churches for Missionary Diocese of Algoma—and also to form a Missionary Association, to consist of members who will promise to subscribe not less than one dollar annually to the same object. Only do this, and I fear not but that all that is required to enable me to carry on my work will be forthcoming; for I have ever found the Laity ready to give liberally whenever and wherever I have had an opportunity afforded me of bringing the subject before them.

Bear with me, Reverend Brethren, when I remind you that it is only as the Church is supporting and extending her Missionary operations that she can be said to "*live*"—that a deep responsibility rests upon her to be up and doing the Master's work, and that every baptized member of the Church should be made to feel and urged to meet his share of that responsibility from which neither Parish nor individual can safely separate itself.

Commending this all important subject to your consideration, and praying that the Great Head of the Church may put it into the hearts of all His people more clearly to realize, and more willing to meet their responsibilities,

I remain, Reverend and dear Brethren,

Faithfully and affectionately yours,

FRED. D. ALGOMA.

THE EPIPHANY, 1876.

NOTE.—This urgent appeal of the Bishop is re-printed from the First Edition in order that, with the increased circulation of the "Guide," it may come under the notice of a larger number of readers, and, it is hoped, lead them to take an interest in the support of this most necessary work.

*Diocese of Moosonee.

This Diocese consists of the Moose or Southern Department of the Hudson's Bay, with the Districts of Churchill, York, Oxford and Severn. Constituted 1873.

Bishop.

THE RIGHT REVEREND JOHN HORDEN, D.D., Moose Factory, Northwest Territories.

Clergy—Three Priests; one Deacon.

*Diocese of Saskatchewan.

Constituted 1874. *Consists of the Districts of Saskatchewan and English River, with the Sub-District of Fort La Corne in the Cumberland District.*

Bishop.

THE RIGHT REVEREND JOHN MCLEAN, D.D., D.C.L., Prince Albert Settlement, Northwest Territories.

Clergy—One Priest; two Deacons.

Diocese of Athabasca.

Constituted 1874. *Consists of the Districts of Athabasca and McKenzie River, being the whole of the Northwest Territories beyond the Long Portage.*

Bishop.

THE RIGHT REVEREND W. C. BOMPAS, D.D.

Archdeacon.

THE VENERABLE ROBERT MACDONALD, Fort Macpherson, Peel River.

Chaplain.

THE REVEREND WILLIAM DAY REEVE.

GARRICK, REV. ALFRED, Fort William, Peace River.

MACDONALD, THE VEN. ROBERT, Fort Macpherson, Peel River.

REEVE, REV. WILLIAM DAY. Ordained Deacon and Priest 1874, by the Bishop of Athabasca. Missionary at Fort Simpson, MacKenzie River, and Chaplain to the Lord Bishop.

*The names of the Clergy of this Diocese have not yet been obtained.

Diocese of Niagara.

This Diocese was constituted in 1875, *and comprises the Counties of Lincoln, Welland, Haldimand, Wentworth, Halton and Wellington, in the Province of Ontario.*

LIST OF CLERGY:

Bishop.

THE RIGHT REVEREND T. B. FULLER, D.D., D.C.L., Hamilton, Ont.

Dean.

THE VERY REVEREND JOHN GAMBLE GEDDES, M.A., D.C.L., Hamilton, Ont.

Archdeacon.

THE VENERABLE WILLIAM MCMURRAY, M.A., D.D., D.C.L. Niagara, Ont.

Canons.

THE REVEREND ALEXANDER DIXON, B.A., Guelph, Ont.
THE REVEREND JOHN HEBDEN, M.A., Hamilton, Ont.
THE REVEREND STEWART HOUSTON, M.A., Waterdown, Ont.
THE REVEREND T. BOLTON READ, D.D., Grimsby, Ont.
THE REVEREND T. T. ROBERTS, M.A., Thorold, Ont.
THE REVEREND J. B. WORRELL, M.A., Oakville, Ont.

Chaplains.

THE REVEREND ALEXANDER DIXON, B.A., Guelph, Ont.
THE REVEREND D. I. F. MACLEOD, M.A., Chippawa, Ont.

ALEXANDER, Rev. James Lynne. B. at Glenhead, Antrim, Ireland. Ed. at Chambly Theological Seminary. Ordained Deacon 1829, Priest 1832, by the Bishop of Quebec. Appointed (1) Curate, Cornwall; (2) Missionary, Leeds, Megantic, 1831–1845; (3) Saltfleet and Binbrook. No parochial charge at present. Address, Grimsby.

ARNOLD, Rev. Robert, B.A. B. in Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1842, Priest 1843, by the Bishop of Nova Scotia. Appointed (1) Sydney Mines, C.B.; (2) Parrsborough; (3) Brampton, Ont. Now Rector S. Paul's, Fort Erie (1870).

BARTLETT, Rev. T. H. M. Formerly of Trinity College, Cambridge. Ordained 1838. Appointed (1) Curate, S. Wilbred and All Saints, Canterbury; (2) Missionary, Shanty Bay, Can.; (3) Rector, York Mills; Chaplain to the Garrison, Toronto, Kingston, and Montreal, 1842–1870. Retired. Address, Drummondville, Ont.

BELT, Rev. William, M.A. B. in Canada. Ed. at Cobourg Theological College, and M.A. Trinity College, Toronto. Ordained Deacon 1850, Priest 1851, by the Bishop of Toronto. Appointed (1) Curate, Dundee; (2) Incumbent, Scarborough, 1853–1869; (3) Incumbent, Oshawa, 1869–1875. Now Incumbent S. John's Church, Ancaster, 1875, and S. Paul's, Capetown. Has published "Conversations on the office of Sponsors, and the use of the Sign of the Cross in Baptism."

BOULTBEE, Rev. Arthur. B. at Exeter, Eng. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1870, Priest 1871, by the Bishop of Toronto. Appointed (1) Harriston. Now Incumbent, Georgetown, Ont.

BROOKMAN, Rev. W. St. Catharines.

BULL, Rev. George Armstrong, M.A. B. in Dublin, Ireland. Graduate Trinity College, Toronto. Ordained Deacon 1851, Priest 1852, by the Bishop of Toronto. Appointed (1) Curate, S. George's, St. Catharines. Now Incumbent S. Peter's Church, Barton, and Missionary parts adjacent, 1853. Rural Dean of Haldimand and South Wentworth, 1875. Address, Post Office, Ryckman's Corners.

CASWELL, Rev. R. E. Fergus.

CLARK, Rev. Wm. Reid, B.A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1874 by the Bishop of Ontario; Priest 1876 by the Bishop of Niagara. Appointed (1) Eganville. Now Incumbent Palmerston.

CORDNER, Rev. Robt. B. in Dublin. Ed. at Huron College, London, Ont. Ordained Deacon 1868, Priest 1869, by the Bishop of Huron. Appointed (1) Paisley. Now Missionary, Harriston, Ont.

COX, Rev. J. Churchill, B.A. B. in Nova Scotia. Graduate King's College, Windsor, N.S. Ordained Deacon 1866, Priest 1871, by the Bishop of Nova Scotia. Appointed (1) Walton, N.S.; (2) New London, P.E.I. Now Incumbent S. Paul's Church, Norval, and Missionary parts adjacent.

DISBROW, Rev. N. Dunville.

DIXON, Rev. Alexander, B.A. B. in Ireland. Graduate King's College, Toronto. Ordained Deacon 1848, Priest 1849, by the Bishop of Toronto. Appointed (1) Curate, St. Catharines; (2) The Gore; (3) Rector, Port Dalhousie. Canon S. James' Cathedral, Toronto, 1865. Resigned 1875. Now Rector S. George's, Guelph, 1875, Canon of Christ Church Cathedral, Hamilton, 1875, and Examining Chaplain to the Bishop of Niagara.

FENNELL, Rev. Joseph. B. at Cobourg. Ed. at Victoria College, Cobourg, and Trinity College, Toronto. Ordained Deacon 1873, by the Bishop of Toronto · Priest 1876, by the Bishop of Niagara. Missionary Queenstown. Address, Niagara.

FESSENDEN, Rev. E. J., B.A. B. in Canada. Graduate McGill College, Montreal, and Licentiate of Theology Bishop's College, Lennoxville. Ordained Deacon 1864, by the Metropolitan; Priest 1867, by the Bishop of Quebec. Appointed (1) Bolton; (2) Albion; (3) Incumbent S. James', Eergus. Now Incumbent Clifton.

FLETCHER, Rev. John H. B. in Dublin, Ireland. Undergraduate Trinity College, Toronto. Ordained Deacon 1873, by the Bishop of Toronto. Appointed (1) South Walpole. Now Incumbent S. James' Church, Port Colborne, and Missionary parts adjacent, 1875.

FRANCIS, Rev. John. B. in England. Ed. at St. Augustine's College, Canterbury. Ordained Deacon 1866; Priest 1869, by the Bishop of Toronto. Appointed (1) Curate S. George's, St. Catherine's. Now Incumbent S. Paul's Church, Jarvis.

GARDINER, Rev. Robinson. Ordained Deacon 1876.

GEDDES, The Very Reverend John Gamble, M.A., D.C.L. B. at Kingston, Ont. Ed. at the Chambly Theological Seminary, and Graduate in Arts of the University of King's College, Toronto, D.C.L., Trinity College, Toronto. Ordained Deacon 1824; Priest 1835, by the Bishop of Quebec, the Honorable and

Right Reverend Dr. Stewart. Appointed (1) Curate S. George's, Kingston; (2) Curate Three Rivers. Was for eight years Examining Chaplain to the Lord Bishop of Toronto, and nine years Clerical Secretary Diocesan Synod of Toronto. Rural Dean 1867–1875. Is Prolocutor of the Provincial Synod. Rector of Hamilton, 1835, and Dean of Niagara, 1875.

GRAHAM, Rev. W. E. B. in England. Ed. at Trinity College, Toronto. Ordained Deacon 1874, by the Bishop of Toronto, Missionary Hillsburg.

GREENE, Rev. Thomas, M.A., LL.D. B. in Ireland. Graduate in Arts, and LL.D. of Trinity College, Dublin. Ordained Deacon 1836, by the Honorable and and Right Reverend Dr. Stewart; Priest 1838, by the Right Reverand Dr. Mountain. Appointed (1) "Stewart Travelling Missionary" for District of London, U.C., three years (2) Rector Welington Square. Now Rector S. John's Church, Pt. Nelson, and S. Luke's Church, Welllington Square. Address, The Rectory, Port Nelson.

GREEN, Rev. Wm., Dundas. B. in London, Eng. Ed. in England. Ordained Deacon 1864, by the Bishop of Huron; Priest 1869, by the Bishop of Michigan, U.S. Appointed (1) Sombra, 18 years; (2) Beamsville. Now Incumbent Hagersville, Ont.

GRIBBLE, Rev. John. B. at Exeter, Eng. Ed. at Bishop's College, Lennoxville. Ordained Deacon 1854; Priest 1855, by the Bishop of Montreal. Appointed (1) Portage du Fort; (2) Malone, N.Y.; (3) Port Colborne. Now Rector S. James', Port Dalhousie.

HEBDEN, Rev. John, M.A. B. in Dublin, Ireland. Graduate Trinity College, Dublin. Ordained Deacon 1841, Priest 1842, by the Bishop of Chester. Appointed (1) Incumbent Heyhouses, Lancashire; (2) Incumbent Henbury, Cheshire. Now Rector of the Church of the Ascension, Hamilton, 1851, and 3rd Canon Christ's Church Cathedral, 1875.

HENDERSON, Rev. A., B.A. Graduate Trinity College, Toronto. Ordained Deacon and Priest by the Honorable and Right Reverend Dr. Strachan. Incumbent S. Mark's Church, Orangeville.

HOLLAND, Rev. Henry, B.A. B. at Raithby, Lincolnshire, Eng. Graduate Queen's College, Cambridge. Ordained Deacon 1841, Priest 1842, by the Right Reverend Dr. Sumner, Bishop of Chester. Appointed (1) Curate, Walkden Moor, Diocese of Chester, 1841; (2) Curate, New Amsterdam, Berbice, Diocese of British Guiana, 1844; (3) Missionary, Tyrconnel, Diocese of Toronto, 1849; (4) Rector, Fort Erie, 1859. Now Rector S. George's Church, S. Catharines, 1864. Rural Dean, Lincoln and Welland, 1875. Editor of "The Leaflet of Sunday Teaching."

HOLMES, Rev. Henry Forrester. B. at Dingle Mount, near Liverpool, Eng. Undergraduate Jesus College, Oxford. Ordained Deacon and Priest 1873, by the Metropolitan. Appointed (1) South Stukely; (2) Rector, Bedford. Now Curate, S. George's Church, St. Catharines, Ont., 1876.

HOOPER, Rev. G. H. B. in Newfoundland. Ordained Deacon 1858, Priest 1861, by the Bishop of Newfoundland. Appointed (1) La Poile, Nfld.; (2) Beverly, Ont.; (3) Glen Allen. Now Missionary, Athens, Ont.

HOUSTON, Rev. Stewart, M.A. B. in Canada. Graduate Trinity College Toronto. Ordained Deacon and Priest 1859 by the Bishop of Toronto. Appointed (1) Arthur, 1859–1866. Now Incumbent Grace Church, Waterdown, and Missionary parts adjacent, 1866. Canon Christ's Church Cathedaal, Hamilton, 1875.

INGLES, Rev. Charles Leycester, M.A. B. at Dartmouth, N.S. Graduate King's College, Windsor, 1845; Ad Eundem, Trinity College, Toronto. Ordained Deacon 1847, Priest 1848, by the Bishop of Toronto. Appointed (1) Travelling Missionary; (2) Curate, Chippewa; (3) Rector, Stamford. Rector, Drummondville, Ont.

LEE, Rev. Charles Russell, B.A. B. at London, Ont. Graduate Trinity College, Toronto. Ordained Deacon 1875 by the Bishop of Toronto. Missionary, Acton.

LOCKE, Rev. R. S., M.A. Cayuga.

LUMSDEN, Rev. W., M.A. B. in Ireland. Ed. at Kenyon College, Stamford, and Theological Seminary, Ohio; M.A. Victoria College, Cobourg. Ordained Deacon 1871. Twenty years a Presbyterian Minister. Fifteen years Head Master of a Grammar School in Ontario. Now Priest of S. John's Mission, Hamilton.

McMURRAY, The Venerable Wm., D.D., D.C.L. B. in Ireland. Ed. by the Right Reverend Dr. Strachan, late Bishop of Toronto. M.A. Trinity College, Hartford; D.D. Columbia College, New York; D.C.L. Trinity College, Toronto. Ordained Deacon 1833, by the Honourable and Right Reverend Dr. Stewart, Bishop of Quebec; Priest, 1840, by the Honourable and Right Reverend Dr. Strachan, Bishop of Toronto. Appointed (1) Missionary to the Indians at Sault Ste. Marie; (2) Rector Ancaster. Now Rector S. Mark's, Niagara, 1857, and Archdeacon of Niagara, 1875.

MACCARTHUR, Rev. J. G., Thorold. Retired.

MACKENZIE, Rev. J. W. B. in Scotland. Graduate Knox College, Toronto. Ordained Deacon ——; Priest ——. Appointed (1) Brighton; (2) Mount Forest. Now Incumbent Milton.

MACLEOD, Rev. D. I. F., M.A. B. in Isle of Skye, Scotland. Graduate Trinity College, Toronto. Ordained Deacon 1861; Priest 1862, by the Bishop of Toronto. Appointed (1) Welland. Now Rector Trinity Church, Chippawa, 1863. Chaplain to the Lord Bishop, 1875, and Clerical Secretary Diocesan Synod.

MACNAB, Rev. Alexander W. B. at Cobourg, Ont. Ed. at Huron Theological College, London. Ordained Deacon 1873; Priest 1874, by the Bishop of Toronto. Curate S. George's Church, St. Catherine's, 1873-76. On leave in England.

MARTIN, Rev. N. C., B.A., Thorold.

MASSEY, Rev. Wm., B.A., Lowville.

MELLISH, Rev. H. F., Caledonia.

MORTON, Rev. James, Welland.

OSBORNE, Rev. John. B. in England. Ed. S. Augustine College, Canterbury. Ordained Deacon 1876, by the Bishop of Niagara. Missionary Beverly. Rockton P.O.

OSLER, Rev. Featherstone Lake, M.A. B. at Falmouth, Eng. Graduate S. Catherine's College, Cambridge. Ordained Deacon 1837, at Lambeth Palace Chapel, by the Most Reverend Dr. Howley, Archbishop of Canterbury; Priest the the same year, by the Right Reverend Dr. Mountain, Bishop of Quebec. For seven years Missionary, and twelve years Incumbent Tecumseth and adjacent Townships. Rural Dean Simcoe, 1850. Now Rector of Dundas, 1857, and Rural Dean Halton and North Wentworth, 1865.

PHILLIPS, Rev. H. N., Niagara. Retired.

READ, Rev. T. Bolton, D.D. B. in London, Eng. Honorary degree D.D, of Cambridge, conferred by the Archbishop of Canterbury. Ordained Deacon 1841; Priest 1842, by the Bishop of Toronto. Appointed (1) Port Burwell, 11 years; (2) Orillia. Raised the Episcopal Endowment for Diocese of Toronto, personally visiting all the Parishes in the Diocese. Canon S. James' Cathedral, Toronto, 1866. Now Rector S. Andrew's Church, Grimsby, and Senior Canon Christ's Church Cathedral Hamilton, 1875.

RICHARDSON, Rev. James Banning, M.A. B. at Halifax, N.S. Graduate King's College, N.S. Ordained Deacon 1866; Priest 1868, by the Bishop of Nova Scotia. Appointed (1) Curate Christ's Church, Dartmouth; (2) Rector, Dartmouth. Now Rector, S. Thomas Church, Hamilton, 1874.

ROBARTS, Rev. T
of Toronto. M.A. Trini
by the Bishop of Toron
Rector, S. John's Church
Hamilton, 1875.

SMITH, Rev. Perc
Canterbury. Ordained
the Metropolitan. App
Nanticoke, Ont., 1876.

SPEIRS, Rev. Willi
Deacon, by the Bishop of
of Mississippi, Rt. Rev.

SPENCER, Rev. Perc
College, Toronto. Ords
Toronto. Appointed (1)

SUTHERLAND, Rev
Ed. at King Edward's Sc
graduate Trinity College,
Bishop of Toronto. App
Church and All Saints Ch
Saints, Hamilton.

TAYLOR, Rev. E. A.
of Toronto. Appointed (1

THOMSON, Rev. Cha
Trinity College, Toronto.
Toronto. Incumbent S.
Wellington, 1874.

TOOKE, Rev. W. M
Toronto. Ordained Deacon
Bishop of Niagara. Missio

WHITCOMBE, Rev. C
Priest 1876, by the Bishop

WORRELL, Rev. John
College, Toronto. Ordain
Toronto. Appointed (1) C
(3) Smith's Falls, 1849; (

ROBARTS, Rev. T. T., M.A. B. at Barbados, W.I. Graduate University of Toronto. M.A. Trinity College, Toronto. Ordained Deacon 1854, Priest 1855, by the Bishop of Toronto. Appointed (1) Curate S. Catharines, 1854. Now Rector, S. John's Church, Thorold, 1865, and Canon, Christ's Church Cathedral, Hamilton, 1875.

SMITH, Rev. Percy W. B. in England. Ed. S. Augustine's College, Canterbury. Ordained Deacon 1864, by the Bishop of Ontario; Priest 1866, by the Metropolitan. Appointed (1) Incumbent Aylmer, Q. Now Incumbent Nanticoke, Ont., 1876.

SPEIRS, Rev. William Stuart. Ed. in England and Scotland. Ordained Deacon, by the Bishop of Tennessee, Rt. Rev. Dr. Quintard; Priest, by the Bishop of Mississippi, Rt. Rev. Dr. Green. Curate, Cathedral, Hamilton, Ont.

SPENCER, Rev. Percival Lawson. B. at Portsmouth, Eng, Ed. at Trinity College, Toronto. Ordained Deacon 1873; Priest 1874, by the Bishop of Toronto. Appointed (1) Curate, Ancaster. Now Curate Wellington Square.

SUTHERLAND, Rev. Robert Gordon, B.A. B. at Aberdeen, Scotland. Ed. at King Edward's School, Birmingham; Trinity College, Cambridge, and graduate Trinity College, Toronto. Ordained Deacon 1870; Priest 1871, by the Bishop of Toronto. Appointed (1) Pickering 1870-73; (2) Curate, Christ's Church and All Saints Church, Hamilton, 1873-76. Now perpetual Curate, All Saints, Hamilton.

TAYLOR, Rev. E. A. B. in Canada. Ordained Deacon 1873, by the Bishop of Toronto. Appointed (1) Albion. Now Missionary at Palermo, 1874.

THOMSON, Rev. Charles Edward, M.A. B. at Kingston, Ont. Graduate Trinity College, Toronto. Ordained Deacon 1856; Priest 1857, by the Bishop of Toronto. Incumbent S. John's Church, Elora, 1858; Rural Dean County of Wellington, 1874.

TOOKE, Rev. W. Macaulay. B. in Canada. Ed. at Trinity College, Toronto. Ordained Deacon 1874, by the Bishop of Toronto; Priest 1876, by the Bishop of Niagara. Missionary at Moorefield.

WHITCOMBE, Rev. Charles E. B. in England. Ordained Deacon 1875; Priest 1876, by the Bishop of Niagara. Missionary at Tapleytown.

WORRELL, Rev. John Bell, M.A. B. at London, Eng. Graduate King's College, Toronto. Ordained Deacon 1847; Priests 1848, by the Bishop of Toronto. Appointed (1) Curate, Cobourg, 1847; (2) Curate, Woodstock, 1848; (3) Smith's Falls, 1849; (4) Oshawa, 1865. Now Rector S. Judes', Oakville,

1869; Rural Dean, 1860; Canon Christ Church Cathedral, Hamilton, 1875. Editor of "Halton and Wentworth Church Magazine."

YEWENS, Rev. Henry Leigh. B. in London, Eng. Ordained Deacon 1852; Priests 1853, by the Bishop of Nova Scotia. Appointed (1) Kentville, N.S., 10 years; (2) Digby, 8 years; (3) S. Stephen's, Boston, Mass.; (4) Lewiston, U.S. Now Incumbent, Mount Forest. Has pub. "The Parochial Mission," "Modern Religious Denominations Cannot be Truly Likened to the Regiments of an Army."

Officers of the Niagara Diocesan Synod.

1876-77.

President of Synod.

The Right Reverend Thomas Brock Fuller, D.D, D.C.L, Lord Bishop of Niagara.

Bishop's Assessors.

The Ven. Archdeacon, McMurray, D.D., D.C.L.
The Rev. Canon Read, D.D.

Chancellor of the Diocese.

Edward Martin, Esq., Q.C.

Registrar of the Diocese.

F. E. Kilvert, Esq.

Honorary Secretaries of the Synod.

Clerical.—Rev. D. I. F. MacLeod, M.A, Chippewa
Lay.—F. W. Gates, Esq., Hamilton.

Secretary-Treasurer.

J. J. Mason, Esq., Synod Office, Hamilton.

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1876-77.

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Special Committees,

1876-77.

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Very Rev. Dean of Niagara, D.C.L., Ven. Archdeacon of Niagara, D.D., D.C.L., Rev. Canon Read, D.D., Rev. Rural Dean Holland, B.A., Rev. Canon Hebden, M.A., Rev. D. I. F. McLeod, M.A.; Messrs. George Elliott, J. B. Plumb, M.P., F. E. Kilvert, Hy. McLaren, Thomas Rixon, W. Y. Pettit.

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Ven. Archdeacon of Niagara, D.D., D.C.L., Rev. Canon Read, D.D. Messrs. Geo. Elliott, Edward Martin, Q.C., J. J. Mason.

Delegates to the Provincial Synod.

Scrutineers of the Clerical Ballot.

Rev. Canon Dixon, B.A.
Rev. Canon Roberts, M.A.
Christopher Moss.

Rev. G. A. Bull, M.A., Rural Dean.
" A. Dixon, B.A., Canon.
" J. G. Geddes, D.C.L., Dean.
" John Hebden, M.A., Canon.
" Hy. Holland, B.A., Rural Dean.
" S. Houston, M.A., Canon.
" D. I. F. MacLeod, M.A., Hon. Cler. Sec.
" W. McMurray, D.D., D.C.L., Archdeacon.
" F. L. Osler, M.A., Rural Dean.
" T. B. Read, D.D., Canon.
" T. T. Roberts, M.A., Canon.
" J. B. Worrell, M.A., Canon.

Substitutes.

(In the order of Election.)

Rev. C. E. Thomson, M.A., Rural Dean.
" J. B. Richardson, M.A.
" C. L. Ingles, M.A.
" W. J. MacKenzie.
" E. J. Fessenden, B.A.
" John Gribble.

Scrutineers of the Lay Ballot.

Rev. C. L. Ingles, M.A.
Charles Stevens.
C. Donaldson.

J. Aldridge.
F. Biscoe.
Adam Brown.
Calvin Brown.
Geo. Elliott.
F. W. Gates.
F. E. Kilvert.
J. F. Macklem.
T. R. Merritt.
Miles O'Reilly, Q.C.
A. H. Pettit.
J. B. Plumb, M.P.

