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The Canadian Ecclesiastical Gazette;

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

VOLUME IX.

TORONTO, MAY 15, 1862.

No. 10

Ecclesiastical Intelligence.

This number has been delayed for the purpose of publishing the Report of the Executive Committee of Synod, and the minutes of the Church Society, and Mission Board. The last two are unavoidably excluded for want of space.

DIOCESE OF TORONTO.

Toronto, May 10, 1862.

MY DEAR BRETHREN,

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

I remain, &c.,

JOHN TORONTO.

APPOINTMENTS.

MAY, 1862.		
Friday	30, Markham Village	11 a.m.
"	" Markham	2 p.m.
Saturday	31, Oakridges	10 a.m.
"	" King	1 p.m.
"	" Aurora	4 p.m.
JUNE.		
Sunday	1, Newmarket	10 a.m.
"	" Bradford	2 p.m.
"	" Bradford	4 p.m.
Monday	2, Holland Landing	10 p.m.
"	" Keswick	3 p.m.
Tuesday	3, Georgina Church	11 a.m.
"	" Sutton Mills	3 p.m.
Wednesday	4, Travelling	
Thursday	5, Innesfil	3 p.m.
Friday	6, Cookstown	10 a.m.
"	" Barrie	4 p.m.
Saturday	7, Shanty Bay	11 a.m.
"	" Oro	4 p.m.
Sunday	8, Orillia	10 a.m.
"	" Medonte	3 p.m.
Monday	9, Coldwater	10 a.m.
Tuesday	10, Penetanguishene	11 a.m.
Wednesday	11, Travelling	
Thursday	12, Tecumseth	11 a.m.
"	" Lloydtown	3 p.m.
JULY, 1862.		
Tuesday	8, Etobicoke	10 a.m.
"	" Weston	1 p.m.
"	" Woodbridge	4 p.m.
Wednesday	9, Bolton's Mills	10 a.m.
"	" St. James, Albion	2 p.m.
Thursday	10, Orangeville, St. Mark's	10 a.m.
"	" St. Luke, Mulmur	4 p.m.
Friday	11, St. John's, Mono	11 a.m.
"	" Tullamore	4 p.m.
Saturday	12, Gore of Toronto	10 a.m.
"	" Graham's Corners	2 p.m.
"	" Edmonton	5 p.m.
Sunday	13, Brampton	10 a.m.
"	" Norval	2 p.m.

"	" Georgetown	6 p.m.
Monday	14, Hornby	11 a.m.
"	" Milton	3 p.m.
Tuesday	16, Rockwood	11 a.m.
"	" Guelph	3 p.m.
Wednesday	16, Elora	11 a.m.
"	" Christ's Church, Peel	3 p.m.
Thursday	17, Fergus	11 a.m.
"	" Arthur	3 p.m.
Friday	18, North Arthur	10 a.m.
"	" Mount Forest	3 p.m.
Saturday	19, Minto	11 a.m.
Sunday	20, Mount Forest	11 a.m.
Monday	21, Travelling	
Tuesday	22, Travelling	
Wednesday	23, Nelson	11 a.m.
"	" Wellington Square	3 p.m.
Thursday	24, Oakville	10 a.m.
"	" Palermo	3 p.m.
Friday	25, Springfield	10 a.m.
"	" Stone Church	3 p.m.
Saturday	26, Streetsville	10 a.m.

CHURCH SOCIETY.

The annual general meeting of the Society will be held *pro forma*, under By-Law VIII, on Wed., 11th June, and adjourn for a week, for the accommodation of those who are members of the Synod.

THOMAS SMITH KENNEDY.

April 28th, 1862.

DIOCESAN SYNOD.

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

THOMAS SMITH KENNEDY, Clerical Sec.

JAMES BOVELL, M.D., Lay Sec.

Toronto, April 28th, 1862.

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

April 28th, 1862.

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

THOMAS SMITH KENNEDY,

Secretary Church Society.

COLLECTIONS TO 13TH MAY.

STUDENTS' FUND.

Collections appointed to be taken up in April, received up to the 13th inst.

Previously announced.....\$ 177.22
St. George's, Grafton.....\$5.00
Trinity Church, Colborne..... 5.00

Per Rev. J. Wilson..... 10.00
Clarke, per Rev. H. Brent. 3.00
Franktown, per Rev. E. Morris..... 1.10
St. Peter's, Barton..... 4.00
St. Paul's, Glanford..... 3.50

Per Rev. G. A. Bull..... 7.50
Trinity Church, Bradford..... 2.04
Christ's Ch. West Gwillimsbury... 1.03
St. Paul's, " .. 0.43

Per Rev. J. Fletcher..... 3.50
St. Thomas', Millbrooke, per Rev T. W. Allen..... 4.00

Cartwright, per churchwardens..... 2.00
Dunnville

| Port Maitland | 1.50 |
| South Cayuga | 3.50 |

Per Rev. J. Flood..... 8.00
Beverley, per Rev. H. D. Cooper..... 3.37
Lloydtown

| Bolton | 0.76 |
| Albion..... | 2.12 |

Per Rev. H. B. Osler. 6.00
Medonte

C. W. R.....	1.23
Craighurst.....	2.08
Vespra	1.09
Victoria Hill.....	0.60

Per Rev. W. M. Ross..... 6.00
Grimsby, per Rev. Dr. Lundy..... 6.16
Duffin's Creek

| Greenwood..... | 1.00 |
| Columbus | 1.00 |

Per Rev G B. Viner..... 3.00
Emily and Omerce, per Rev. N. Disbrow
Wellington Square and Nelson, per Rev.
T. Greene..... 3.70
St. John's, Elora..... 4.00
St. James', Fergus..... 0.31

Per Rev. C. E. Thompson..... 4.31
Scarboro' per Rev. W. Belt. 8.00
St. George's, Guelph, per churchwardens
St. James', Penetanguishene, per ch-
wardens

| Ascension Church, Hamilton, per church- wardens | 10.30 |
| Barrie per Rev. S. B. Ardagh..... 3.44 " per Rev. E. Morgau..... 7.06 |

School-house, York Township, per church-
warden

| | 1.24 |

St. James', Orillia.....	4.00
St. Luke's, C. W. R.....	1.60
St. Mark's, Oro.....	0.60
Per Rev. T. B. Read.....	
St. George's, St. Catharines, per Rev. A. F. Atkinson.....	6.00
Christ's Church, Brampton, per churchwardens.....	28.28
St. John, Evangelist's, Toronto, per Rev. T. S. Kennedy.....	3.48
Tullamore.....	8.00
Grahamsville.....	5.88
Gore.....	2.14
	1.90
Per Rev. J. Carry.....	
Georgetown.....	1.92
Stewartown.....	1.37
Norval.....	1.60
Per Rev. Dr. O'Meara.....	
St. John's, Bowmanville, per Rev. A. MacNal	
Thornhill, per Rev. E. H. Dewar.....	7.50
All Saints, Collingwood, per churchwardens.....	1.90
	2.00
95 collections amounting to.....	\$379.27
JANUARY MISSION FUND.	
Previously announced.....	907.84
Clarke, per Rev. H. Brent.....	10 50
Franktown, per Rev. E. Morris.....	1 70
Grimsby, per Rev. Dr. Lundy.....	3 65
Wellington Square and Nelson, per Rev. T. Greene.....	8 50
Chester, per Rev. Dr. Beaven.....	1 30
172 collections amounting to.....	\$ 928.49
Grimsby, per Rev. Dr. Lundy, July collection.....	3.41
Grimsby, per Rev. Dr. Lundy, Advent Sunday collection.....	5.76
Rev. N. Disbrow, 1-10th of wheat grown on parsonage ground.....	5.70
WIDOW AND ORPHANS' FUND.	
Franktown, per Rev. E. Morris.....	1.70
Grimsby, per Rev. Dr. Lundy.....	5.50
St. James', Penetanguishene, per churchwardens.....	3.00
Dr. Deibl, donation.....	5.00
Etobicoke, parochial branch, special for this fund.....	3.54
GENERAL PURPOSE FUND.	
Milton, per Rev. F. Tremayne.....	0.60
E. H. B., postage stamps.....	0.60
PAROCHIAL BRANCHES	
Colborne, including Rev. J. Wilson's sub. Clarke, including Rev. H. Brent's sub. Aurora, including Rev. J. H. McCollum's subscription.....	102.00
Lloydtown, Bolton, and Albion, per Rev. H. B. Osler.....	95.00
Simcoe District Branch, including subs. from Revs. S. B. Ardagh, E. Morgan, T. B. Read, G. Hallen, J. Fletcher.....	87.50
St. George's, Toronto.....	222.62
Cobourg, ad'l. per Ven. A. N. Bethune..	1497.78
St. John Evangelist's, Toronto, including subscriptions from the Revs. T. S. Kennedy, G. T. Carruthers, D. B. Read, Esq., Vice-Chancellor Spragge, and R. L. Demson, Esq... Mono, additional.....	242.30
Picton, one-fourth of sub. omitted in March.....	84.85
	112.78
	4.00
	20.00

