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# Canadian Ecclesiastical Gazette

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

VOLUME VIII.

TORONTO, JUNE 15, 1861.

No. 12.

Extra copies of this No. of The Ecclesiastical Gazette may be obtained from the Publisher, price 5 cents each, or \$4 per hundred.

## Ecclesiastical Intelligence. DIOCESE OF TORONTO.

We understand that the Metropolitan has determined to call a meeting of the Provincial Synod, on the 1st of September, instead of in July, as was first intended; we presume that this postponement is in order to give time for receiving the confirmation of the election of the Bishop of Ontario, &c.; so that his consecration may take place when so many Clergy and Laity will be congregated at Montreal.

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 25th day of June next in the City of Toronto

STEPHEN LETT, L.L.D., Clerical Sec.  
JAMES BOVELL, M.D., Lay Sec.

Toronto, April 11, 1861.

Toronto, 14th May, 1861.

MY DEAR BRETHREN,

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

I remain, &c.,  
JOHN TORONTO.

DAYS OF THE WEEK.	DATE OF THE JULY, 1861.	PLACE.	HOOR.
Monday	1,	Scarboro' St Paul's	11 a. m.
"	"	St. Jude's	1 p. m.
"	"	Christ Church	4 p. m.
Tuesday	2,	Duffin's Creek	10 a. m.
"	"	Greenwood	1 p. m.
"	"	Uxbridge	5 p. m.
Wednesday	3,	Brock, West Church	11 a. m.
"	"	Brock, East Church	4 p. m.
Thursday	4,	Beavertown	11 a. m.
Friday	5,	Port Perry	1 p. m.
"	"	Whitby Harbour	5 p. m.
Saturday	6,	Oshawa	10 a. m.
"	"	Bowmanville	3 p. m.
Sunday	7,	Newcastle	11 a. m.
"	"	Inniskillen	3 p. m.
Monday	8,	Cartwright	10 a. m.
"	"	Manvers	2 p. m.
Tuesday	9,	Cavan, St John's N <sup>th</sup> Ch	11 a. m.
"	"	Omemece or Emily	3 p. m.
Wednesday	10,	Lindsay	11 a. m.
Thursday	11,	Peterboro'	11 a. m.
"	"	Lakefield	3 p. m.
Friday	12,	Millbrook	3 p. m.
Saturday	13,	Perrytown	11 a. m.
"	"	Port Hope	3 p. m.
Sunday	14,	Cobourg	11 a. m.
Monday	15,	Grafton	11 a. m.
"	"	Colborne	3 p. m.
Tuesday	16,	Norwood	3 p. m.
Wednesday	17,	Seymour	3 p. m.

## COLLECTIONS UP TO JUNE 12th, 1861.

### STUDENTS' FUND FOR 19TH YEAR.

Collections appointed to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on behalf of the Students' Fund, for 19th year, received between the 29th ult. and 12th inst.

Previously announced	\$590.04
Trinity Church, Chippawa, per Rev. W. Leeming	18.60
Bath, per Rev. W. F. S. Harper	1.40
Stewartown	\$2.40
Norval	2.20

Per Rev. Dr. O'Meara	4.60
St. John's Church, Elora	6.25
St. James's, "	1.62

Per Rev. C. E. Thompson	6.87
Williamsburg, per Rev. Dr. Boswell	2.00
(The foregoing were omitted in the Ecclesiastical Gazette of the 1st instant.)	
Toronto, St. James's, per Churchwardens	32.00
Kemptville, per Rev. James Harris	5.00
Alma	1.25
Hastonville	0.75
Allansville	0.50

Per Rev. J. McNelly	2.50
Georgetown	1.50
Grantham, Christ Church	2.25
Homer	1.15

Per Rev. T. D. Phillipps	3.40
Huntly, Christ Church	1.75
Goulbourne	2.25

Per Rev. James Godfrey	4.00
Trenton, per Rev. W. Bleasdel	2.85
Portsmouth, per Rev. F. W. Dobbs	2.00
Guelph, St. George's, per Churchwardens	18.08
Omemece	1.67
St. James's Church	0.80
St. John's, "	0.28

Per Rev. N. Disbrow	2.20
Adolphustown	0.75
Fredericksburg	1.25

Per Rev. R. Harding	2.00
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144 Collections amounting to \$697.84

MISSION FUND, JANUARY COLLECTION, 19TH YEAR.	
Previously announced	\$720.42
Trenton, per Rev. W. Bleasdel	6.75
Toronto, St. James's, per Churchwardens	48.00

153 Collections amounting to \$775.17

WIDOW & ORPHANS' FUND, 19TH YEAR.	
Previously announced	\$1128.82
Trenton, per Rev. W. Bleasdel	3.00

155 Collections amounting to \$1181.82

### PAROCHIAL BRANCHES.

Stewartown, addit'l, per Rev. Dr. O'Meara	\$ 0.50
MISSION FUND, JULY COLLECTION, 19TH YEAR.	
Toronto, St. George's, per Rev. Dr. Lett	\$ 20.00

### MISSION FUND, 20TH YEAR.

Toronto, St. Stephen's, per Rev. A. J. Broughall	20.00
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### SUSTENTATION FUND.

Downmanville, St. John's, Thanksgiving Day, per Rev. Dr. McNab	7.00
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### ANNUAL SUBSCRIPTIONS & DONATIONS, 19TH YEAR.

The Lord Bishop of Toronto	\$50.00
Sir J. B. Robinson, Bart.	50.00
J. W. Roberts, junr., Esq.	5.00
Rev. H. Grasset	5.00
Rev. E. Baldwin	5.00
Charles Magrath, Esq.	5.00
The Hon. G. W. Allan	5.00
Mr. G. W. Allan, donation	5.00
Wm. Gooderham, Esq.	5.00
Mrs. J. S. Baldwin, donation	5.00
M. Betley, Esq.	5.00
Rev. Edwin Hatch	5.00
B. Homer Dixon, Esq., donation	5.00
Lady Macaulay, donation	4.00
C. S. Gzowski, Esq., donation	5.00
The Hon James Gordon, donation	10.00
E. H. Rutherford, Esq.	5.00
Wm. Proudfoot, Esq.	5.00
C. C. Small, Esq.	5.00
Frederick Perkins, Esq.	5.00
George Perkins, Esq., donation	5.00
Frederick Cumberland, Esq.	5.00
Mrs. Hagarty, donation	5.00
A. Mercer, Esq.	10.00
Clarke Gamble, Esq., donation	5.00
Rev. G. C. Irving	5.00
H. Thompson, Esq., donation	5.00
F. W. Coate, Esq., donation	5.00
Wm. Ellis, Esq., Prescott, subscription for one year as Delegate to Synod	1.00
Mrs. Ripley, Toronto, donation to Widows and Orphans' Fund	400.00

### ERRATUM.

For "St. James's Church, Kingston, \$16.00," under the head of Students' Fund, in Gazette of the 1st, read "St. George's Church, Kingston, \$19.00."

The following list of Incorporated Members in the Midland District was in type, but was omitted from last Gazette, for want of room.

Ven. Archdeacon Stuart; Revs. A. Stewart, T. H. M. Bartlett, H. Mulkins, E. C. Bower, F. W. Dobbs, R. Harding, Dr. Lauder, G. W. White. Messrs. T. Kirkpatrick, S. Muckleston, John Watkins, C. S. Ross, S. Taylor, James A. Henderson, W. Rudston, A. H. Campbell, W. F. Grasset, W. B. Simpson, J. C. Crookshank, Richard J. Cartwright, James S. Cartwright, John R. Cartwright, Dr. H. Yates.

Their subscriptions have been forwarded to the Parent Society.

We have delayed issuing this number for the purpose of giving a correct report of the meeting of the Synod, at Kingston, kindly furnished us by the Secretaries.

### PROCEEDINGS OF THE SYNOD OF THE DIOCESE OF TORONTO

*Meeting of the Clergy and Lay Delegates of Parishes and Missions situated between the River Trent, on the west, and the boundary of the Upper Province, on the east, held in the City of Kingston.*

#### FIRST DAY'S SESSION

WEDNESDAY, June 12th, 1861.