Substitutes.

(In the order of Election.)

Hy. McLaren,
R. S. Wood.
C. Donaldson.
W. Kern.
J. W. Ball.
T. Rixon.

Committees on Missions in Rural Deaneries,

1876-7.

LINCOLN AND WELLAND.

The Ven. Archdeacon McMurray, D.D., D.C.L., Rev. Rural Dean Holland, B.A., Rev. Canon Read, D.D., Rev. D. I. F. MacLeod, M.A.; Messrs. George Lewis, John W. Ball.

SOUTH WENTWORTH AND HALDIMAND.

The Ven. Archdeacon McMurray, D.D., D.C.L., Rev. Rural Dean Bull, M.A., Rev. Canon Hebden, M.A., Rev. H. F. Mellish; Messrs. Wm. Kern, Jas. Aldridge.

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The Ven. Archdeacon McMurry, D.D., D.C.L., Rev. Rural Dean Osler, M.A., Rev. Canon Worrel, M.A., Rev. W. Massey, M.A.; Messrs Thomas Rixon, W. Y. Pettit.

WELLINGTON.

The Ven. Archdeacon McMurray, D.D., D.C.L., Rev. Rural Dean Thomson, M.A., Rev. A. Henderson, B.A., Rev. H. L. Yewens; Messrs. Geo. Elliott, Thos. Craine.

Priests and Deacons of the Several Dioceses

IN

Alphabetical Order.

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Abbott, John, Halifax, N S
Agassiz, F. W., Seaforth, N S
Allan, Geo., Mascouche, Q
Allan, John, St. Vincent de Paul, Q
Allan, A. A., Huntingdon, Q
Allan, T. W., B.A., Millbrook, O
Allan, W. C., B.A., Port Hope, O
Alexander, F., M.D., Fredericton, N B
Alexander, J. L., Grimsby, O
Almon, Henry, D.C.L., Windsor, N S
Almon, F. H., B.A., St. John, N B
Allnatt, F. J. B., Drummondville, Q
Ambrose, John, M.A., Digby, N S
Ancient, W. J., Halifax, N S
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Anderson, G.A.., M.A., Penetanguishene, O
Anthony, A., Tuscarora, O
Archibald, E., Brome, Q
Armstrong, L. O., Brompton, Q
Armstrong, G. M., M A., St. John, N B
Armstrong, W., M.A., St. John, N B
Armstrong, W. B., M.A., Weldford, NB
Arnold, R., B.A., Fort Erie, O
Appleby, T. H., M.A., Sault Ste. Marie, O
Atwater, H. W., Louisberg, C B
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Avery, R., Aylesford, N S
Axford, F. J. H., Londonderry, N S

Badgley, C. H., M A., Lennoxville, Q
Baker, J. S., Cookstown, O.
Baker, E. H. M., Tyendinaga, O
Ball, E. H., Amherst, N S
Ball, T. L., M.A., Maple Grove, Q
Ball, T., Bond Head, O
Ballard, J. McL., M.A., Toronto, O
Baldwin, M. S., M.A., Montreal, Q
Baldwin, A. H., B.A., Toronto, O
Balfour, A., Magog, Q
Balfour, A. J., M.A., Hatley, Q
Bancroft, C., D.D., Montreal, Q
Bancroft, C., Jr., M.A., Knowlton, Q
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Bates, W. W., Ivy, O
Barr, I., Point Edward, O
Barrett, J., Teeswater, O
Barry, T. W., Billing's Bridge, O
Bartlet, H., Blenheim, O
Basket, C., New Westminster, B C
Bartlett, T. H. M., Drummondville, O
Bayley, B., A.B., London, O
Bayley, A. E. C., Bonavista, Nfld
Baylis, J. G., Toronto
Beaven, E. W., M.A., Arnprior, O
Beck, J. W. R., M.A., Peterborough, O
Beck, W., Winnipeg, Manitoba
Beaumont, J. W., M.D., Mitchell, O
Belcher, S., Montreal, Q
Bell, J. L., Dartmouth, N S
Bell, C. R., Brooklin, O
Bell, W., M.A., Ancaster, O
Bethune, C. J. S., M.A., Port Hope, O
Bethune, F. A., M.A., Port Hope, O
Bettridge, W., B.D., Woodstock, O
Bland, E. M., Dungannon, O
Blaylock, T. B. A., Malbaie, Gaspe, Q
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Bishop, John, Belloram, Newfoundland
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Bliss, D. M., B.A., Westmoreland, N B
Blundun, T. D., Victoria, B C
Boddy, S. J., M.A., Toronto, O
Bogert, J. J., M A., Napanee, O
Bogert, D. F., B A., Napanee, O
Boomer, Very Rev. M, LL.D, London, O

Boone, Thos. Notre Dame Bay, Nfld
Borthwick, J. D, Hochelaga, Q
Bond, Very Rev W B, LL.D, Montreal, Q
Boultbee, A., Georgetown, O
Bousfield, T., Kingston, O
Boswell, E. J, D.C.L., Kingston. O
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Boyd, S., Shediac, N B
Bowman, C., D.D., Albion Mines, N S
Boydell, J., M.A., Kingsey, Q
Boyle, F. J. M.A, East Frampton, Q
Bradshaw, W. C., Peterborough, O
Brethour, W., M.A., Florence, O
Brent, H., M.A., Newcastle, O
Brigstocke, F. H. J., M.A., St. John, N B
Briggs, S., M.A., Stayner, O
Brine, B. F. B.A.. Parrsborough, N S
Brookman, W., St. Catharines, O
Broughall, A. J., M.A., Toronto.
Brown, A., B.A., Halifax, N S
Brown, W. R., Aylwin, Q
Brown, P. H., B.A., Halifax, N S
Brock, Isaac, M.A., Sherbrooke, Q
Brown, J. D. H., Dorchester, N B
Bruce, G., Fairford, Manitoba
Bull, G. A., M.A., Ryckmans Corners, O
Burges, H. F., Bethany, O
Burke, J. W., B.A., Belleville, O
Burnham, M., B.A.. Peterborough, O
Burt, F., Minden, O
Burkitt, John, Omemee, O
Burrage, H. G., M.A., East Hatley, Q
Burn, C., ——, N S

Campbell, T. S.
Campbell, J. R., St. Martins, N B
Campbell, W. F., London, O
Carmichael, J., M.A.. Montreal, Q
Caswell, R. E., Fergus, O
Carry, John, B.D., Credit, O
Carr, J. F., Kingsclear, N B
Carrie, J., Winnipeg, Manitoba
Carey, W. B., B.A., Kingston, O
Cartwright, C. E., B.A., Kingston, O
Carroll, J., Gananoque, O
Cattermole, J., Papineauville, Q
Cayley, J. D., M.A., Toronto, O
Caulfeild, St. Geo., LL.D., Windsor, O
Chafee, A. B., B.A., Midhurst, O
Chapman, T. S., M. A., Marbelton, Q
Checkly, W. F., M.A., Toronto, O
Chamberlain, G. S., Bay de Verds, Nfld
Chambers, J., Magdalen Island, Q

Chance G., Newport, O
Channer, C. H. Goderich, O
Chase, H. P., Munceytown, O
Christie, I. J., Amherst Island, O
Clarke, W. H., B.A., Bolton, O
Clarke, W. M. C., Allston, O
Clarke, W.C., B.A., Ph. D., Buck'gham, Q
Clarke, W. R. B. A., Palmerston, O
Clayton, F. H., Bolton, Q.
Clement, V., B.A., Peterborough, O
Clotworthy, W., Ireland, O
Cochran, J. C., D.D., Halifax, N S
Cochran, H., Devon, Manitoba
Cole, E. H., M.A., Whitby, O
Cole, W., Bracebridge, O
Cook, T., Westbourne, Manitoba
Cooke, A. W., Pakenham, O
Cooke, G. St. Peter's, Manitoba.
Coleman, A. H., B.A., Lyndhurst, O
Colley E., Hermitage Cove, Nfld
Constantine, I., M.A., Stanbridge East, O
Cooper, St. P. O., Paris, O
Cooper, H. C., B.A.. Islington, O
Cooper, H. D., B.A., Colborne, O
Cooper, W. E., M.A., Port Hope, O
Cooper, H., Brussels, O
Cooper, R. S., Invermay, O
Cordner, R., Harriston, O
Coster, N.A., Richibucto, N B
Coster, C. G., Ph.D., St. John, N B
Covert, W. S., B.A., Grand Manan, N B
Cowley, Ven. A., St. Peter's, Man
Cox, J. C., B.A., Noval, O
Cragg, J. G., Greenspond, Nfld
Craig, W., Seaforth, O
Crawford, E. P., M.A., Brockville, O
Creighton, J., Cartwright, O
Crompton, W., P't Sydney, O
Crozier, F. B., B.A., Campobello, N B
Croucher, C., B.A., Cow Bay, C B
Cruden, W., Derby, N B
Cunningham, J., Burgeo, Nfld
Curran, W. B., M.A., Galt, O
Currie, W. L., E. Passage, Dartmouth, NS
Curling, J. J., Bay of Islands, Nfld

De, Blois H., B.A, Granville, N S
Daniel, C. A., Montreal, Q
Darling, W. S., Toronto
Dart, John, M.A., Windsor, N S
Dart, W. J., M.A., Laprairie, Q
Darnell, H. F., D.D., London, O
Daunt, W., M.A., Thamesford, O
Darrel, J., Lameline, Nfld

Davidson, J., M.A., Uxbridge, O
Davidson, J. B., M.A., Frelighsburg, Q
Davidson, J. C., Hemmingford, Q
Davies, H. W., D.D., Toronto, O
Davis, J. W., Millbrook, O
Davis, E., London, O
Davis, T. R., B.A., Aylmer, O
Davis W., Wingham, O
Dawson, A., Sydenham, O
Deacon, D., B.A., Bothwell, O
De Gruchy, P., Milton, Q
Debbage, J. B., Portneuf, Q
Des Barres, T. C., M.A., St. Thomas, O
De Veber, Canon, St. John, N B
Dinzey, J., Compton, Q
Disbrow, N., Dunville, O
Dixon, A, B.A., Guelph, O
Dixon, J. H., Montreal, Q
Dobie, R. T., Port Hill, P E I
Dobbs, F. W., Portsmouth, O
Dodwell, G. B., M.A., Halifax, N S
Downing, J. L., River John, Pictou, N S
Dowling, T. E., St. John, N B
Downie, John, Morpeth, O
Dumoulin, J. P., M.A., Montreal, Q
Dundas, C. B., B.A., P.A. Landing, O
Du Vernet, E., M.A., Clarenceville, Q
Dyer, R. W., Cascumpeque, P E I

Early, W. T., Finch, O
Echlin, A. F., Madoc, O
Edgecombe, J., N.W. Arm, Halifax, N S
Ellegood, J., M.A., Montreal, Q
Ellerby, T. S., Sarnia, O
Ellingham, C., Portland Cove, Nfld
Elliott, A., Tuscarora, O
Elliott, A., B.A.
Elliott, F. G., Sandwich, O
Ellis, John, Charlottetown, P E I
Ellis, W., Sackville, N S
Ellwood, Ven. E. L., M.A., Goderich, O
Emery, C. P., Smith's Falls, O
Empson, J., B.A., Montreal, Q
Evans, T. F. L., M.A., Montreal, Q
Evans, H. J., B.A., Christieville, Q
Evans, W. B., M.A., Mitchell, O
Everest, G. J.
Everett, T., Logueuil, Q

Falls, A. S., B A., Amherstburg, O
Fennell, J., Niagara, O
Fessendeen, E. J., B A., Clifton, O
Fidler, A. J., B.A., Aurora, O
Filleul, P. J., B.A., Weymouth, N S
Finlay, W. J., Bell's Corners, O
Fisher, A., Franktown, O
Fitzgerald, D., B.A., Charlottet'n, P E I
Fleet, B , Foxtrap, Newfoundland
Fleming, W., M.A., March, O
Fletcher, R., Watford, O
Fletcher, S. H., Port Colborne, O
Fletcher, J., M.A., Highland Creek, O
Fletcher, J., B.A., Shanty Bay, O
Flewelling, J. E., Wicklow, N B
Ford, O. P., B.A., Toronto, O
Forneri. R. S., B.A., Belleville, O
Forneret, G. A., Montreal, Q
Forster, W. R., Creemore, O
Forsyth, J. S., Liverpool, N S
Forsythe, D., B.A., Chatham, N B
Forsythe, L. W., M.A., Belleville, O
Forsythe, R., Kitley, O
Fortin, O., M.A., Winnipeg, Manitoba
Fortin, A. L., Sorrel, Q
Forest, C., M.A., Morrisburg, O
Foster, J., B.A, Coaticook, Q
Foster, S., M.A., Roslin, O
Fothergill, M. M., Quebec
Fox, Peter, M.A., Wallaceburg, O
Fowler, LeB. W., B.A. Woodstock, N B
Francis, John, Jarvis, O
Fraser, J. F., B.A., Plantagenet, O
Fuller, J., Thorne, Q
Fulton, J., M.A., Franklin, Q
Fyles, T. W., Cowansville, Q

Gallagher, P., M.A.
Gardner, G., Heart's Content, Nfld
Garland, J. W., South Stukely, Q
Garrett, T., B.A., Cumberland, O
Garrett, R., Barriefield, O
Geddes, Very Rev. J G., D C L, Hamilton, O
Gelling, W. E., Bridgewater, N S
Gemley, J., London, O
George, H., La Prairie, Manitoba
Gilpin, Ven. E., D.D., Halifax, N S
Gilson, Very Rev. S, M.A., Victoria, B C
Givins, Saltern, Toronto
Godden, T., B.A., N. Augusta, O
Godden, J., Harbour-Grace, Nfld
Godfrey, W. M., B.A., Clements, N S
Godfrey, J. B. A., Wolf Island, O
Goode, T. A., Channel, Nfld
Good, J. B., Lytton, B C
Grassett, Very Rev. H. J., B.D., Toronto, O

Grasset, E., M.A., Simcoe, O
Gray, W. S., B.A., Annapolis, N S
Grant, W., M.A., Tullamore, O
Gray, A., Port Medway, N S
Grahame, W. E., Hillsburg, O
Greatorex, F., Granville, N S
Green, T., LL.D., Wellington Square, O
Green, W., Hagersville, O
Green, R. W. E., B.A., Toronto, O
Gubbel, F. B., Victoria, B C
Gribble, John, Dalhousie, O
Grindon, O. M., Halifax, N S
Grisdale, John, B.D., Winnipeg, Man
Groser, W.H., M.A., St Margaret's Bay, N S
Groser, C. E., B.D., Pt Medway, N S
Grout, G. W. G., M.A., Carleton Place, O
Groves, F. J. S., Toronto
Guillemont, C. B., B.A., London, O

Halliwell, J., Hillier, O
Hallen, G., B.A., Penetanguishene, O
Halpin, W. H., M.A., London, O
Hamilton, H. H., B.A., Manchester, N S
Hamilton, Charles, M.A., Quebec
Hamilton, George, B.A., Quebec
Hamilton, C. C., B.A., Quebec
Hanington, E. A. W., B.A., Prince William, N B
Hanford, S. J., B.A., Upham, N B
Hanna, J. A., Perryton, O
Hansen, N. M., New Denmark, N B
Harding, G. T., Durham, Q
Harding, R., Adolphustown, O
Harding, F., Chatham, O
Harris, R. H., B.A., Omemee, O
Harris, J. H., Orillia, O
Harris, S., Waterford, O
Harris, J., ——, O
Harrison, R., M.A., Toronto, O
Harrison, Canon, St John, N B
Hartin, T., Canterbury, N B
Harvey, J. C., Port de Grave, Nfld
Hebden, J., M.A., Hamilton, O
Henderson, W., M.A., Dunham, Q
Henderson, A., B.A., Orangeville, O
Hepburn, J., M.A., Labrador
Hewitt, J., Exploits, Burnt Island, Nfld
Higginson, G. N., M.A., New Edinburgh, O
Hill, G. W., M.A., Halifax, N S
Hill, L. W., B.A., Antigonish, N S
Hill, G. S. J., M.A., Unionville, O
Hill, A. C., M.A., Mount Pleasant, O
Hill, J., M.A., Meaford, O
Hill, R., B.A., Shequiandah, O

Hiltz, A. F., Falmouth, N S
Hinde, W., Clarksburg, O
Hindes, R. W., B.A., Campbellford, O
Hincks, J. P., Ingersoll, O
Hodge, T. P., York Mills, O
Hodgkin, H. J., M.D., Woodbridge, O
Hodgson, G. W., M.A., Charlottetown, P E I
Holland, H., B.A., St Catharines, O
Holmes, H. F., St Catharines, O
Holmes, D., Cowichan, B C
Housman, G. V., M.A., Quebec
Horlock, G., Bobcaygeon, O
Hosken, B. S., Lloydtown, O
Hoyles, W. J., Carbonear, Nfld
Hoyt, L. A., B.A., Andover, N B
Hooper, G. H., Arthur, O
Houston, S., M.A., Waterdown, O
Houston, R. L. M., B.A., Lansdowne, O
Hudson, T., B.A., Lanark, O
Hughes, T.
Hurst, J.
Hutchinson G., B.A., Topsail, Nfld
Hutchinson, J., Exeter, O

Ingles, C. L., M.A., Drummondville, O
Innes, G. M., M.A., London, O

Jacobs, J., Sarnia, O
Jaffrey, W., St Marys and Stanley, N B
Jamieson, R., Ship Harbour, N S
Jamieson, A. D., B.A., Maitland, N S
Jamieson, A., Walpole Island, Algonac, Michigan
Jarvis, H. M., B.A., Guysborough, N S
Jarvis, G. S., D.D., Shediac, N B
Jarvis, A., B.A., Osnabruck, O
Jaffrey, C., Forteau, Labrador, Nfld
Jenns, P., Victoria, B C
Jemmett, G., M A., Ottawa, O
Jenkins, L. C., D.C.L. Charlottetown, PEI
Jenkins, J. H., B.A., Three Rivers, Q
Johnson, T., Abbottsford, Q
Johnston, J., Hull, Q
Johnson, R., County Harbour, N S
Johnston, T. W., Crapaud, P E I
Johnson, C. C., Port Perry, O
Johnson, W. A., Weston, O
Johnson, G. M., St John's, Nfld
Johnson, R. M., Pouch Cove, Nfld
Johnston, R. W., Kingsville, O
Jones, T. Bedford, LL.D., Ottawa, O
Jones, K. L., M.A., Edwardsburg, O
Jones, W., Granby, Q

Jones, J., Granby, Q
Jones, W.A., M.A. (Trin.Coll) Toronto, O
Jones, S., M.A., Toronto, O
Jones, W. H., M.A., Toronto, O
Jones, E. R., Listowell, O
Jones, J. R., Belleville, O
Jordan, A., West Ferry, La Have, N S
Jukes, M., Emerson, Man
Jupp, W., Haliburton, O

Kaulbach, J. A., M.A., Truro, N S
Kemp, J., B.D., Leeds, Q
Kennedy, J., M.A., Adelaide, O
Kerr, M., Gaspe Q
Ker, J., Glen Sutton, Q
Ketchum, W. Q., D.D., St. Andrews, N B
Keys, G., Chatsworth, O
King, E. A. W., M.A., Quebec
King, W., St. Sylvester, Q
Kingwell, J., Harbour Buffet, Nfld
Kirby, W., King's Cove, Nfld
Kirkby, L. H., Collingwood, O
Kirkpatrick, F. W., M.A., Kingston, O
Kilner, C. G., Adamsville, Q
Kitson, E., B.A., Halifax, N S
Kittson, H., M.A., Mansonville, Q

Lampman, A., B.A., Cobourg, O
Lauder, Ven. J. S., M.A., Ottawa, O
Langtry, J., M.A., Toronto
Leach, Ven. W. T., D.C.L., Montreal
Ledingham, G., Whitfield, O
Lee, C. R. B.A., Acton, O
Lett, S., DD., Collingwood, O
Lewis, B. P., B.A., Sabrevois, Q
Lewis, R, M.A., Maitland, O
Lewin, W., B.A., Prescott, O
Lepper, M., ——
Lindsay, D., M.A., Waterloo, Q
Lindsay, R., M.A., Montreal, Q
Lobley, J. A., M.A., Montreal, Q
Lockhart, A. D., Ormstown, Q
Locke, R.S., M.A., Cayuga, O
Lockword, J., Burin, Nfld
Logan, W., M.A, Fenelon Falls, O
Logan, W., Lucan, O
Lonsdell, Ven. R., M A., St. Andrews, Q
Longhurst, W. B., Eardley, Q
Loucks, E., Picton, O
Low, G. J., Merrickville, O
Lumsden, W., M.A., Hamilton, O
Lyster, Very Rev. Jas. Kingston, O
Lyster, W. G., B.A., Cape Cove, Q

McCaul, J., LL.D., Toronto, O
McCawley, G., D.D., Halifax, N S
McCollum, J. H., M.A., Toronto, O
McDonald, A. C. Antigonish, N S
McKiel, W., LeB., B.A., Keswick Ridge, N B
McLean, T. B., Yarmouth, N S
McManus, E., Berthier, Q
McMorine, J. K., M.A., Almonte, O
McMorine, S., M.A., Carp, O
McMurray, Ven. W., DD., Niagara, O
Mackay, B., Newport, N S
Macnab, A., DD., Bowmanville, O
Mackenzie, G. C. Kincardine, O
Maccarther, J. G., Thorold, O
Mackenzie, W. G., Milton, O
Macleod, D. I. F., M.A., Chippawa, O
Machin, J. C., St. John's Nfld
Mack, F., St. Catharines, O
Maddock, H E., M.A., Trin. Coll. Toronto
Manning, J., Chester, N S
Magahy, T. W., Durham, O
Martin, N. H., Windsor, O
Martin, N. G., B.A., Thorald, O
Martin, C. D., Brantford, O
Mason, G., Nanaimo, B C
Massiah, J. P., St. Pierre, Nfld
Massey, W. Lowville, O
Matthew, C. B., B A., Toronto, O
May, J., M.A., Ottawa, O
Maynard, T., M.A., Windsor, N S
Maynard, G. F., Malone Bay, N S
Mathers, R., St. John, N B
Matheson, S., Winnipeg, Manitoba
Marsh, Ven. J. W., M.A., London, O
Medley, C. S., B.A., Sussex Vale, N B
Meek, C., Fogo, Nfld
Mellish, H. F., Caledonia, O
Merritt, D. P., B.A.
Merrick, W. C., M.A., Berthier, Q
Merrick, W. C., M.A., Riviere du Loup en haut, Q
Merrick, J., Kildare, Q
Merkel, A., Digby Neck, N S
Metzler, G., B.A., Sydney Mines, C B
Middleton, I., B.A., Brampton, O
Milne, G., M.A., New Carlisle, Q
Miller, A. E., Tyrconnell, O
Milner, C., Westfield, N B
Mills, R. D., M.A., West Shefford, Q
Mills, W. L., St. John's Q
Mitchell, R., Quebec
Mockridge, C. H., M.A., Toronto, O
Montgomery, H., Philipsburg, Q
Moody, J. T. T., M.A., Yarmouth, N S

Moore, W. H., St. Clementine, Man
Moore, D. C., Pugwash, N S
Morgan, E., Barrie, O
Morris, G. E. W., M. A., Halifax, N S
Morris, J. A., Renfrew, O
Morton, J. J., Markdale, O
Morton, J. Welland, O
Mosley, R., Parry Sound, O
Motherwell, T., B.A., Portage du Fort, Q
Moxon, G. H. H., Toronto, O
Muckleston, W. J., M. A., Vankleek Hill, O
Mulholland, A. H. R., Owen Sound, O
Mulkins, H., Kingston, O
Mulock, J. A., Brockville, O
Mussen, T. W., M.A., West Farnham, Q
Murphy, E. W., B.A., Painswick, O
Murray, E. W., Berlin, O
Murray, F. R., Twillingate, Nfld
Murphy, W., London, O
Mulvaney, C. P., M.A., Milford, O
Mussen, E. H., M.A., Lakefield, O

Naylor, W. H., B.A., Clarendon, Q
Nesbitt, A. C., B.A., Pembroke, O
Nesbitt, G., M.A., Rosemont, O
Neales, J., Gagetown, N B
Neales, T., M.A., Woodstock, N B
Neales, H. H., Woodstock, N B
Nelles, A., Brantford, O
Netten, T. G., Petty Harbour, Nfld
Netten, W., Catalina, Nfld
Newman, E. E., Delware, O
Newnham, O. S., New London, P E I
Newton, H., Cowichan, B C
Neve, F. S., St. Andrew's, Q
Nichols, E. E. B., D D., Liverpool, N S
Nicolls, J. H., D.D., Lennoxville, Q
Nimmo, J. H., B.A., Bath, O
Nobbs, S. H., St. John, N B
Noel, J. M., Upper Island Cove, Nfld
Norfolk, A. S.
Norman, R. W., M.A., Montreal, Q
Norwood, J. W., New Ross, N S
Nye, H. W., M.A., Iron Hill, Q