Niagara District Branch, per Rev. Dr. Fuller.....	969.09
Thornhill and Vaughan, per Rev. E. H. Dewar.....	102.65
SUBSCRIPTIONS RECEIVED BY PARENT SOCIETY DIRECT.	
W. H. Lee, Esq.....	5.00
Rev. Dr. Lundy.....	5.00
Robert Baldwin, Esq.....	10.00
Rev. A. J. Broughall.....	5.00
J. W. Roberts, in advance for next year.....	5.00
H. A. Joseph, Esq., life members' sub.	60.00
BOOK AND TRACT FUND.	
Rev. A. J. Broughall, 2 years sub.....	6.00

DIOCESAN SYNOD OF TORONTO—TENTH SESSION.

15TH MAY, 1862.

DEAR SIR,—We beg to inform you that the Synod of this Diocese will meet in the city of Toronto, on Saturday, the 17th day of June next, and we herewith transmit you the order of proceedings, together with a list of the members, as far as they have been remitted to us.

We are your obedient servants,
T. S. KENNEDY,
Clerical Secretary.
JAMES DOVELL,
Lay Secretary

ORDER OF PROCEEDINGS ARRANGED BY THE EXECUTIVE COMMITTEE, AND ACCEDED TO BY THE LORD BISHOP OF THE DIOCESE.

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

On each subsequent day of session there will be divine service in St. George's Church; the Synod will meet for business immediately after; adjourn at 1 p.m., re-assemble at 2 p.m., (except on Wednesday, when the annual meeting of the Church Society will be held at 2 p.m.) and adjourn at 6 p.m., unless otherwise ordered. The Executive Committee recommend that there should an evening session be desired, notice thereof should be given not later than 5 p.m.

2. After divine service on the first day of meeting, the lay secretary shall attend at the place of meeting of the Synod, to receive the certificates of the lay representatives, which shall be examined by the secretary and a committee of two to be appointed for that purpose. No representative shall be permitted to act as such, until the assessment upon his parish is paid.

Order of business on re-assembling at 2 p.m.
 1. Prayer.—The following form to be used:—
 "ALMIGHTY FATHER, who in the beginning of the gospel didst cause the apostles and elders to meet together under the guidance of thy Holy Spirit; and hast promised, through thy Son Jesus Christ, to be with thy church to the end of the world: Vouchsafe, we pray thee, to be present with the Synod of this diocese now about to assemble; [or now assembled;] give unto them the spirit of wisdom, patience, love, and of a sound mind; and so direct, sanctify, and govern them, that they may seek truth and peace; and that through them the saving gospel of Christ may be more effectually preached and ministered, thy dispersed sheep gathered into the fold, and thy holy Church established, strengthened, settled, united and sanctified; through the merits and

intercession of the same Jesus Christ, thy Son, our Lord."
 2. Clerical secretary shall then call over the roll of clergy.

3. Lay secretary shall then call over the names of the several parishes and their representatives.
 4. Election of clerical secretary, by the clergy.
 5. Election of lay secretary by the laity.
 6. Election of a treasurer and two auditors.
 After this, on the first day, and on all other days after morning prayer, the order of business shall be as follows:

1. Reading, correcting, and approving minutes of the previous meeting.
 2. Appoint committees.
 3. Presenting, reading, and referring memorials, petitions, and correspondence.
 4. Presenting reports of committees, including that of the treasurer and auditors.

Reports received by the Executive Committee on 15th May:

Committee appointed to consider the amendments proposed to the canon on election of lay delegates, *vide* page of report 142.—"Committee do not recommend the adoption of the amendments proposed to section 2 and 3 of the constitution; but they recommend the adoption of the following words to clause 2: 'provided, however, that no person shall have the right of voting in more than one church or congregation within the same year.'"—E. H. DEWAR, *Chairman*.

Report of committee on separate schools.—**REV. W. S. DARLING.**
 Report of musical committee.—**REV. DR. BEAVEN.**

Report on University education.—**REV. DR. FULLER.**

Report of Church Society on alteration of by-laws, &c.
 5. Notices of motions received by Executive Committee:

Resolutions respecting the election of delegates to the Provincial Synod. To be proposed by **REV. H. HOLLAND**, seconded by **DR. DOVELL**,

1. "That the election of delegates to the Provincial Synod shall be the first order of the day, after notices of motions, at the morning session, on the second day of the meeting of the Synod, and shall take precedence of all other business.

2. "That two clerical and one lay member of the Synod shall act as scrutineers of the votes of the clergy, and two lay and one clerical member of the synod as scrutineers of the votes of the laity; the scrutineers for each order to be appointed on motion by the members of each order separately.

3. "That ballot boxes shall be provided to receive the votes of the clergy and laity respectively. That upon each member of the Synod depositing his vote, a mark shall be placed opposite his name on the roll by the secretary of the order to which he belongs, and that upon the requisition of any three members of the Synod, the number of votes deposited shall be compared with the number of those who have voted upon the occasion. That the scrutineers shall hand over the votes to the secretaries of the Synod, whose duty it shall be to preserve them until the election of delegates next ensuing."
 The **REV. H. HOLLAND** will also move—

"For the appointment of a committee to enquire how far it is competent to this Synod to request the Metropolitan, in the event of a vacancy in the See, to undertake the duty of convening the Synod, and presiding over the meeting so assembled for the purpose of electing a bishop; and should it be competent to the Synod to take such a course, then also to report what alterations in the constitution and canons may be required

in order to carry such resolution into effect."

Moved by JAMES BOVELL, M.D., seconded by REV. W. S. DARLING—

That a respectful memorial be again presented to the Legislature, setting forth the continued desire of the Church of England and Ireland in Canada, to have separate Schools in Cities and Towns, as stated in the Resolution adopted by the Synod of June, 1861.

"That a committee consisting of seven members be appointed to consider what means can best be adopted in addition to petitions to the Legislature to secure to the United Church of England and Ireland the right of having separate Schools in Towns and Cities where their establishment is desirable, and their maintenance is practicable."

And further to respectfully remind the Government that they seek not any improper interference with the Common School System as established by Law, but claim to be entitled to the same privileges and to have a similar measure of justice meted out to them as members of the said church, as have been accorded to their Roman Catholic fellow-countrymen.

Moved by DR. BOVELL, seconded by S. B. HARMAN, Esq.—

"That a committee be appointed to consider the best constitution for the court for the trial of offenders, under the Church Discipline Act."

The Rev. F. L. OSLER gives notice of motion, that there be added to sec. 2, in the canon for the division and formation of parishes, the following—

"And that the expenses attending the commission be borne by the parishes interested in such proportions as the commissioners may deem just."

Moved by REV. W. S. DARLING, seconded by S. B. HARMAN, Esq.—*Resolved*—

"That the speedy accomplishment of the strongly expressed wish of the Lord Bishop for the endowment of the See of Toronto, is a matter of such deep importance to our future peace and welfare, that the select committee appointed on the subject, be directed to proceed to action without delay."

Moved by REV. W. STEWART DARLING, seconded by DR. BOVELL, —*Resolved*—

"That in view of the feeling that exists in England in favour of a union between the Conventions of Canterbury and York, and in view moreover of the action of many of the Bishops and Clergy of Ireland, in seeking not only the restoration of their rightful powers of convocation, but especially in calling for a general synod of the whole united church in the mother countries, it be an instruction to the delegates of the provincial synod, to bring the subject before that body, and to use all proper means to secure for the Ecclesiastical Province of Canada, its due representation in such general synod, in event of its being hereafter called together."