Divine Service was celebrated in St. George's Church, Kingston, at eleven a.m. Prayers were read by the Rev. Dr. Patton; the Lessons were read by the Rev. Dr. Lauder; the Sermon was preached by the Rev. Saltern Girens; the Holy Communion was afterwards administered to the Clergy and Lay Delegates. The Lord Bishop then declared the Synod adjourned till four o'clock, to meet in the Wesley Hall, City Buildings, having first named the following committees:—

No. 1. Committee of two Clergymen and two Laymen, to report upon the formal list of Clerical and Lay Members of the Synod, furnished by the Secretaries.

The Lord Bishop nominated the following gentlemen to constitute the above committee:—The Rev. C. B. Pettit; the Rev. J. S. Lauder, (chairman), W. B. Simpson, Esq., Capt. Downes.

No. 2. Committee of five Clergymen to report upon any disputed right of Clergy to vote, namely,—Rev. Rural Dean Rogers, Rev. Rural Dean Worrell, Rev. Dr. Lauder, Rev. R. L. Stephenson, Rev. G. A. Anderson.

No. 3. Committee of five Laymen to report upon any disputed right of the Lay Delegates to vote.

The Lord Bishop nominated the following gentlemen:—F. McAnanny, Esq., D. B. O. Ford, Esq., Capt. Young, James A. Henderson, Esq., Thomas Kirkpatrick, Esq.

#### AFTERNOON SESSION.

WEDNESDAY, June 12th, 1861.

At four o'clock the Synod assembled for business, the Lord Bishop in the chair, attended by his Archdeacons, his Chancellor, the Hon. J. H. Cameron, P.C.L., and his Chaplain, the Rev. H. J. Grasett, B.D., who opened the meeting with prayer.

#### NOTIFICATION.

The Lay Secretary read the notification concerning the Synod, as follows:

The Clergy and Lay Delegates of parishes and missions within the boundaries of the proposed new Eastern Diocese, are hereby notified that the Lord Bishop of the Diocese of Toronto, requires their attendance in St. George's Church, in the City of Kingston, on Wednesday, the twelfth day of June next, at the hour of eleven o'clock in the forenoon, for the purpose of selecting one godly and well learned man to be Bishop of said new Eastern Diocese, and also of proceeding to the consideration of such other business as may be submitted.

By order of the Lord Bishop,  
STEPHEN LETT,  
*Clerical Secretary.*  
JAMES BOVELL,  
*Lay Secretary.*

#### REPORT.

The Rev. J. S. Lauder, chairman, brought up the following report of Committee No. 1

The committee appointed to report upon the formal list of clerical and lay members of the Synod furnished by the Secretaries, have the honour to report that the said list is correct as far as it goes, but they find that the Mission of Renfrow has not been inserted on the said list, and beg leave that it may be amended by inserting the name of the Rev. Thos. Taylor, as the Clergyman, and Thomas D. Taylor as the Lay Delegate of Renfrow. They would also beg leave to remark that there appear to be two certificates for the Mission of Sophiasburg, the first containing the names of those gentlemen as inserted on the list, the second dated the 10th of June, naming Mr. A. H. Campbell, also as a delegate. But as the Constitution does not make any provision for two elections taking place, except in case of vacancy by death, or otherwise, your Committee feel that it does not come within their province to give any decision in the matter, and beg leave to submit the question to the Synod for its decision.

J. S. LAUDER,  
*Chairman.*

Kingston, Wednesday, June 12, 1861.

The roll was amended accordingly.

#### CALLING THE ROLL.

The names of the Clergy were then called over by the Clerical Secretary, when the following clergymen answered to their names:

Rev. J. Rothwell, A. B.; E. C. Bower; W. F. S. Harper; John Grier, A.M.; J. T. Lewis, LL.D.; F. R. Tane, G. W. White, B. A.; E. H. Massey Baker, H. E. Ples; Henry Patton, D. C.L.; Henry W. Davies, M.A.; J. A. Morris, Robert Harding, John Carroll, J. Godfrey, Ven. G. O. K. Stuart, D.C.L.; Rev. A. Stewart, M.A.; R. V. Rogers, M.A.; J. A. Mulock, James Harris, Thos. S. Campbell, J. Butler, M.A.; E. W. Beaven, M.A.; C. Forrest, M.A.; T. A. Parcell, Thos. Stanton, A.B.; Charles Brown, E. J. Boswell, D.C.L.; John Davidson, M. A.; W. B. Lauder, LL.D.; Geo. W. G. Groat, B.A.; R. Garrett; J. S. Lauder M.A.; E. Loucks; C. P. Emery; R. L. Stephenson, M.A.; F. W. Dobbs; Thomas Taylor; R. Lewis, M.A.; J. J. Bogart, M.A.; C. B. Pettit, B.A.; W. Fleming, J. B. Worrell; Thos. Bousfield, Charles Ruttan; J. A. Preston, M.A.; W. Blesdell, A.M.; G. A. Anderson; R. C. Boyer, B.A.; J. G. Armstrong, B.A.; Henry Sharp, T. M. G. Bartlett, M.A., Military Chaplain, Hannibal Mulkins, Penitentiary Chaplain.

The names of the Lay Delegates were then called over by the Lay Secretary, when the following delegates answered to their names:

W. H. Griffin, Wm. Percival, Robert Montgomery, William Ferguson, George Baxter, John Boyce, Roderick Kennedy, M.D., Henry Boyle, Edmund J. Sisson, Hon. Geo. Crawford, M.L.C., D. B. O. Ford, Richard F. Steel, Samuel Clark, Edmund Hooper, Joseph Coulter, James Rosamond, Abraham Code, Thos. Coulter, The Hon. R. C. Wilkins, James C. Peck, J. J. Dickinson, M. D., James Shaw, W. P. Taylor, John Baird, Robert Davies, Philip Dorland, Joseph Scrivens, David Ford Jones, Sylvester Skinner, Robt. Harvey, Thomas Smith, Richard Kidd, James A. Henderson, Thomas Kirkpatrick, S. Muckleston, W. Shannon, Anthony O'Loughlin, Edward Stacey, Thomas Corbett, James Hopp., Isaac Hope, W. H. Bottom, Robert Leslie, Henry Hurd, W. B. Simpson, James Reynolds, John Burns, James L. Schofield, Wm. Fitzsimmons, W. H. Perry, J. S. Ross, George Murdock, John York, James Keas, Launcelot Jackson, William Kidd, John Duke, James Campbell, J. F. B. Morice, Elias Vanyleck, James Walker, W. J. Ridley, T. S. Rubidge, Henry Weagacut, John Jacob, John Green, Francis Carey, M.D., Thomas McGrier, Edward Six-

mith, James Craig, Jacob Ross, W. H. Baker, J. W. Baker, P. P. Harris, James Dyke, G. P. Baker, W. R. F. Berford, Henry D. Shaw, James Jackson, D. L. Fairfield, J. P. Downes, Robert Doyle, John A. Wilson, William Atkins, John Hooper, Andrew Jones, William Ellis, Ben. French, Junr., William Butler, Thomas D. Taylor, James Shannon, Jos. Elliott, Hon. James Shaw, M.L.C., W. H. Burritt, M.D., John Moorhouse, Lewis Roberts, Charles Sholl, Thomas Coppinger, Geo. E. Bull, Henry E. Skinner, John F. Flindall, Wm. Shea, John Portt, Thomas Claus, David Wilcox, William Young, George Jones, Hon. J. Hamilton, M.L.C., John W. Higginson, J. F. Charles, George Malone.

A. H. Campbell having presented a certificate of election as a Lay Delegate for the parish of Sophiasburgh, in room of Peter W. Ruttan, deceased, was admitted as a member of the Synod.

#### REPORTS.

The Rev. R. V. Rogers, Chairman, brought up the following report of Committee No. 2.

The Committee to whom was referred to report upon any disputed right of clergy to vote, having received from the Rev. J. B. Worrell, the following: from the shortness of the time and the importance of the subjects, ask leave to refer them to the united wisdom of the Synod.

Signed on behalf of the Committee,

R. V. ROGERS, A.M. & R.D.,  
*Chairman.*  
R. L. STEPHENSON,  
*Secretary.*

#### CLERGYMEN WHOSE VOTES ARE OBJECTED TO.

##### Names.

- 1 Rev T M Bartlett, Chaplain to the Forces.
- 2 Rev H Mulkins, chaplain to the Provincial Penitentiary
- 3 Rev W Fleming, Missionary at Roslin.
- 4 Rev E Loucks, Curate of Ottawa
- 5 Rev G W Groat, Missionary at North Gower.
- 6 Rev Thos Taylor, Missionary at Renfrow.

