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The Canadian Ecclesiastical Gazette;

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

VOLUME IX.

TORONTO, APRIL 1, 1862.

No. 7.

Ecclesiastical Intelligence.

CHURCH SOCIETY DIOCESE OF TORONTO.

We are requested to remind the secretaries of the several district and parochial associations of this society, that its financial year closes on the 30th of this month, and it is of the greatest importance to the good working of the society that all returns be made to the secretary prior to that date.

QUARTERLY COLLECTION, THEOLOGICAL STUDENTS' FUND.

The last quarterly collection for the present fiscal year is appointed to be taken up at the several churches and stations during this month of April, for the above fund; and to prevent confusion, they should be immediately remitted, so that the annual accounts with each parish may be closed before the books are placed in the auditors' hands.

ORATORIO.

The first public performance of the Musical Union, under the able leadership of the indefatigable Mr. Carter, organist of St. James' Cathedral Church, in this city, came off at the Music Hall, on the evening of Tuesday, the 25th inst. The hall was well filled, and all appeared highly gratified. The pieces selected were Handel's Dettingen Te Deum, and Mendelssohn's Hymn of Praise—two very difficult compositions. The choruses were most effectively sung by a large number of amateurs, and the instrumental portion of the performance was admirable. Mr. Carter, who is ever labouring to excite a taste for the highest class of compositions, is deserving of all praise for his exertions, which must have been great indeed, before so many instrumental and vocal amateur performers could have been brought to play and sing in such perfect time and harmony. We cannot express the pleasure we felt at observing the sober and quiet demeanour and total absence of levity which characterised the whole of the corps, very different in this respect from what we have too often witnessed when persons were engaged in singing sacred music.

COLLECTIONS UP TO MARCH 28th, 1862.

Collections appointed to be taken up in January, in behalf of the Mission Fund, received since the 13th March.

Previously announced.....	\$610.76
Camden, per Rev. G. W. White.....	3.40
Peterborough.....	\$23 18
Monaghan.....	1.34

Per churchwardens.....	24.52
Fitzroy Harbour, per churchwardens.....	3 00

St. James, Carleton Place.....	3.85
St. John's, Innisville.....	3.75
St. George's, Ramsay.....	3 00
Per Rev. E. H. M. Baker.....	10.10
Holy Trinity Church, Toronto, per W. M. Westmacott, Esq.....	26.38
Trinity Church, Tecumseth.....	4.85
St. John's, ".....	1.20
Per Rev. Dr. Strong.....	6.05
Aurora.....	4.50
Oakridges.....	3.00
King.....	3.50
Per Rev. J. H. McCollum.....	11.00
Streetsville.....	3.65
Derry, West.....	1.10

Per Rev. R. Arnold..... 4.75

129 collections, amounting to..... \$699.96

ADVENT SUNDAY COLLECTION

Aurora, per Rev. J. H. McCollum..... 11.50

GENERAL PURPOSE FUND.

Burford, from a lady, per Rev. J. Padfield..... 1.00

PAROCHIAL BRANCHES.

Etobicoke, per Rev. H. C. Cooper, including annual subscription from self..... 71.81

Streetsville, and Derry West, including Rev. R. Arnold's annual subscription..... 59.94

SUBSCRIPTIONS AND DONATIONS.

Mrs. Dixon, per Rev. S. Givens, sub..... 5 00

Mrs. Ripley, W. & O. F., ann. sub..... 8.00

" Miss. Fund, donation..... 4.00

" Students' Fund "..... 4.00

" G. P. Fund "..... 4.00

Mrs. Marsh, subscription..... 20.00

H. Mortimer, Esq., subscription 2 years..... 4.00

H. Mortimer, Esq., subscription 2 years..... 20.00

HOME DEANERY BRANCH OF THE CHURCH SOCIETY.

The annual meeting of the above branch will be held on Thursday, the 24th April. The clergy and parochial delegates are requested to attend for the transaction of business at the Board Room of the Society at 11, a.m. There will be a public meeting at St. Paul's Church, at 7½ p.m.

It is particularly requested that the parochial reports be forwarded to the district secretary, before the 15th inst., so that he may have an opportunity of making extracts for his report.

H. C. COOPER,
Secretary H. D. B.

20th March, 1862.

ANNUAL MEETING OF THE GORE AND WELLINGTON BRANCH OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

This meeting was held in the Mechanics' Hall, on Thursday evening, the 13th instant, the Rev.

Arthur Palmer, M. A., Rector of Guolph, in the chair. After a few introductory remarks from the chairman, explaining the origin and objects of the society, the secretary, the Rev. J. G. Geddes, was called upon to read the

REPORT.