Rev. W. FULLER gives notice that he will move—

"The synod, at its ensuing session, to adopt blank forms for parochial and missionary reports, to be furnished the Synod at its regular meetings."

Moved by REV. DR. BEAVEN—

"That a commission be appointed to examine and report on the prayers for the Governor-General and the Provincial Legislature, with a view to their modification."

Rev. A. PALMER gives notice that at the next meeting of synod, he will move—

"That the 15th clause of title No. 1 of the constitution of the synod be amended by substituting the words, 'may desire to submit for their consideration,' for the words, 'may desire to bring forward;' such alteration being neces-

sary, in order to obviate any apparent inconsistency between said clause and rule No. 3 of the rules of order."

To be moved by DR. BEAVEN—

"That in the case of any new edition of the Chant and Tune Book being required, the Church Society be requested to undertake the publication, and to manage any funds arising from it."

Rev. Dr. FULLER gives notice that the Synod ask the Church Society of this Diocese to furnish to the Synod the Report of the Committee appointed to inquire into the investments made of the funds intrusted to the commutation trust committee, and furnished said committee in February last.

Rev. S. GIVINS gives notice that he will move at the next meeting of synod—

"That measures be taken to secure certified copies of all Marriages, Baptisms and Burials, within the Diocese for Registration in the Diocesan Register Office."

Rev. S. GIVINS gives notice that he will move—

"That the act for defining the limits of parishes within this diocese be amended, by omitting the words in the 1st clause, 'do within six months after the adjournment of the Synod,' and inserting instead the words, 'now or hereafter to be established, shall from time to time,' &c."

THE TWENTIETH ANNUAL REPORT OF THE NIAGARA DISTRICT BRANCH OF THE CHURCH SOCIETY.

During the past year, we have had much cause for thankfulness for infinite mercies vouchsafed to us by our heavenly Father. While a neighbouring nation has been sadly convulsed by a most lamentable intestine war, we have gone on enjoying those blessings incidental to a state of peace. And whilst fears had for a season been prevalent that this peace was likely to be disturbed, we rejoice in the hope that, by the overruling providence of the great God of battles, the horrors of war may be entirely averted from our country, and that the Almighty in His own time will in mercy allay the strife now existing on this continent.

Further let us all rejoice in this, that, however disturbed we politically may be, we as christian churchmen can rejoice in an incarnate manifested Saviour, who came to redeem not us alone, but all mankind without exception. For the spreading this glorious news—that a Saviour has been provided for us sinners—we have within the bounds of this Diocese the organization of "The Church Society," by means of which many a dark spot has been illumined, and, we humbly trust, many a soul brought to know "the only true God and Jesus Christ whom he hath sent."

For the proof of this we need not go beyond our own limits. We have a missionary who up to the period of his leaving in September last, was entirely engaged regardless of his personal comfort in building up the scattered lambs of the fold of Christ in their most holy faith. And the gentleman whom he has left in charge of his mission will not prove himself wanting in so glorious a work, as will appear from the very satisfactory report he has sent to our chairman.

To the Rev. the Chairman of the M. D. B. of the C. S.

REV. AND DEAR SIR,

Having been appointed substitute for the Rev. John Stannage, during his absence in England, I have much pleasure in reporting to you on the state of the mission. Divine Service is celebrated at Welland, every Sunday morning, and every alternate Sunday the Evening Service is performed at Marshville and Fonthill. I am

happy to say I have been able to keep all my appointments, and at all places the congregations have been regular and satisfactory. Notwithstanding the zealous labours of the Rev. Mr. Stannage, sufficient funds have not yet been collected to commence the erection of the church at Marshville. The want of a suitable building is very much felt, as the service is conducted in a most uncomfortable log school house, which is often completely filled. The work however is progressing, and there is every reason to hope that the building will be commenced in the course of the ensuing summer. At Fonthill the services were commenced the last Sunday in December, and have been continued fortnightly. We have been able at a very low rate to secure a very commodious room in which the services are conducted at present. But it is hoped that before the end of the summer we will be in possession of a small frame church. The munificent donation of a village lot has been made by D. D. Everardo, Esq., and by the indefatigable energy of Alfred Willet, Esq., nearly \$700 have been subscribed. From this I think we may reasonably hope, that though, hitherto, all attempts to build a church, and establish a congregation at Fonthill, have failed, the present one will be successful, and that many who have for years been strangers to her courts will return to their long forsaken church. At my next service there, I hope to baptize and receive into the congregation of Christ's flock 9 children, whose parents, though church people, have neglected this holy sacrament. It is to be hoped that this is only the beginning of a good work. Upon which, that Almighty God, without whom nothing is strong, nothing is holy, may shed his abundant blessing, is the fervent prayer of

Yours, very truly,

(Signed) D. F. McLEOD, M.A.

Thorold, Jan. 30th, 1862.

The Rev. J. Stannage, our indefatigable missionary, has for several years been engaged in the endeavour to recover what was believed to be the legitimate endowment of portions of his mission. To some extent he has hitherto failed; but having obtained from one, whoever should trust in such matters, an opinion that he might possibly be allowed to purchase the glebe lots not yet patented, he with the permission of the Bishop of the Diocese, undertook during the last autumn to visit England for the purpose of raising what funds he could for the purchase of such lands as might form a reasonable endowment for his mission. He has, since landing in our dear mother country, issued an appeal to churchmen, whom we have ever found ready and glad to aid in any work which has for its object the extension of Christ's kingdom in this country. Considering the work he has undertaken we cannot sufficiently thank him for the untiring zeal he is displaying and we pray that God may prosper "his work and labour of love," and bring him again to his family and his mission.

Your Committee arranged for a series of Parochial meetings to be held in behalf of the society, during the months of October and November last. On October 15th, we met at St John's, Thorold, where we were joined by the Rev. Dr. Read, of Orillia, and Mr. Gaviller, a layman of Tecumseth, who as a deputation from the parent society came, at much inconvenience to themselves, though benefit to us, to advocate the claims of the society in our midst. On the 16th we were at Stamford in the morning, and Drummondville in the evening. In the evening, the Rev. W. O. Jarvis, of W N J, and the Rev. Dr. Garrison, of New Jersey, kindly came over and aided us in enforcing the duties of church-

men on our people. On the 17th we went to Port Robinson, where we had a good meeting. On the 18th, the Annual Parochial Meeting was held in Dunnville; here we had a large attendance, all appearing much interested in the great work. There we had to lament the loss of the very able assistance of Mr. Gaviller, who was obliged to return home after the Port Robinson meeting. On the 21st we held the meeting at Chippawa, where all the speakers present ably advocated the cause of missions. On November 11th, for the first time a meeting on behalf of the society was held at Port Colborne, and though we had not the gratifying assistance of those two gentlemen who were with us at so many meetings in Oct., yet it was a most satisfactory meeting, inaugurating as it did, in that locality, a new organization. It was deemed at this time advisable to bring the claims of the society before the congregation, at this growing place, in order that they in their turn might help others as they had been helped. On the 18th we held the Annual Parochial Meeting at Port Erie, where we were kindly joined by the Rev. Messrs. Montgomery and Wood, of Buffalo, who strongly advocated the cause of Christ and His Church. Your Committee would here record their thanks to those gentlemen who acted as a deputation, and also to their American brethren for their very efficient aid in the same great work. This interchange of good offices strongly sets forth our oneness in the Church of Christ, that however politically divided, we are still one in Him, a union which nothing human can sever. Your Committee cannot forbear recording their sense of the loss this deanery would sustain, were the Rev. T. B. Fuller, D.D., D.C.L., and Rural Dean, to be permanently removed, and they would on behalf of this District Branch Association, assure that rev. gentlemen of their earnest prayers that wherever his lot may be cast, the blessing of God may rest upon him, and their hope whenever occasion offers and his arduous duties permit of it, they may still have his able assistance in advocating the claims of the Church Society in this Deanery.