O'Loughlin, A. J., North Gower, O
O'Meara, F. A, LL.D., Port Hope, O
O'Meara, J. D., M.A., Winnipeg, Man
Osborne, Jno., Rockton, O
Osborne, A., Charlottetown, P E I
Osler, F. L., M.A., Dundas, O
Osler, H. B., York Mills, O
Owen, H. L., B.A., Lunenburg, N S
Owen, H. B., F.R.S.L., Oshawa, O

Padfield, J., Tusket, N S
Padfield, J., Burford, O
Palmer, Ven. A., D.C.L.
Parnell, Ven. T. A., Kingston, O
Parkinson, J. R. S., Liverpool, N S
Parkin, E. C., Cookshire, Q
Parnther, D. B., St. John, N B
Partridge, F., M.A., Rothesay, N B
Parker, G. H., Compton, Q
Paterson, C. W., B.A., B.C.L., Port Hope, O
Paterson, T. W., M.A., Bradford, O
Patterson, E. M.A., Stratford, O
Payne, R., Blandford, N S
Pearson, J. Toronto
Pentreath, E., S. W., Moncton, N B
Petitt, C. B., M.A., Richmond, O
Petry, H. J., B.A., Danville, Q
Petley, H., M.A., New Harbour, Nfld
Phair, R., Fort Francis, Man
Phelps, J. F., Academy, Nfld
Phillips, T. D., M.A., Ottawa, O
Philips, A., Hawkesburg, O
Phillips, H. N., Niagara, O
Pickett, D. W., M.A., Round Hill P O, N B
Pilot, W., Quidi Vidi, Nfld
Pinkham, W. C, Winnipeg, Man
Plees, H. E., B.A., Fitzroy Harbour, O
Pollard, H, Ottawa, O
Poole, S. G., Moulinette, O
Poole, M. G., Eganville, O
Porter, T. G., Craighurst, O
Preston, J. A., M.A, Cornwall, O
Prime, A.
Prime, F., Kingston Mills, O
Pritchard, S., Winnipeg, Man
Pyke, J. W., Hudson, Q

Racey, G. W., Markdale, O
Raikes, T. W., Belmont, O
Ralley, W. B., M.A., St. Thomas, O
Rawson, C. W., M.A., Quebec
Read, Ven. J. H., D.D., Charlottetown, P E I
Read, T. B., D.D., Grimsby, O
Reader, L., Touchwood Hills, Man
Reid, C. P., M.A., Sherbrooke, Q
Renaud, J. F., Port Dover, O
Richey, J. A., Fern Hill, Tangier, N S

Richey, T. T., Summerside, P E I
Richardson, T., New Liverpool, Q
Richardson, J. B., M.A., Hamilton, O
Richmond, J. P., Gaspe Basin, Q
Riopel, S., B.A., Valcartier, Q
Ritchie, W., M A., Georgina, O
Ritchie, J. J., M.A., Annapolis, N S
Robarts, T. T, M.A., Thorold, O
Roberts, G. G., M.A., Fredericton, N B
Roberts, R. G., B.A., Seneca, O
Roberts, W., Shannonville, O
Robertson, J., LL.D., Wilmot, N S
Robinson, F., M.A., Abbotsford, Q
Robinson, G. C., Aylmer, Q
Robinson, E. J., Millbank, O
Roe, H. M.A, Lennoxville, Q
Rogers, G
Rogers, R. V., M.A., Kingston, O
Rolph, J. W., M.D,, Toronto
Rollitt, John, Grenville, Q
Rooney, R. Cambray, O
Ross, E. G. W., Quebec
Roy, E., B.A., St Francis, Q
Roy, G. J., Rawdon, Q
Roy, J., Montreal, Q
Ruggles, J. O., M.A, St Margaret's Bay, N S
Rushton, J., St. Stephen, N B
Ruttan, C., Toronto
Ryan, F., Exeter, O

Salter, G. J. R, M.A., Brantford, O
Sandys, Ven. F. W., D.D., Chatham, O
Sanders, T. E., Norwich, O
Sanson, A., Toronto
Sargent, J. P., B.A., Rawdon, N S
Scadding, H., D.D., Toronto
Scarth, A. C., M.A., Lennoxville, Q
Scammell, E., Egansville, O
Schofield, G., St. John, N B
Schulte, J., D.D , Port Burwell, O
Scovil, Canon Ph. D., St John, N B
Scott, W. E., Kirkton, O
Seaborn, W. M., Rawdon, Q
Seaman, J., North Wakefield, Q
Settee, J., Scanterbury, Man
Sewell, E. W., M.A., Quebec
Shanklin, R., Thornhill, O
Shannon, ——, Grand Falls, N B
Shaw, B., Cambridge, N B
Shears, W. C., Bay Roberts, Nfld
Shearton, J. B., B.A., Pictou, N S
Short, W., Walkerton, O
Shreve, C. J., B.A., Chester, N S
Shreve, R., M.A., Cornwallis, N S
Short, R., Gaspé Basin, Q
Sills, C. M, M.A., Halifax, N S
Simonds, R., B.A., Burton, N B
Simpson, J. H, Beachburgh, O
Skinner, H. H., Salvage, Nfld
Skinner, F., LaPoile, Nfld
Smith, B. B., M.A., Onslow, Q
Smith, J., Sutton, Q
Smith, P. W., Nanticoke, O
Smith, F. R., Chelsea, Q
Smith, J. S., B.A., Petite Riviere, N S
Smith, D., Sydney, C B
Smith, R., Beaver Harbour, N S
Smith, F. A., Georgeville, Q
Smith, B., Trinity, Nfld
Smith, Walton, Tilt Cove, Nfld
Smith, R. E., B.A., St George, N B
Smith, J. W. P., London, O
Smith, S. L., Alvinston, O
Smithett, W. T., D.D., Lindsay, O
Smythe, J., M.A., Strathroy, O
Snyder, W. H., B.A., Mahone Bay, N S
Softley, E., New Hamburg, O
Speirs, W. S., Hamilton, O
Spence, B., Islington, Man
Spencer, A., Kemptville, O
Spencer, P. L., Wellington Square, O
Spike, H. M., B.A, Lancaster, N B
Stannage, J., Kemptville, O
Stanton, T., B.A., Trenton, O
Stamer, H., Hubbard's Cove, N S
Starr, R. H., M.A., Brantford, O
Stennett, Walter, M.A., Cobourg, O
Stephenson, R. L., M.A., Perth, O
Stephenson, F.L, B.A., Carrying Place, O
Stewart, A., M.A., Orillia, O
Stevens, R. L. G., M.A., St Stephens, N B
Stevens, R., B.A., Dixville, Barford, Q
Sterns, H., B.A., Tusket, N S
Sterling, J. H., Maugerville, N B
Stuart, H. C., M.A., Bourg Louis, Q
Strong, S. S., D.D., Toronto
Street, W. H, Bathurst, N B
Sutherland, R. G., B.A., Hamilton, O
Sutton, E. G., St. Jean Chrysostome, Q
Swallow, F. F., Mono Mills, O
Sweet, J. H. S., New Carlisle, Q
Sweatman, Ven. A., M.A., Woodstock, O
Sykes, J. S., Quebec
Sykes, J. S., Jr., West Frampton, Q

Talbot, J. H., Waterford, N B.
Tambs, R. C., M.A., Lennoxville, Q

., Cornwallis, N S
Basin, Q
A., Halifax, N S
A., Burton, N B
Beachburgh, O
Salvage, Nfld
Poile, Nfld
.A., Onslow, Q
n, Q
anticoke, O
helsea, Q
A., Petite Riviere, N S
ey, C B
er Harbour, N S
eorgeville, Q
ity, Nfld
Tilt Cove, Nfld
.A., St George, N B
., London, O
lvinston, O
., D.D., Lindsay, O
A., Strathroy, O
B.A., Mahone Bay, N S
w Hamburg, O
Hamilton, O
lington, Man
Kemptville, O
., Wellington Square, O
B.A, Lancaster, N B
Kemptville, O
B.A., Trenton, O
Hubbard's Cove, N S
M.A., Brantford, O
tter, M.A., Cobourg, O
R. L., M.A., Perth, O
F.L, B.A., Carrying Place, O
M.A., Orillia, O
.G., M.A., St Stephens, N B
B.A., Dixville, Barford, Q
B.A., Tusket, N S
I., Maugerville, N B
., M.A., Bourg Louis, Q
, D.D., Toronto
, Bathurst, N B
R. G., B.A., Hamilton, O
., St. Jean Chrysostome, Q
F., Mono Mills, O
S., New Carlisle, Q
ven. A., M.A., Woodstock, O
, Quebec
, Jr., West Frampton, Q

I., Waterford, N B.
C., M.A., Lennoxville, Q

Tane, F. R., Bath, O
Taylor, T., M.A., Richmond, O
Taylor, E. A., Palermo, O
Taylor, G. I., M.A., Toronto
Taylor, R. H., Brigus, Nfld
Temple, R., White Bay, Nfld
Thompson, I., Milbourne, Q
Thornloe, G., B.A., Stanstead, Q
Thomson, C. E., M.A., Elora, O
Thornloe, J., Montreal, Q
Thorpe, C., M.A., Bury, Q
Tibbetts, W., M.D., Stirling, O
Tighe, Sterne, B.A., Newboro, O
Tilley, W. H., B.A., London, O
Tocque, P., Kinmount, O
Tomlinson, G., B.A., Nass River, B C
Tooke, W. M., Moorefield, O
Townley, A., D.D., Paris, O
Townsend, A. J., B.A., Halifax, N S
Townshend, Geo., M.A, Amherst, N S
Tremaine, J. P.
Tremaine, F., B.A., Newmarket, O
Trew, A. G. L., M.A., Yorkville, O
Tucker, L., South Ely, Q
Turnbull, G., Petrolia, O

Uniacke, R. J., D.D., Sydney, C B
Uniacke, J. B., B.A., Halifax, N S
Uniacke, R. J., B.A., Lower Stewiacke, N S

Vial, W. S., Montmorency, Q
Vicars, Johnstone, M.D., Pickering, O
Vicars, John, B.A., Cannington, O
Von, Iffland, A. A., M.A., Quebec

Wadleigh, W. H., B.A., Gore's Landing, O
Waghorne, A. C., Ferryland, O
Wainwright, H. S., B.A., Kingston, N B
Walker, W. W., B.A., Hampton, N B
Walker, W., B.A., Hampton, N B
Walker, T., B.A., Credit, O
Wall, H., D.D., Clinton, O
Wall, E., Paisley, O
Walters, John, Levis, Q
Warneford, E. A., Norton, N B
Warren, A. C., St. George's Bay, Nfld
Washer, C B., Glen Murray, Inverness, Q
Watson, T., Bayfield, O
Webster, R. W. B., Bedford, Q
Weeks, A. H., B.A., Queensbury, N B
Westney, W. S., M.A., Streetsville, O
Wetmore, D. I., B.A., Clifton, N B
Whitaker, Ven. Geo., M.A., Toronto
Whitcombe, C. E., Tapleytown, O
White, G. W., B.A., Iroquois, O
White, R., Lachine, Q
White, T., D.D., Shelburne, N S
White, W K., Harbour Briton, Nfld
Wiggins, Cecil, B.A., Shelburne, N S
Wilkins, L. M., B.A., Bridgetown, N S
Wilson, W. E., Windsor, N S
Wilson, T., La Prairie, Manitoba
Wilson, R., Birr, O
Wilson, H., M. A., Kingston, O
Wilson, E. F., Sault St. Marie, O
Wilson, Ven. John, M.A., Grafton, O
Willis, Cuthbert, Petitcodiac, N B
Willetts, C. E., M.A., Windsor, N S
Williams, A., M.A., Toronto
Williams, J., St. John, N B
Willemar, X., Comox, B C
Winsor, A. S.H., Herring Neck, Nfld
Wood, E., M A., Montreal, Q
Woolryche, A. J., Stoneham, Q
Wood, T. M., St. John's, Nfld
Wood, A. C. F., M.A., St. John's, Nfld
Wood, A., St. John, N B
Wood, W., Port Rowan, O
Woods, Ven. T. C., M.A., New Westminster, B C
Woodman, E. S., B.A. Westfield, N B
Woodburn, J., Wroxeter, O
Worrel, J. B., M.A., Oakville, O
Wright, W., M.D., Montreal, Q
Wren, S. M., Bonne Bay, Nfld
Wray, H. B., B.A., Tilsonburg, O
Wright, J. T., St. Mary's, O
Wright, W., Osgood, O
Wurtele, L. C., M.A., Acton Vale, Q
Wye, G. W., Wardesville, O

Yewens, H. L., Mount Forest, O
Young, T. A., M.A., Coteau du Lac, Q
Young, F. M. M., A.K.C., Arichat, N S
Young, R., B.A., St. Andrews, Man
Young, W. A., South Zorra, O

Zimmerman, A., Port Stanley, O

Succession of the Archbishops of Canterbury,

FROM THE CONSECRATION OF S. AUGUSTINE.

With a few exceptions, it may be considered that the date of the death of an Archbishop is contemporary with the date of the succession of his successor.

No.	Names of Archbishops	Year of Cons.	Acc. or Trans.	No.	Names of Archbishops.	Year of Cons.	Acc. or Trans.
		A. D.	A. D.			A. D.	A. D.
1	Augustine	597	597	47	John Peckham	1279	1279
2	Laurentius	604	604	48	Robert Winchelsey	1294	1294
3	Mellitus	604	617	49	Walter Reynolds	1308	1313
4	Justus	604	622	50	Simon Meopham	1328	1328
5	Honorious	627	626	51	John Stratford	1323	1333
6	Adeodatus	654	654	52	Thomas Bradwardine	1349	1349
7	Theodore	668	668	53	Simon Islip	1349	1349
8	Brithwald	692	692	54	Simon Langham	1366	1366
9	Tatwin	731	731	55	William Whittlesey	....	1368
10	Nothelm	735	735	56	Simon Sudbury	1362	1375
11	Cuthbert	736	641	57	William Courtenay	1370	1381
12	Bregwin	758	758	58	Thomas Arundel	1374	1396
13	Lambert	764	764	59	Henry Chircheley	1408	1414
14	Athelhard	793	793	60	John Stafford	1425	1443
15	Wulfred	806	806	61	John Kemp	1419	1452
16	Theogild	832	832	62	Thomas Bourgchie	1435	1454
17	Ceolnoth	833	833	63	John Morton	1479	1486
18	Athelred	870	972	64	Henry Dene	1496	1502
19	Plegmund	889	889	65	William Warham	1502	1503
20	Athelm	909	914	66	Thomas Cranmer	1533	1553
21	Wulfhelm	914	923	67	Reginald Pole	1555	1555
22	Odo	926	934	68	Matthew Parker	1559	1559
23	Dunstan	957	959	69	Edmund Grindal	1559	1575
24	Ethelgar	980	988	70	John Whitgift	1577	1583
25	Liricus	985	989	71	Richard Bancroft	1597	1604
26	Alfric	990	993	72	George Abbott	1609	1610
27	Alphege	984	1009	73	William Laud	1624	1633
28	Livingus	999	1013	74	William Juxon	1633	1660
29	Agelnoth	1020	1020	75	Gilbert Sheldon	1669	1673
30	Eadsiuus	1035	1038	76	William Sancrof t	1678	1677
31	Robert	1044	1050		(*Deprived in* 1690.)		
32	Stigand (*dep.* 1070)	1043	1052			1691	1691
33	Lanfranc	1070	1070	77	John Tillotson	1692	1695
34	Anselm	1093	1093	78	Thomas Tenison	1705	1715
35	Ralph d'Escurcs	1108	1114	79	William Wake	1715	1730
36	William de Corbeuil	1123	1123	80	John Potter	1738	1747
37	Theobald	1139	1139	81	Thomas Herring	1743	1757
38	Thomas Becket	1162	1162	82	Matthew Hutton	1735	1758
39	Richard	1174	1174	83	Thomas Secker	1750	1768
40	Baldwin	1180	1185	84	Frederick Cornwallis	1775	1783
41	Hubert Fitz Walter	1189	1193	85	John Moore	1792	1805
42	Stephen Langton	1207	1207	86	Chas. Manners Sutton	1813	1828
43	Richard Grant	1229	1229	87	William Howley	1828	1848
44	Edmund Rich	1234	1234	88	John Bird Sumner	1836	1848
45	Boniface	1245	1245	89	Chas. Thomas Longley	1856	1868
46	Robert Kilwardby	1273	1273	90	Arch'd. Campbell Tait		

Canterbury.

UGUSTINE.

ath of an Archbishop is con-
successor.

chbishops.	Year of Cons.	Acc. or Trans.
	A. D.	A. D.
am	1279	1279
chelsey	1294	1294
nolds	1308	1313
pham	1328	1328
ord	1323	1333
dwardine	1349	1349
	1349	1349
ham	1366	1366
hittlesey	....	1368
bury	1362	1375
urtenay	1370	1381
undel	1374	1396
rcheley	1408	1414
rd	1425	1443
p	1419	1452
urgchie	1435	1454
on	1479	1486
o	1496	1502
Varham	1502	1503
ranmer	1533	1553
Pole	1555	1555
arker	1559	1559
Grindal	1559	1575
tgift	1577	1583
ancroft	1597	1604
bbott	1609	1610
aud	1624	1633
Juxon	1633	1660
heldon	1669	1673
Sancrof t	1678	1677
ed in 1690.)		
lotson	1691	1691
enison	1692	1695
Wake	1705	1715
ter	1715	1738
Herring	1738	1747
Hutton	1743	1757
Secker	1735	1758
Cornwallis	1750	1768
ore	1775	1783
anners Sutton	1792	1805
Howley	1813	1828
d Sumner	1828	1848
omas Longley	1836	1862
Campbell Tait	1856	1868

Bishops of the Anglican Communion.

I.—THE CHURCH OF ENGLAND.

Province of Canterbury.

CANTERBURY. Archbishop, Rt. Hon. and Most Rev. A. C. Tait, D.C.L. *tr.* 1868.—Dean, Very Rev. R. P. Smith, D.D.—Archdeacons: *Canterbury*, Rt. Rev. E. Parry, D.D. *Maidstone*, Ven. B. Harrison, M.A.

Dover. Suffragan Bishop, Rt. Rev. E. Parry, D.D. 1876.

LONDON. Bishop, Rt. Hon. and Rt. Rev. J. Jackson, D.D. *tr.* 1869.—Dean of S. Paul's, Very Rev. R. W. Church, D.D. Westminster, Very Rev. A. P. Stanley, D.D. Archdeacons: *London*, Right Rev. P. C. Claughton, D.D. *Middlesex*, Ven. J. A. Hessey, D.C.L. *Westminster*, Ven. J. Jennings, M.A.

Assistant Bishop, Rt. Rev. P. C. Claughton, D.D.

WINCHESTER. Bishop, Rt. Rev. E. H. Browne, D.D. *tr.* 1873.—Dean, Very Rev. J. Bramston, M.A.—Archdeacons: *Surrey*, Rt. Rev. J. S. Utterton, D.D. *Winchester*, Ven. P. Jacob, M.A. *Isle of Wight*, Rt. Rev. F. T. M'Dougall, D.D.

Guildford. Suffragan Bishop, Rt. Rev. J. S. Utterton, D.D. 1874.

BANGOR. Bishop, Rt. Rev. J. C. Campbell, D.D. 1859.—Dean, Very Rev. J. V. Vincent, M.A.—Archdeacons: *Merioneth*, Ven. J. Evans, M.A. *Bangor*, Ven. J. W. Jones, M.A.

BATH AND WELLS. Bishop, Rt. Rev. Lord A. Hervey, D.D. 1869.—Dean of Wells, Very Rev. G. H. S. Johnson, M.A.—Archdeacons: *Wells*, Ven. A. O. Fitzgerald, M.A. *Bath* Ven. R. W. Browne, M.A. *Taunton*, Ven. G. A. Denison, M.A.

CHICHESTER. Bishop, Rt. Rev. R. Durnford, D.D. 1870.—Dean, Very Rev. —Archdeacons: *Chichester*, Ven. J. Garbett, M.A. *Lewes*, Ven. W. B. Otter, M.A.

ELY. Bishop, Rt. Rev. J. R. Woodford, D.D. 1873.—Dean, Very Rev. Charles Merivale, B.D.—Archdeacons: *Ely*, Ven. W. Emery, B.D. *Sudbury*, Ven. F. R. Chapman, M.A. *Hunts*, Ven. F. G. Vesey. *Beds*, Ven. F. Bathurst.

EXETER. Bishop, Right Rev. F. Temple, D.D. 1869.—Dean, Very Rev. A. Boyd, D.D.—Archdeacons: *Exeter*, Ven. H. Sanders, M.A. *Totness*, Ven. A. Earle, M.A. *Cornwall*, Ven. W. J. Phillpotts, M.A. *Burnside*, Ven. H. Wellcombe.

GLOUCESTER AND BRISTOL. Bishop, Rt. Rev. C. J. Ellicott, D.D. 1863.—Deans: *Gloucester*, Very Rev. H. Law, M.A. *Bristol*, Very Rev. G. Elliott, D.D.—Archdeacons: *Bristol*, Ven. H. G. Randall. *Gloucester*, Ven. Sir G. Prevost, Bart., M.A.

HEREFORD. Bishop, Rt. Rev. J. Atlay, D.D. 1868.—Dean, Very Rev. the Hon. G. Herbert, M.A.—Archdeacons: *Hereford*, Ven. Lord Saye and Sele, D.C.L. *Salop*, Ven. W. Waring, M.A.

LICHFIELD. Bishop, Rt. Rev. G. A. Selwyn, D.D. *tr.* 1868.—Dean, Very Rev. E. Bickersteth, D.D.—Archdeacons: *Stafford*, Ven. H. Moore, M.A. *Derby*, Ven. E. Balston, D.D. *Salop*, Ven. J. Allen, M.A.

Assistant Bishops. Rt. Rev. E. Hobbhouse, D.D.; Rt. Rev. C. J. Abraham, D.D.

LINCOLN. Bishop, Rt. Rev. C. Wordsworth, D.D. 1869.—Dean, Very Rev. J. W. Blakesley, B.D.—Archdeacons: *Nottingham*, Rt. Rev. H. Mackenzie, D.D. *Stow*, Ven. E. Trollope, M.A. *Lincoln*, Ven. W. F. J. Kaye, M.A.

Nottingham. Suffragan Bishop, Rt. Rev. H. Mackenzie, D.D. 1870.

LLANDAFF. Bishop, Rt. Rev. A. Ollivant, D.D. 1849. Dean, Very Rev. T. Williams, M.A.—Archdeacons: *Llandaff*, Ven. H. L. Blosse, M.A. *Monmouth*, Ven. W. Crawley, M.A.

NORWICH. Bishop, Rt. Rev. the Hon. J. T. Pelham, D.D. 1857.—Dean Very Rev. E. M. Goulburn, D.D.—Archdeacons: *Norwich*, Ven. A. M. Hopper, M.A. *Suffolk*, Ven. R. H. Groome, M.A. *Norfolk*, Ven. H. R. Nevill, M.A.

OXFORD. Bishop, Rt. Rev. J. F. Mackarness, D.D. 1870.—Dean (Christ Church), Very Rev. H. D. Riddell, D.D.—Archdeacons: *Oxford*, Ven. C. C. Clerke, D.D. *Berks*, Ven. A. Pott, M.A. *Bucks*, Ven. A. Purey Cust, M.A.

PETERBOROUGH. Bishop, Rt. Rev. W. C. Magee, D.D. 1868.—Dean, Very Rev. A. P. Saunders, D.D.—Archdeacons: *Leicester*, Ven. H. Fearon, B.D. *Northampton*, Ven. F. H. Thicknesse, M.A. *Oakham*, Ven. Lord A. Compton, M.A.

ROCHESTER. Bishop, Rt. Rev. T. L. Claughton, D.D. 1867.—Dean Very Rev. R. Scott, D.D.—Archdeacons: *Essex*, Ven. C. A. St. J. Mildmay, M.A. *Colchester*, Ven. W. B. Ady, M.A. *Rochester and St. Albans*, Ven. A. Grant, D.C.L.

SALISBURY. Bishop, Rt. Rev. G. Moberly, D.D. 1869.—Dean, Very Rev. H. P. Hamilton, M.A.—Archdeacons: *Sarum*, Ven. F. Lear, M.A. *Wilts*, Ven. T. B. Buchanan, M.A. *Dorset*, Ven. T. Sanctuary, M.A.

S. ASAPH. Bishop, Rt. Rev. J. Hughes, D.D. 1870.—Dean, Very Rev. R. B. M. Bonnor, M.A.—Archdeacons: *S. Asaph*, Ven. R. Wickham, M.A. *Montgomery*, Ven. H. P. Ffoulkes, M.A.

S. DAVID'S. Bishop, Rt. Rev. W. B. T. Jones, D.D. 1874.—Dean, Very Rev. Ll. Lewellin, D.C.L.—Archdeacons: *S. David's*, Ven. H. DeWinton, M.A. *Brecon*, Ven. R. Davies, M.A. *Cardigan*, Ven. W. North, M.A. *Carmarthen*, Ven. D. A. Williams, M.A.