No. 1. On the grounds that he is not under the jurisdiction of the Bishop; that he is not amongst those who compose the Synod according to the 1st and 7th Canons, and therefore not amenable to the Synod.

No. 2. The same objections apply, as in the former case.

No. 3, 4, 5 Objections—That they are not Clergymen in full orders; that they cannot legally hold an incumbency, and that they could not be members of the English Convocations.

No. 6—

James A Henderson, chairman of Committee No. 3, reported that no objections were lodged against Lay Delegates.

#### OBJECTIONS AND DECISIONS.

The Lord Bishop called on the Committee to state the particular objections to the Rev. T. H. M. Bartlett being recognised as a member of the Synod, which was done by Rev. J. B. Worrell, to which Mr. Bartlett replied; at the request of his Lordship the Chancellor gave his opinion; the vote of the Clergy was then taken, when there appeared 32 in favour of Mr. Bartlett's recognition, and 16 against it.

The objection to Mr. Mulkins was also stated by Mr. Worrell, to which Mr. Mulkins replied, when the vote of the Clergy was given in his favour without a division.

The objections to the Rev. W. Fleming, Rev. E. Loucks, and the Rev. G. Groat were also stated by Mr. Worrell, when on the vote of the Clergy being taken, there appeared 34 votes in favour of the recognition of the above-named Clergymen, and 10 against it.

It was decided that the Rev. Thomas Taylor was not a member of the Synod of this division.

of the Diocese, he not having been licensed to any cure within the limits specified in the notification convening it.

His Lordship then pronounced the benediction, and the Synod adjourned till Thursday morning, at 10 o'clock.

Approved.

(Signed,) J. TORONTO.

## SECOND DAY

THURSDAY, June 13, 1861.

Divine Service was performed in St George's Church, at 10 a. m. Prayers were said by the Rev C B Pettit. The Lessons were read by the Rev J. A. Morris.

The Synod met for despatch of business in the Wesley Hall, City Buildings.

His Lordship took his seat at noon.

### MINUTES.

The Minutes of the proceedings of the previous day were read, and being approved, were confirmed by the Bishop.

### CALLING THE ROLLS.

The Clerical Secretary then called over the roll of the Clergy, and marked the names of those in attendance.

The Lay Secretary called over the names of the several parishes, and their representatives.

### COMMUNICATIONS.

The Clerical Secretary mentioned that he had received a communication from the Rev. H. Mulkins, Chaplain to the Provincial Penitentiary, inviting the members of the Synod to visit that Institution. Also, a letter had been received from a dignitary of the Diocese, stating that he was obliged to return to his home, thanking his friends for their kindness in mentioning his name in connection with the new Diocese, but requesting that it would not be put forward.

### BISHOP'S ADDRESS.

His Lordship the Bishop then delivered the following address, the Synod meanwhile standing:

"MY REVEREND BRETHREN AND BRETHREN,—

I feel it my duty on this interesting occasion, to commence by offering the laity of this proposed diocese my hearty thanks for the generous liberality with which they have come forward to establish an Episcopal endowment. Until this primary object was in a great measure effected, we could not make any substantial progress towards the subdivision of the vast Diocese of Toronto, for the Government very wisely required to be satisfied that a reasonable provision should be made for its endowment, before giving their assent to any division, and before the Governor-General could signify his readiness to recommend the appointment by her Majesty of such person as the Bishop of Toronto and Church authorities should approve of. Taking these requirements into consideration, and advert to the Canon adopted by the Synod of 1858, for the election of a Bishop, which has been sanctioned and confirmed by a precedent, it becomes my duty on the present occasion to adhere strictly to its provisions, and accordingly I submit the choice of the new Bishop to you, the clergy and laity of the Church, residing within the limits of the district which is to constitute the Eastern Diocese, convened in Synod under the present Bishop.

"The path of progress being thus graciously opened by her Majesty the Queen, through her representative Sir Edmund Head, Baronet, it was further smoothed and prepared by the wise proceedings of our late Synod, which, among other

things, settled the mode of election, for it was observed that it would be most unfortunate, if at the first meeting of the primary and imperfect Synod, it should be called upon to discharge the difficult and exciting duty of determining the manner in which the election of its Bishop should be made and carried out. This was also found to be the feeling of a great majority, and it was accordingly resolved that "the clergy and laity shall vote separately by ballot, the clergy by individuals and the laity by parishes. A majority of votes in each order shall determine the choice, provided that two-thirds of the clergy entitled to vote be present, and two-thirds of all the parishes entitled to vote be represented; otherwise two thirds of the votes of each order shall be necessary to determine the choice."

"This comprehensive and yet simple method of election is adopted literally, or in substance, by several of the dioceses of the United States, and seems on the whole to work satisfactorily. All things being now in order, we meet this day under a regular call to make choice of a fit person to become the Bishop of the new diocese. But as we are yet not fully experienced in such matters, a few remarks derived in a great measure from the experience of our sister church, may not, on this occasion, be unseasonable. 1st. All who are entitled to vote at this meeting should bear in mind that they come unfettered as to place or person. They may vote or not vote as they feel inclined. They may select their candidate from any diocese or branch of the United Church of England and Ireland, for no other restriction is imposed, and the choice is left to the unbiased conscience of the electors. 2nd. Should the first ballot not decide, a second or even more may be found expedient. 3rd. In cases where the candidates are few in number, and the clerical vote prevails more than once, it is commonly found that the laity, in deference, give way, and seldom claim a third ballot. Having maintained their privilege by using it once, and more than maintained it by voting twice, they are content, for the sake of peace and unanimity, to join their clerical brethren. Moreover, at such a time, the laity feel that to continue voting would indicate something like unreasonable pertinacity, because the clergy have not only a nearer personal interest in the Bishop, but they must have frequent intercourse with him for advice and direction, and it may be justly said without offence that they are in general more accurate judges of his qualifications, hence from these and other reasons which might be mentioned, they have a claim in such cases to some indulgence from their lay brethren. 4th. When the candidates are numerous, it may sometimes be necessary to have many ballots before a satisfactory result can be obtained.

Thus, when my much regretted and intimate friend Bishop Wainright was elected, nine ballots were required. At the first ballot, thirteen candidates for the Bishopric were named, although several of them had only one supporter. As the balloting proceeded, some of the candidates were dropped, and the distribution of the votes continually varied, so that no two ballots were alike, as regarded either persons or votes. At length it became evident that the real contest was confined to two of the candidates, the Rev. Dr. Wainright and the Rev. Dr. Vincent, and the casting of the votes between these two at the different ballots is not without instruction. On the first ballot Dr. Wainright had only twenty-four out of one hundred and eighty-five clerical votes, and thirty one out of one hundred and sixty-nine lay votes, in all fifty-five, while Dr. Vincent had fifty-two clerical, and forty-four lay votes; in all ninety-six, being nearly double. During the seven succeeding ballots, Dr. Vincent's votes varied each time,

but on the whole decreased. On the other hand, Dr. Wainright's votes improved in number at every ballot. At the ninth or decisive ballot Dr. Wainright had one hundred and four clerical votes, having gained eighty over his first ballot, and he likewise gained sixty-three lay votes over his first ballot. Dr. Vincent's last ballot was five votes below the first, being ninety-one to ninety-six; the final ballot gave Dr. Wainright a majority of one hundred and seven votes over every other candidate, and he was accordingly declared duly elected. From this detailed account it appears, that during the last ballot eighty clergymen and forty-six lay members changed in favour of Dr. Wainright; from which it is inferred, that although the voters came all forward at first prepared in their own minds to vote for a particular person, yet finding it impossible from the result of the first ballot to elect their favourite, they voted for another candidate at the second ballot, and indeed such changes multiplied in behalf of the candidate who seemed from the results of the ballots, as they proceeded, to be rising in estimation, till at length Dr. Wainright's majority became overwhelming and triumphant. During this remarkable contest there was much excitement, but yet under proper control all went on in peace and harmony, and what was very beautiful and edifying, the Rev. Dr. Vincent was the first to congratulate the successful candidate, and to move that he be declared duly elected.