The Parish of Dunnville reports, "that their collectors with much zeal and diligence have obtained for the Church Society the sum of ninety-five dollars. The amount is only small; nevertheless, it is very encouraging when the circumstances of the parish are duly considered. There are two pleasing features in the work in this mission; the people are receiving a far better knowledge of the Society and its claims, and many who till lately would not give, now expect to be asked for their contributions, and reserve the money, that they may have it when solicited. The committee notice also that some of the poor give far more than the rich in proportion to their means.—A widow, who is very poor in worldly goods, but rich in faith, gave half a dollar out of her penury. Some who have given nothing, might as easily have contributed ninety dollars. But one gentleman who is not wealthy, after paying \$12 to his clergyman's salary, handed to him \$10 for the Church Society."

The Parish of Fort Erie reports in all \$82.00. (M. F. \$49.88, W. & O. F. \$16.12, Divinity S. F. \$12.00, Book & Tract Fund, \$2.50.)

The Parish of Chippawa reports \$160. Showing an increase of \$8.00 over the amount of last year's annual contributions. Considering the almost total stagnation in every kind of trade and business in this place, much credit is due to the subscribers for their continued support of the Society under such unfavourable circumstances. This association has sustained a severe loss in the lamented death of its late treasurer, James Macklem, Esq., who from its first organization evinced a lively interest in its proceedings, and always

took an active part in advancing its interests. His loss as a leading member of our communion will long be felt; but your committee trust that through the divine blessing, the interest hitherto manifested by this branch of the Church Society in the support of its important missionary objects will still be maintained.

The united charges of Drummondville and Stamford, within the parish of Chippawa, report the sum of \$71.68 (W. & O. F. \$5 00, Div. S. F. \$6.00, Tract F. \$2.50, M. F. \$19.75, G. P. F. \$38.32;) of this sum \$15.49 was obtained in accordance with a resolution of synod, "that a 20 and 10 cent. collection should be made in behalf of the mission fund in October, in each year. It was not forwarded before, as it appeared to be the only instance of the compliance with the resolution.

The parish of Thorold reports \$120.

The parish of St. Catharines, notwithstanding several discouraging circumstances, have pleasure in reporting the sum of \$215.50, being much in excess of last year.

The parish of Louth reports the sum of \$29 50. This increase over last year may be ascribed to a great extent to the very able and eloquent manner in which the claims of the society were laid before the congregation at Port Dalhousie, in a sermon delivered there by the Rev. W. Holland, of Fort Erie.

The parish of Niagara reports \$61.22, being a little in advance of last year. Many of the former subscribers have left the town, and several of the parishioners refuse to give until the congregation is free from debt.

Welland Mission. This branch reports the following, which is most encouraging.—M. F. \$79.81, S. F. \$1.75, W. & O. F. \$18.55, in all \$95.11.

Your committee trust that the reports bespeak a growing interest in the cause of the Society. But at the same time they are thankful so much is being done, yet they feel that if a missionary spirit pervaded our people more than it has hitherto done, a larger field might be tilled, the knowledge of Christ more widely spread, and the blessed influences of the Holy Spirit more generally diffused. By the last quarterly returns of the parent society, a large deficiency appears in the fund at the disposal of the Mission Board. Nearly fifty missionaries are assisted from this fund. It becomes us, therefore, to make every exertion, so that those now employed may not suffer. The parent society, your committee also regret to find, were enabled to aid in building churches only to the amount of \$400 during the past year, and to make grants of books and tracts only to the amount of \$67. Your committee feel that this has only to be widely known to cause church people to come to the aid of so noble an institution. Your travelling missionary is working faithfully, and the report proves that the church is extending her borders, and gradually enclosing the long lost sheep, thus proving that the more her scriptural tenets are known and spread abroad, the more hold she will have on the hearts of the people. "Her foundations are upon the holy hills; her walls salvation, and her gates praise." May God hasten the time when, in the words of the prophet, "All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob."

All of which is respectfully submitted.

(Signed) W. LEEMING,
Chairman.

CHAS. L. INGLES,
Secretary.

Thorold, Feb. 4th, 1862.

RESOLUTIONS.

I. Moved by CAPT. BAXTER, seconded by Rev. T. T. ROBERTS, M.A.,

"That that the report now read be adopted and printed in the *Ecclesiastical Gazette*, and 250 copies ordered for distribution in the several parishes.

II. Moved by the Rev. M. VANRENSLAER, D.D., seconded by Rev. H. HOLLAND, B.A.,

"That this district branch association is called upon to acknowledge the great goodness of Almighty God, in enabling them to spread the news of salvation by Christ in many of the destitute portions of this diocese."

III. Moved by Rev. J. FLOOD, seconded by Rev. D. T. McLEOD, M.A.,

"That the objects of the Church Society and especially the missionary cause call for our warmest support."

IV. Moved by Rev. T. D. PHILLIPS, M.A., seconded by the Rev. the RURAL DEAN,

"That this meeting rejoices to learn that the missionary operations of our mother church are being so widely spread as they now are."

V. Moved by Mr. BATTIN, seconded by Rev. W. McMURRAY,

"That the Rev. C. L. Ingles be secretary, and the Rev. T. B. Fuller be treasurer for the ensuing year.

CHARLES LEYCESTER INGLES,
Secretary.

DIOCESE OF HURON.

The Lord Bishop of Huron will (D.V.) hold his next general ordination in St. Paul's Cathedral, London, on Tuesday, the 24th day of June. Divine Service to commence at 11 a.m.

Candidates, whether for deacon or priest, are requested to communicate at once with his Lordship's examining chaplain, Rev. J. Walker Marsh, M.A., and to attend in St. Paul's School House for examination, on Thursday, June 19th, at 9 a.m., with the usual testimonial, and *si quis* properly attested.

DIOCESE OF ONTARIO.

PASTORAL LETTER OF THE LORD BISHOP OF ONTARIO.

ALWINGTON HOUSE, KINGSTON,
May 1st, 1862.

MY DEAR BRETHREN,—You are aware that no provision has yet been made to meet the liabilities of this diocese to our missionaries on the first of July next. I have, therefore, to remind you (before I leave for England) of my desire that the collection in your respective parishes, as contributions to the Parochial Branch of the Church Society, be sent to A. H. Campbell, Esq., treasurer of the Synod, and that those parochial committees which have not, as yet, made the usual effort to obtain subscriptions, do so as speedily as possible.

I hereby also appoint Whitsunday next, being June 8th, as a fit day for bringing before your congregations the pressing need under which we lie, of providing funds to strengthen and increase our missions; and I desire that offertory collections, in aid of the mission fund of this diocese, be taken up on that holyday in all churches and mission stations.

The treasurer who will, I trust, be thus supplied with the necessary means, will be instructed to acknowledge his receipts in the *Ontario Episcopal Gazette*, and to forward cheques for the

usual quarterly payments to our missionaries on the first day of July.

It is my intention (D.V.) immediately on my return from England, to commence holding confirmations, beginning with Kingston, and westward, of which I shall, of course, give more particular notice hereafter.

And now, my reverend brethren, requesting your prayers in my behalf, that the Great Head of the church may give a favourable issue to the journey I am about to undertake for the church's interest.

Believe me to remain

Affectionately and faithfully

Your Diocesan,

J. T. ONTARIO.

NOTICE.—The Lord Bishop of Ontario notifies all whom it may concern, that he has appointed the Venerable the Archdeacon of Ontario to be his "official" during his absence from the Diocese.

(A CIRCULAR.)

To the Rev. the Clergy of the Diocese of Ontario:—

REVEREND AND DEAR BRETHREN,—Allow me to recommend that at Morning Prayer, when the litany is used, after the words, "That it may please Thee to preserve all that travel by land or by water," should be added, "especially Thy servant, the Bishop of this Diocese."

I have the honour to be,

Your faithful humble servant,

W. BERNARD LAUDER, LL.D.,

Archdeacon of Ontario and official of the diocese.

DIOCESE OF MONTREAL.

The Letters Patent of Her Majesty, under the Great Seal, appointing the Lord Bishop of Montreal and his successors in that See, Metropolitans of the Church of England in Canada.