WORCESTER. Bishop, Rt. Rev. H. Philpott, D.D. 1861.—Dean, Very Rev. Hon. G. M. Yorke, D.D.—Archdeacons: *Worcester*, Ven. R. B. Hone, M.A. *Coventry*, Ven. C. W. Holbech.

Province of York.

YORK. Archbishop, Rt. Hon. and Most Rev. W. Thomson, D.D. *tr.* 1862.—Dean, Very Rev. the Hon. A. Duncombe, D.D.—Archdeacons: *York*, Ven. F. Watkins, M.A. *East Riding*, Ven. R. F. L. Blunt, M.A. *Cleveland*, Ven. W. Hey, M.A.

DURHAM. Bishop, Rt. Rev, C. Baring, D.D. *tr.* 1861.—Dean, Very Rev. W. C. Lake, D.D.—Archdeacons: *Durham*, Ven. E. Prest, M.A. *Northumberland*, Ven. G. Bland, M.A. *Lindisfarne*, Ven. G. H. Hamilton, M.A.

CARLISLE. Bishop, Rt. Rev. H. Goodwin, D.D. 1869.—Dean, Very Rev. F. Close, D.D.—Archdeacons: *Carlisle*, Ven. S. P. Boutflower, M.A. *Westmoreland*, Ven. J. Cooper, M.A.

CHESTER. Bishop, Rt. Rev. W. Jacobson, D.D. 1865.—Dean, Very Rev. J. S. Howson, D.D.—Archdeacons: *Chester*, Ven. E. R. Johnson, M.A. *Liverpool*, Ven. J. Jones, M.A.

MANCHESTER. Bishop, Rt. Rev. J. Fraser, D.D. 1870.—Dean, Very Rev. B. M. Cowie, B.D.—Archdeacons: *Manchester*, Ven. G. H. G. Anson, M.A. *Lancaster*, Ven. W. Hornby, M.A.

RIPON. Bishop, Rt. Rev R. Bickersteth, D.D. 1856.—Dean, Very Rev. —Archdeacons; *Richmond*, Ven. E. Cust, M.A. *Craven*, Rt. Rev. V. W. Ryan, D.D.

SODOR AND MAN. Bishop, Rt. Rev. the Hon. H. Powers, D.D. 1854.—Archdeacon, Ven. J. C. Moore, M.A.

II.—THE CHURCH OF SCOTLAND.

EDINBURGH.—Rt. Rev. H. Cotterill, D.D. 1856.

BRECHIN.—Rt. Rev. H. W. Jermyn, D.D.

MORAY AND ROSS.—Rt. Rev. R. Eden, D.D., *Primus*, 1851.

S. ANDREW'S, &c.—Rt. Rev. C. Wordsworth, D.C.L. 1853.

ABERDEEN.—Rt. Rev. T. G. Suther, D.C.L. 1857.

GLASGOW AND GALLOWAY.—Rt. Rev. W. S. Wilson, D.D. 1859.

ARGYLE AND THE ISLES.—G. R. Mackarness. 1874.

Rt. Rev. T. B. Morrell, late Bp. Coad., Edinb.

III.—THE CHURCH OF IRELAND.

ARMAGH AND CLOGHER.—Most Rev. and Rt. Hon. G. M. Beresford, D.D. 1854 tr. 1862.

MEATH.—

KILMORE, ELPHIN, &c.—Rt. Rev. J. R. Darley, LL.D. 1874.

DERRY, &c.—Rt. Rev. W. Alexander, D.D. 1867.

TUAM, &c.—Rt. Rev. the Hon. C. B, Bernard, D.D. 1867.

DOWN, CONNOR, &c.—Rt. Rev. R. Knox, D.D. 1849.

DUBLIN.—Most Rev. and Rt. Hon. R. C. Trench, D.D. 1864.

KILLALOE, &c.—Rt. Rev. W. Fitzgerald, D.D. 1857, tr. 1862.

OSSORY, &c.—Rt. Rev. R. S. Gregg, D.D. 1875.

CASHEL, &c.—Rt. Rev. M. F. Day, D.D. 1872.

CORK, CLOYNE, &c.—Rt. Rev. J. Gregg, D.D. 1862.

LIMERICK, &c.—Rt. Rev. C. Graves, D.D. 1876.

IV.—COLONIAL AND MISSIONARY BISHOPS.

BRITISH NORTH AMERICA.

(See page 216 to 222 and 233.)

INDIA.

	CONS.
——— ———, Calcutta, Metropolitan	———
Frederick Gell, D.D., Madras	1861
Walter Chambers, D.D., Labuan	1869
L. G. Mylne, D.D., Bombay	1876
R. S. Copleston, D.D., Colombo	1875

WEST INDIES.

William Piercy Austin, D.D., Guiana	1842
Reginald Courtney, D.D., Jamaica	1856
William Walrond Jackson, D.D., Antigua	1869

——— ———, Nassau ..... ——
Richard Rawle, D.D., Trinidad 1872
J. Mitchinson, D.D., Barbados 1873
H. H. Parry, D.D., (Coadjutor), Barbados 1868

CHINA.

N. A. Russell, D.D., North China 1872
John Shaw Burdon, D.D., Victoria 1874

AFRICA.

W. West Jones, D.D., Capetown, Metropolitan 1874
Thomas Earle Welby, D.D., St. Helena 1861
Samuel Edjai Crowther, D.D., Niger 1864
W. K. Macrorie, D.D., Maritzburg 1869
T. E. Wilkinson, D.D., Zuzuland 1870
Henry Cheetham, D.D., Sierra Leone 1870
N. J. Merriman, D.D., Grahamstown 1871
Allan B. Webb, D.D, Bloemfontein 1870
P. S. Royston, D.D., Mauritius 1872
Henry Callaway, D.D., Kaffraria 1873
Edward Steere, D.D., Central Africa 1874
Robert Kestell-Cornish, D.D., Madagascar 1874

AUSTRALASIA.

Frederick Barker, D.D., Sydney, Metropolitan 1854
Henry John Chitty Harper, D.D., Christ Church, Metropolitan, N.Z. 1856
J. Moorehouse, Dr.D., Melbourne 1876
Augustus Short, D.D., Adelaide 1847
William Tyrrell, D.D., Newcastle 1847
——— ———, Perth ..... ——
William Williams, D.C.L., Waiapua, N.Z. 1859
Mesac Thomas, D.D., Goulburn 1863
Charles Henry Bromby, D.D., Tasmania 1864
Andrew Burn Suter, D.D., Nelson, N.Z. 1866
James Francis Turner, D. D., Grafton and Armidale 1869
S. E. Morsden, D.D., Bathurst 1869
W. G. Cowie, D.D., Auckland, N.Z. 1869
Octavius Hadfield, D.D., Wellington, N.Z. 1870
Samuel Tarratt Nevill, D.D., Dunedin, N.Z. 1871
Samuel Thornton, D.D., Ballerat 1875
Matthew B. Hale, D.D., Brisbane 1875

GIBRALTAR.

Charles Waldegrave Sandford, Gibraltar 1874

SOUTH AMERICA.

W. H. Sterling, D.D., Falkland Islands 1869

WESTERN ISLANDS OF THE PACIFIC.

——— ———, Melanesia ..... ———

SANDWICH ISLANDS.

Alfred Willis, D.D., Honolulu 1872

PALESTINE

Samuel Gobat, D.D, Jerusalem 1843

V.—* THE CHURCH IN THE UNITED STATES.

	P. O.	Cons.	Tr.
Benjamin Bosworth Smith, D.D., LL.D., Bishop of Kentucky	*Hoboken, N. J.*	1832	
Samuel Allen McCoskry, D.D., D.C.L., Bishop of Michigan	*Detroit*	1836	
William Rollinson Whittingham, D.D., LL.D., Bishop of Maryland	*Baltimore*	1840	
Alfred Lee, D.D., Bishop of Delaware	*Wilmington*	1841	
John Johns, D.D., LL.D., Bishop of Virginia	*Theo. Sem*	1842	
Horatio Southgate, D.D., late Bishop of Constantinople	*New York*	1844	
William Mercer Green, D.D., Bishop of Mississippi	†*Vicksburg*	1850	
John Williams, D.D., LL.D., Bishop of Connecticut	*Middletown*	1851	
Thomas Atkinson, D.D., LL.D., Bishop of N. Carolina	*Wilmington*	1853	
William Ingraham Kip, D.D., LL.D., Bishop of California	*San Francisco*	1853	
Horatio Potter, D.D., LL.D., D.C.L., Bishop of New York	*New York*	1854	
Thomas March Clark, D.D., LL.D., Bishop of Rhode Island	*Providence*	1854	
Alexander Gregg, D.D., Bishop of Texas	*Galveston*	1859	
William Henry Odenheimer, D.D., Bishop of Northern New Jersey	*Newark*	1859	'74
Gregory Thurston Bedell, D.D., Bishop of Ohio	*Gambier*	1859	
Henry Benjamin Whipple, D.D., Bishop of Minnesota	*Faribault*	1859	
Henry Champlain Lay, D.D., LL.D., Bishop of Easton.	*Easton, Md*	1859	'69
Joseph Cruickshank Talbot, D.D., LL.D., Bishop of Indiana	*Indianapolis*	1860	'65

* From the American Church Almanac, Edited by Dr. Farrington.
† Sewanee, Tenn., from June 1 to October 1.

William Beacon Stevens, D.D., LL.D., Bishop of Pennsylvania	*Philadelphia*	1862
Richard Hooker Wilmer, D.D., Bishop of Alabama	*Mobile*	1862
Thomas Hubbard Vail, D.D., LL.D., Bishop of Kansas	*Topeka*	1864
Arthur Cleveland Coxe, D.D., LL.D., Bishop of Western New York	*Buffalo*	1865
Charles Todd Quintard, D.D., LL.D., Bishop of Tennessee	*Memphis*	1865
Robert Harper Clarkson, D.D., LL.D., Bishop of Nebraska	*Omaha*	1865
John Barrett Kerfoot, D.D., LL.D., Bishop of Pittsburgh	*Pittsburgh*	1866
Channing Moore Williams, D.D., Miss. Bishop of Yedo	*Yedo, Japan*	1866
Joseph Pere Bell Wilmer, D.D., LL.D., Bishop of Louisiana	*New Orleans*	1866
Henry Adams Neely, D.D., Bishop of Maine	*Portland*	1867
Daniel Sylvester Tuttle, D.D., Miss. Bishop of Montana	*Salt Lake City, U.*	1867
John Freeman Young, S.T.D., Bishop of Florida	*Jacksonville*	1867
John Watrus Beckwith, D.D., Bishop of Georgia	*Atlantic*	1868
Francis McNeece Whittle, D.D., Assistant Bishop of Virginia	*Richmond*	1868
William Henry Augustus Bissell, D.D., Bishop of Vermont	*Burlington*	1868
Charles Franklin Robertson, D.D., Bishop of Missouri	*St. Louis*	1868
Benjamin Wistar Morris, D.D., Missionary Bishop of Oregon	*Portland*	1868
Abram Newkirk Littlejohn, D.D., Bishop of Long Island	*Brooklyn, N. Y.*	1869
William Croswell Doane, D.D., Bishop of Albany	*Albany, N. Y.*	1869
Frederic Dan Huntington, D.D., Bishop of Central New York	*Syracuse*	1869
Ozi William Whitaker, D.D., Miss. Bishop of Nevada	*Virginia, Nev.*	1869
Henry Niles Pierce, D.D., LL.D., Miss. Bishop of Arkansas	*Little Rock*	1870
William Woodruff Niles, D.D., Bishop of New Hampshire	*Concord*	1870
William Pinkney, D.D., LL.D., Assistant Bishop of Maryland	*Bladensburg*	1870
William Bell White Howe, D.D., Bishop of South Carolina	*Charleston*	1871
Mark Antony De Wolfe Howe, D.D., Bishop of Central Penn	*Reading*	1871
William Hobart Hare, D.D., Miss. Bishop of Niobrara	*Yankton Agency, Dak'*	73
Benjamin Henry Paddock, D.D., Bishop of Massachusetts	*Boston*	1873

Theodore Benedict Lyman, D.D., Assistaut Bishop of North Carolina.. .... *Raleigh* 1873
John Franklin Spalding, D.D., Miss. Bishop of Colorado *Denver*.....1873
Edward Randolph Welles, D.D., Bishop of Wisconsin . *Milwaukee*.....1874
Alexander Charles Garrett, D.D., Miss. Bishop of Northern Texas..... ..... *Dallas* 1874
Robert W. B. Elliott, D.D., Miss Bishop of Western Texas .... *San Antonio* ...1874
John H. D. Wingfield, D.D., Miss. Bishop of Northern California. ..... *Benicia* 1874
William F. Adams, Miss. Bishop of New Mexico..... *Santa Fé* 1875
Thomas Underwood Dudley, D.D., Assist. Bishop of Kentucky..... .... *Louisville*.....1875
John Scarborough, D.D., Bishop of New Jersey..... *Trenton*.....1875
George D. Gillespie, D.D., Bishop of Western Michigan *Grand Rapids*..1875
Thomas A. Jaggar, D.D., Bishop of Southern Ohio.... *Cincinnati* 1875

VI.—THE CHURCH IN HAYTI.

James Theodore Holly, D.D..... 1874

VII.—RETIRED BISHOPS.

	CONS.	TR.	RES.
Horatio Southgate, D.D., Constantinople.....	1844-		-1850
James Chapman, D.D., Colombo	1845-		-1861
Francis Russell Nixon, D.D., Tasmania	1843-		-1863
David Anderson, D.D., Rupert's Land.....	1849-		-1864
Edmund Hobhouse, D.D., Nelson	1858-		-1865
Walter J. Trower, D.D., Gibraltar.....	1848-	1863-	1868
Vincent W. Ryan, D.D., Mauritius.....	1854-		-1868
Edward Twells, D.D., OrangeFree State	1863-		-1869
F. Thomas McDougall, D.C.L., Labuan	1869		
Charles John Abraham, D.D., Wellington	1858-		-1870
Thomas Nettleship Staley, D.D., Honolulu..	1861-		-1870
Edward Hyndman Beckles, D.D., Sierra Leone.....	1860-		-1870
Henry Lascelles Jenner, D.D., Dunedin.....	1866-		-1871
William George Tozer, D.D, Central Africa	1863-		-1873
Edward Wyndham Tuffnell, D.D., Brisbane	1859-		-1873
Charles Richard Alford, D.D., Victoria	1867-		-1873

of
. Raleigh 1873
o Denver.....1873
. Milwaukee 1874
of
. Dallas 1874
n
. San Antonio ...1874
n
. Benicia 1874
. Santa Fé 1875
of
. Louisville.....1875
. Trenton.....1875
n Grand Rapids..1875
. Cincinnati 1875

AYTI.

..... 1874

PS.

	CONS.	TR.	RES.
.....	1844-		-1850
.....	1845-		-1861
.....	1843-		-1863
.....	1849-		-1864
.....	1858-		-1865
.....	1848-	1863-	1868
.....	1854-		-1868
.....	1863-		-1869
.....	1869		
.....	1858-		-1870
.....	1861-		-1870
.....	1860-		-1870
.....	1866-		-1871
.....	1863-		-1873
.....	1859-		-1873
.....	1867-		-1873

Houses of Convocation.

PROVINCE OF CANTERBURY.

The Upper House.

Archbishop of Canterbury, *President.* Bishops of London, Winchester, Exeter, S. Davids, Chichester, Lichfield, Oxford, S. Asaph, Hereford, Llandaff, Lincoln, Salisbury, Bath and Wells, Norwich, Bangor, Rochester, Worcester, Gloucester and Bristol, Ely, and Peterborough.

The Lower House.

Prolocutor, Very Rev. Edward Bickersteth, D.D.

CANTERBURY.—Dean Smith; Archdeacons Rt. Rev. E. Parry and Harrison; Revs. *G. Rawlinson, †John Puckle, and †H. A. Jeffreys.

LONDON.—Deans Church and Stanley; Archdeacons Rt. Rev. P. C. Claughton, Hessey, and Jennings; *R. Gregory, *W. Conway, †M. Gibbs, and †J. E. Kempe.

WINCHESTER.—Dean Bramston; Archdeacons Rt. Rev. J. S. Utterton, Jacob, and Rt. Rev. F. T. McDougall; Revs. *T. Walpole, †G. Sumner, and †J. H. Sapte.

BANGOR.—Dean Vincent; Archdeacons Jones and Evans; Revs. *W. Williams, †H. T. Edwards, and †E. Lewis.

BATH AND WELLS.—Dean Johnson; Archdeacons, Dennison, Browne, and Fitzgerald; Revs. *R. J. Meade, †H. Milward, and †A. Ainslie.

CHICHESTER.—Dean ; Archdeacons Garbett and Otter; Revs. *C. A. Swainson, †R. Sutton, and †G. H. Campion.

ELY.—Dean Merivale; Archdeacons Vesey, Emery, Chapman, and Bathurst; Revs. *Canon Kennedy, D.D., †W. B. Hopkins, and †J. P. Birkett.

EXETER.—Dean Boyd; Archdeacons Philpotts, Earle, Sanders, and Woollcombe; Revs. *E. C. Harrington, †F. Hockin, and †M. F. Sadler.

GLOUCESTER AND BRISTOL.—Deans Law and Elliott; Archdeacons H. G. Randall and Sir G. Prevost, Bart.; Revs. *R. Harvey, *Archdeacon James Randall, †H. R. Hayward, and †J. J. Barlow.

* Proctors for the Chapter. † Proctors for the Clergy.

HEREFORD.—Dean Hon. G. Herbert; Archdeacons Lord Saye and Sele and Waring; Revs. *Sir F. A. Gore Ouseley, Bart.; †Dr. Jebb, and †J. W. Joyce.

LICHFIELD.—Dean Bickerstith, D.D.; Archdeacons Moore, Balston, and Allen; Revs. *E. J. J. G. Edwards, †W. Fraser, and †G. W. Pigott.

LINCOLN.—Dean Blakesley; Archdeacons Trollope, Kaye, and Rt. Rev. H. Mackenzie; Revs. *J. Clements, †R. H. W. Miles, and †G. G. Perry.

LLANDAFF.—Dean Williams; Archdeacons Crawley and Blosse; Revs. *E. Hawkins, †C. R. Knight, and †W. Feetham.

NORWICH.—Dean Goulburn; Archdeacons Groome, Nevill, and Hopper; Revs. *Dr. Robinson, †W. Potter, and †H. Howell.

OXFORD.—Dean Liddell; Archdeacons Clerke, Purey-Cust, and Pott; Revs. *Dr. Goodford, *Dr. Mozley, †W. J. Butler, and †C. Lloyd.

PETERBOROUGH.—Dean Saunders; Archdeacons Fearon, Davys, and Lord Alwyne Compton; Revs. *M. Angles, †A. Pownall, and †T. Yard.

ROCHESTER.—Dean Scott; Archdeacons Grant, Mildmay, and Ady; Revs. *Dr. Miller, †Dr. Gee, and †W. Harrison.

SALISBURY.—Dean Hamilton; Archdeacons, Hony, Sanctuary, and Buchanan; Revs. *F. Lear, †E. A. Dayman, and †Sir J. E. Phillips, Bt.

S. ASAPH.—Dean Bonnor; Archdeacons Wickham and Ffoulkes; Revs. *H. Jones, †D. Williams, and †W. W. How.

S. DAVIDS.—Dean Llewellin; Archdeacons Davies, North, DeWinton, and Williams; Revs. *W. B. Thomas, †L. M. Jones, and †Dr. Griffiths.

WORCESTER.—Dean Hon. G. M. Yorke; Archdeacons Hone and Holbech; Revs. *J. R. Wood, †W. W. Douglas, and †J. R. T. Eaton.

Vicar-General, James Parker Deane, Esq., Q.C., D.C.L.

Registrar, F. H. Dyke, Esq.

Actuary, Francis Cobb, Esq.

PROVINCE OF YORK.

The Upper House.

Archbishop of York, *President*. Bishops of Durham, Manchester, Chester, Ripon, Carlisle, and Sodor and Man.

The Lower House.

Prolocutor.—Hon. and Very Rev. A. Duncombe, D.D.

YORK.—Dean Duncombe; Archdeacons Watkins, Blunt, and Hey; Revs. *Hon. W. Howard and *E. J. Randolph, †C. P. Eden, †F. H. Brock, †T. F. Simmons, †T. J. Monson, †C. Bailey, and †T. P. Hudson.

DURHAM.—Dean Lake; Archdeacons Brest, Bland, and Hamilton; Revs. *T. S. Evans, *J. D. Eade, *J. Cundill, †J. P. Eden, †Dr. Tristram, †J. F. Bigge, †B. Addison, †F. R. Grey, and †Dr. Ainger.

CARLISLE.—Dean Close; Archdeacons Boutflower and Cooper; Revs. *J. S. Hodgson, †T. Trafford Shipman, †E. Carr, †H. Ware, and †E. H. Knowles.

CHESTER.—Dean Howson; Archdeacons Johnson and Jones; Revs. *G. B. Blomfield, †J. Barclay, †H. R. Dodd, †J. Stewart, and †Dr. Clarke.

MANCHESTER.—Dean Cowie; Archdeacons Anson and Hornby; Revs. *N. W. Gibson, †J. Birchall, †R. Birley, †S. Hastings, and †A. T. Armstrong.

RIPON.—Dean ; Archdeacons Cust and Right Rev. Dr. Ryan; Revs. *H. M. Birch, †R. D. Qwen, †T. Hedley, †W. Boyd, and †H. Temple.

SODOR AND MAN.—Archdeacon Moore, Rev. †W. Kermode.

Chancellor of the Province.—The Worshipful Granville Harcourt Vernon, M A.

Synodal Secretary.—Rev. G. H. Philips, Brodsworth, Doncaster.

Registrar.—E. Vernon Harcourt, Esq.

Deputy Registrars and Notaries—Messrs. Buckle and Hudson.

Parish

* Denotes Churches in which the Seates are Free.
† Denotes Churches which are Consecrated.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance	Services.
Abbotsford	†S. Paul's, S. Thomas	260	135	....	25	Weekly
Adamsville	§*S. George's	100	21	....	25	Weekly & Fest
Aylmer	§†Christ's	....	20	....	35	" "
Aylwin	§*†Holy Trinity, †S. John	42f	36	200	30	" "
Bedford	*†S. James' Apostle	200	60	....	30	" "
Berthier		....	....	....	....	....
Buckingham	§†S. Stephen's	473	85	200	....	Weekly
Boscobel	§†S. John Divine, All Saint's	....	40	140	27	"
Bolton	§*Trinity, †Atonement, †S. Patrick's	....	45	....	40	"
Bristol	S. Thomas, S. Lukes	....	....	....	....	....
Chambly	†S. Stephen's	....	....	....	....	"
Christieville	†Trinity	150	21	....	26	"
Clarenceville	†S. George's, †S. Thomas	400	120	....	55	Weekly & Fest
Clarendon	§S. Paul's	120f	130	200	50	" "
Coteau du Lac	S. Lawrence	75	27	120	12	Weekly
Cowansville	Trinity, Christ's	....	65	400	60	Weekly & Seas
Dunham	*†All Saint's	400	72	....	23	Weekly & Fest
Eardley	§*†S. Luke's	220	40	....	....	" "
Edwardstown	§*†S. Matthew's	100	40	....	15	" "
Franklin		....	....	....	....	....
Frelighsburg	†Trinity	175	75	....	80	" "
Glen Sutton		1000	....	....	30	Weekly & Seas.
Granby	§S. George's, S. Peter's.	400	100	....	30	" "
Grenville	§†S. Matthew's	....	....	....	50	" "
Hemmingford	§†S. Luke's	....	40	....	....	Weekly
Hochelaga	S. Mary's	250	50	150	....	Weekly & Seas.

Guil

MONTR

Celebrations Holy Communion.	
Mthly & Fests.	F.
Six in year	C.
Fortnightly	G.
Mthly & Fests.	W
" "	R.
Monthly	W.
"	C.
"	F.
"	H.
	E.
Fthghtly & Fest	W.
Six in year	A.
Fortnightly	T.
Mthly & Fest.	W.
Six in year	W.
"	E. G
	J. F
Mthly & Fest.	J. B.
	J. K
16 in year	W. J
Monthly	John
"	J. C.
Mthly & Fest	J. D.

Parish Guide.

§ Denotes Churches which receive aid from Mission Board.

DIOCESE OF MONTREAL.