Permit me for one moment to draw your attention to the primary convention of Western New York, called for the election of their first Bishop, because it resembles in its meeting and object this present Synod. This convention met on the 1st of November, 1858, and having disposed of some preliminary business, proceeded to elect their Bishop. A few moments were first spent in secret devotion. The convention then united with the presiding Bishop in appropriate prayers from the Liturgy, and these ended, the house proceeded to the election of their Bishop. The chair appointed two clergymen and one layman as tellers, to receive the votes of the clergy. The clergy having deposited their votes, the chair appointed two laymen and one teller to receive the votes of the laity; whereupon the parishes deposited their votes. In a few minutes the tellers announced that, having counted the votes, a majority of both orders concurred in the election of the Rev. William Heathcote DeLancy, D.D., from the Diocese of Pennsylvania.

"Thus a clergyman was selected from another diocese, the convention acknowledging by their votes, that they preferred him to any one from among themselves. I have given these two instances to illustrate the working of the rule for the election of Bishops in the State of New York, and which we have adopted with a slight modification. To behold it in actual operation brings before us its great simplicity, and proves that the judicious introduction of the lay element does not of itself tend to disorder, but on the contrary, strengthens and completes the salutary working of the Church, while it is a return, but in a more orderly form, to primitive usage when the laity were generally present and signified, in some way, their assent or disapprobation. It is indeed well for us that we have the experience of our sister church to guide our proceedings and to supply precedents towards the solution of many important questions which will gradually come before us.

"Having thus brought under your notice such remarks as appear to me not only useful but likewise necessary on the present occasion for your direction in voting by ballot, it only remains to advert to the great object of the meeting of this Synod,—the choice of your Bishop. Having already on a former occasion touched upon the

weighty responsibility which attaches to the vote of each individual, a responsibility so great and important that it cannot be exaggerated; and also on the danger incurred by those who come forward heedlessly, or from selfish motives, and who have not carefully informed themselves as to the fitness of the person to be selected, and who do not act in the matter in the strict accordance with the suggestions of an enlightened conscience, I have now little to add, and shall therefore confine myself to a very few words. I have sometimes pondered, my brethren, on the proceedings of the small congregation of one hundred and twenty which once met in an upper chamber in Jerusalem, to make the first election ever made of a minister in the Church of Christ. For although the choice expressly referred to the Lord himself, who had appointed all the other Apostles and willed the selection of Matthias, he nevertheless condescended to make use of human instruments in completing it. Only one restriction, or rather, perhaps, qualification was introduced: the vacant Apostleship or Bishopric must be filled by one who had accompanied our Lord all the time that he went in and out among his disciples, beginning from the baptism of St. John unto the same day he was taken to Heaven. Only such a disciple was eligible to be ordained an Apostle, and to be a witness with the eleven of our Lord's Resurrection; now simple and natural as this qualification appears, it was at this early commencement of the Church possessed by very few beyond the Apostles, and perhaps Matthias, and Barnabas who was surnamed Justus, were the only two in Jerusalem at that time, for it was a day of persecution. After prayer to the Lord, to show whom He had chosen, they gave out the lots, and the lot fell on Matthias, and Barnabas was left. But both were tried and proved for the situation. And we find from history that Justus was only neglected for a season, since he became in a few years not only an Apostle, but the fellow-labourer and companion of St. Paul in preaching the Gospel.

"Now, my brethren, transport yourselves to the upper chamber in Jerusalem, and look at this humble congregation before you, praying for light and direction in their choice; and do not merely look, but make yourselves, each and every one of you, members of this holy society, and pray earnestly for the same light and direction in your choice on this solemn occasion; pray for the same purity of intention, for the same singleness of purpose and submission to the will of God. Proceed then, my brethren, in this holy state of mind and heart: whatever partialities and differences may have been disturbing and thwarting your better resolutions up to this moment, let them be dismissed now and for ever, and let your votes be like the votes of the one hundred and twenty disciples, dictated by the Lord who bought you."

## ELECTION.

His Lordship then directed that the Synod should proceed to ballot for a godly and well learned man to be recommended to Her Majesty the Queen, the temporal head of the United Church of England and Ireland, as Bishop of the Eastern Diocese, naming as scrutineers of the ballots of the Clergy, the Rev. Edward J. Boswell, D.C.L., the Rev. W. B. Lauder, LL.D., and H. A. Campbell, Esq.; and as scrutineers of the ballots of the Laity, Thomas Kirkpatrick, the Hon. Geo. Crawford, Esq., and the Rev. T. H. M. Bartlett, M.A., delivering to the Clerical and Lay Scrutineers respectively, two boxes, with an opening in each for the reception of the ballots, first having satisfied himself by inspecting that the same were empty. His Lordship then locked the boxes, retaining the keys. The Clerical Secretary then called the clergy *seriatim*, who cast their lots into

the ballot box. The Lay Secretary following in like order, calling the laity by Parishes. The ballots having been deposited,\* the Clerical Scrutineers delivered their box to the Bishop, who, when he had unlocked the same, gave the ballots to the scrutineers, and they having examined and returned them, reported as follows:—

KINGSTON, June 13th, 1861.

"We hereby certify that of the votes which have been cast by the Clergy of the present meeting of Synod, thirty-one have been in favour of the Rev. Dr. Lewis, and one in favour of the Venerable Archdeacon Bethune."

(Signed)

"EDWARD J. BOSWELL,  
W. B. LAUDER,  
A. H. CAMPBELL."

"Scrutineers."

"THE HON. AND RIGHT REVEREND,  
THE BISHOP OF TORONTO."

The above certificate was then countersigned by the Clerical Secretary, and verified by the Lord Bishop.

The Lay scrutineers then delivered their box to the Bishop, who when he had unlocked the same, gave the ballots to the scrutineers, and they having examined and returned them, reported as follows:

KINGSTON, June 13th, 1861.

"We do hereby certify that thirty-nine Parishes or Missions cast their votes for the Rev. J. T. Lewis, LL.D.; one for the Rev. A. Bethune, D.D., and one for the Rev. William Macaulay."

(Signed)

"GEORGE CRAWFORD,  
T. H. M. BARTLETT, M.A.,  
THOS. KIRKPATRICK."

"Scrutineers."

The above certificate was then countersigned by the Lay Secretary, and verified by the Lord Bishop.

The Clerical Secretary declared the result of the ballot as follows:—

	CLERICAL	LAY.
The Rev. Dr. Lewis .....	31	39
Archdeacon Bethune .....	1	1
Rev. Wm. Macaulay .....	0	1

Consequently that the lot had fallen on the Rev. Dr. Lewis.

The Chancellor, finding that although more than two-thirds of the Lay Delegates had recorded their votes by parishes, but that two-thirds of the Clergy had not done so, directed the Clerical Secretary to call the roll of the Clergy, when thirty-eight having answered to their names, he pronounced that there was a quorum of the Clerical members present, (thirty-seven being necessary,) and that the requirements of the Canon had been complied with.

## ANNOUNCEMENT.

The Chancellor having conferred with the Lord Bishop, announced as follows:

The Lord Bishop of Toronto, President of the Synod of the Diocese of Toronto, does hereby declare that the Rev. John Travers Lewis, Doctor of Laws, of Trinity College, Dublin, is recommended to Her Majesty the Queen, by this Synod as the Bishop designate of the future Eastern Diocese.

The Chancellor then, by direction of the Bishop, conducted the Rev. Dr. Lewis to a seat at the right hand of his Lordship

## DESIGNATION

Moved by Mr HURD, seconded by the Rev JOHN CARROLL,

\* During the ballot the Clerical Secretary mentioned to the Bishop that the Rev. Dr. Lewis declined to vote, and he requested His Lordship to raise whether members of the Synod desiring to be exempted from voting might be permitted so to do? His Lordship decided that any member had a full right to withhold his vote.

That the name of the new Diocese be designated by his Lordship the Bishop of Toronto. Carried unanimously.

His Lordship then named "Ontario," as the designation.

## DELEGATES TO PROVINCIAL SYNOD.

The nomination of Delegates to the Provincial Synod was then proceeded with, the Bishop directing the Secretaries to receive the ballots, scrutinize the same, and report the result to the meeting of the Synod convened to be held in Toronto on the 25th instant.

## RESOLUTIONS.

The Rev. Mr. Mulkins moved, the Rev. Mr. Bleasdel, seconded,

That the following be a committee to draw up an address to his Lordship the Bishop of Toronto: Rev. Dr. Lauder, Rev. H. Mulkins, W. B. Simpson, T. Kirkpatrick, J. A. Henderson.—Carried unanimously.

Moved by Mr. Kirkpatrick, seconded by Rev. H. Mulkins,

That the thanks of this Synod are due and are hereby given to the Trustees of the Wesley Hall, for kindly granting the use of the same.—Carried unanimously.