VICTORIA, by the Grace of God, of the United Kingdom of Great Britain and Ireland, QUEEN, Defender of the Faith:

To all to whom these Presents shall come, Greeting

Whereas by Letters Patent, under the Great Seal of our United Kingdom, bearing date at Westminster, the ninth day of July, in the year of our Lord one thousand eight hundred and sixty, and in the twenty-fourth year of our reign, we did, after therein reciting various matters and things concerning and relating to the Bishoprics and Dioceses of Quebec, Toronto, Montreal, and Huron, in our Province of Canada, and concerning an Act of the said Province of Canada, passed in the session of the Provincial Parliament held in the nineteenth and twentieth years of our reign, entitled, "An Act to enable the members of the United Church of England and Ireland, in Canada, to meet in Synod," (to which act we had theretofore given our royal assent) and after reciting and referring to certain petitions which we had received from the Bishops, Clergy, and Laity, in Synod assembled, of the several Dioceses of Quebec, Montreal, and Toronto, praying that for certain purposes (therein set forth) we would be graciously pleased to take such measures, or cause such measures to be taken, as might be necessary in order to appoint one of the Bishops of the said Church in the said Province to be the Metropolitan, that so the necessary powers might be vested in him for holding and presiding over a General Assembly of the Church therein, (as by reference to the said recitals and to the said Act will more fully appear,) we were graciously pleased to comply with the prayer of the said

petitions in that behalf, and in accordance therewith, we did thereby will and ordain, that the Right Reverend Father in God Francis Fulford, Doctor in Divinity, Lord Bishop of Montreal, and his successors, the Bishops thereof for the time being, should be and be deemed and taken to be Metropolitan Bishop, in our said Province of Canada, and that the Bishops of Quebec, Toronto, and Huron, in the said Province, should respectively be suffragan Bishops to him and his successors. And we did thereby further will and ordain that it should be lawful for him as such Metropolitan and his successors from time to time at their discretion, to hold and preside over the aforesaid General Assembly and General Assemblies in the said Province:

And whereas the said now recited Letters Patent contained divers other recitals, powers, and provisions, as by reference thereto will more fully appear:

And whereas we had been advised that by reason of certain omissions in some of the said recitals, divers legal doubts and questions may arise, which it will be desirable to avoid by revoking and determining the said Letters Patent, and by issuing these present Letters Patent, in lieu and instead thereof: Now we do hereby revoke and determine the said Letters Patent of the ninth July, one thousand eight hundred and sixty, to all intents and purposes, save and except as to all acts, matters, or things, which may have been done under the authority of the same, all which acts, matters, and things, we will and ordain shall be and remain of the same force and effect as if the said Letters Patent were not revoked and determined:

And whereas his late Majesty, King George the Third, our Royal Grandfather, did by his Letters Patent under the Great Seal of our United Kingdom of Great Britain, bearing date the twenty-eighth day of June, in the year of our Lord one thousand seven hundred and ninety-three, in the thirty-third year of his reign, found, ordain, make, and constitute the Provinces of Lower and Upper Canada in America, and their dependencies, to be a Bishop's See, to be called from thenceforth "The Bishopric of Quebec," and his said late Majesty did in and by his said Letters Patent, nominate and appoint Jacob Mountain, Doctor in Divinity, the first Bishop of the said See, with certain powers and authorities, as in the said Letters Patent is mentioned and set forth:

And whereas the said Jacob Mountain having been duly consecrated thereto, took upon himself the office of Bishop, or pastor of the said See, and afterwards departed this life, whereby the said See became vacant:

And whereas upon the death of the said Jacob Mountain, his late Majesty, King George the Fourth, our Royal Uncle, did by his Letters Patent, under the Great Seal of our United Kingdom of Great Britain and Ireland, bearing date the tenth day of November, in the year of our Lord, one thousand eight hundred and twenty-five, and in the sixth year of his reign, nominate and appoint Charles James Stewart, Doctor in Divinity, to be the Bishop and ordinary Pastor of the said See, with the like powers and authorities, as had theretofore been granted to the said Jacob Mountain, subject nevertheless to any separation or division of the several Provinces, then constituting the said Bishopric, into several and distinct Sees which might any time thereafter be deemed fit and expedient to be made, as in and by the said Letters Patent will more fully appear:

And whereas the said Charles James Stewart having been duly consecrated thereto, took upon himself the office of Bishop or Pastor of the said

See: And whereas his late Majesty, King William the Fourth, our Royal Uncle, by his Letters Patent under the Great Seal of our said United Kingdom, bearing date the eleventh day of February, in the year of our Lord one thousand eight hundred and thirty-six, after reciting amongst other things that it had been represented to his said Majesty by the said Charles James Stewart, then Bishop of Quebec, that by reason of the great extent of his Diocese, and his own impaired health, it was no longer in his power efficiently to discharge the whole of the Episcopal duties which had devolved upon him, and that he humbly beseeched his said Majesty that a bishop might be appointed to assist him in the discharge of such duties under the title of "Bishop of Montreal;" did thereby nominate and appoint the Venerable George Jehosaphat Mountain, Doctor in Divinity, and then Archdeacon of Quebec, to be Bishop of Montreal, and did order and ordain that he should thenceforth be called by the name, style, and title of Bishop of Montreal, with certain powers and authorities and under certain limitations as mentioned in the said Letters Patent:

And whereas the said George Jehosaphat Mountain having been first duly consecrated, took upon himself the office of Bishop or Pastor, and assisted the said Bishop of Quebec in the discharge of his Episcopal duties, and was thereafter called by the aforesaid name, style and title of Bishop of Montreal pursuant to the tenor of the said Letters Patent:

And whereas in the year of our Lord one thousand eight hundred and thirty seven, the said Charles James Stewart died, whereby the said See of Quebec became vacant, and the affairs of the said See and Diocese were thereafter administered by the said George Jehosaphat Mountain, under the title of "Bishop of Montreal," until the year one thousand eight hundred and fifty as hereinafter more particularly mentioned:

And whereas by our Letters Patent under the Great Seal of our United Kingdom, bearing date the twenty-seventh day of July, in the third year of our reign, and in the year one thousand eight hundred and thirty nine, after reciting that it had been thought fit to separate the Province of Upper Canada from the said See of Quebec, and to erect the same into a new and distinct See or Bishopric to be called "The See or Bishopric of Toronto," we did thereby separate the said Province of Upper Canada from the said See of Quebec, and did erect, found, ordain, make, and constitute the said Province into a separate and distinct See or Bishopric to be called thenceforth "The See or Bishopric of Toronto," and did name and appoint the Venerable John Strachan, Doctor in Divinity, (then Archdeacon of York in our said Province,) to be Bishop of the said See of Toronto, who, having been first duly consecrated, became and was Bishop of Toronto.

And whereas in and by our Letters Patent under the Great Seal of our United Kingdom, bearing date the eighteenth day of July, one thousand eight hundred and fifty, in the fourteenth year of our reign, after reciting that the said See or Diocese of Quebec had become vacant by the death of the said Charles James Stewart, the Bishop thereof, and that it was expedient and desirable from the great extent of the said See or Diocese of Quebec that the limits thereof should be altered, and that the same should in future comprise the Districts of Quebec, Three Rivers, and Gaspe only; we did thereby ordain and direct that the Diocese of Quebec should from thenceforth consist of the District of Quebec, Three Rivers, and Gaspe only, and did name and appoint George Jehosaphat Mountain, Doctor in Divinity, (then Bishop of Montreal,) to be Bishop thereof, who afterwards became and was such Bishop as aforesaid:

And whereas in and by our Letters Patent under the Great Seal of our United Kingdom of Great Britain and Ireland, bearing date the eighteenth day of July, one thousand eight hundred and fifty, in the fourteenth year of our reign, after reciting that the said See or Diocese of Quebec had become vacant by the death of the said Charles James Stewart, the Bishop thereof, and that it was expedient and desirable from the extent of the said See or Diocese of Quebec that the limits thereof should be altered, and that the same should in futuro comprise the District of Quebec, Three Rivers, and Gaspé only, and that it was further expedient and desirable that so much of the said Diocese of Quebec as constituted the District of Montreal (which was then separated for judicial purposes from the District of Three Rivers and St. Francis, and bounded by the limits of the same, under an Act of the Provincial Parliament then in force) should be formed into a separate See or Diocese to be called "The Bishopric of Montreal," did, by the said Letters Patent, erect so much of the ancient Diocese of Quebec as then constituted the District of Montreal, and also his successors (having been respectively separated for judicial purposes as aforesaid, to be a Bishop's See or Diocese, and did declare and ordain that the same should be styled "The Bishopric of Montreal," saving nevertheless to us, our heirs and successors, the powers of altering from time to time, with the consent of the Archbishop of Canterbury for the time being, if the said See should be vacant, or otherwise of the said Archbishop and of the Bishop of the said See for the time being, the limits of the said Diocese and of the jurisdiction of the Bishop thereof, and we did further, by the said Letters Patent, ordain and constitute the town of Montreal, in the said Diocese, to be a Bishop's See, and the seat of the said Bishop, and did ordain that the said town of Montreal should thenceforth be a city, and we did thereby further ordain and declare that the Parish Church, called Christ-church, in the said city of Montreal, should thenceforth be the Cathedral Church and the See of the said Bishop of Montreal and his successors in the said See; and to the end that this our intention might be carried into due effect, we having great confidence in the learning, morals, and probity of our beloved Francis Fulford, Doctor in Divinity, did thereby name and appoint him to be ordained and consecrated Bishop of the said See of Montreal, and we did ordain and declare that the said Francis Fulford, so by us nominated and appointed, after having been ordained and consecrated thereunto as aforesaid, might by virtue of such appointment and consecration enter into and possess the said Bishop's See as Bishop thereof without let or impediment from us, our heirs and successors, for the term of his natural life, subject nevertheless to the right of resignation therein after more particularly expressed:

And whereas we did thereby will and grant that the said Bishop of Montreal should be a body corporate, and did ordain, make, and constitute him to be a perpetual corporation, and to have perpetual succession; and that he and his successors should for ever thereafter be called and known by the name or title of the "Lord Bishop of Montreal;" and that he and his successors, by the name and title aforesaid, should be able and capable in law, and have full power to purchase, have, take, hold, and enjoy manors, messuages, lands, rents, tenements, annuities, and hereditaments of what nature or kind soever, in fee and in perpetuity, or for a term of life or years, and also all manner of goods, chattels, and things personal whatsoever, of what nature or kind soever; and that he and his successors, by and under the said name or title, might prosecute, claim, plead, and be impleaded, defend and be defended, answer

and be answered, in all manner of Courts of us, our heirs and successors, and elsewhere, in and upon all and singular causes, actions, suits, writs, and demands, real and personal, and mixed, as well spiritual as temporal, and in all other things, causes, and matters whatsoever; and that the said Bishop of Montreal should and might for ever thereafter have and use a Corporate Seal, and the said Seal, from time to time, at his and their will and pleasure, break, change, alter, or make anew, as he or they should deem expedient;—and we did thereby further ordain and declare that the said Bishop of Montreal and his successors should be subject and subordinate to the Archbishop of Canterbury and his successors; and we did further will and ordain that every Bishop of Montreal should take an oath of obedience to the Archbishop of Canterbury for the time being, as his Metropolitan, which oath should and might be ministered by the said Archbishop, or by any other person by him duly appointed or authorised for that purpose; and we did further expressly declare that the said Bishop of Montreal, and also his successors (having been respectively by us, our heirs, and successors, named and appointed, and by the said Archbishop of Canterbury canonically ordained and consecrated, according to the form of the United Church of England and Ireland,) might perform all the functions peculiar to the office of Bishop within the said Diocese of Montreal, and we did thereby declare the spiritual causes and matters in which the aforesaid jurisdiction might be more especially exercised, as in and by the said Letters Patent, on reference thereto being had, will more fully appear:

And whereas the said Francis Fulford, Doctor in Divinity, having been first duly consecrated, became and was, and still is, the Bishop of the said Bishop's See and Diocese of Montreal:

And whereas in the year of our Lord, one thousand eight hundred and fifty-three, we were graciously pleased by and with the advice and consent of our Privy Council to make and issue a certain order in Council, bearing date at our Court at Buckingham Palace the twenty-first day of February, one thousand eight hundred and fifty-three, in which, after reciting two several separate Letters Patent, hereinbefore recited, of the eighteenth day of July, one thousand eight hundred and fifty, erecting, founding, and constituting the See of Quebec, and also erecting, founding, and constituting the See of Montreal, we stated amongst other things that in and by the said Letters Patent of the eighteenth June, one thousand eight hundred and fifty, the District of St. Francis was unintentionally omitted from the said Dioceses of Quebec and Montreal and from each of them, and was not then included in any Bishopric or Diocese, nor had any Bishop lawful ecclesiastical jurisdiction in or over the same, and that it was expedient, with the consent of the Archbishop of Canterbury, and of the Bishop of Quebec, testified in manner therein after mentioned, to alter the limits of the Diocese of Quebec and the jurisdiction of the Bishop thereof, so as to include within the limits of the said Diocese, and of the jurisdiction of the Bishop thereof, the said District of St. Francis. and further reciting that His Grace the Lord Archbishop of Canterbury and the said Bishop of Quebec had by instrument in writing under their respective hands and seals, bearing date at Lambeth Palace, the fifteenth day of February, one thousand eight hundred and fifty-three, and delivered to our clerk of our Council, duly consented to such alteration: We did, with the advice of our said Council, order and it was thereby ordered that the limits of the said Diocese of Quebec, and of the jurisdiction of the Bishop thereof, should be altered so as to include thenceforth within the limits thereof, and within the

jurisdiction of the Bishop thereof for the time being, the whole of the said District of St. Francis, and to make the said District thenceforth a portion of the said Diocese, so as to enable the Bishop lawfully to exercise his jurisdiction in and throughout such district as fully and effectually, to all intents and purposes as if such district had, in and by the said Letters Patent, been declared to form part of the Diocese of Quebec, and to be within the jurisdiction of the Bishop thereof: And we were, by and with the advice of our said Council, further pleased to order and direct that such alterations should be in all respects effectual in law immediately, from and after the time when the said order shall have been duly published in the *London Gazette*:

And whereas the said order in Council was afterwards, to wit, on the twenty-first day of February, one thousand eight hundred and fifty-three, duly published in the said *London Gazette*:

And whereas in and by our Letters Patent under our Great Seal of our United Kingdom, bearing date at Westminster, the second day of October, one thousand eight hundred and fifty-seven, in the twenty-first year of our reign, after reciting that the aforesaid See or Diocese of Toronto was then vacant, by the resignation as therein set forth of the said John Strachan, theretofore the Bishop thereof, we did erect, found, make, ordain, and constitute all the counties, then and theretofore forming the western portion of the Diocese of Toronto, to be a distinct and separate Bishop's See and Diocese, and was thenceforth called "The Bishopric of Huron," and did name and appoint Benjamin Cronyn to be Bishop thereof, who, having been first duly consecrated, became and was, and still is, Bishop of Huron:

And whereas in and by our Letters Patent under our Great Seal of our United Kingdom, bearing date the second day of October, one thousand eight hundred and fifty-seven, in the twenty-first year of our reign, after reciting that, the said See or Diocese of Toronto being of inconvenient extent, it was expedient and desirable that the same should be divided into several distinct and separate sees and dioceses, and that one of such dioceses should be styled the Bishopric of Toronto, and that the same should consist of all that portion of the Diocese of Toronto then constituting, or forming part or comprised in the said See or Diocese, save and except the counties forming the western portion of such Diocese, we did by the said Letters Patent erect, found, make, ordain, and constitute all those parts or portions of the said Diocese of Toronto, then forming part of or comprised in the same to be a distinct and separate bishop's see and diocese, and did name and appoint John Strachan to be Bishop thereof, who afterwards became and was, and still is Bishop thereof as aforesaid:

And whereas the numbers, both of bishops, and clergy, and laity, of the United Church of England and Ireland, in our Province of Canada, have of late years greatly increased, and are increasing:

And whereas there are four separate sees, dioceses, and bishoprics duly elected and constituted in the said Province—that is to say, the Bishopric of Quebec, the Bishopric of Toronto, the Bishopric of Montreal, and the Bishopric of Huron—whereof one is the said Diocese and Bishopric of Montreal:

And whereas we have been graciously pleased to give our royal assent (which was duly proclaimed in Canada on the twenty-eighth day of May, in the year of our Lord one thousand eight hundred and fifty-seven) to an Act passed as aforesaid in the session of the Provincial Parliament of Canada, holden in the nineteenth and twentieth years of our reign, entitled "An Act to

enable the members of the United Church of England and Ireland in Canada to meet in Synod."