Celebrations Holy Communion.	Clergy.	Delegates to Synod.	Church Accommodation.	S.S. Attendance	Services.
Mthly & Fests.	F. Robinson	M. Sanbourn, J. Roach, J. Standish, J. McBride	....	25	Weekly
Six in year	C. G. Kilner	Geo. Adams, W. Gibson.	....	25	Weekly & Fest
Fortnightly	G. C. Robinson	W. R. Thistle, E. Carter, Q.C.	....	35	" "
Mthly & Fests.	W. R. Brown	G. Brown, J. C. Spence, L. H. Davidson, I. Bur-	200	30	" "
" "	R. W. B. Webster	R. Alcombrack, W. Bockus.	....	30	" "
.....	{ W. C. Merrick / E. McManus. }	C. Forneret, N. S. Whitney.	....	....	.....
Monthly	W. C. Clarke	J. W. Wallace, J. Higginson.	200	....	Weekly
"	C. P. Abbott	W. Hackwell, G. Coffing, J. and Jno. Davidson	140	27	"
"	F. H. Clayton	J. McManus, R. Spencer, A. Sparling, W. T. Thomas, J. P. Hall, Jos. Nelson.	....	40	"
.....	.....	C. Brown, W. Evans.	....	....	.....
"	.....	Sir William Johnson, Capt. Austin.	....	....	"
"	H. J. Evans	Jas. Harris, John Holder.	....	26	"
.....	E. Du Vernet	J. Hunter, D. S. Salls, C. Derick, J. Struthers.	....	55	Weekly & Fest
Ftnghtly & Fest	W. H. Naylor	R. R. Grindley, Jno. H. Shaw.	200	50	" "
Six in year	A. Young	W. B. Simpson, H. R. Perry. [McLaughlin	120	12	Weekly
Fortnightly	T. W. Fyles	G. K. Nesbitt, W. Briggs, Hon. G. Baker, J.	400	60	Weekly & Seas
Mthly & Fest.	W. Henderson	Hon. T. Wood, E. L. Watson.	....	23	Weekly & Fest
Six in year	W. B. Longhurst	Nathan Towsey, G. Liddel.	....	....	" "
"	E. G. Sutton	J. Angel, A. Sever.	....	15	" "
.....	J. Fulton	Col. Rodgers, P. Polica, F. Cole, R. Fulton.	....	....	.....
Mthly & Fest.	J. B. Davidson	D. Westover, Lieut. Z. V. Whitman.	....	80	" "
.....	J. Ker		....	30	Weekly & Seas.
16 in year	W. Jones	J. Payne, H. Frost. [Brown	....	30	" "
Monthly	John Rollitt	T. Owens, G. Whinfield, T. Schneider, J.	....	50	" "
"	J. C. Davidson	A. Law, H. Figsley, sr., E. Carter, Q.C., Jno.	....	....	Weekly
Mthly & Fest	J. D. Borthwick	D. Anderson, B. Smith. [Quest	150	....	Weekly & Seas.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance.	Services.	Celebrations Holy Communion.
Hudson	*†S. James', *†S. Mary's	....	100	250	65	Weekly & Fest.	{Mth. & Fest 8, 11 a.m.}
Huntingdon	§†S. John's, *†S. Paul's	600	....	500	25	Weekly	Monthly
Hull	S. James'	....	82	....	....	"	Monthly
Iron Hill	§*†Holy Trinity	....	30	100	50	Weekly & Fest.	Fortnightly
Kildare	§*S. John's	....	70	....	....	Weekly	Quarterly
Knowlton	*†S. Paul's	....	74	175	....	"	Monthly
Lachine, Lower	*†S. Stephen's	....	....	...	22	Weekly & Fest.	Fortnightly
Lachine, Upper		....	....	....	....		
Lacolle		....	....	....	....		
Lakefield	§†Trinity	....	....	....	50		Weekly
Laprairie	§*S. Luke's	177	27	....	16	Weekly	Monthly
Longueuil		....	....	....	....	"	Monthly
Mansonville	S. Paul's	150	40	250	35	"	Monthly
Mascouche	§*†Grace, S. Michael's	....	50	....	....	Weekly & Fest.	Monthly
Mill Isles		....	....	....	25	Weekly	Quarterly
Milton	§†S. Mark's	187	32	....	30	"	15 times (3 mis)
Montreal	†Cathedral	1000	350	....	300	Daily	{1st, 3rd, last S. in month}
"	S. George's	2000	550	....	520	Weekly & Seas.	Weekly
"	S. James'	....	275	....	140	Weekly & Fest.	Weekly & Fests
"	*S. John Evangelist	....	300	300	150	Daily	Daily
"	S. Jude	....	....	....	....		
"	*†S. Luke's	200	50	550	75	Weekly & Seas.	Monthly
"	S. Martin's	....	....	....	....		
"	†S. Stephen's	....	200	....	125	Weekly & Seas.	
"	S. Thomas	200	70	....	122	Weekly & Fest.	Monthly
"	Trinity	1200	400	....	430	Weekly & Fest.	Fortnghly & Fest
Montreal, Cote St. Antoine		100	29	....	70	Weekly	Monthly
Montreal, Point St. Charles	†Grace	....	....	300	....	Weekly & Fest.	Fortnightly
North Wakefield	§*Holy Trinity, Good Shepherd	513	73	500	....	Weekly & Fest.	Mthly & Fest
North Gore		....	....	....	....		Weekly & Fest.
Onslow	§*S. John, S. Matthew, S. Luke	50f	60	....	....	Daily	Monthly
Ormstown	*†S. James'	60f	50	....	....	Weekly	Monthly
Papineauville	§†S. Stephen's	50f	27	100	25	Weekly	

DIOCESE OF MONTREAL—*Continued.*

Church Accommodation.	S.S. Attendance.	Services.	Celebrations Holy Communion.	Clergy.	Delegates to Synod.
250	65	Weekly & Fest.	Mth. & Fest 8, 11 a.m.	J. Pyke	R. W. Shepherd, J. Thompson, T. J. Gibb McT. Pyke.
500	25	Weekly	Monthly	A. A. Allen	R. Foster, G. Shaw, Professor Darey.
....	....	"	Monthly	J. Johnston	J. W. Harper, G. Marston.
100	50	Weekly & Fest.	Fortnightly	H. W. Nye	F. Mackenzie, B.C.L., M. M. Tait, B.C.L.
....	....	Weekly	Quarterly	J. Merrick	T. Simpson, F. Bohd
175	....	"	Monthly	C. Bancroft, Jr	H. S. Foster, W. W. Lynch, M.PP.
...	22	Weekly & Fest.	Fortnightly	R. White	S. Rathwell, D. S. Leach.
....	....	.....	.....	Professor Lobley.	G. M. Miller, J. P. Withers.
....	....	.....	.....	Charles Boyd	J. O'Connor, R. Moore.
....	50	.....	Weekly	.....	George Rogers, S. R. Evans.
....	16	Weekly	Monthly	W. J. Dart	Col. McLeod Moore, H. Bulmer.
....	....	"	Monthly	T. Everett, G.G. Hepburn	J. P. Butler, D. Smith.
250	35	"	Monthly	H. Kitson	L. A. Perkins, H. Travers.
....	....	Weekly & Fest.	Monthly	Geo. Allan	J. H. Pangman, A. B. Ewan.
....	25	Weekly	Quarterly	.....	W. Dawson, M. Strong.
....	30	"	15 times (3 mis)	P. De Gruchy	P. D. Evans, D. McMillan, W. Bell, A.F. Gault.
....	300	Daily	1st, 3rd, last S. in month	M. S. Baldwin G. A. Forneret	S. E. Dawson; M. M. Tait.
....	520	Weekly & Seas.	Weekly	W. B. Bond (Dn) J. Carmichael	T. White, Jr., George Prowse.
....	140	Weekly & Fest.	Weekly & Fests	J. Ellegood, R. W. Norman	F. W. Thomas, F. Kingston.
300	150	Daily	Daily	E. Wood, C. A. Daniel, W. Wright	Dr. Drake, Dr. Fenwick.
....	....	.....	.....	J. H. Dixon	M. Nelson, M.D., C. N. Armstrong.
550	75	Weekly & Seas.	Monthly	.....	W. Salter, H. J. Dart.
....	....	.....	.....	J. P. Dumoulin	S. Bethune, Q.C., Wm. Notman.
....	125	Weekly & Seas.	.....	T. F. Evans	J. White, J. Harris.
....	122	Weekly & Fest.	Monthly	R. Lindsay	T. Howkins, J. G. Davie.
....	430	Weekly & Fest.	Fortnghly & Fest	C. Bancroft	J. F. D. Black, W. H. Kerr, Q.C.
....	70	Weekly	Monthly	J. Empson	Major Sweeney, W. Chipman.
300	....	Weekly & Fest.	Fortnightly	S. Belcher	C. J. Brydges, W. McWood.
500	....	Weekly & Fest.	Mthly & Fest	John Seaman	G. W. Hamilton, J. Harris, W. A. Dyer, J. B. [Wray.
....	....	.....	Weekly & Fest.	.....	G. Rogers, Sr., A. Arnott, T McMill, J. Chambers.
....	....	Daily	Monthly	B. B. Smith	Walton Smith, G. W. Zuhlcke, W. H. Meredith, J. Armitage.
....	....	Weekly	Monthly	A. D. Lockhart	John Lovell, T. Williams.
100	25	Weekly	.....	T. Cattermole	J. H. Higginson, E. H. King.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S. Attendance	Services.
Philipsburg and Missions	†S. Paul's	400	86	....	75	Weekly & Fest.
Pierreville	.....	....	....	....	....	.....
Portland	.....	....	....	....	....	.....
Portage-du-Fort..	§†*S. George's, S. James'	....	....	....	....	Weekly .....
Rawdon & Missions	§*Christ's	700	200	....	....	"
Sabrevois	*Messiah	100	50	....	....	"
Sorel	†Christ's	350	80	400	80	Wkly & Seas ..
St. Andrew's....	†Christ's	200	95	....	30	"
South Stukely....	§†*S. Mathew's	258	58	....	....	Weekly .....
South Ely.....	.....	60	....	....	20	.....
St. John's	†S. James'	450	143	800	75	Weekly .....
Stanbridge East..	*S. James'	....	60	....	30	Weekly & Fest.
Sutton	*†Grace, All Saints	....	92	....	65	Weekly. .....
St. Vincent de Paul	§S. Michl's, Terrebonne.	....	15	....	10	"
Templeton	.....	150	25	....	....	"
Thorne	.....	....	....	....	....	"
Upton	Christ's, S. Mark's	59	26	....	14	"
Waterloo.....	S. Luke, †*Christ's	....	170	550	....	Weekly & Fest.
West Farnham...	§*†S. James'.....	200	61	200	25	"
West Shefford ...	*§†S Johns, *§†S Stephens	400	120	....	80	Wkly. & Seas..

DIOCESE OF

Albion Mines....	§†Christ's	220	25	200	30	Weekly .....
Amherst	*†Christ's	300	100	....	30	Daily .....
Annapolis	†S. Luke's.	....	60	....	90	Weekly .....
Antigonishe	.....	....	....	....	....	.....
Arichat	§†S. John's.....	400	37	220	30	Weekly & Fest.
Aylesford	.....	....	....	....	....	.....
Barington	.....	....	....	....	....	.....
Beaver Harbour..	.....	....	....	....	....	.....

MONTREAL

Celebrations Holy Communion.	
Monthly	...
.....	E.
.....	...
Fortnightly ...	T.
Monthly	{ W { G
"	B.
6 in year & Fest	{ W { A
Monthly	Ven
Monthly & Fest	J. W
.....	L.
Monthly	W.
Ftnghly & Fest	I. C
.....	J. S
Monthly	J. A
.....	F.
.....	H. S.
Monthly	L. C.
Ftnghtly & Fest	D. L
Monthly & Fest	T. W
Monthly	R. D

NOVA SC

Monthly	Dr. B
Weekly	Canon
Monthly	J. J. R
.....	A. C.
Monthly & Fest	F. M.
.....	R. Av
.....	.....
.....	.....

MONTREAL.—Continued.

Celebrations Holy Communion.	Clergy.	Delegates to Synod.
Monthly	.....	{ D. T. R. Nye, W. S. Holsapple, E. Krous, P. Yates.
.....	E. Roy	.....
.....	.....	.....
Fortnightly ...	T. Motherwell ...	J. Crawford, J. J. Gibb, W. G. LaRoy, C. Geddes
Monthly	{ W. Seaborn .. G. J. Roy .... }	{ James Hutton, Capt. Blair, Chas. Garth, Dr. Scott.....
"	B. P. Lewis.....	H. Budden, H. Bulmer.
6 in year & Fest	{ W. Anderson A. L. Fortin . }	R. Evans, James Shepherd.
Monthly	Ven. R. Lonsdell .	E. Jones, N. Albright.
Monthly & Fest	J. W. Garland....	W. K. Knowlton, R. Dunlop.
.....	L. N. Tucker ...	.....
Monthly	W. L. Mills	C. Lindsay, L. G. Macdonald.
Ftnghly & Fest	I. Constantine ...	Dr. Davies, H. Beatty.
.....	J. Smith	G. W. Frary, A. Frary, B. Seaton, E. Dyer.
Monthly	J. Allan	.....
.....	F. R. Smith	J. G. Bourinot, John Harris.
.....	H. S. Fuller	Wm. Hicks.
Monthly	L. C. Wurtle.....	H. S. Beaman, W. Weston.
Ftnghtly & Fest	D. Lindsay	{ W. G. Parmalee, Dr. Fisk, J. Williams, Hon. L. S. Huntingdon.
Monthly & Fest	T. W. Mussen...	W. Donohue, M.P., G. E. Lord.
Monthly	R. D. Mills	J. Hayes, H. Lones, T. England, Jno. S. Hall.

NOVA SCOTIA.

Monthly	Dr. Bowman ...	J. Whitman, G. S. Carait.
Weekly	Canon Townshend	C. J. Townshend, W. G. Smith.
Monthly	J. J. Ritchie.....	J. Harris, W. E. Jefferson.
.....	A. C. McDonald..	E. G. Rendell, W. Rennels, Jr.
Monthly & Fest	F. M. Young....	John Albro, F. Allison.
.....	R. Avery	A. H. McGachen, S. Balcam.
.....	.....	.....
.....	.....	J. McLeod, C. Hartling, Sr.

DIOCESE OF

PARISHES.	CHURCHES.	Parishioners.	Communicants.	Church Accommodations.	S.S. Attendance.	SERVICES.
Blandford	§†All Saints	350	49	....	....	Weekly
Bridgetown	§†S. James'	160	35	....	40	....
Bridgewater	§*†Holy Trinity	750	160	....	79	Weekly & Seas.
Chester	†S. Stephen's	1230	125	....	....	Weekly
Clements	S. Edwards	300	30	....	....	Weekly & Seas.
Cornwallis	†S. John's	....	....	225	25	Weekly & Fest.
Cumberl'd Mines	....	....	....	....	....	....
Dartmouth	†Christ's	500	70	....	120	Weekly & Seas.
Digby	†Trinity	110	150	350	90	Weekly
Digby Neck	3 Churches	300	24	....	....	Weekly & Fest.
Eastern Passage	....	....	....	....	....	....
Falkland	§*†Of the Ascension	250	40	150	35	Weekly & Fest.
Falmouth	§†S. George's	....	....	....	....	....
"	....	300	12	....	24	Weekly
Glace Bay	4 Churches	450	70	700	25	Weekly & Fest.
Granville	*†All Saints	....	50	....	....	....
Guysborough	§†Christ's	....	....	500	....	....
Halfway Cove	....	400	....	....	30	Weekly
Halifax	†Cathedral	1300	330	800	160	Daily
"	*Bishop's Chapel	....	....	400	....	Weekly
"	†S. George's	3000	300	....	500	"
"	Garrison Chapel	...	200	....	80	D'ly ex'pt Sun.
"	*Holy Trinity Chapel	....	100	700	170	Weekly & Fest.
"	S. Mark's, S. John's	650	60	500	100	Weekly
"	S. Paul's	2000	350	....	300	Weekly & Fest.
Hubbard's Cove	§*†S. Luke's	1150	140	....	96	Weekly & Seas.
Kentville	§S. James, †S. Mark's	550	207	....	45	Daily
Liscomb	§S. Luke's, S. John's	....	50	....	30	Weekly
Liverpool	Trinity	1150	183	....	133	Weekly & Fest.
Londonderry (Acadia Mines)	2 churches	230	14	300	33	"
Louisburg	§*Bartholomew	250	60	....	60	"
Lunenburg	†S. John's	1200	160	....	150	Weekly & Seas.
Mahone Bay	†S. James' (3 churches)	2000	400	1200	75	Weekly & Fest.
Maitland	*S. John Baptist	1260	150	....	40	Weekly
Manchester	§*S. Paul's	100	17	150	....	"
Melford	§*S. Andrew's, S. James	400	25	....	24	"
N. Dublin	S. Peter's (2 churches)	700	150	500	85	"
Newport	†S. James	....	70	150	....	"
New Ross	§*†Christ's	712	173	....	20	Weekly & Fest.

DIOCESE OF NOVA SCOTIA.—*Continued.*

Church Accommodations.	S.S. Attendance.	Services.	Celebrations Holy Communion.	Clergy.	Delegates to Synod.
....	....	Weekly	.....	R. Payne.....	N. Ritchie, W. Gates.
....	40	.....	Fortnightly ...	L. M. Wilkins...	J. T. Wood, A. Morse.
....	79	Weekly & Seas.	Monthly	W. E. Gelling...	E. Veinot, G. A. Corbin.
....	....	Weekly	"	C. J. Shreve / Jno. Manning	T. Whitfork, R. Clarke.
....	....	Weekly & Seas.	6 in year.....	Wm. Godfrey....	S. E. Harris, R. J. Wilson.
225	25	Weekly & Fest.	Monthly	R. Shreve.....	G. Lockwood.
....	....	.....	.....	E. H. Ball.....	.....
....	120	Weekly & Seas.	Monthly	J. Bell	Dr. DeWolf, J. G. Foster.
350	90	Weekly	Weekly	J. Ambrose.....	A. W. Savary, E. D. Tucker.
....	....	Weekly & Fest.	"	A. D. Merkel....	W. H. Wisewell, C. Stubbing.
....	....	.....	.....	W. L. Currie....	P. Hinchman, P. Shiers.
150	35	Weekly & Fest.	Fortnightly ...	P. H. Brown	S. Pinall, J. Haaragoin.
....	....	.....	.....	Dr. McCawley ...	L. W. Hill, J. Smith.
....	24	Weekly	Monthly	A. F. Hiltz.....	.....
700	25	Weekly & Fest.	Weekly & Fest.	C. Croucher.....	J. Rutherford, C. Rees.
....	....	.....	Monthly	F. P. Greatorex..	S. McCormack.
500	....	.....	.....	H. M. Jarvis....	F. Mahon, L. Des Barres.
....	30	Weekly	.....	....	E. J. Lordly.
800	160	Daily	Weekly & Fest.	J. Abbott.....	W. C. Silver, J. T. Wylde.
400	....	Weekly	Fortnightly ...	A. Brown.....	.....
....	500	"	Monthly	J. B. Uniacke...	.....
....	80	D'ly ex'pt Sum.	Weekly & Fest.	E. Kitson	.....
700	170	Weekly & Fest.	3 in month....	W. J. Ancient...	.....
500	100	Weekly	"	O. M. Grindon...	.....
....	300	Weekly & Fest.	Monthly & Fest	G. W. Hill / G. B. Dodwell	Hon. Judge Ritchie, T. A. Brown.
....	96	Weekly & Seas.	Fortnightly ...	H. Stamer	N. C. McLean, H. Pryor.
....	45	Daily	Weekly	.....	.....
....	30	Weekly	Quarterly	R. Johnson.....	J. Silver, J. C. Anderton.
....	133	Weekly & Fest.	Fortnightly ...	Dr. Nichols.. / J R Parkinson	J. G. Pyke, T. Brown.
300	33	"	Monthly	F. J. H. Axford ..	C. Freston, G. Romans.
....	60	"	.....	H. W. Atwater ..	T. Townsend, Jr., G. Rigby.
....	150	Weekly & Seas.	Monthly	H. L. Owen	H. S. Jost, C. E. Kaulback.
1200	75	Weekly & Fest.	.....	W. H. Synder / G F Maynard	B. Zwicker, H. Schnare.
....	40	Weekly	Monthly	A. D. Jamieson..	A. M. Cochran, C. Hennigar.
150	....	"	Six in year	H. Hamilton	Wm. Gossip.
....	24	"	.....	.....	R. Tremain.
500	85	"	Weekly	A. Jordan	Hon. P. C. Hill, P. Lynch.
150	....	"	Monthly	B. Macay	J. F. Cochran, C. D. Mumford.
....	20	Weekly & Fest.	Weekly	J. W. Norwood..	M. Kiddy, W. H. Wiswell.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance.	Services.
Parrsboro.	|S. George's	400	30	....	25	Weekly
Petite Rivière	§*†S. James, S. Mark's	730	100	....	30	"
Pictou	S. James	....	...	....	...	"
Port Medway	†§*S. John's (3 churches)	650	140	600	75	"
Pugwash & Wallace	S. George, S. Andrew	655	52	420	35	Weekly & Fest.
Rawdon	§S. Paul's	200	50	300	35	Weekly.
River John	§*S. John's	600	48	....	36	"
Rosette	...	....	....	....	....	.....
Sackville	.....	....	....	....	....	.....
Seaforth	§*†S. James	740	145	....	30	Weekly & Fest.
Shelbourne	*†Christ, Ch. Resurrect'n Holy Trinity	1560	156	400	92	Weekly & Seas.
Ship Harbour	§*S. Stephens, *S. James,	2519	100	350	....	Weekly
Stewiacke	§*Trini'y Chapel	....	....	....	....	"
S. Margaret's Bay	§*†S. Paul's, S. Peter's	1150	200	....	90	Weekly & Fest.
Syndey, C. B	†S. George's (3 churches)	800	104	620	40	Weekly.
Syndey Mines	Holy Trinity. The G. S.	175	20	....	40	"
Tangier	§*†H. Trinity (3churches)	1700	78	600	....	Weekly & Fest.
Truro	§*†S. John's	590	84	250	40	Weekly & Seas.
Turns Bay	.....	....	....	....	....	.....
Tusket	.....	....	....	....	....	.....
Walton	.....	....	....	....	....	.....
Wilmot	.....	....	....	....	....	.....
Weymouth	§|S. Peter's (3 churches)	590	85	550	48	Weekly & Seas.
Windsor	†Christ's (2 Churches)	450	150	700	100	Wk'y & Fest / D'y, Lnt, Ad
Windsor Forks	*†S. Michael's	150	25	....	25	Weekly
Yarmouth	†Trinity	1200	153	....	110	Weekly & Fest.

NOVA SCOTIA—Continued.

Celebrations Holy Communion	Clergy.	Delegates to Synod.
Monthly	R. F. Brine	S. Salter, A. Townsend, M.D.
"	J. S. Smith	J. Y. Payzant, J. Teel.
"	J. P. Sheraton ...	R. Turner, J. H. Lane.
Ftnghtly & Fest	C. Groser	J. Wagner.
Weekly	D. C. Moore	Dr. C. Crane, Dr. Corvie, G. H. Davis.
Fortnightly ...	J. P. Sargent.....	H. A. Smith, Thos. Moxon.
3 times in year.	J. L. Downing....	C. B. Bullock, J. W. Marling.
.....	W. S. Gray	G. Whiteman, C. Spurr.
.....	W. Ellis	Jos. Grove, B. D. Fultz.
Nine in year...	F. Agissez	C. Stubbing, W. Brown, J. Gaetz.
Monthly & Fest in each Church.	Dr. White ... / C. Wiggins...	R. Bolman, N. W. White.
Six in year	R. Jamieson.....	C. Dean, H. Stevens.
Monthly	R. Uniacke	W. Blake, J. Miller.
Weekly & Fest.	J. O. Ruggles / W. H. Groser	J. Moore, C. Chambers.
19 in year.....	Dr. Uniacke.. / D. Smith....	E. P. Archibold, T. C. Hill.
Monthly & Fest	G. Metzler	R. H. Brown, R. Robertson.
Weekly	J. A. Richey	G. W. Anderson.
Monthly & Fest	J. A. Kaulbach ..	G. Reading, H. B. Prince.
.....	J. Edgecombe....	Dr. Slater, Geo. Marirott.
.....	J. P. Padfield / H. Sterns ...	F. W. Archibold, J. V. N. Flatfield.
.....	.....	.....
.....	Dr. Robertson ...	.....
32 in year.....	P. J. Filleul	A. G. Jones, G. D. Campbell.
Weekly & Fest.	Canon Maynard..	Col. T. Payntz, J. E. Oram.
Monthly	Canon Dart.....	John Taylor, Wm. Palmer, Jr.
Monthly	J. T. Moody. / T. B. McLean	T. W. Johns, T. C. Moody.

DIOCESE OF

	Church Accommodation.	S.S. Attendance.	Services.
...	25		Weekly .....
...	30		"
...	...		"
600	75		"
420	35		Weekly & Fest.
300	35		Weekly. .....
...	36		"
...	....		.....
...	....		.....
...	30		Weekly & Fest.
400	92		Weekly & Seas.
350	....		Weekly .....
...	....		"
...	90		Weekly & Fest.
620	40		Weekly. .....
...	40		"
600	....		Weekly & Fest.
250	40		Weekly & Seas.
...	....		.....
...	....		.....
...	....		.....
...	....		.....
550	48		Weekly & Seas.
700	100		Wk'y & Fest / D'y, Lnt, Ad
...	25		Weekly .....
...	110		Weekly & Fest.