Moved by the Hon. Geo. Crawford, seconded by W. B. Simpson,

That the thanks of the Synod be presented to the Rev. Salter Givens, for his excellent sermon delivered on the first day of Synod, in St. George's Church.—Carried unanimously.

His Lordship then pronounced the Apostolic Benediction, and the Synod adjourned.

## ADDRESS TO THE REV. E. DENROCHE, M.A.

Last summer the Rev. E. Denroche was induced to pay a visit to the Diocese of Michigan, and only returned a few weeks since, during his sojourn there he exerted himself with the zeal, single mindedness and energy which have ever characterized him to build up a new parish at the western end of the City of Detroit. The success vouchsafed to his labour of love is manifested in the following addresses to him on his return home:

## ST. PETER'S PARISH.

DETROIT, May 18th, 1861.

DEAR PASTOR,—It is with the deepest heartfelt sorrow that we notice the hour approaching when you must part from your flock. We all feel that we are losing a true friend and guide, as you have proved to be. We thank you most kindly for taking hold and working so earnestly with us. We hope you may yet see the time when St. Peter's Church may be one of the best churches in the city. For the short time you have laboured, it has had no equal in success. But now the time has come for you to depart, we wish you a safe return to your family circle, and although you may be far away from here, our prayers shall be with you; and if it should be that we meet no more on earth, may we all meet and be joined in one golden bond in heaven where there is no parting of friends.

Dear Pastor, we give you this surplice as a token of our sincere love and respect to you, hoping you will accept it as such from us all. We know that there is a far better reward for you in that bright and happy land "where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Accept the best wishes from all the ladies of St. Peter's Parish, Detroit, Michigan.

To the ladies of St. Peter's Parish, Detroit, Michigan.

DEARLY BELOVED IN THE LORD.—With special gratitude to Almighty God, I have received the expression of that christian regard, which a few months of humble effort in your interesting parish have secured. You have accompanied your friendly testimony with a very welcome gift. Much as I value this beautiful free-will-offering, infinitely more do I prize the gracious contents of your note,—accept, I pray you, my heartiest thanks for both.

When arrayed in the "fine linen, clean and white," wherewith your loving kindness and womanly thoughtfulness have supplied your late Pastor, he will think botimes of those honest and true hearts, that were always ready to assist him to their utmost in each and every good work.

You pray God that we may all meet again in that better land where friends are no more parted.—may He, of His mercy in Christ Jesus, grant your prayer! In the mean season let us all through grace so live to His glory, that we, as faithful members of that Church, which is the Bride of the Lamb, may be accepted guests at the great marriage feast; may it be granted us to be present there in "marriage-garments," in the Bride's symbolic vesture—in "fine linen clean and white;" for, (continues St. John in the original language of his book of Revelations, chap. xix., v. 8,) "for THE FINE LINEN IS THE RIGHTEOUSNESS OF THE SAINTS." "Grace be with you all, Amen."

I remain, ever yours,  
In pastoral remembrance,  
EDWD. DENROCHE.

ST. PETER'S PARISH.

DETROIT, June 4th, 1861.

REVEREND AND DEAR SIR,—It is with mingled feelings of pleasure and regret, that we, the Wardens and Vestrymen of St. Peter's Church, and as such the humble representatives of the people of the whole parish, address you at this time.

Pleasure in knowing that you have returned in health and safely to the bosom of your family, and the immediate circle of your former friends, after having laboured for a season incessantly and successfully in the cause of Christ in this parish.

Regret that in such a return the whole people, who have been under your immediate charge, have lost the presence of a most dearly beloved Pastor,—one, whose delight it is to be always adding an ever increasing beauty and glory to the house of God; one, who takes delight in following in the footsteps of our blessed Lord and Saviour, by going into the lanes and highways to find some outcast wretch, some stray fragment of the universal wreck of man, some trampled stone in the miry clay, and to sound aloud the word of the Lord—that harp of blessed music, by which the Spirit draws dead stones to Christ.

You came among us when we had the foundation laid, the superstructure carried up and the building completed, but it remained for you to fight the battle. The battle has been fought and the victory won, the enemy brought to a stand. We have seen you almost completely exhaust your strength, in your ceaseless wearings and watchings, to bring about this glorious victory which will never be forgotten by us and the happy ones who have been brought to Christ by your untiring endeavours, even so is God's good pleasure.

Knowing how very little it has been in your power to recompence you pecuniarily for the time which by the goodness of God you have

been allowed to spend among us, we all desire to bear our testimony in favour of one, who has faithfully and perseveringly fulfilled his mission here, having wrought much, which will always be remembered with grateful pleasure by us all. And, while we desire to withhold no portion of the truth, we are all perfectly united and happy in saying that we hope this declaration of our appreciation of your good qualities may not appear to you as idle superfluous talk, but may be received by you as coming from the heart of each and every one of us. So most earnestly have we prayed, and shall continue to pray, that we may never dishonour God by allowing the languago of our lips to outrun the sincere feelings of our hearts.

Hoping that, although you are not present with us, we may yet often have the benefit of your friendly counsels for which we shall ever diligently pray, we remain ever, your sincere friends and well wishers.

(Signed,) CHARLES L. PALMER,  
JOSEPH DEROTELL.  
Wardens.  
GEORGE A. FARWELL,  
JOHN W. KEITH,  
JAMES MORETON,  
WILLIAM MAGILL,  
THOMAS ADAMS,  
THOMAS MAYBERRY,  
GEORGE TRAGAN.  
Vestrymen.

TORONTO, C. W., June 10th, 1861.

All thanks, Brethren, dearly beloved, for your warm-hearted farewell address. You yourselves know that there was no want of will in me to abide longer with you. We bow to God's overruling providence. His grace alone crowned my brief labours among you with that success to which you have so gratefully alluded. To Him be all the praise! Your exceedingly favourable opinion of me is the conclusion of loving, and therefore lenient hearts. "The language of the lip does not outrun the feelings of those hearts;" but, they outrun the rigid scrutiny of an impartial judgment.

One principal cause of the steady progress of your rising parish is the unanimity that exists among its members, as well as between priest and people. Unity for truth's sake is godly unity. Such a union for good is, under God, your best and surest strength. Stand fast then, dearly beloved, for the truth of God, and for His indivisible union—"Christ and the Church." Maintain it without wavering, and be not cast down by any reverses, should the Lord see fit to suffer your faith to be tried. Ever remember that He that is for you is greater than they that be against you. Be true to Him and to yourselves, and He will not leave you comfortless.

You occupy a position of great importance to the protesting Catholic Church in the chief city of the Diocese of Michigan. You must hold your ground, God being your helper; and the churchmen of your whole city, (if they would prove themselves worthy of the name, and true to Him) must maintain it with you, at all hazards and at all sacrifices. Your present weakness and comparative poverty is God's own appeal to the sympathy of your fellow churchmen. It is one test at least of that charity without which all our doings are as nothing worth.—On no pretence whatsoever should a mission-post of such vast importance to the future of the church in your city be allowed to languish one day, and the field, now white to the harvest, be suffered to go unhusbanded. It gives me great comfort to be able to tell you that your own most excellent

Bishop has declared that, with the blessing of God it shall not. To the Bishop belongs "the care of all the churches." The chief pastor is the best of all human advisers. You, brethren, know as well as I, his willingness to affectionately counsel you aright. Yet, recollecting his anomalous position in sustaining not only the burden of a very extensive Diocese, but also, the super-added weight of such a parochial charge as would in itself be beyond the strength of any ordinary man, I shall be most happy, should you wish it, to give you humble counsel, during the interval that may possibly elapse before the mission can be supplied with a pastor. May that interval be so brief, that no burning blush, for delay through lack of funds, be brought to the brow of any monied son of the church within the bounds of the cathedral city of Detroit! Finally, brethren, I commend you, and those whom you represent, to God, and I beg you to convey my loving remembrances to them as well as to your families.

Your affectionate brother in Christ,  
E. DENROCHE.

To the Wardens and Vestrymen of St. Peter's Church, Detroit.

DIocese OF HURON.

DIocesan Synod, LONDON.

FOURTH SESSION.

10th Day of June, A.D. 1861.

LONDON, May, 29th 1861.

SIR,—We are directed by the Lord Bishop of the Diocese to inform you that the Synod of the Diocese of Huron will meet at London, on Wednesday, the 19th of June next. Divine Service in St. Paul's Cathedral, with the Holy Communion, at 10 a.m.