And whereas on the sixteenth day of August, one thousand eight hundred and fifty-eight, we were also graciously pleased, through our Governor-General, of our said Province of Canada, to give our royal assent to ascertain other Act of the said Provincial Parliament of Canada, passed in the session thereof holden in the twenty-second year of our reign, entitled "An Act to explain and amend the Act entitled an Act to enable the members of the United Church of England and Ireland in Canada to meet in Synod," in which said Acts (amongst other things) provision is made for the meeting of the bishops, clergy, and laity of the United Church of England and Ireland, in their several dioceses, for certain purposes therein mentioned, and also for the meeting of the bishops, clergy, and laity, members of the said United Church of England and Ireland, of the said Province, in General Assembly, within the said Province by such representatives as shall be determined and declared by them, and for their framing in such General Assembly a constitution and regulations for the general management and good government of the said Church in the said Province, as by the said Act, reference being thereto had, will more fully appear:

And whereas we have received three several petitions from the bishops, clergy, and laity, in Synod assembled, of the several Dioceses of Quebec, Montreal, and Toronto, praying that in order to enable the bishops, clergy, and laity of the said Church in Canada to have the full benefit of the provisions of the said Act, we will be graciously pleased to take such measures, or cause such measures to be taken, as may be necessary in order to appoint one of the bishops of the said Church in the said Province to be the Metropolitan, that so the necessary powers may be vested in him for holding and presiding over the said General Assembly of the Church in the said Province:

And whereas we, having fully considered the premises, are graciously pleased to comply with the prayer of the said petitions in this behalf, and, in accordance therewith, to appoint the Lord Bishop of Montreal and his successors to be Metropolitan Bishop and Metropolitan Bishops in and over the said Province, subject as to the succession to the proviso hereinafter mentioned:

Now, therefore, we will and ordain that the said Right Reverend Father in God, Francis Fulford, Doctor in Divinity, now Lord Bishop of Montreal, and his successors, the bishops thereof, for the time being, shall be and be deemed and be taken to be Metropolitan Bishop in our said Province of Canada, subject, nevertheless, as to the succession to the Metropolitan See, to such rules, regulations and canons as shall and may be made in respect thereof by the bishops, clergy, and laity, members of the United Church of England and Ireland, of the said Province, in their general assemblies, under the said recited Act, and to the general superintendence and revision of the Archbishop of Canterbury for the time being, and subordinate to the Archbishop of Canterbury of the Province of Canterbury:

And we will and ordain that the said Bishops of Quebec, Toronto, and Huron, and the Bishops of any other sees that may hereafter be created in Canada respectively, shall be suffragan bishops to the said Lord Bishop of Montreal and his successors:

And we will and grant to the said Lord Bishop of Montreal, and his successors, full power and authority, as Metropolitan of Canada, to perform all the functions peculiar and appropriate to the

office of Metropolitan, within the limits of the said Sees of Quebec, Toronto, and Huron, and any other Sees that may hereafter be created in Canada, and to exercise metropolitan jurisdiction over the bishops of the said Sees and their successors, and over all archdeacons, dignitaries, and other chaplains, ministers, priests, and deacons in holy orders, of the United Church of England and Ireland, within the limits of the said dioceses:

And we do by these presents give and grant unto the said Lord Bishop of Montreal and his successors, full power and authority to visit once, in five years, or oftener if occasion shall require, as well the said several bishops and their successors, as all archdeacons and dignitaries, and all other chaplains, ministers, priests and deacons, in holy orders, of the United Church of England and Ireland, resident in the said dioceses, for correcting and supplying the defects of the said bishops and their successors, with all manner of visitatorial jurisdiction, power, and coercion.

And we do hereby authorise and empower the said Lord Bishop of Montreal, and his successors, to inhibit, during any such visitation of the said dioceses, the exercise of all or of such part or parts of the ordinary jurisdiction of the said Bishops or their successors, as to him, the said Lord Bishop of Montreal, or his successors shall seem expedient; and during the time of such visitation to exercise by himself or themselves, or his or their commissaries, such powers, functions, and jurisdictions in and over the said dioceses, as the bishops thereof might have exercised if they had not been inhibited from exercising the same:

And we do further ordain and declare, that if any person, against whom a sentence, judgment or decree shall be pronounced by the said bishops or their successors, or their commissary or commissaries, shall conceive himself to be aggrieved by such sentence, judgment or decree, it shall be lawful for such person to appeal to the said Lord Bishop of Montreal or his successors, provided such appeal be entered within fifteen days after such sentence, judgment, or decree shall have been pronounced:

And we do give and grant to the said Lord Bishop of Montreal, and his successors, full power and authority finally to decide and determine the said appeals:

And we do further will and ordain that in case any proceedings should be instituted against any of the said Bishops of Quebec, Toronto, and Huron, or any other diocese that may hereafter be erected, (when placed under the said Metropolitan See of Montreal,) such proceedings shall originate and be carried on before the Lord Bishop of Montreal for the time being, whom we hereby authorise and direct to take cognizance of the same:

And we do further will and declare, that it shall be lawful for the said Lord Bishop of Montreal, as such Metropolitan, and for his successors from time to time, at their discretion, until and unless otherwise provided by the general assembly aforesaid, to hold and preside over the aforesaid general assembly, and general assemblies, in the said Province of Canada; and in all other matters and for all other intents and purposes whatsoever, save and except as is hereinbefore expressed, we do hereby confirm, and declare valid and subsisting, the hereinbefore partly recited Letters Patent, dated the eighteenth day of July, in the year of our Lord one thousand eight hundred and fifty, in the fourteenth year of our reign:

And we do further will and declare that the said several powers and authorities hereby conferred on the said Lord Bishop of Montreal, and his successors, are subject to the rules, regulations, and canons, that the said general assembly

may, from time to time, make in respect thereof under and by virtue of the said recited Act.

And lastly, to the intent that all things aforesaid may be firmly holden and done, we will and grant to the aforesaid Francis Fulford, Doctor in Divinity, that he shall have our Letters Patent, under our Great Seal of our United Kingdom, duly made and sealed.

In witness whereof we have caused these our Letters to be made patent.

Witness ourself at Westminster, the twelfth day of February, in the twenty-fifth year of our reign.

By warrant under the Queen's Sign Manual,
[L. S.] C. ROMILLY.

CONVOCAION OF THE PROVINCE OF CANTERBURY.

(Continued from page 72.)

The REV. H. MACKENZIE, continued:—

The latter part of the objection, that the whole standard of qualification for admission into the Christian ministry would have to be altered, appeared to him a vain chimera; for if admission to deacon's orders were lowered, and the admission to priest's orders very much raised, there would be a still wider barrier placed between them than at present existed. The third reason stated was, that other impediments presented themselves from the provisions of statute law which affect persons in deacon's orders. But really it appeared to him that this difficulty did not apply. They did not expect those who were candidates for seats in Parliament to seek holy orders, and if they did, they knew at first that they were excluded from the other object of their ambition. They did not expect those who were to be called upon to enter into trade to seek the ministry, because they knew what the law required of persons in deacon's orders. If, however, thereafter, in the carrying out of the Diaconate as a permanent order, it should be considered that the office admitted of secular offices being followed at the same time, it might be expedient to relax the law, that those who were in deacon's orders might also engage in trade. In the place of reciting these objections, which in his judgment were insufficient, he proposed to set aside the whole of that part of the report which referred to this subject, and to substitute a clause to this effect:—

1. "We are further of opinion that admission to the third order of the ministry might be beneficially thrown open to a class of men of proved and earnest piety, zeal, and discretion, not hitherto ordained in the Church of England—that is, to say, of a lower standard of classical attainments than that required from the students of our Universities.