PRINCE ED

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance.	Services.
Alberton	§†St. Peter's	600	86	....	40	Weekly
Charlottetown	*S. Peter's	400	120	400	70	Daily
"	†S. Paul's	1000	250	....	200	Weekly
Crapeaud	§*†S. John.s	....	50	....	....	Weekly
Georgetown		....	....	....	....	
Milton	†S. John Evangelist	480	85	300	71	Weekly
New London	S. Thomas, S. Stephen's, S. Mark's	....	....	460	....	Weekly & Seas.
Port Hood		....	....	....	....	
Summerside	(2 Churches)	800	150	475	55	Weekly & Fest.

DIOCESE OF

Actonvale	§S. Mark's	108	38	....	16	Weekly
Bourg Louis	§*S. Bartholomew's	180	80	200	20	Daily, M and E
Bury	†S. Paul's (3 churches)	100f	57	300	45	Weekly & Fest.
Brompton	§*Christ's	600	20	....	70	Weekly & Fest.
Coaticooke		450	120	....	25	Weekly & Fest.
Cape Cove	§S. James	300	70	....	50	Weekly
Compton	S. James	....	.. .	....	....	
Cookshire		....	....	....	....	
Drummondville		....	....	....	....	
Dudwell	§*†S. Paul's, †S. Thomas	450	45	....	125	Weekly & Fest.
Durham	§*†Hly Trinity, S.Paul's S. James	450	215	....	20	Weekly
Frampton, E	§S. Paul's	400	70	....	....	Weekly
Frampton, W		....	...	....	....	
Gaspe		....	....	....	....	
Georgeville	§S. Geeorge's	75	20	....	15	Weekly
Hatley	§†S. James, †S. John's	295	90	525	65	Weekly & Fest.
Hereford	§*Christ's	300	45	....	72	Weekly
Hopetown		....	....	....	....	
Inverness	§*†S. Stephen's	341	48	....	31	Weekly & Seas.
Ireland	§*†Trinity, Christ's	975	94	....	40	Weekly
Kingsey	§S. Paul's	....	....	200	....	Weekly

WARD ISLA

Celebrations Holy Communion.	
Fortnightly	R
Weekly & Fest.	{
Monthly	D
3 times in mon.	T.
	..
Fortnightly	Vo
	O.
	R.
Ftnghtly & Fest	T.

QUEBI

Monthly	L.
Ftnghtly & Fest	H.
Monthly	C.
Monthly	L.
Monthly	J.
Monthly	W.
	G.
	E.
	F.
Monthly	T.
	G.
Monthly	F.
	J.
	J.
Mthly & Fest	F.
Monthly	A.
	A.
Mthly & Fest	C.
Monthly	T.
Monthly	J.

WARD ISLAND.

Celebrations Holy Communion.	Clergy.	Delegates to Synod.
Fortnightly ...	R. W. Dyer	.....
Weekly & Fest.	G. W. Hogdson / J. Ellis.....	Hon. T. H. Haviland, E. J. Hodgson.
Monthly	D. Fitzgerald....	.....
3 times in mon.	T. W. Johnson..	D. W. Palmer.
.....	.....	J. Easton, W. Sanderson.
Fortnightly ...	Ven. J. H. Reed.	O. Curtis. C. Buxton.
.....	O. S. Newnham..	.....
.....	R. T. Doby.....	.....
Ftnghtly & Fest	T. Richey.....	.....

QUEBEC.

Monthly	L. C. Wurtele ...	T. Macfarlane.
Ftnghtly & Fest	H. C. Stuart	T. Sissons.
Monthly	C. Sharp.....	R. Cowling.
Monthly	L. O. Armstrong.	E. Chapman, A. F. Knight, Col. Morris.
Monthly	J. Foster.....	Capt. Thomson, R.N.
Monthly	W. G. Lystar....	E. A. Jones.
.....	G. H. Parker	J. Doak.
.....	E. C. Parkin	Major Taylor.
.....	F. J. B. Allnatt .	
Monthly	T. S. Chapman ..	Dr. Lawrence, M. G. Mountain.
.....	G. T. Harding...	S. Leyster, W. Hardy, G. Atkinson.
Monthly	F. Boyle.....	G. Hall, J. Patton, Jr.
.....	J. S. Sykes, Jr...	T. Hodgson, J. V. Gale.
.....	J. P. Richmond..	J. J. Loundes, W. C. Scott.
Mthly & Fest..	F. A. Smith.....	J. Jones.
Monthly	A. J. Balfour....	G. T. Cary, L. E. Morris.
.....	A. Stevens	A. Workman.
.....	.....	R. Colston, H. Jones, J. Foote, Major Forest.
Mthly & Fest..	C. B. Washer....	J. King, M.A.
Monthly	T. L. Ball	T. Wood, G. Kerr.
Monthly	J. Boydell	R. McManus, C. Henry.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants	Church Accommodation.	S.S. Attendance	Services.	Celebrations Holy Communion.	
Labrador		400	35	....	15		Weekly	J.
Leeds	§*†S. James, S. Mark's, S. Luke's	400	90	320	15	Weekly	Monthly	J.
Lennoxville	*†S. George's, †S. Barnabas	....	140	....	55	Weekly & Fest.	Ftnghtly & Fest	A.
Levis	†Holy Trinity	....	60	240	30	Weekly	Fortnightly	J.
Magdalen Islands		....	....	....	....			J.
Magog		....	....	....	....			A.
Malbaie	§†S. Peter's	....	75	....	40	Weekly	6 times a year	T.
Melbourne	†S. Ann's	....	250	....	....			I.
Montmorenci & Lake Beauport.	*S. Mary's	80	18	50	....	Weekly	9 in year	W.
New Carlisle	†S. Andrew's, †S. Peter's	1050	85	550	70	Weekly & Seas.	Monthly	J.
Montmorenci		....	....	....	....			R.
New Liverpool	Christ's	....	....	....	20		Mthly & Fest.	T.
Nicolet		....	....	....	....			
Peninsula		....	....	....	....			
Portneuf	§*Christ's	300	....	....	18	Weekly	Monthly	J.
Quebec	†Cathedral	....	....	....	120	Daily	3 times a mth	G.
	Holy Trinity Chapel	....	....	....	....			C.
								E.
	*S. Matthew's	1400	350	750	120	Daily	Wkly & Fest.	C.
								G.
								C.
	*†S. Michael's	250	80	250	....			A.
	S. Paul's	....	....	....	....			R.
	*†S. Peter's	124f	154	350	80	Daily	Weekly & Fest.	M.
River du Loup		....	....	....	....			W.
Sandy Beach	*§S. John's	300	....	....	30	Weekly & Fest.	Monthly	M.
St. Francis		....	....	....	....			
Sherbrook	†S. Peter's	950	240	420	120	Sun. Wed. & Fest	Bi-Mthly & Fest	C.
								I.
Shipton & Tignish	2 Churches	400	40	400	....	Weekly & Fest.	Monthly & Fest	H. J.
Stanstead	§Christ's	150	35	....	32	Weekly	Monthly	G. T.
Stoneham		....	....	....	....			A. J.
St. Sylvester	*S. George (4 others)	419	142	....	54	Weekly		W. K.
Three Rivers	†S. James	200	50	200	50	Su. We. Fr. & Fest	F'nightly & Fest	J. Jer
Valcartier	§*†Christ's	300	30	....	....	Weekly	Monthly	S. Rip

DIOCESE OF QUEBEC.—*Continued.*

Celebrations Holy Communion.	Clergy.	Delegates to Synod.	Church Accommodation.	S.S. Attendance	Services.
Weekly	J. Hepburn.....				
Monthly	J. Kemp	G. Bayne, J. Fraser, J. Watkins.	320	15	Weekly .....
Ftnghtly & Fest	A. C. Scarth	A. F. Simpson, F. C. Emberson, M.A.	....	55	Weekly & Fest.
Fortnightly ...	J. Walters	M. Cass.	240	30	Weekly .....
.....	J. Chambers	Geo. Walters.	....	....	.....
.....	A. Balfour	G. Veasey.	....	....	.....
6 times a year..	T. Blaylock	E. Benson.	....	40	Weekly .....
.....	I. Thompson	A. Wilcox, R. Allan, Hon. H. Aylmer.	....	....	.....
9 in year.....	W. S. Vial	J. G. Clapham.	50	....	Weekly .....
Monthly	J. H. Sweet	J. Hamilton, H. J. Pratten.	550	70	Weekly & Seas.
.....	R. Shortt		....	20	.....
Mthly & Fest..	T. Richardson ...	R. H. Smith.	....	....	.....
.....	.....		....	....	.....
.....	.....	C. Judge.	....	18	Weekly .....
Monthly	J. B. Dibbage ...	Dr. Parke,	....	120	Daily .....
3 times a mth	G. V. Housman C. W. Rawson.	H. S. Scott, Judge Stuart, W. G. Wurtel.	....	....	.....
.....	E. W. Sewell....		....	....	.....
Wkly & Fest.	C. Hamilton... G. Hamilton... C. C. Hamilton	Hon. G. Irvine, D.C.L.	750	120	Daily .....
.....	A. Von Iffland ...	J. B. Forsyth.	250	....	.....
.....	R. Mitchell	R. B. Dobell.	....	....	.....
Weekly & Fest.	M. M. Fothergill	F. A. Andrews, Q.C.	350	80	Daily .....
.....	W. C. Merrick...	John Brown.	....	....	.....
Monthly	M. Kerr	T. Harris.	....	30	Weekly & Fest.
.....	.....	.....	....	....	.....
Bi-Mthly & Fest	C. P. Read... I. Brock....	.....	420	120	Sun.Wed.& Fest
Monthly & Fest	H. J. Petry.....	R. W. Hencker, D.C.L.	400	....	Weekly & Fest.
Monthly	G. Thorneloe ...	J. Ewing.	....	32	Weekly .....
.....	A. J. Woolryche..	C. A. Richardson.	....	....	.....
.....	W. King.....	T. H. Grant, Dr. Marsden. G. King, T Lefebvre, D. Smith, W. H. Carter, R. Hamilton.	....	54	Weekly .....
Fnightly & Fest	J. Jenkins	C. K. Ogden.	200	50	Su.We.Fr.& Fest
Monthly	S. Ripoel.....	J. Billing.	....	....	Weekly .....

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance.	Services.	Celebrations Holy Communion.
Albion and Mono.	§*S. John's	300	85	500	50	Weekly & Seas.	3 in month
Alliston	§*†S. Peter's, S. Andrew's	....	35	370	25	Weekly	Mthy (3 stat'ns)
Ashburnham	*S. Luke's	300	100	300	70	Weekly & Seas.	Monthly
Aurora	§*†Holy Trinity	...	150	....	....	"	Weekly
Barrie	*Trinity	800	140	400	50	"	Monthly
Batteaux	§*†Christ's	....	25	200	....	Weekly	
Berkely		....	....	....	....		
Bobcaygeon	§*Christ's, *S. John's	....	....	400	....	Weekly & Fest.	Ftnghtly & Fest
Bolton	§*Christ's	....	90	250	50	Daily	Weekly
Brampton		....	....	....	....		
Brock	4 Churches	1000	50	800	....		
Brooklin	§*S. Thos, S. Paul, S. Step'n	300	30	....	....	Weekly	3 times a year
Cameron	§*S. George's	40f	10	....	....	"	Monthly
Carleton		....	....	....	....		
Cartwright	S. John's	50f	40	....	30	Weekly	Monthly
Cavan	§*S. John's, S. Thomas', †S. Paul's, Christ's	1900	160	....	85	Weekly & Seas.	"
Clarke		....	....	....	....		
Cobourg	S. Peter's, *S. Luke's	400f	400	....	255	Weekly & Fest	Ftnghtly & Fest
Colborne	†Trinity, †S. Paul's	300	105	400	55	"	"
Collingwood		....	....	....	....		
Cookstown	†S. John's (2 churches)	....	50	300	70	Weekly	Monthly
Craighurst	§*S. John's (2)	160	20	....	....	"	4 in year
Credit	†S. Peter's, †S. John Baptist, †Trinity	....	....	....	....	Weekly & Seas.	38 in year
Darlington		....	....	....	....		
Dysart		25f	13	140	17	Weekly	
Etobicoke		....	....	....	....		
Fenlon Falls	*†S. James'	....	....	....	25	Weekly	Monthly
Galway		....	....	....	....		
Georgina	†S. George's, †S. James	....	85	....	50	Weekly	Quarterly
Gore's Landing		....	....	180	....		
Grafton	†S. George's	....	60	250	....	Weekly & Fest.	Monthly & Fest
Gwillinbury E.		....	....	....	....		
" W.	§*Tri'ty, *Christ's, *S. Paul	550	68	....	55	Weekly	Mthly each ch
Hastings	§*S. George's	....	....	....	....	"	
Innisfil		....	....	....	....		
Lakefield		....	....	....	....		
Lindsay	S. Paul's	....	....	600	....	Weekly & Seas.	Monthly

TORONTO.

Church Accommodation.	S.S. Attendance.	Services.	Celebrations Holy Communion.	Clergy.	Delegates to Synod.
500	50	Weekly & Seas.	3 in month....	W. F. Swallow ..	Thos. Hodgins, Q.C., W. Hanna.
370	25	Weekly	Mthy (3 stat'ns)	W. M. C. Clarke	A. Marling, LL.B., E. S. Cox, J. Hancy.
300	70	Weekly & Seas.	Monthly	W. C. Bradshaw..	.....
....	....	"	Weekly	A. J. Fidler	Hon.C.J.Douglas,R.Hilary,M.D,J.Armstrong.
400	50	"	Monthly	E. Morgan	Judge Ardagh, H. Edwards, T. W. C. Jelliman.
200	....	Weekly	.....	L.H. Kirkby.....	F. W.Cumberland, H. Blackford, W. Bourchier.
....	....	.....	.....	C. Rutton.....	P. Paterson, C. F. Frankland, T. S. Thorne.
400	....	Weekly & Fest.	Ftnghtly & Fest	G. Horlock.....	W. B. Read, J. Ireton, G. Holmestood.
250	50	Daily	Weekly	W. H. Clarke	W. Taylor, R. Johnson.
....	....	.....	.....	I. Middletown ...	Judge Scott, T. A. Agar, I. M. Chafee.
800	....	.....	.....	John Vicars	C.Burnham,S.B.Harman, B.C L,N F Paterson.
....	....	Weekly	3 times a year .	C. R. Bell.....	J. Carmichael, C. S. Campbell, H. B. Taylor.
....	....	"	Monthly	R. Rooney.....	J. H. Knight, Capt. Clarke.
....	....	.....	.....	F. J. S. Groves ..	T. Shortis, E. H. Foster, Harry Moody.
....	30	Weekly	Monthly	J. Creighton.....	A. Lattimer, W.A.Porlane, W.W.Read, B.A.
....	85	Weekly & Seas.	"	{T. W. Allen .. / J. W. Davis..}	H. Turner, M.D , R. Vance, A. R. Boswell.
....	....	.....	.....	Canon Brent.....	F. Faincomb, J. J. Robson, J. Adams.
....	255	Weekly & Fest	Ftnghtly & Fest	W. Stennett	Col. Boulton, A. Hewson, G. M. Goodeve.
400	55	"	"	H. D. Cooper....	R. Gibson, G. S. Bunnell, F. W. Austin.
....	....	.....	.....	S. Lett	Dr. Stephen, G. Moberly, Majbr Bligh.
300	70	Weekly	Monthly	J. S. Baker.....	B. Fieldsend, R. Snelling, LL.D., J.T.Jones.
....	....	"	4 in year.....	T. G. Porter	W. Harvey, A. Craig, A. Cameron.
....	....	Weekly & Seas.	38 in year	{J. Cary ..... / A. B. Chafee.}	A. R. Gordon, J. Goldthrope, R. Cotton.
....	....	.....	....	A. Macnab.....	T. Batting, E. G. Burk, H. Sylvester.
140	17	Weekly	.....	W. Jupp	C. J. Bloomfield, G. W. Budkland.
....	....	.....	.....	H. C. Cooper	Hon. V. C. Blake, J. Billing, J. D. Evans.
....	25	Weekly	Monthly	Wm. Logan	Jas. Cameron, J. Catto, Prof. Buckland.
....	....	.....	.....	P. Tacque	C. Magrath, J. Holgate, R. C. Bickerstaff.
....	50	Weekly	Quarterly	Canan Ritchie ...	J. H. Delamere, John J. Vickers.
180	....	.....	.....	W. H. Wadleigh	C. Thompson, Howard Bovell, T. Bailey.
250	....	Weekly & Fest.	Monthly & Fest	Ven. J. Wilson.	J. Barnum, B. Z. Rogers
....	....	.....	.....	.....	W. H. Thorne, A. Blachford, A. Wilson.
....	55	Weekly	Mthly each ch .	T. W. Paterson ..	T. Dewson, R. Tyrwhitt, R. Wood.
....	....	"	.....	.....	J. Blacklock, A. Halden, G. A. Shaw.
....	....	.....	.....	E. W. Murphy..	Hon. G. W. Allan, H. W. M. Murray, Dr. Lund
....	....	.....	.....	E. H. Mussen....	.....
600	....	Weekly & Seas.	Monthly	W. T. Smithett ..	A. Hudspeth, H. Dunsford, J. Dobson.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S. S. Attendance	Services.
Lloydtown						
Manvers						
Markham						
Minden	§*S. Paul's	435	47	....	17	Weekly & Seas.
Mulmur	§*†S. Luke's	500	60	....	....	Weekly
Mulmur, W.	§*†Christ's	200	....	200	30	Weekly & Seas.
Newmarket	S. Paul's	70f	80	400	50	" "
North Douro	§*†S. John Baptist	....	....	....	..	
North Essa		....	....	....	..	
North Orillia and Medonte	§†*S.Luke's, †*S.George *†S. John's	500	50	330	60	Weekly & Seas.
Northwood and Westwood		....	....	....	....	
Omemee & Emily	Christ's, S. John, S.James	....	....	....	....	
Orillia		....	....	....	....	
Oshawa		....	....	....	....	
Otanabee		....	....	....	....	
Penetanguishene	*†S. James	19f	15	....	9	Weekly
" & Wyebridge	Good Shepherd, Trinity	....	55	260	....	Weekly & Seas.
Perrytown	§*S. Paul, S. John	200	36	300	15	" "
Peterborough		....	....	....	....	
Pickering		....	....	....	....	
Port Hope	S. John's	....	....	....	200	Weekly & Seas.
Port Hope	*†S. Mark's	900	70	600	135	
Port Perry		....	....	....	....	
Scarborough	†Christ's, †S. Paul's, *†S. Jude's	800	110	350	37	Weekly (3 chs)
Seymour & Percy		....	....	....	....	
Shanty Bay	§*†S. Thomas	200f	40	....	25	Weekly
Stayner and Creemore	§†Good Shepherd, *S. Luke's, *Christ's	800	100	....	95	"
Streetsville		....	....	....	....	
Tecumseth		....	....	....	....	
Thornhill and Richmond Hill		....	....	....	....	
Tullamore		....	....	....	....	
Toronto	Cathedral	....	....	....	....	Weekly & Fest.
"	†S. Anne's	120	40	....	....	" "
"	Ascension	....	....	....	....	

DIOCESE OF TORONTO.—*Coutinned.*

Church Accommodation.	S. S. Attendance	Services.	Celebrations Holy Communion.	Clergy.	Delegates to Synod.
....	...	.....	.....	B. S. Hosken....	A. Eastwood, J. Lawrence, G. Gamble.
....	....	.....	.....	H. F. Burges....	G. Sisson, J. Graham, Dr. Brereton.
....	....	.....	.....	G. S. J. Hill	
....	17	Weekly & Seas.	Bi-mthly & Fest	F. Burt.	J. K. Kerr, Q.C., S. Peck, J. Gillespie.
....	....	Weekly	Alternate mths.	G. Nesbitt	J. Haddock, W. J. McCleary.
200	30	Weekly & Seas.	.....	G. Ledingham...	G. S. C. Bethune, T. R. Armstrong, C. Unwin.
400	50	" "	Monthly	F. Tremayne	C. W. Lee, W. H. Ashworth, R. S. Davidson.
....	..	.....	.....	V. Clementi (offic'g)	W. Strickland, R. C. Strickland, T. Grieve.
....	..	.....	.....	W. W. Bates.....	F. C. Denison, Hon. Jas. Patton, Q C, J. W. Young
330	60	Weekly & Seas.	4 in year	J. H. Harris.....	W. S. Gibson, R.N., Kivas Tulley, C.E., B. Homer Dixon, K.N.L.
....	....	.....	.....	.....	J. A. Butterfield, G. E. Gillespie.
....	....	.....	.....	R. H. Harris .. / J. Burkitt.....	W. Curry, R. Baldwin, F. A. Ball.
....	....	.....	.....	A. Stewart	G. J. Booth, Dr. Elliott, F. Evans, B.A.
....	....	.....	.....	H. B. Owen.....	Col. Grierson, J. Cowan, M. Western, Jr.
....	....	.....	.....	M. Burnham	
...	9	Weekly	Monthly	G. Hallen.....	E. Hallen, J. Henderson, Wm. Plumner.
260	....	Weekly & Seas.	.....	G. A. Anderson..	F. Oates, F. D. Berwick, J. Lummet.
300	15	" "	6 in year	J. A. Hanna	S. Campbell, T. S. Wilson.
....	....	....	.....	J. W. R. Beck...	A. P. Poussettee, G. S. Shaw, W. Eastland.
....	....	....	....	Johnstone Vicars.	J. . Woodhouse, J. Blow, Mr. Waran.
...	200	Weekly & Seas.	Fortnightly ...	F. A. O'Mara....	T. M. Benson, C. T. Bingham, Col. Williams.
600	135	....	" ...	C. W. Paterson ..	J. Calcutt, C. Brent, R. W. Smart.
....	....	....	.....	C. C. Johnson ...	A. W. Roberts, D. Ledingham, J. Rolph.
350	37	Weekly (3 chs)	Monthly	J. Fletcher.....	S. Westney, R. Boyd, E. Wood.
....	....	.....	.....	R. W. Hindes ...	G. Bedford, G. Tice, J. Luck.
....	25	Week,y	Quarterly	J. Fletcher.....	J. O. Browne, G. Raikes, H. J. Browne.
....	95	"	Fortnightly ...	W. R. Forster ...	J. Langtry, J. Carter, E. B. Saneers.
....	....	.....	.....	W. S. Westney .	W. Magrath, J. Bullinger, W. Elliott.
....	....	.....	.....	T. Ball	T. Carter, E. Bowen, W. D. C. Law.
....	....	.....	.....	R. Shanklin.....	J. Parsons, J. Langstaff, J. Arnsld
....	....	.....	.....	W. Grant	D, B. Read, Q.C., J. Craven, Capt. Blain.
....	....	Weekly & Fest.	Ftnghtly & F	Dean Grasett .. / R. W. E. Greene	Professor Wilson, LL.D., Clarke Gamble, Q.C. J. G. Hodgins, LL.D.
....	....	" "	Mthly & Fest ..	S. S. Strong.....	Col. R. L. Denison, Col. G. T. Denison, R.N. Gooch
....	....	.....	.. . .	J. G. Baylis.....	

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance.	Services.
Toronto	*S. Bartholomew's.....	1500	50	....	180	Sun & week dys
"	S. George's	....	190	....	....	.....
"	Grace.....	500	100	450	80	Wkly & Fest ..
"	*†Holy Trinity.....	....	....	....	200	Daily .....
"	S. John's	....	....	....	....	.....
"	S. Luke's.....	....	....	....	....	.....
"	*S. Matthias.....	4000	100	350	120	Weekly & Fest.
"	S. Matthew.....	....	....	....	....	.....
"	†S. Paul's.....	1000	200	....	150	Weekly & Fest.
"	S. Peter's.....	500	100	...	120	Weekly .....
"	*S. Phillip's.....	....	....	....	70	"
"	Redeemer.....	500	150	600	160	.....
"	*All Saints.....	700	200	840	....	Sday & Fest / D'ly in L'nt
"	*†S. Stephen's.....	....	170	....	270	.....
"	S. Thomas.....	....	....	....	....	.....
"	Trinity	1000	104	500	400	Weekly .....
Uxbridge.....	*†S. Paul's, *†S. Agnes..	600	80	350	....	Weekly & Seas.
Vespra.....	.....	....	....	....	....	.....
Weston	S. Philip's	....	....	300	15	Daily .....
Whitby	All Saint s.....	....	130	....	90	Weekly & Seas.
Woodbridge & Vaughan ...	.....	....	....	....	....	.....
York Mills.....	*S. John's.....	....	41	....	40	Weekly & Seas.
York Township..	Christ	....	....	....	....	.....

DIOCESE OF

Andover	§Trinity, S. George's, †All Saints.....	....	....	....	....	Weekly .....
Bathurst	§†S. George's	500	50	....	20	Weekly & Seas
Burton	§*†S. John.....	....	....	....	....	.....
Buctouch	.....	....	....	....	....	Weekly .....
Campobello	†§*S. Ann's	400	63	120	120	Weekly & Seas.
Cambridge	§*S. James, S. John's, S. Luke's	300	90	....	12	Weekly. .....