We remain,  
Your obedient Servants,  
J. WALKER MARSH, M.A.,  
L. LAWRASON,  
Secretaries.

ORDER OF MEETINGS DURING THE WEEK.

June 19, Wednesday—Prayer Meeting in St. Paul's School house 7 a.m.; Service in Cathedral, with Holy Communion, 10 a.m.; the Synod will meet in St. Paul's School House immediately after Service. Lecture in St. Paul's School House by the Bishop, 7½ p.m.

June 20, Thursday—Prayer Meeting in St. Paul's School House 7 a.m.; Service at 10 a.m., meeting of the Corporation of the Church Society after Service; Annual Meeting in City Hall at 7 p.m.

June 21, Friday—Prayer Meeting in St. Paul's School House 7 a.m.; unfinished business of Synod and Church Society, if any.

Committees to report—  
1. On Parsonages.  
2. On petitioning the Legislaturo on Temperance.

NOTICES SENT TO THE EXECUTIVE COMMITTEE.

1. Communication of the Lord Bishop of Montreal to the Bishop of the Diocese, concerning the meeting of the Provincial Synod.

2. Rev. J. SMITHIE—A resolution on the subject of the Metropolitan See.

3. A resolution with reference to Trinity Colloge.

4. By T. S. SHORTT—To repeal Article 11 of the Constitution of the Synod, and substitute the following as Article 11 of the Constitution:—  
When the Bishop is not present, he shall appoint

his Deputy to preside in his place. A quorum of the Synod shall consist of the Bishop or his Deputy, and not less than one-fifth of the whole number of both Clergy and Lay representatives respectively.

6. By Rev. J. SMYTHE—A resolution on the subject of Sunday Schools.

7. I. S. FARRKLE—A resolution on the subject of total abstinence.

8. Rev. E. R. STIMSON—A resolution relative to the appointment of Rural Deans.

9. Rev. C. C. BRADON—A resolution respecting the performance of the Burial Service in the case of persons dying in drunkenness.

### Foreign Ecclesiastical Intelligence.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn, Fields.

Tuesday, April 2nd, 1861.

A letter was received from the Bishop of Toronto, dated March 7th, 1861.

In reference to the Resolution of the Board of Feb. 3rd, 1857, "That a grant of £600 be made towards the endowment of the proposed diocese of Kingston, Canada West, the amount to be paid as soon as the rest of the sum required shall have been raised," the Bishop stated that during the last four years, owing to the severe commercial pressure, little progress had been made in completing the endowment of £10,000 currency, or nearly £9000 sterling; that the last Report (Feb. 26th, 1861), of the Treasurer of the Trust stated the fund to be now equal to \$5,000 or \$6,000, dollars; and that the promised donation of the Society for Promoting Christian Knowledge of £600 or 2400 dollars, with the other amounts promised, will make up the amount required, viz., 40,000 dollars. His Lordship expressed himself as quite certain that the small balance, less than £400 currency, would be made up before Easter, or before the reply of the Society could be received. The Bishop, therefore, asked to be allowed to draw at once for the £600 promised by the Society.

It was agreed to inform the Bishop that his draft for £600 for the purpose above stated, would be honoured by the Treasurers.

The Bishop of Toronto, in the same letter, forwarded and recommended two memorials requesting the Society's aid. The first was from the Rev. Henry Holland, M.A., formerly of the diocese of Huron, asking for Books for the performance of Divine Service in the church at Fort Erie, formerly a thriving village, but now, in consequence of the diversion of the traffic caused by the opening of the Welland Canal, extremely poor, and also for a grant of Bibles, Common Prayer Books, and other Books, for use in his Sunday School and in three Mission Stations, distant respectively ten, twenty, and twenty one miles. Mr. Holland asked for a grant of £5, and specified the Books to be sent.

The £5 worth of Books were voted, and it was further agreed to grant six sets of Service Books, to be placed at the disposal of the Bishop. From this grant the Bishop would supply the Service Books applied for by Mr. Holland, as also by the second memorialist, the Rev. Stewart Houston, Missionary in the Township of Arthur, who applied for Books for the performance of Divine Service in St. Paul's Church, Mount Forest, one of the churches of the Mission of Arthur. The people, it was stated, were poor. The three churches in the Mission had been built by the contributions of the older parishes, and the missionary

was supported by the Board of Missions of the diocese of Toronto.

The Bishop of Quebec, in a letter dated February 21st, 1861, recommended the application of the Rev. John Kemp, Missionary, Bury, for aid towards the erection of two churches in his mission, viz., one at Robinson Village,—of this church the foundation was laid, and the frame was up and roofed. The congregation were poor settlers. The building was a good substantial frame, on a solid foundation of stone, with the buttresses resting on blocks of granite. There would be accommodation for 180 persons; and the cost was estimated at 1200 dollars, of which 500 had been subscribed on the spot.

The second church, at Lingwick, was not yet commenced; but the plans for it were drawn and approved; and 430 dollars were subscribed. The people were, for the most part, poor. The Bishop said that the congregations had done what could be expected from them, and help had been given from the local Church institutions.

It was agreed to grant £60 for these two cases, to be apportioned in such manner as the Bishop may approve.

The Bishop also forwarded an application from the Rev. W. S. VINI, Missionary of Lambie's Mills, and parts adjacent, for a grant of books for the people, about 250 in number, under his charge.

It was agreed to grant the books applied for, amounting in value to £5.

The Rev. Dr. Adam Townley, now in England, applied for aid towards repairing and enlarging the church and building a school-house at Paris, diocese of Huron, Canada West, of which he is the Incumbent. The congregation amounts to 250, of which 100 are communicants; and though amongst the poorest in any of the towns, they raise £200 currency per annum for Church purposes. The Bishop of Huron sanctioned the application.

It was agreed to grant £40 towards this object.

The Bishop of Nova Scotia, in a letter dated Halifax, February 21st, 1861, asked for a few Svo. Bibles and Prayer Books for school-rooms, and other stations in his diocese, where service is held. The Bishop said, "As your late publications are got up in a very attractive style, I hope the demand for them will increase."

It was agreed to grant six sets of Svo. Service Books.

#### Extracts from the Minutes of Meeting, &c.

Tuesday, May 7th, 1861.

A letter was received from the Bishop of Quebec, dated March 14th, 1861, enclosing and recommending the application of the Rev. Henry Roe, for a grant of books to form a parochial Lending Library for St. Mathew's Free Chapel, Quebec. St. Mathew's is the district of the parish of Quebec which has (as far as the Church of England is concerned, by far the largest proportion of poor, and St. Mathew's Chapel is for the use of the poor, and is free. The mass of the congregation, as also of the children attending the Sunday School, are poor, and unable to provide things necessary for the efficiency of the school.

The Bishop said,—"In the department of Sunday Schools and means of instruction in different forms, a great deal has certainly been done, and the effect of some strongly counteracting influences has been sensibly and seriously diminished. We commenced last year an anniversary meeting of the different Sunday Schools in the parish, in the Cathedral, on Whit-Sunday afternoon, when 500 children were assembled. I fully anticipate that, by the blessing of Him who

giveth the increase, there will be an augmentation of the number from year to year."

It was agreed to grant the books applied for to the amount of £10.

The Bishop of Toronto, in a letter dated March 27th, 1861, forwarded and recommended the memorial of the Rev. R. L. Stephenson, M.A., Incumbent of St. James's Church, Perth, Canada West, for assistance towards the building of the new church in that place. The estimated cost, with tower and spire, was £6000 currency, but the tower was to remain for the present unfinished. There would be accommodation for from 900 to 1000 persons on the ground floor. By the contributions of the congregation, with some aid from without, including £25 granted by the Society for Promoting Christian Knowledge in 1859, the works were so far advanced that the building was roofed in, and the windows, flooring, &c., prepared. The subscriptions of the congregation (the majority of whom are trades-people, farmers, and labourers) have been running over five years, during which the building has been in progress; and in the payment of the subscriptions much self-denial has been practised. A Sewing Society, organised by the female members of the congregation, has contributed over £400, realised by the sale of their needlework. The opening of a railway to Perth had brought to that town many emigrants from Britain of the poorer class, who looked to the Church to provide, not only for their spiritual wants, but, in many cases, for their temporal necessities also.