"To this end we would recommend a relaxation in the literary qualifications now required from every candidate for deacon's orders; and at the same time, in order to prevent the possibility of the church being injured by an influx of unlearned men into her ministry, would strongly urge an immediate and marked elevation of the standard of examination for the sacred order of priests." He believed that there always had been three distinct and permanent orders in the church, and he believed that these three orders had been marked in the Scriptures so as to show that they were in the mind of God long before the Church of Christ, as such by name was called into existence. Throughout the whole of the Mosaic economy this distinction was to be found; there were in the patriarchal church, Moses, the leader, the heads of the twelve tribes, and the heads of families (or the elder sons, as Bishop Pearson

thought). When that church became established, there was the same distinction of order observable in the High Priest, the Priests and the Levites; and when it pleased God to send Christ to establish His own Church, there was our Lord at its head, the twelve Apostles and the seventy disciples; and when, upon His death, the second rank became the first, and the seventy became a second order, then came immediately the third order of Deacons to fill up the vacancy. There always had been these three orders, and the intention of preserving the distinction appeared to be that they should apply themselves to the spiritual necessities of man according to their orders, the same division of threes being observable in the ordering of mankind. They might take any part of society, and they would always find an upper, a middle, and a lower class, and it seemed to have been in regard to this distinction that three orders of the priesthood had been specially provided of God—the higher order of priests to leave the higher order of society; the middle order to leave the middle rank, and the humbler order to leave the humbler ranks of society. What was the power which recommended the minister of Christ to those to whom he was sent, and what was the great principal which brought his mission home to those who heard his words? It was sympathy. And if that power were taken away, there would be lost with it the strongest agent in imparting or receiving knowledge. So with a school—the master of a school, or head of a college, who commanded the sympathies of the young intrusted to his care, could do anything with them; and the minister who commanded the sympathy of the congregation possessed the same power. Take away from the schoolmaster that principle, and you deprived him of the power of imparting knowledge; and with the minister the result was the same. What sympathy had the Church of England shown with regard to the great mass of population growing up in our towns? They were assured that in every part of England society was flocking towards the towns and leaving the country districts, and our people were likely to become more and more separated from the church if the Gospel were not taken to them. But, gravitating as the populations were towards the large towns, there were to be found immense masses growing up in the manufacturing and commercial districts, who required increased agencies to meet the spiritual necessities of their case. It was not sufficient for those who were at the head of the great parishes of the country to go into their pulpits and talk about sympathy. They must have house-to-house visitation, and they must have men who would commend themselves to the sympathy of the people: they must have men who, when they saw suffering from sin, would sympathise with the afflicted, having suffered themselves from the same disease, and bearing, therefore, a common remedy. They could not expect the highly educated gentlemen amongst the clergy, when called to the abodes of the most degraded, would do more than pay such a place a visit from time to time; and this, not from unwillingness to devote themselves to the service of even the humblest of their brethren, but from positive incapacity. Do what he would in the way of visitation, he could not live among them. Some of them might be more fastidious than others, and more easily offended; but he confessed that when he himself had visited three or four such cases in succession, he was exhausted and had not the physical energy to go further. The church wanted men of a harder nature. They wanted men who, with the horny hand, and under the rough exterior, possessed tender hearts, touched by the grace of God, to visit the houses of the working men, and show a constant sympathy with their common life. That was the way men

had been influenced in past ages, and by renewing such a course they would be influencing in like manner not only the present but future generations. And there was in this country to be found a sufficient illustration of the truth of what he had advanced. Let any one acquainted with the world look amongst our parishes and see whence came the flocks who filled the Dissenters' meeting-houses, and who were the men that ministered to those there assembled. They were men of heart, men of strong will, men, many of them, whose hearts God had touched with much grace. But they were not literary men, and they were not, generally speaking, refined men, or men of classical attainments. Yet, according to their light, these men did their work, and their work was acceptable. The Church of England, by her conventionality—and it was the only Church in Christendom that received only gentlemen into holy orders—had, by limiting her ministry to the gentry, taken away one of the most powerful bonds of sympathy that would connect the church with the lower section of the middle class. By failing to strengthen her ministry by an infusion into her humblest order of men like those alluded to, she had lost myriads who might otherwise have been gathered into her fold. He believed that the church had met with great loss by not attaching to herself, and with bonds of the closest union, men who by the Spirit of God were adapted for the ministry. He urged upon the house, upon grounds based upon the immutable laws of God, the adoption of the principal he had brought under their notice. He proposed, if the clause he had read to the house were adopted, to move a second clause in the place of clause 5 of the report; but, as it did not affect the principle involved, he suggested that the discussion of the two parts of the amendment should be taken separately. If the first part were affirmed, the second would most likely be accepted; but if the first were negatived, he should not have to trouble the house with a discussion upon the second. He would, however, read to the house the other part of his amendment; it was as follows:—

5. "We believe that while the proposed course would mark more clearly the distinction between the second and third orders of the ministry, it would enlist on the side of the church much of the earnest and loving piety now (through ignorance of her principles) drafted off into the sects; that it would provide for the clergy of populous parishes an efficient supply of permanent and well-trained subordinates; that it would ensure to the church that special ministerial gift—that χάρισμα—(see 1 Tim. iv. 14. and 2 Tim. i. 6) which she is not entitled to look for in 'the unordained layman however sanctified his personal will; that it would give to the artisan class of this country an order of sympathetic teachers of which they have been hitherto deprived; that it would stimulate the zeal, the piety, and the knowledge of the more refined and highly educated Deacons who would pass more rapidly through their order; and that it would glorify God in the more general extension of His Word and truth through the open ministrations of many now constrained to silent and personal service, or driven into eccentric methods of proving their zeal, through their inadmissibility to orders in the Church of England."

He wished to take the discussion, however, upon the first part, which involved the great principle he had been endeavouring to advocate—a principle which was based upon sympathy, and illustrated under its highest type, and in its highest power, by God manifest in the flesh.

CANON BROWSE rose to second the amendment. With the exception of the revision of the Liturgy, this was the most important question that had come before the house for ten years past, and

though he had entered thoroughly into the spirit of Mr. Massingbord's speech, he thought there was such a weight of reason for desiring not merely a new or revived order of Readers or Sub-Deacons introduced, but an extension of the Diaconate itself, that he gladly seconded the proposition of Mr. Mackenzie. He had always had some little doubt with regard to the revival of minor orders. It had been admirably stated by Mr. Mackenzie that throughout the Scriptures and elsewhere they found the number three meeting them, and the necessity for a third order of ministers had been stamped in a most marked manner with Divine approbation. Our Lord scarcely for a moment suffered the number to fail, but after His ascension moved the Apostles to constitute a new third order, that there should be no deficiency. There were always three orders, and but three orders, in the Apostolical Church. It did not appear that any of the inferior orders existed for at least two centuries. He had therefore always thought it a somewhat serious question in a church which professed to have reformed itself on a strictly Apostolical model, how far it might be legitimate to receive an order of Sub-Deacons. But it was even a more important question, how far such a revival would meet the existing wants of the church. He thought it of the most vital consequence that they should endeavour to bring back to the service of the church the zeal and energies of a large body of men who were now alienated from her. The question was whether they could do that without admitting those persons to some rank in the internal ministry of the church. There was a large number of men who were moved strongly with religious zeal, and that zeal moved them not to continue merely in lay occupations, but to devote themselves to the preaching of the Gospel. If some outlet for that zeal were not supplied by the Church of England, they might be perfectly certain that other communions would supply it, and that these people would, as they had done before, avail themselves of the opportunities offered. He admitted that the conduct of these people in thus forsaking their church was not to be defended; but the question was, would the church, in a spirit of Christian charity and wisdom, try to use their energies in her behalf, instead of letting them be used against her? He quite concurred with the remark of Mr. Mackenzie that the Church of England was the only church in the world that admitted only gentlemen clergy, and it was impossible for a church that only used the energies of the upper grades of society to retain the whole of a nation within its bosom. Upon that ground more than any other, he thought it of the utmost importance to consider whether they could not extend the influence of the church by not merely supplementing it with this so called sub-order, but also by admitting another class of persons into the ministry itself. He was aware that there must be difficulties, and great difficulties, to contend with, if they had but two grades of clergymen. If they had a body of deacons of a lower grade of society introduced into the ministry, while at the same time they had a body of highly educated gentlemen in the Diaconate, he could very well understand that jealousies might arise between them.

(To be continued.)

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Rev. Dr. T., Par^l Rev. R. L. S., Perth (2 copies to No. 12, vol. 9, and one copy to end of vol 9); Rev. R. F., Delaware; A. McD., Cobourg; Rev. J. B., March.

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