DIOCESE OF

Church Accommodation.	S.S. Attendance.	Services.
....	180	Sun & week dys
....	....	.....
450	80	Wkly & Fest ..
....	200	Daily .....
....	....	.....
....	....	.....
350	120	Weekly & Fest.
....	....	.....
....	150	Weekly & Fest.
...	120	Weekly .....
...	70	"
600	160	.....
840	....	Sday & Fest D'ly in L'nt
....	270	.....
....	....	.....
500	400	Weekly .....
350	....	Weekly & Seas.
....	....	.....
300	15	Daily .....
....	90	Weekly & Seas.
....	....	.....
....	40	Weekly & Seas.
....	....	.....

OCESE OF

....	....	Weekly .....
....	20	Weekly & Seas
....	....	.....
....	....	Weekly .....
120	120	Weekly & Seas.
....	12	Weekly .....

TORONTO—*Continued.*

Celebrations Holy Communion.	Clergy.	Delegates to Synod.
Weekly	J. M. Ballard....	T. Alley, C. H. Greene, H. A. Harvey.
"	J. D. Cayley .. / C. H. Mackridge	O. R. Gowan, W. Gamble.
Mthly & Fest..	C. R. Matthew ...	H. S. Alexander, J. Bickerstaff, J. Hayden.
Wkly & Fest.	W. S. Darling.. / J. Pearson..... / H. W. Davies..	W. Ince, S. G. Wood, LL.B., W. T. O'Reilly.
.....	A. Williams.....	L. Moffat, C. W. Postlethwait, F. C. Torbutt.
.....	J. Langtry.....	C. Jones, B.A., J. Young, J. Fletcher.
Sund'y 2 & Fest	R. Harrison.....	Major Shaw, J. F. Cross, G. Y. Timms.
.....	G. I. Taylor	H. G. Collins, L. Smith, Dr. Kertland.
Mthly & Fest..	Saltern Givins / W F Checkley	Capt. Stupart, R.N., R. Sewell, T. H. Ince.
Monthly.....	S. J. Boddy.....	H. Pellatt, G. B. Holland, N. S. Northrop.
Monthly	G. H. Moxon.....	
Fortnightly ...	Septimus Jones..	Col.R.B.Denison,G.M.Evans,M.A.,Col.Gzowski
Weekly	A. H. Baldwin...	J. J. Brousdon, R. Dunbar. A. H. Campbell. A. McL. Howard, H. Thompson, C. Fuller.
F'tnghly & Fest	A. J. Broughall ..	F. W. Coate, T. Pepler, S.S.Vankaughnet,M.A.
.....	J. H. McCollum..	M. Crombie, M. M. Matthews, J. Canavan.
Monthly	A. Sanson.....	W. Gooderam, Sr., S. Stayner, C. Unwin, Sr.
3 in month....	J. Davidson.....	C. G. Hanning, H. Reynolds, W. Henry.
.....	.....	J.C.Morgan, M.A., H.P.Savigny, G. Sneath.
SunFst&Thrsdy	W. A. Johnson...	J. Dennis, J. Noble, C. F. Miles.
Fortnightly ...	E. H. Cole.....	J. Ham Perry, F. Mudge, J. Wolfenden.
.....	Dr. Hodgkin....	W. Duncan, W. Gregory, T. Fielding.
Monthly	Canon Osler.....	J. Watson, Sr., W. Long, J. Cooper.
.....	A. G. L. Trew...	J. Jackes, P. Armstrong, T. Elsie.

FREDERICTON.

Weekly	L. A. Hoyt	L. Pickett, A. Baird
Monthly	W. H. Street.....	S. L. Bishop, T. Desbrisdy
Weekly	R. Simmonds....	Hon. R. D. Wilmot
.....	.....	....
Weekly & Fest	F. B. Crozier	L. Byron.
Weekly	B. Shaw	J. Porter.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance	Services.
Canterbury	*†§Holy Trinity(2ch'hes)	645	....	....	40	Weekly
Carleton	†*S. George's	....	81	300	85	SunWedFr Seas
"	§†S. Jude's	695	70	....	90	Weekly & Seas.
Chatham.	§S. Paul's	500	120	....	50	"
Clifton		....	....	....	....	
Dalhousie	§*†S. Mary's	....	....	....	....	Weekly & Fest
Derby		....	....	....	....	
Dorchester and Sackville	Holy Trinity, S. Paul's	700	130	1300	500	Weekly
Douglas & Bright.	§*S Mary, *All Saints *S. John, *S. Paul's *S. James	....	76	....	....	Weekly & Seas.
Dumfries	§*S. Clement's, *S. Paul's	450	95	600	150	Weekly & Fest
Fredericton	*†S. Ann's	1500	120	250	200	Wkly & Fest, Wed & Fdys.
Fredericton	Cathedral	....	250	....	....	Daily
Gagetown	§S. John's	....	74	150	40	Weekly
Grand Manan	§*S. Paul's	250	23	....	20	Weekly & Fest
Greenwich	§S. Paul's	....	....	....	....	
Hampton	§*S. Paul's	....	100	....	...	Weekly & Fest.
Hardwicke		....	....	....	....	
Kingsclear		....	....	....	....	
Kingston		....	...	....	....	
Lancaster	§*†S. Ann's	650	43	450	30	Weekly
Lincoln		....	....	....	....	
Maugerville		....	....	....	....	
Moncton	§*†S. George's	....	61	350	....	Weekly & Fest
Newcastle	§*†S. Andrew's	220	58	110	40	Dy for most part
Norton	§*Christ's	150	100	....	25	Weekly & Fest.
Pennfield		....	....	....	....	
Petersville		....	....	....	....	
Petitcodiac	§*†S. Andrew's, 2 others.	....	78	450	....	Weekly
Point du Chêne	*†S. Andrew's	140	20	300	25	"
Portland, St. John	S. Luke	2500	100	....	240	Weekly & Seas
"	†S. Paul	....	190	600	90	S. & week days.
Queensbury	§*S. Thomas, 2 others	....	47	....	....	Weekly
Richibucto	S. Mary's	....	....	....	...	Weekly
Richmond		....	....	....	....	
Rothesay	*†Holy Trinity, 2 others.	500	136	....	80	Wky, Fes & Ses
St. Andrews	†All Saints, †S. John's	900	230	800	100	Wk, Fes, Dy Lent & Sum
St. David	§*†S. Patrick's & 1 other.	....	48	....	....	Weekly & Seas

FREDERIC

Celebrations Holy Communion.
....
Weekly & Fest
Monthly
Monthly & Fest
....
Weekly & Fest
....
Monthly
Weekly & Fest
"
Ftnghly & Fest
Weekly & Fest
Monthly
"
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Monthly
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....
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3 in mth. & Fest
....
....
Monthly & Fest
Monthly
"
....
....
....
Monthly
"
Weekly & Fest
31 in year
Mthly & Fest.
....
Weekly
Fthly & Fest.
....

DIOCESE OF FREDERICTON—Continued.

Church Accommodation.	S.S. Attendance	Services.	Celebrations Holy Communion.	Clergy.	Delegates to Synod.
....	40	Weekly	.....	T. Hartin	R. Robinson, T. Blake.
300	85	SunWedFr Seas	Weekly & Fest	T. E. Dowling...	T. Ketchum, M. McFarlane.
....	90	Weekly & Seas.	Monthly	D. B. Parnther ...	E. S. Wetmore, C. A. Dodge.
....	50	"	Monthly & Fest	D. Forsyth.....	W. Wilkinson, G. A. Blair.
....	....	.....	.....	D. J. Wetmore...	.....
....	....	Weekly & Fest	Weekly & Fest	.....	H. A. Tolmson.
....	....	.....	.....	W. Cruden	W. T. Crocker.
1000	500	Weekly.....	Monthly	T. D. H. Browne.	Hon. E. B Chandler, D. Chapman, J. F. Allison, A. E. Cogswell.
....	....	Weekly & Seas.	Weekly & Fest	W. B. McKiel ..	J. De L Robinson, F. Clements.
600	150	Weekly & Fest	"	E.A.W.Hanington	H. Davidson.
250	200	Wkly & Fest, Wed & Fdys .	Ftnghly & Fest	G. G. Roberts...	Hon. Mr. Justice Allan, W. Carman.
....	....	Daily.....	Weekly & Fest	Lord Bishop. F. Alexander.	.....
150	40	Weekly	Monthly	J. Neales.....	J. C. Clowes.
....	20	Weekly & Fest	"	W. S. Covert....	.....
....	....	.....	.....	D. M. Pickett...	John Flewelling, W. B. McKiel.
....	...	Weekly & Fest.	Monthly	Canon Walker ...	George Otty, J. A. Wright.
....	....	.....	.....	.....	A. Williston.
....	....	.....	.....	F. Carr.....	Col. Maunsell.
....	....	.....	.....	H. S. Wainwright	D. P. Wetmore, S. Foster.
450	30	Weekly	3 in mth. & Fest	H. M. Spike.....	J. J. De Wolf Spurr.
....	....	.....	.....	.....	J. Whitaker.
....	....	.....	.....	G. H. Sterling ..	Messrs. Currie and Covert.
350	....	Weekly & Fest	Monthly & Fest	E S W.Pentreath	E. B. Chandler, Jr., Hon. Judge Botsford.
110	40	Dy for most part	Monthly	H. H. Barber ...	F. E. Winslow, F. G. Kethro.
....	25	Weekly & Fest.	"	E. A. Warneford..	J. B. S. Raymond, C. Dixon.
....	....	.....	.....	.....	J. Gillespie, J. McKay.
....	....	.....	.....	.....	T. Leonard, M. McKenzie.
450	....	Weekly	.....	Cuthbert Willis..	.....
300	25	"	Monthly :.....	Stanley, Boyd ...	.....
....	240	Weekly & Seas	"	F. A. Almon....	R. Middlemore, M. Hamm.
600	90	S. & week days.	Weekly & Fest	Canon De Veber..	W. C. Drury, G. A.Schofield.
....	....	Weekly	31 in year.....	A. H. Weeks....	W. Miller, C. Ingraham.
....	...	Weekly	Mthly & Fest..	N. A. Coster....	W. Hudson.
....	....	.....	.....	.....	W, Stokes, E. Cunliffe.
....	80	Wky, Fes & Scs	Weekly	F. Partridge.....	Hon. M. Justice Ritchie, C. H. Fairweather.
800	100	Wk, Fes, Dy Lent & Sum	Fthly & Fest..	Dr. Ketchum....	G, D. Street, G. S. Grimmer.
....	....	Weekly & Seas	.....	.....	F. Towers, L. Thompson.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodations.	S.S. Attendance.	Services.
St. George	§†S. Mark's, †Christ's	....	120	420	80	Weekly & Fest.
St. John	†Holy Trinity	....	....	....	161	Daily
"	*†S. James	600	60	....	120	Weekly & Seas.
"	†S. Mark	....	....	....	150	....
St. Mary's and Stanley	§*S. Mark's, *S. Thomas	900	60	300	170	Weekly
St. Martins	....	....	....	....	....	....
St. Stephen's	*†Christ's	200	50	250	45	Wk,Fes,Dy & Lent& Sum
"	Holy Trinity	250	80	....	70	Weekly
Shediac	†S. Martin's	...	200	250	....	Weekly & Fest.
Simonds	§*†All Saints, *†S. Thos	....	60	....	....	Weekly & Seas.
Springfield	....	....	....	....	....	....
Studholm, Sussex	§*Ascension	1000	115	571	95	Weekly & Seas.
	§*Trinity					
Upham	§S. Peter's, *2 others	....	....	....	....	....
Weldford	....	....	....	....	....	....
Westfield	§*†S. Peter's, *†S. James.	500	40	450	94	Weekly & Seas.
Westmorland	S. Mark's	350	38	....	25	Weekly & Fest.
Wicklow	*§S. Barnabas	200	....	120	....	Weekly
Woodstock	§†* Christ's, §†* S. Luke's, §†* S. Pet's	600	150	....	80	Weekly & Fest.

DIOCESE OF

Adelaide	....	....	....	....	....	....
Ailsa Craig	*†Trinity, 2 others	250	100	....	70	....
Algonac	§S. John Baptist	800	60	200	....	Weekly & Fest.
Alvinston	§*S. James', S. Mary's	600	67	350	71	Weekly
Amherstburg	Christ's	....	....	250	....	....
Arva	S. John's	....	....	....	....	....
Aylmer	*†Trinity	250	37	....	50	Weekly
Belmont	§*†SGeorge*†John*†Peter	76f	133	....	26	"
Berlin	§†S. John Evangelist	155	48	....	45	Weekly & Fest.
Bayfield	Trinity, 3 others	....	....	....	....	Weekly
Birr	*Trinity, S. George's	130f	60	....	30	"
Blenheim	....	....	....	....	....	....

FREDERICTON—Continued.

Celebrations Holy Communion.	Clergy.	Delegates to Synod.
Ftnly & Fest..	R. E. Smith.....	F. Wetmore, Dr. Ker.
"	F. H. J. Brigstocke S. H. Nobbs.....	C. W. Weldon, G. Whitney.
Mthly & Fest...	W. Armstrong...	R. W. Crookshank, Hon. E. Willis.
.....	G. M. Armstrong	R. T. Clinch, W. M. Jarvis.
Monthly	W. Jaffrey.....	J. Peffers, C. Bideu.
.....	J. R. Campbell..	.....
Weekly & Fest.	J. Rushton.....	N. T. Greathead, D. Brown.
Monthly	L. G. Stevens...	N. Marks, H. Webber.
Mthly & Fest..	Dr. Jarvis.....	Hon. D. L. Harrington, S. Welling.
.....	G. Schofield.....	J. Jordan, E. G. Scovil.
.....	....	W. H. Scovil, W. H. Marven.
Weekly	Canon Medley....	N. Arnold, W. Hallet, J. Secord, J. Sharp.
.....	S. J. Hanford....	A. Sherwood; J. R. Flewelling.
.....	W. B. Armstrong.	.....
17 in year.....	E. S. Woodman.	Capt. McMurdo, N. H. De Veber.
.....	D. Bliss.....	.....
....	J. E. Flewelling.	J. C. Saunders, J. J. Hayward.
Weekly	T. Neales.....	W. F. Dibblee, J. D. Ketchum.
	Le B. W. Fowler.	

HURON.

.....	J. Kennedy.....	G. Bishop.
.....	.....	....
Four in year...	A. Jamieson.....	.....
Monthly	S. L. Smith.....	J. C. Lamont.
.....	A. S. Falls	W. Brush.
.....	Ven. J. W. Marsh.	T. Farncomb.
Monthly	T. R. Davis.....	E. M. Biggs, B.A.
Six in year....	.....	J. Estabrook, H. Johnston, T. Irwin.
Monthly & Fest	E. Murray.....	Dr. Jackson.
Monthly	T. Watson	....
Six in year....	R. Wilson.....	G. F. Ryland.
.....	H. Bartlett	J. K. Morris.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance.	Services.
Bothwell	§*Grace, *†S. Stephens	290	50	....	40	Weekly
Brantford	*S. Jude's	490	96	380	130	Weekly & Fest.
"	Grace	900	190	600	160	Weekly & Seas.
"	*†S. Paul's	....	....	....	65	Weekly
Brussels	§*S. John's	....	32	....	62	"
Burford		....	....	....	....	
Chatham		....	....	....	....	
"		....	....	....	50	Weekly & Seas.
Chatsworth		....	....	....	....	
Clarksburg		....	....	....	....	
Clinton	S. Paul's	....	....	300	....	
Delaware		....	....	....	....	
Dresden		....	....	....	....	
Dungannon	*S. Paul's	500	....	150	....	Weekly & Seas.
Durham	§S. John's, S. Luke's	....	....	....	....	
Eastwood	§*†Christ's, *†S. Patrick's	70f	40	....	20	Weekly
Exeter		100f	55	300	80	"
Florence	*†Christ's, †Trinity	....	....	....	....	
Glenworth		210	200	....	100	Weekly
Goderich	S. George's	970	200	500	100	Weekly & Seas.
"	§*S. Stephen's, 3 others	150	25	....	....	Weekly
Galt	†Trinity	375	100	....	160	Wy, Seas & Fest
Gorrie		....	....	....	....	
Haysville	*Christ's, 2 others	400	150	....	25	Weekly
Ingersoll	S. James's	1160	212	....	120	Weekly & Seas.
Ireland		....	....	....	....	
Invermay		....	....	....	....	
Kincardine	Messiah	400	80	430	70	Weekly & Fest.
Kingsville	*†Christ, *†S.John, *†Trity	114f	76	....	30	Weekly
Kirkton	*S. Paul's, *Trinity	150	30	...	75	Weekly
Listowell		200	21	....	20	"
London	S. Paul's	6000	450	1200	350	Weekly & Seas.
"	Chapter House	....	....	500	....	
"	†Christ's	600	50	600	12	Weekly & Seas.
"	*†Memorial	1000	157	500	15	"
Lucan	†*Holy Trinity, *†S.James	948	206	520	13	
Markdale	§*†Christ's, 2 others	785	52	420	145	Weekly
Meaford		....	....	....	....	
Millbank	§*Grace, 3 churches	400	50	480	23	Weekly & Seas.

HURON—

Celebrations Holy Communion.
Monthly & Fest
Monthly
"
"
Monthly
Fortnightly
Monthly
Monthly
"
"
Fortnightly
4 a year each C
Monthly
Monthly
M'ly each place.
Monthly
Monthly & Seas
Monthly
"
Monthly
Monthly

DIOCESE OF HURON—Continued.

Church accommodation.	S.S. Attendance.	Services.	Celebrations Holy Communion.	Clergy.	Delegates to Synod.
...	40	Weekly	.....	D. Deacon.....	C. Miles, F. J. Mayhew.
380	130	Weekly & Fest.	Monthly & Fest	J. G. Salter.. / C. D. Martin.	J. T. Gilkison, H. Lemmon.
600	160	Weekly & Seas.	Monthly	R. H. Star.....	.....
...	65	Weekly	"	A. Nelles.....	R. Ashton.
...	62	"	"	H. Cooper.....	J. Knox.
...	....	.....	.....	A. C. Hill	R. O. Gage.
...	....	.....	.....	Ven. F. W. Sandy.	C. Andrew.
...	50	Weekly & Seas.	Monthly	F. Harding.....	T. McCrae.
..	....	.....	....	G. Keys.....	A. Craven.
...	....	.....	....	W. Hinde	H. Lyne.
300	....	.....	....	Dr. Wall.....	.....
...	....	.....	....	E. E. Newman...	A. G. Deadman.
150	....	Weekly & Seas.	....	.....	J. Cook.
...	....	.....	....	E. M. Bland.....	.....
...	20	Weekly	....	T. W. Magahy....	T. Jones.
300	80	"	Fortnightly ...	E. Softly.....	R. Robinson.
...	....	.....	Monthly	F. Ryan	W. Case, S. Davis.
...	100	Weekly	....	W. Brethour.....	J. A. Young.
500	100	Weekly & Seas.	Monthly	W. H. Halpin....	M. Jackson.
...	....	Weekly	"	Ven.E.L Elwood / C. H. Channer .	J. Davidson, R Radcliffe, G. Austin.
...	160	Wy, Seas & Fest	"	.....	J. Cox, W. Ford.
...	....	.....	Fortnightly ...	W. B. Curran....	A. T. H. Ball, R. Blain, A. Warnock.
...	25	Weekly	....	J. Woodburn	J. Driver, W. Harrow.
...	120	Weekly & Seas.	4 a year each C	.....	F. Brown.
...	....	.....	Monthly	Canon Hincks ...	W. H. Eakins, H. Grotty.
...	....	.....	....	.....	.....
430	70	Weekly & Fest.	....	R. S. Cooper.....	J. Croome, R. Fenton.
...	30	Weekly	Monthly	G. C. Mackenzie .	T. E. P. Trew, R. Baird.
...	75	Weekly	M'ly each place.	R. W. Johnston..	W. Duff, J.Golden, W. Foster.
...	20	"	....	W. E. Scott.....	.....
200	350	Weekly & Seas.	Monthly	E. R. Jones.....	F. Coleman, F. Hernsworth.
500	....	.....	Monthly & Seas	Canon Innes.....	E. B. Reed, J. Hamilton, R. Bailey.
...	....	.....	..... {	M. Boomer.... / W.F.Campbell	.....
600	12	Weekly & Seas.	Monthly .... {	J. W. Smith.. / B. Bayley	J. H. Ling, J. N. Hardy.
500	15	"	"	W. H. Tilley ...	V. Cronyn, F. Rowland.
520	13	.....	....	W. Logan.....	B. Stanly, R. Fox.
420	145	Weekly	Monthly	G. W. Racey	A. Elliott, A. McGin.
...	....	.....	....	J. Hill	.....
480	23	Weekly & Seas.	Monthly	E. J. Robinson..	J. McKee.

DIOCESE OF

PARISHES.	CHURCHES.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance.	SERVICES.
Mitchell	Trinity	....	40	....	....	Weekly
Mohawk		....	....	....	....	
Morpeth	§*†Trinity	400	30	....	80	Weekly
Mooretown	*†Trinity, 4 others	....	72	....	110	Weekly & Seas.
Munceytown		....	....	....	....	
Newport		....	....	....	....	
Norwich	§†Trity,*†S.John,*†S.Paul	215	50	250	30	Weekly
Owen Sound		....	....	....	....	
Paris	†S. James'	700	120	350	55	Weekly
Paisley	*Church of Ascension	400	50	200	30	"
Point Edward	§S. Paul's §*S. John's	350	45	350	40	"
Port Burwell	Trinity, S. Luke's	....	....	....	....	
Port Dover		....	....	....	....	
Port Rowan	†S. John's, 2 others	240	24	....	100	Weekly
Port Stanley	§†Christ's	100	25	185	35	"
Petrolia	§Christ's, §†S. John's	300	30	500	136	Weekly & Seas.
Sandwich		....	....	....	....	
Sarnia	*S. Peter's, *S. John's	140	40	....	30	
"	S. George's	....	....	....	....	
Seaforth	†S. Thomas	500	65	....	40	Weekly & Fest.
Seneca		600	35	....	17	Weekly
Simcoe		....	....	....	....	
Stirling		....	....	....	....	
Strathroy		....	....	....	....	
Stratford		....	....	....	....	
South Zora		....	....	....	....	
St. Mary's		....	....	....	....	
St. Thomas		....	....	....	....	
Teeswater		....	....	....	....	
Thamesford		530	85	....	27	Weekly
Tilsonburg	*S. John's	....	35	250	....	"
Tuscarora	* S. John's	200	60	....	30	Weekly & Fest.
Tyrconnel	§*S. Peter's, *S. Stephen's	200	60	....	40	Weekly & Seas.
Wardsville	S. James, 2 others	....	50	....	105	Weekly
Walkerton	S. Thomas	700	70	....	50	Weekly & Fest.
Wallaceburg		....	....	....	....	
Watford	*Trinity, *S. Mary's	600	62	450	....	Weekly
Waterford		....	7	....	....	"
Wiarton		....	....	....	....	
Windsor	All Saints	900	100	....	125	Weekly & Fest.
Wingham	†S. Paul's	500	83	....	75	Weekly
Woodstock	†S. Paul's	900	200	600	165	Weekly & Fest.

HURON—C

Celebrations Holy Communion.
14 in year
Monthly
6 in year
Mthly in 3 miss
Ftnghtly & Fest
Monthly
"
Quarterly
Monthly
"
Monthly & Fest
Monthly
Quarterly
Bi-Mthly &Fest
Mthly & Fest.
Monthly
18 in year
Monthly & Fest
Monthly
Quarterly
Mthly & Fest
Monthly
Mthly & Fest

HURON—Continued.