It was agreed to grant £60 towards the completion of this church; and also a set of Service Books, to be supplied out of six sets now placed, on the recommendation of the Standing Committee, at the disposal of the Bishop.

Five pounds worth of tracts also, in large type, for which Mr. Stephenson applied, were granted for distribution among the aged settlers in the remote parts of the mission.

The Bishop thus concluded his letter:—

"In a few days, April the 12th, I shall commence my eighty-fourth year. My sight and hearing are not very strong, but otherwise I am quite well, and planning two long confirmation journeys during the summer, and which, with God's blessing, I hope to accomplish."

The translation of the Pentateuch in the Ojibwa language having been completed, under the direction of the Foreign Translation Committee, by the Rev. Dr. O'Meara, who was now, according to an agreement with that Committee, himself carrying it through the press at Toronto, the Standing Committee recommended the Board to make a grant of £60 towards the printing of this work, to the Bishop of Toronto, for use in whose diocese, chiefly, this work would be available. Nineteen sheets, which were already printed, to the extent of 500 copies, having been sent to the Society as a specimen of the work, were now laid before the Board.

£60 towards this object were granted accordingly.

In a letter dated Steeple House, Montreal, April 7th, 1861, the Bishop of Montreal gave an account of the completion of the free-seat church at St. John the Baptist, and of the school house at Point Charles, in aid of which the Society had, upon the application of the Bishop, given £76 and £25 respectively. The Bishop had, during the past year, consecrated five churches, "all of which were aided by the liberality of the Society, both with money towards their erection, and with Bibles and Service Books for use in the performance of Divine worship;" and he expressed his hope of future encouragement in the same way.

"We are now making," the Bishop said, "considerable efforts to raise means for the better

sustentation of the clergy, and secure, as far as possible, the future independent maintenance of the Church, from internal resources, on the withdrawal of the grants, hitherto made us by the Society for the Propagation of the Gospel. But in consequence of the almost total absence, up to this time, of endowments in Lower Canada, and the very small share received by the clergy in this portion of the Province from the Clergy Reserve Funds, this is a work of no small difficulty, and can only be attained by slow and persevering efforts. In order, however, to meet the necessities of the case, at a recent general meeting of our Diocesan Church Society, it was decided, that, in future, no grants should be made for the erection of the churches; but that we should confine ourselves to giving aid to direct missionary work, and for assistance towards endowments. And in view of the past and expected reductions from the grants from the Society for the Propagation of the Gospel, we shall have little enough to meet demands for these purposes. I have, therefore, to ask your Society once more to come forward and help us, with a grant of, let me say, £200 towards the erection of churches; that I may have some small sum of ready money, as an encouragement to promise, on application from the country clergy, about to engage in this most necessary work, and to whom very often a small grant of £20 or £25 even, in money, is of most essential benefit, where their own people have so little to offer towards the work but labour or materials. If the Society will be pleased to grant such a sum, I should certainly not want to draw for more than £100 at most between this and the 1st of January next, and the rest probably in the course of the following year.

"I have also to ask for six more sets of Service Books, if the Society will be pleased to grant them, and should wish to have one set of large octavo size. I shall further be grateful for a copy of the Septuagint Version of the Bible, published by the Society, for our Diocesan Library."

The Board granted the £200 towards the erection of churches in the Diocese of Montreal, together with some Books applied for by the Bishop.

The Bishop further said, "Our Sunday Schools are also more numerous attended than they were. We had our annual gathering of Sunday School children at the Cathedral on Sunday afternoon, the 3rd of February, when there were about 1200 children present, with a congregation altogether of not less than 2500 persons."

CHURCH MISSIONARY SOCIETY.

The Anniversary of the Church Missionary Society was held in Exeter Hall, on 30th April. The meetings of that noble institution are always hailed with interest, and we are happy to state that on this occasion the interest seems to have increased rather than abated. The preliminary breakfast of the clergy in the lower room was as usual crowded, and an address was delivered by the venerable Archdeacon Philipott, alike distinguished for its plain and practical wisdom and for its deep-toned piety. The great hall was nearly filled at half-past nine o'clock, and before ten the platform was crowded with an imposing array of Bishops and Clergy, besides many eminent laymen. After prayer the Rev. Henry Venn read some beautiful portions of Scripture, selected from St. Paul's Epistle to the Colossians, which seemed to derive an increased importance in these perilous times, from the reference to the philosophy and vain conceit which are contrasted with the true knowledge of Jesus Christ, in

whom dwelleth all the fullness of the Godhead bodily.

The report commenced with a reference to the finances of the Society, which stand as follows:  
 Total Ordinary Income ..... £124,800  
 Special Fund for India ..... 4,382  
 £129,182

The local funds raised in the Missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement. The amount exceeds £20,000, making a grand total from all sources of £149,182.

STATISTICS OF THE MISSIONS.

Clergymen, English .....	150
"    Foreigners .....	42
"    Natives and East Indians .....	66

Total number of Clergymen ..... 258

The world is in a state of great confusion: We hear of wars and rumors of wars, men's hearts failing them for the things which are coming on the earth. But the news of the spread of the Gospel in heathen lands comes to us like a refreshing sound, whilst we are also cheered by the tidings that the converted heathen are themselves exhibiting a new feature in the interest they themselves take in missions. Let us rejoice in the thought that if the Prince of Darkness is mustering his hosts to battle; if the enemy of mankind is striving to blot out the Word of God, and even deny the creating power of God; if he is throwing doubts on the faith as it is in Jesus; more are they that are for us than they who are against us. The darkness may be becoming denser, but the light which announces the return of the Sun of Righteousness is become brighter and more piercing.—*Record.*

HOUSE OF COMMONS

NONCONFORMISTS' BURIAL BILL.

Wednesday, April 17th.

Sir M. Peto, in moving the second reading of the Nonconformists' Burial Bill, stated that its object was to permit the interment of dissenters in churchyards by ministers of their own denomination. In this respect it proposed to do no more than to authorise that which was already done in India, the United States of America, Canada, the Cape of Good Hope, and even nearer home, in Scotland and Ireland; and as no evil was found to result from the practice of throwing open burial grounds to all religious denominations in those instances, surely mischief was not to be apprehended from it in this country. Having mentioned certain cases in which the incumbents of parish churches had refused to allow the burial of children of dissenters, the validity of whose baptism had been questioned, and otherwise illustrated the operation of the existing law and usage, the hon. baronet concluded by observing that he had brought forward his bill as a simple measure of justice to the dissenters, that it was not inspired by any feeling of antagonism to the Church, and that his earnest and sincere desire was to narrow the grounds of difference, and establish harmony between churchmen and non-conformists.

The motion having been seconded, Sir W. HERTFORD said that the questions for the House to consider were, whether there was any necessity for legislation of this description, and would not the enactment of the bill create far greater evils than it was designed to remove.

If there were any real practical hardship to be complained of, it was in the fewness and the distance of the cemeteries set apart for dissenters, and that being the case, he should say that the Government ought to take speedy measures for multiplying them in every part of the country. The grievance complained of amounted to this—that persons who did not belong to the Church, but who sought for a particular purpose to avail themselves of its ministry, were obliged to submit to the same restrictions, and no others, as those which attached to churchmen. The bill certainly cut the knot easily enough; and it did so by handing over to all mankind, provided they were not in communion with the Established Church, the unconditional and compulsory use of the burial ground of the Church, with the performance of any religious ceremony, be it Mahomedan or Hindoo, or the abnegation and denunciation of all religion, as in the case of an infidel. He looked upon the bill, notwithstanding the disavowal of the mover, as one of an aggressive character in every line of it, as calculated to disturb the peace of parishes, and as being part of the series of systematic attacks upon the Church of which they had witnessed so many during the present session. With these views he begged to move as an amendment that the bill be read a second time that day six months.

Mr. SELWYN seconded the amendment.

Lord HENLEY supported the second reading of the bill.

Mr. HUBBARD declared, that if a bill were introduced to establish a republic in this country, or allow Cardinal Wiseman to celebrate mass in Westminster Abbey, it could not be more inimical to the constitution in Church and State than the present measure.