Celebrations Holy Communion.	Clergy.	Delegates to Synod.
14 in year	J. W. Reaumont / W. B. Evans	R. D. Freeman, A. Dent.
.....	.....	.....
Monthly	J. Downie	H. A. Patterson.
6 in year	.....	Dr. Oliver.
.....	H. P. Chase	.....
.....	J. Chance	.....
Mthly in 3 miss	T. E. Sanders	H. Penton, J. Bullock, P. Hoffman.
.....	A. H R. Mulholland	W. Kangh.
Ftnghtly & Fest	Canon Townley	T. Ryell, W. A. Jones.
Monthly	E. Wall	.....
"	I. Burr	.....
.....	J. Schulte	L. Burwell, E. Saunders.
.....	J. F. Renand	L. Skay, J. Covernton.
Quarterly	W. Wood	A. Backhouse.
Monthly	A. Zimmerman	.....
"	G. Turnbull	J. D. Noble.
.....	F. G. Elliott	A. G. McWhinney.
.....	J. Jacobs	A. Bird, D. Sawpaw.
.....	T. S. Ellerby	R. Gurd, Dr. Pousette.
Monthly & Fest	W. Craig	F. Holmstead.
Monthly	R. J. Roberts	W. Martin.
.....	H. Grauett	.....
.....	W. Tibbitts	Dr. Covernton, A. Walsh.
.....	J. Smythe	J. B. Winslow, P. J. Allison.
.....	E. Patterson	J. Powell, S. Fuller.
.....	W. A. Young	J. Thwaites, A. Armstrong.
.....	J. T. Wright	E. W. Harding, E. Stratton.
.....	T. C. Des Barres	P. Roe, G. Kains, Dr. Gustin.
.....	J. Barrett	.....
Quarterly	W. Daunt	C. Brock, E. Lee, S. Towle.
Bi-Mthly & Fest	H. B. Wray	J. Luke, J. James.
Mthly & Fest	A Elliot. A Anthony	.....
Monthly	A. E. Miller	J. Pierce, T. Pierce.
18 in year	G. W. Wye	W. Neil.
Monthly & Fest	W. Shortt	Judge Kingsmill, W. Collins.
.....	P. Fox	M. Langstaff.
Monthly	R. Fletcher	Messrs. Howard and Bailey.
Quarterly	S. Harris	G. Hayward.
.....	.....	.....
Mthly & Fest	St. G. Caufield / N. H. Martin	J. Brown, Major Lewis.
Monthly	W. Davis	T. L. Jobb.
Mthly & Fest	W. Bettridge / Von A Swaatman	J. Beard, W. Gray, W. Lindsay.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants	Church Accommodation.	S.S. Attendance	Services.
Adolphustown & Fredericksburg	†S. Paul's (2)	260	60	....	50	Weekly
Ameerst Island		....	....	....	....	
Arnprior		....	....	....	....	
Almonte	*†S.Paul's, *†S George's *†Grace	900	173	....	85	Wky, Seas & Fst
Augusta	†S. James'	200	40	300	40	Weekly
Barriefield	†S. Mark's	....	....	150	....	Weekly & Fest.
Bath		....	....	....	....	
Belleville	S. Thomas	600	140	....	113	D in S, W & Fest
"	S. John's	200f	75	....	125	Weekly
"	S. George's	....	....	....	....	
Beachburgh		....	....	....	....	
Brockville	†S. Peter's	1000	150	550	120	Weekly & Seas.
"	Trinity (Parish)	700	102	500	135	" "
Cambden		....	....	....	....	
Carleton Place	§*S. James', *S. John's	1100	150	380	100	Weekly & Seas.
Carrying Place	*†S. John's	500	80	....	30	" "
Cornwall	Trinity (Bp. Strachan Memorial)	1000	165	600	65	Weekly & Seas
Cumberland		....	....	....	....	" "
Edwardsburg & Mountain	§*Christ's, §*S. Peter's	400	70	300	75	
Eganville	§*†S. John Evangelist	135f	16	280	25	Weekly.
Elizabethtown	S. John Baptist (2 chs)	....	....	350	....	"
Finch	§*S. John's	....	....	....	70	" "
Fitzroy Harbor	*†S. George's, *S. Thomas	304	92	...	20	
Franktown		....	....	....	....	
Gananoque	*Christ's	800	100	350	60	
Hawkesbury		....	....	....	....	
Hillier and Wellington	§*Christ's, * S. Andrew's *S. Mark's	70f	107	....	40	Weekly.
Huntly	*†Christ's (3 others)	1000	....	....	65	"
Kemptville	†*S. James', S. John's, S. Paul's and 3 stations	1100	250	490	70	Wky, Fes, Seas & d in Hly Wk
Kingston	Cathedral	....	125	....	105	Daily
"	S. James'	....	....	....	....	
"	S. Paul	....	....	....	....	
"	*All Saints	....	20	....	25	Weekly

ONTA

Celebrations Holy Communion.
Monthly
Ftnghtly & Fes
6 in year
Mthly & Fest.
Weekly & Fest
Monthly
Monthly & Fest
" "
F'nightly & Fest
Monthly
Mthly & Fest.
Semi-Monthly
4 in year
Monthly
"
Wkly & Fest.
Monthly & Fest.
Mthly each ch.
Monthly
Ftntly & F.
Wkly & Fest.
Monthly

ONTARIO.

Celebrations Holy Communion.	Clergy.	Delegates to Synod.
Monthly	R. Harding.....	J. Chalmers, A. Neilson, W. Phippen.
.....	I. J. Christie.....	D. H. Preston, J. Weller, J. Patterson.
.....	E. W. Beaven...	J. Butler, B. V. Stafford, J. Usborne.
Ftnghtly & Fest	J. K. McMorine..	J. Rosamond, J. Rowland, N. Bennett.
6 in year.....	R. Lewis..	D. Collins, E. J. Senkler, J. Dumbrille.
Mthly & Fest..	R. Garrett	E. G. George, J. Hamilton, Dr. Barker.
.....	Canon Tane ... / J. H. Nimmo..	Dr. Kennedy, E. T. Howard.
Weekly & Fest.	J. W. Burke	E. Harrison, F. EcAnnany, J. H. Simpson.
Monthly	R. S. Forneri....	J. W. Dunnett, J. C. Overill, Frank Wallbridge
.....	L. W. Forsyth...	
.....	J. H. Simpson...	R. Moore.
Monthly & Fest	Canon Mulock...	Jno. Crawford, Judge Macdonald, S. Keefer.
" "	E. P. Crawford ..	J. McMullen, R. Davis, T. Bennett.
.....	... .	P. Ewart, S. Greenway, L. L. Price.
F'nightly & Fest	G. W. G. Grout..	A. Code, J. Sumner, W. Houston.
Monthly	F. L. Stephenson.	S. Flindell, J. Peck.
Mthly & Fest..	Canon Preston...	Dr. Pringle, Judge Jarvis, E. Kewin.
.....	T. Garrett.	R. C. Dickerton.
Semi-Monthly .	K. L. Jones.....	W. S. Benson, R. Barrow, J. Eager.
4 in year	M. G. Poole.....	J. Muckleston.
Monthly	H. Auston.....	
"	T. W. Early	G. Snetsinger, C. W. Bingham, J. R. Chrysler.
Wkly & Fest...	H. E. Plees'.....	J. Hedley, G. Sadlier, J. Nicholson.
.....	A. Fisher	J. Fleming, J. Shore, T. Davis.
Monthly & Fest.	J. Carroll	D. F. Jones, F. Jones, T. P. Richardson.
.....	A. Phillips.....	W. E. N. Byers.
Mthly each ch .	J. Halliwell	F. Jones, D. E. Clark, H. A. McFaul.
Monthly	S. McMorine	A. Lett, A. Abbott, J. Colbert.
Ftntly & F...	J. Stannage ... / A. Spencer....	W. B. Jones, T. Blackburn, R. Leslie.
Wkly & Fest.	J. Lyster, Dean / H. Wilson.....	C. F. Gildersleeve, Dr. Henderson, R. Walkem
.....	F. W. Kirkpatrick	E. J. B. Pense, G. A. Kirkpatrick, R. V. Rogers, Jr
.....	W. B. Carey	J. Shannon, E. Rose, R. W. Barker.
Monthly	T. Bousfield.....	C. Creegan, J. Stacey, J. Vincent.

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance.	Services.
Kitley	§*S. Thomas	88f	62	....	....	Weekly & Seas.
Lanark	§*S. Paul's	....	20	....	....	Weekly
Lansdowne (front)		....	....	....	....	
Leeds and Lansdowne	§*S. John's, *Trinity	600	50	....	30	Weekly
Loughboro		....	....	....	....	
Madoc	*†S. John Bapt, *†S Peter	....	48	370	28	Weekly & Fest.
March	§*S. John's	350	113	250	40	"
Matilda	*S. John's	500	100	250	50	"
Merrickville	§*†Trinity, *†Christ's	200f	250	600	80	"
Marysburgh	§*†S. Philip's	160	70	....	40	Daily
Moulinette		73f	....	....	....	
Napanee	*S. Mary Magdaleine	....	....	....	....	
Nepean		....	....	....	91	Weekly & Seas.
Newboro'	§*S. Mary's (3 churches)	120f	116	450	80	Weekly
New Edinburgh	*†S. Bartholomew's	160	68	....	50	Daily
North Augusta		....	....	....	....	
North Gower		....	....	....	....	
Osgoode	§*†Trinity (2 churches)	200	60	210	35	Weekly
Osnabruck	*†S. Peter's, *†S. George's	217f	178	300	....	Weekly & Seas.
Ottawa	Christ's	3000	1000	....	....	Weekly
"	*S. Alban the Martyr	600	200	400	90	Daily, M and E
Ottawa	†S. John Evangelist	....	....	....	....	
Pakenham	§*S. Mark's	....	....	....	20	Weekly
Pembroke	Holy Trinity	....	....	....	....	Weekly & Seas.
Perth	*S. James	858	107	800	126	Weekly & Fest.
Picton	†S. Mary Magdalen	650	156	400	105	"
Plantagenet	§*†S Peter, §*Good Shep.	....	....	180	....	
Portsmouth	S. John's	250	40	....	60	Weekly & Seas
Prescott	†S. John's	400	90	500	120	"
Pittsburgh and Storrington	S. James (2 others)	50f	20	....	....	"
Richmond		....	....	....	....	
Renfrew	§*S. Paul's	....	15	....	....	Weekly
Roslyn		....	....	....	....	
Selby & Salman River	§*†S John's §*S Judes / §*S. Peter's	400	....	360	30	Weekly
Shannonville	§*†Trinity	....	....	....	20	Weekly & Seas.
Smith's Falls	*S. John's	1600	300	....	50	Weekly & Fest.
Sterling		....	....	....	....	
Tamworth	§*†Christ's	350	50	....	....	Weekly & Fest.
Trenton	*†S. George's, Trinity	550	150	562	....	"

DIOCESE OF ONTARIO—Continued.

Church Accommodation.	S.S. Attendance.	Services.	Celebrations Holy Communion.	Clergy.	Delegates to Synod.
....	....	Weekly & Seas.	Monthly	J. R. Forsyth....	H. Clutterback.
....	....	Weekly	6 in year	T. Hudson	J. Jackson, R. Warren, J. Jones.
....	....	.....	.....	R. L. M. Houston	B. Young, J. Percival.
....	30	Weekly	Monthly	A. H. Coleman ..	W. Green, J. Johnson.
....	....	.....	.....	A. Dawson	T. Denison, A. Phillips, Dr. Booth.
370	28	Weekly & Fest.	Fortnightly ...	A. F. Echlin	W. Tumblety, A. Ross, C. Greane.
250	40	"	"	W. Fleming	.....
250	50	"	Ftnghly & Fest	G. W. White....	C. Skinner, Mason Mills, W. Patton.
600	80	"	Three in month	J. G. Low.....	W. C. Read, Col. Hurd, E. H. Whitmarsh.
....	40	Daily	Weekly & Fest.	C. P. Mulvaney ..	.....
....	....	.....	.....	S. G. Poole.....	J. E. Baker, J. G. Snetsinger.
....	91	Weekly & Seas.	.....	J. J. Bogart.....	Dr. Bristol, H. L. Geddes.
450	80	Weekly	36 Sundays&Fes	G. Jemmett	.....
....	50	Daily	Monthly	S. Tighe.....	J. H. Butler.
....	....	.....	Ftnghly & Fest	G. N. Higginson .	J Lowe, E. Burritt, Dr, Wilson.
....	....	.....	.....	T. Godden	J. Steacey.
....	....	.....	.....	A. J. O'Loughlin	J. Craig.
210	35	Weekly	Fortnightly ...	W. Wright	J. Carson, J. Morris, J. R. Hanna.
300	....	Weekly & Seas.	Ftnghly & Fest	A. Jarvis.....	A. Ross, C. Archibald, S. Weagant.
....	....	Weekly	Fortnightly ...	Ven. J. S. Lauder.	Col. Dennis, Chas. Magee.
400	90	Daily, M and E	Weekly & Fest.	Canon Jones.....	J. M. Courtney, Grant Powell, Fennings Taylor
....	....	.....	.....	{Lord Bishop H. Pollard ..}	Capt. Tilton. N. Godard.
....	20	Weekly	Weekly	A. W. Cooke....	C. Dunlop, T. Ellis, W. Serson.
....	....	Weekly & Seas.	.....	A. C. Nesbitt	S. J. O. Evans.
800	126	Weekly & Fest.	Monthly & Fest	R. L. Stephenson.	W. H. Radenhurst, A. J. Matheson, E. Elliott.
400	105	"	Fortnightly ...	E. Loucks	J. F. McQuaig, R. Boyle, F. White.
180	....	.....	"	J. F Fraser	.....
....	60	Weekly & Seas	Mthly & Fest..	F. W. Dobbs....	Major Wilson, Major Straubenzie.
500	120	"	Weekly	W. Lewin.....	I. Smith, W. Ellis, J. F. Harper.
....	....	"	Monthly	E. Prime.....	S. Todd, C. Langwith.
....	....	.....	.....	C. Petit, W J. Finlay	....
....	....	Weekly	Monthly	J. A. Morris.....	.....
....	....	.....	.....	S. Foster	J. Elliott, A. Coulter, D. Fitchett.
360	30	Weekly	Monthly	D. F. Bogert.....	Capt. McGill, T. McGreer, E. V. Brown
....	20	Weekly & Seas.	.....	W. Roberts.....	J. Vivian, L. Roberts, R. Loyns.
....	50	Weekly & Fest.	Monthly & Fest	C. P. Emery.....	W. M. Richey, W. H. Jarvis, J. Rath.
....	....	.....	.....	.....	G. E. Bull, J. Boldrick, J. J. Hagerman.
....	....	Weekly & Fest.	.....	E. Scammell.....	J. Kendedy, R. McDonald.
562	....	"	Monthly & Fest	{W. Bleasdell. T. Stanton..}	W. Shea, L. Boung, T. Worthington.

DIOCESE OF ONTARIO

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S Attendance.	Services.	Celebration of Holy Communion
Tyendinaga							
Vankleek Hill	†*S. John's						
Wolfe Island				300		Weekly	Weekly
Williamsburg	*†Trinity, †S. James'	510	190	450	65	Weekly & Fest	Weekly

DIOCESE OF NIAGARA

Acton	§*S. Alban's (2 others)	320	87	300	35	Weekly	Monthly
Ancaster	S. John's, S. Paul's	500	84	600	60	Weekly & Fest	"
Barton	*S. Peter (2 others)	650	100	650	40	Weekly	a year in ea cl
Beverley	§*S. Alban, §*†S. Mary the Virgin		36	200		"	Quarterly
Caledonia							
Cayuga							
Chippewa	Trinity						
Clifton	§†Christ's				60	Weekly & Fest	
Drummondville	†S. John's, All Saints		100		75	Weekly	Monthly & Fest
Dundas	†S. James (2 others)	500	85	400	50	"	Monthly
Dunville		1200	120	750	145	"	in year
Elora	S. John's						Monthly & Fest
Fergus	§§S. James	300	60	280	30	Weekly & Fest	
Fort Erie	†S. Paul's, †S. Luke's	70f	50		50	Weekly	Nightly & Fest
Georgetown	§*S. George's		53		50	"	Monthly
Glenallen	§†S. Paul's, Holy Trinity	200	50	200	60	"	"
Greenville			24			"	"
Grimsby	*†S. Andrew's						"
Guelph	S. George's		130	300	100	Weekly & Sea	
Hagersville	All Saints		360			" "	Monthly
Hamilton	Christ's (Cathedral)	75f	14	250	48	Weekly	Fortnightly
"	All Saints	3000	300	1000	370	Weekly & S.as	Monthly
"	S. John's Mission			600			Fortnightly
"	†Ascension	350	21	200	85		
"	S. Thomas		150	750	130	Weekly & Sea	Monthly
Hillsburg		150C	300	800	200	" "	Monthly & Fest
Jarvis	*S. Paul's					Weekly	" "
Lowville				170		"	Quarterly

DIOCESE OF ONTARIO—*Continued.*

	Parishioners.	Communicants.	Church Accommodation.	S.S Attendance.	Services.	Celebrations Holy Communion.	Clergy.	Delegates to Synod.
			300		Weekly		E. M. Baker	S. Green, T. Claus, A. Loft.
	510	190	450	65	Weekly & Fest	Weekly	W. J. Muckleston	J. C. Potter.
							J. Godfrey	S. Going, W. Spooner, S. F. Charles.
						Weekly	C. Forest	H. G. Weagant, D A Breakenridge, M. Crysler

DIOCESE OF NIAGARA.

	320	87	300	35	Weekly	Monthly	C. R. Lee	J. McCree, T. Crain, J. Carter.
	500	84	600	60	Weekly & Fest	"	W. Belt	
	650	100	650	40	Weekly	a year in ea ch	G. A. Bull	W. Keen, W. Gage, S. Bond.
		36	200		"	Quarterly	J. Osborne	D. Knox, J. Ireland.
							H. F. Mellish	J. Roper, S. Aldridge, A. A. Davis.
				60	Weekly & Fest		R. S. Locke	T. Blakney, G. Cotter.
		100		75	Weekly	Monthly & Fest	D. I. F. MacLeod	F. F. Macklem, W. H. Thomas, Dr. Gairller.
	500	85	400	50	"	Monthly	E. J. Fessenden	Col. Magrath, W. Leggett, W. Woodruff.
	1200	120	750	145	"	in year	C. L. Ingles	I. W. Jtewart, C. Moss.
						Monthly & Fest	F. L. Osler	C. Stevens.
	300	60	280	30	Weekly & Fest		N. Disbrow	
	70f	50		50	Weekly	Fnightly & Fest	C. E. Thomson	
		53		50	"	Monthly	R. E. Coswell	E. H. Newman, H. Roberts, G. V. Greenhill.
	200	50	200	60	"	"	R. Arnold	A. H. Holland, C. Creemer, M. Cullum.
		24			"	"	A. Boultbee	G. Lewis, J. White.
						"		T. J. Whaler, T. Ruston.
		130	300	100	Weekly & Seas			
		360			" "	Monthly	Canon Read	J. O. Muir, A. H. Pettit, B. Nellis.
	75f	14	250	48	Weekly	Fortnightly	Canon Dixon	G. Elliott, F. Bisco, A. Baker.
	3000	300	1000	370	Weekly & S.as	Monthly		
						Fortnightly	Dean Geddes, W. S. Speirs	M. O'Reilly, Q C., Dr. Bidley, G. Papps,
			600				Dean Geddes, R. G. Sutherland	
	350	21	200	85				
		150	750	130	Weekly & Sea	Monthly	W. Lumsden	
	150C	300	800	200	" "	Monthly & Fest	J. Hebden	F. W. Gates, E. Browne, Adam Browne.
					Weekly	" "	J. B. Richardson	J. M. Meakins, M. W. Browne, F. E. Kilvert.
			170		"	Quarterly	W. E. Grahame	
							J. Francis	J. Jones, R. Sill.
							W. Massey	

DIOCESE OF

Parishes.	Churches.	Parishioners.	Communicants.	Church Accommodation.	S.S. Attendance	Services.
Moorefield	§*S. James, *S. John	....	....	250	90	Weekly
Milton		....	....	....	....	"
Minto	§S. George's	146f	56	150	36	"
Mount Forest	§*S. Paul's, §*Trinity	120f	99	400	60	Weekly & Fest.
Niagara	S. Mark's	130f	150	....	50	Weekly & Seas.
Norval	§S. Paul's (2 churches)	300	30	350	18	Weekly & Fest.
Oakville	*†S. Jude's	550	155	300	81	" "
Orangeville	*S. Mark's	700	73	....	120	
Palmerston		35	40	250	70	Weekly
Port Colborne		....	....	....	....	
Port Dalhousie	S. James, S. John	....	....	....	....	Weekly & Fest.
Palermo	§*†Christ's (2)	....	....	....	20	Weekly
Queenstown	*Christ's	150	50	....	35	"
Saltfleet & Binbr'k	Christ's (2 others)	....	....	450	....	
S. Catharines	†S. George's and *S. Barnabas Chapel	2000	200	1000	....	Wky & Fest & Lent daily
"	Christ's	....	....	....	....	
Thorold	S. John's	....	80	....	90	Weekly & Fest.
Watertown	§*Grace, S. Matthew's	300	65	430	....	
Welland		....	....	....	....	
Wellington		....	....	150	....	
Wellington Sq. and Nelson	*†S. John, †S. Luke's	300	100	250	60	Sun. & Wk day
Walpole, S.		....	90	270	60	Weekly & Fest.

NIAGARA—

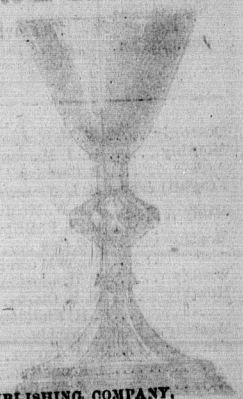
Celebrations Holy Communion.	
Quarterly	W
Monthly	W
"	R.
Ftnghtly & Fest	H.
Mthly & Fest	V. H.
Monthly	J.
"	Ca
Weekly	A.
Monthly	W
	J.
Monthly & Fest	J.
6 in year	E.
	J.
	C.
Four in month.	
	W
Ftnghtly & Fest	
Monthly each	Ca
	J.
	G.
Monthly	
	P.

DIOCESE OF

Attendance	S. S. Attendance	Services.
50	90	Weekly .....
....	....	" .....
50	36	" .....
00	60	Weekly & Fest.
..	50	Weekly & Seas.
50	18	Weekly & Fest.
00	81	" " .
..	120	.....
50	70	Weekly .....
....	....	.....
....	....	Weekly & Fest.
....	20	Weekly .....
....	35	" .....
450	....	.....
000	....	Wky & Fest &Lent daily
....	....	.....
....	90	Weekly & Fest.
450	....	.....
....	....	.....
150	....	.....
250	60	Sun. & Wk day
270	60	Weekly & Fest.

NIAGARA—*Continued.*

Celebrations Holy Communion.	Clergy.	Delegates to Synod.
Quarterly	W. M. Tooke	
Monthly	W. J. Mackenzie .	T. Rixon, Jno. Cowin, Sr.
"	R. Cordner	E. Preston, Jno. Lee.
Ftnghtly & Fest	H. L. Yewens....	J. C. Wilkes, E. C. Wood, J. Munns.
Mthly & Fest	Ven. W. McMurray H. N. Phillips ...	Hon. W. H. Dickson, J. B. Plumb, M P., J. W. Ball.
Monthly	J. C. Cox	
"	Canon Worrell...	W. Pettit, H. Pullen, R. S. Wood.
Weekly	A. Henderson....	F. Irwin, J. Bennet, G. Island.
Monthly	W. R. Clark	
.....	J. H. Fletcher ...	
Monthly & Fest	J. Gribble	
6 in year	E. A. Taylor.....	
.....	J. Fennell.....	
.....	C. E. Whitcombe.	J. B. Lewis, W. Secord, A. Wadehouse.
Four in month.	H. Holland.. H. F. Holmes	H. Slate, T. Burns, C. M. Arnold.
.....	W. Brookman...	T. R. Merritt, Calvin Brown, W. Magee.
Ftnghtly & Fest	T. T. Robarts N. G. Martin.	F. Lampman, E. Marrow, J. Reavley.
Monthly each .	Canon Houston..	H. McLaren, W. Stuart, B. Crickmore.
.....	J. Morton.....	.....
.....	G. H. Hooper...	W. Dawson, W. White, M. McMartin.
Monthly	Dr. Greene.. P. L. Spencer.	W. Chapman, T. Greene, T. Selly.
.....	P. W. Smith....	A. Cooke.



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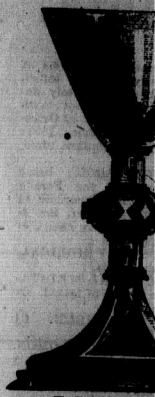

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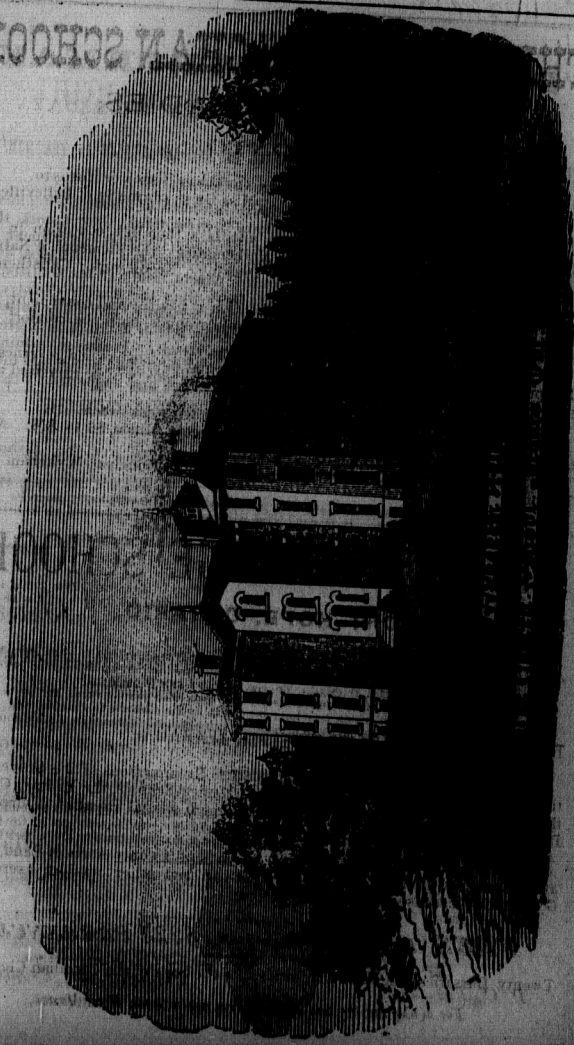

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