Sir G. C. LEWIS said, that by the 66th canon a minister was bound to suffer no delay in burying a corpse which was brought to him in accordance with the directions contained in the Prayer Book; on the other hand, it should be borne in mind that the soil of the churchyard was the freehold of the incumbent. The parishioners had a common right to interment, except where the dead person had been excommunicated, or had laid violent hands on himself, or was unbaptised; but inasmuch as dissenters' baptism was valid by the law, it followed that the grievance was confined to a particular class of nonconformists, and was therefore very limited in its character. No person could deplore more than he did that clergymen should deem it necessary to refuse the Burial Service when it was desired; nevertheless, it appeared to him that, by passing this bill, the House would establish a principle that would be inconsistent with the use of churches and churchyards for ecclesiastical purposes; because it was distinctly laid down by the law that the mode of performing the Burial Service, and all matters connected with it were of ecclesiastical cognisance. Believing that the effect of the measure would be to throw open churchyards indiscriminately to all classes of religionists, and make those places what cemeteries now were under the Burial Acts, he should vote against the second reading of the bill.

Lord R. CECIL, whilst considering that the grievance complained of was absolutely confined to the Baptist and Quaker, agreed that certain clergymen had acted unwisely in refusing to bury the unbaptised children of dissenters. He thought they would act more in accordance with the common weal and the interest of the Church itself, if they winked with both eyes when an unbaptised child was brought to them for interment. That, however, was a very different thing from altering the law, and throwing open the churchyards to



all denominations, without any knowledge what ever of the description of ceremony that was to be performed. Hon. members opposite had received with a roar of disapprobation the declaration of Mr. Hubbard that a bill to allow Cardinal Wiseman to officiate in Westminster Abbey would not be more inimical to the Church; but if the measure under discussion became law, Cardinal Wiseman might go into Westminster Abbey and celebrate mass there; and what would be the result? Riot, disorder, and bloodshed. Admit the dissenters to the churchyard, and the next step would be to make the church itself common to sects of every religious denomination.

Mr. BRIDGEMAN termed the argument of the noble lord a hobgoblin, with which he desired to frighten the house. He did not believe in the success of any attempts on the part of nonconformists to overthrow the Established Church. Should that Church be overthrown, it would be through the growth of zeal within its own borders, and the coming to a crisis of those differences of opinion which notoriously prevailed in the Church. With regard to the bill before the house, he recommended that it should be permitted to go into committee, and should then be altered to agree with the Act, which was already in force in Ireland.

Mr. NEWGATE admitted that there had been a grievous want of charity exhibited by certain clergymen of the Church of England, who acting upon some nice technicality, had refused to read the truly christian service of the Church over the graves of their departed brethren—often brethren in Christ, though differing, perhaps, as to the externals of religion. He regretted that there was no competent tribunal to appeal to in such cases, so that the rights of dissenters might be declared and enforced in open court. It was said that the Roman Catholics would not avail themselves of the bill if it were passed, he should think very lightly of the Romish hierarchy, however, if they did not. They considered that the Protestant Church was a usurper of their rights, and his objection to the bill was, that unless the law was maintained which established the rights of the Church of England to her churchyards, the very first who would enter them would be the Roman Catholic prelates.

Mr. BUXTON supported the bill.

Mr. WALPOLE characterised the bill as a measure designed to remedy a minimum of grievance by the creation of a maximum of inconvenience. Instead of going into committee upon it, therefore, he would suggest that it should be withdrawn, and that another should be introduced which would meet the professed objects of its supporters, and at the same time be exempt from the objections to which the one before the house was amenable.

Mr. BAINES, believing that there was a feeling on part of the opposition to do what was reasonable towards removing what was a real practical grievance, also recommended the withdrawal of the bill, and the preparation of another free from the objections urged against this. He thought there was an amount of fair objection to the details of the measure that would justify his hon. friend in taking that course.

Sir M. PEARSON stated his readiness to comply with the suggestion of Mr. Walpole, provided Sir W. Heathcote would consent to withdraw his amendment.

Sir W. HEATHCOTE having declined to accede to this proposal,

Sir G. GUMBY expressed his regret that the hon. baronet should have determined upon taking that course, and added that although he had come down with the intention of voting against the bill, he should now retire from the house and not vote at all.

Mr. DISRAELI had anticipated that the right hon. gentleman had risen to announce the intention of the Government to introduce a bill upon the subject on their own responsibility; but the proposal he had made was most unreasonable, and he hoped his hon. friend would not comply with it.

The house then divided, and the amendment was carried by 236 to 155. The bill was therefore lost.

Wednesday, May 1.

RELIGIOUS WORSHIP BILL.

Mr. L. KING, in moving the second reading of the Religious Worship Bill, explained the state of the law which it proposed to amend, whereby no clergyman can legally enter the parish of another clergyman and perform Divine Service there without the permission of the incumbent, and the inconveniences attending this prohibition, which, he remarked, was, in many instances, practically disregarded.

Mr. S. ESTCOURT observed that, although the preamble of the bill purported that its object was to give increased facilities for the performance of Divine worship, its real meaning was to enable the Archbishops and Bishops to grant licences to clergymen of the Church of England to perform Divine Service in any parish without the consent of the incumbent; in other words, to place a rival and competitor in every parish, in defiance of the incumbent. He urged that no better plan could be adopted to introduce strife and discord in parishes, that it would break up the parochial system, which it would be better at once to do away with. He hoped the house would not pass a bill so meagre and unguarded, the professed object of which could be attained by other means, and he moved to defer the second reading for six months.

Sir G. LEWIS said the law required the consent of the incumbent and the licence of the Bishop, and if the object of the bill was merely to dispense with the former, he was prepared to give his vote for the second reading. It did not appear to him that the bill would interfere with the parochial system, and if it passed with proper safeguards, and the Bishop's consent was provided for, he did not think the dangers apprehended would be likely to be realised, or that the measure would have more than a very narrow and limited operation.

Lord J. MANNERS insisted that the rights of the parochial clergy would be invaded by the bill, which would sanction irritating intrusions and destroy the vitality of the existing parochial system. He suggested cases in which the proposed alterations in the law would create the very evils and excesses which it aimed at curing.

Mr. BASS supported the bill.

Mr. SPOONER should vote for the second reading of the bill, believing that it might be altered in committee so as to confer a great benefit upon the Established Church.

Mr. G. HARDY called attention to the terms of the bill, which authorised any clergyman licensed by the Archbishop to go as a roving preacher into any parish in the province, and officiate there without the consent of the incumbent. He objected to such a disturbance of the existing system, which would upset the discipline of the Church of England, and provoke jealousy, rivalry, and dissensions. The bill went far beyond any grievance that could be really felt, and must inevitably lead to further innovations.

Mr. BUXTON defended the bill, the object of which, he said, was to benefit the Church of England, and its effect would be to diminish strife and ally ill-will.

Mr. NEWGATE opposed the bill, which was, in his opinion, vicious in principle and fraught with dangerous consequences.

Mr. AYRTON, as framer of the bill, said its real object was to emancipate the laity of the Established Church from the despotism of a certain number of clergymen, who were at liberty now to do as they pleased, and not to interfere with the parochial system.

Sir W. HEATHCOTE pressed upon the attention of Sir G. Lewis that every one of the modifications suggested by him in the bill, and upon which he had justified his vote for the second reading, had been disclaimed by the framer of it.

Mr. HORSFALL supported the bill in the interests of the laity. He thought Sir W. Heathcote had rather misrepresented what had fallen from Mr. Ayrton.

Mr. L. KING, in his reply, signified his readiness to adopt the suggestions of Sir G. Lewis.

Upon a division the amendment was carried by 191 to 145; so the bill is lost.

Monday, May 6th.

THE TWENTY-NINTH CANON OF THE CHURCH.

Mr. H. SEYMOUR asked the Secretary of State for the Home Department, if that portion of Canon 29 which forbids a parent from being admitted to answer as godfather for his own child had been altered or repealed by the Convocation of Canterbury, according to the Royal license granted to them under the advice of Her Majesty's Government, whether such alteration or repeal would have the effect of relieving the members of the Church in the Province of Canterbury from the obligation now lying upon them in reference to sponsors.

Sir G. C. LEWIS said the Convocation of the Province of Canterbury had received a license from Her Majesty to alter or repeal the 29th Canon, but since then they had not submitted to the Crown any legislative act in consequence of the permission thus given to them. Therefore, no practical question had arisen for the determination of the Government, or upon which they could form any opinion. As to the hypothetical legal question involved in the interrogatory of the hon. member, he believed that an opinion had been expressed by high legal authorities that, even if this canon were repealed, there would still be an ancient law of the Church in force which would have the same corresponding effect. That, however, was a point on which it was impossible for him to give an opinion of his own.

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