The Managing Committee of the Gore and Wellington Branch of the Church Society of the Diocese of Toronto present their report on this, the twentieth anniversary of the society, with mingled feelings of satisfaction and regret. That the Parent Society has been gaining ground in the confidence and affections of the people; that its annual receipts exhibit an increase upon the former year; that the Mission Board have been enabled to meet their obligations, and to increase the number of their missionaries; and that the Gore and Wellington Branch continues to take the lead among all the district branch associations, maintaining almost entirely out of their own funds no less than five travelling missionaries, traversing eight townships, and serving many Sunday and week-day stations in each, and that its funds are likewise on the increase. These facts awaken feelings of satisfaction in the hearts of all who love the Church of England, and regard her as the great instrument in the hands of God for spreading the knowledge of true religion in all parts of the habitable globe. On the other hand, when your committee reflect upon the amount of work that is left undone, and the inadequacy of the means at their disposal to meet the exigencies of this section of the division, no less than four townships within our own bounds being entirely destitute of the ministrations of the Church of England, and having no organized body to look to for a supply of their wants except the Church Society, (because no public provision is made for such wants,) when they reflect that the harvest is plenteous and ripe for the sickle, but the labourers are few, these considerations call forth feelings of profound regret.

Your committee, nevertheless, would thank God for past success, and take courage for the future. The income of the parent society, during the past year, appears to have been \$20,000, with which they have promoted the following important objects,—the payment in whole or in part of the salaries of twenty missionaries, provided pensions for eight widows and four orphans of the clergy, contributed towards the building of churches, made grants of books to various missions, and assisted young men in preparing for the ministry of the church, besides defraying the working expenses of the society. Turning to the Gore and Wellington Branch, we find its annual income averages about \$2,000, by means of which it assists in maintaining five travelling missionaries, the balance of their salaries being made up by the contributions of the people to whom they minister; and your committee would earnestly press upon the attention of this association that for the amount necessary to maintain these missionaries, the Gore and Wellington Branch are responsible to the Mission Board, so that if there should prove any failure in meeting these obliga-

tions in any one of the five missions, the most painful results must ensue, and the missionary must be withdrawn.

The income of the Gore and Wellington Branch for the year just expiring (as far as reported) amounts to \$1,685.01 in cash, promises that may be relied upon \$332, making a total of \$1,924, being an increase of about \$100 over the past year, but falling short of the amount estimated for this District Branch by about \$300. How this deficiency is to be made up, your committee are at a loss to conjecture, unless by fresh exertions on the part of those who have failed to meet the amounts expected from them, and also by the remittances of a few parochial associations who have not yet been heard from.

Your committee desire to advert to the fact that the collections in churches for the divinity students found within the Gore and Wellington Districts, have reached a sufficient amount to enable the association to nominate to a scholarship in Trinity College, and a special meeting of the Managing Committee will be held in the month of May next for the purpose of receiving the names of candidates, and nominating a suitable person to the vacancy. The privilege conferred by this is an annual allowance of £80 for a period of three years.

In conclusion, your committee would urge upon all earnest-minded christians the value of their present opportunities, to advance the cause of Christ and His church, and to extend His kingdom at home and abroad.—The province in which we reside, sheltered beneath Great Britain's powerfulegis, enjoys the blessings of tranquility and peace, and forms a striking contrast to the melancholy condition of our sister church in the neighbouring States, suffering as it is in its dearest interests from the desolating ravages of civil war. Let us work while it is called to-day, for the night cometh wherein no man can work, and if God has blessed us and been merciful unto us, let us remember that it is in order that we may use our best energies that his way may be made known upon earth, His saving health among all nations."

J. GAMBLE GEDDES,

Secretary.

Moved and seconded that the following gentlemen be appointed officers for the ensuing year.

F. W. Gates, Esq., Treasurer.

Rev. J. G. Geddes, Secretary.

Clerical Delegate to the Board of Missions—

Rev. Dr. Greene, Wellington Square.

Lay Delegate—F. W. Gates, Esq.

COMMITTEES.

Christ Church, Hamilton—Dr J. Ridley, Henry Papps, Esq.

Guelph—George Elliott.

Church of Ascension, Hamilton—F. W. Gates,

Richard Juson.

Georgetown—Samuel Phillips.

Waterdown—Hamilton O'Reilly.

Lowville—Nicholas Dent.

Barton—W. Farmer.

Glanford—Thos. French.

Beverly—George Edwards.

Binbrook—Ed. Twiss.

Ontario—Thomas Davis and John Gollan

Wellington Square and Nelson—William Spence and John Manhinnoek.

Milton and Hornby—John Cowan and John Holdgate.

Dundas and Ancaster—Wm. Kern, Thos. Ham-mell.

Biubrook—H. H. Swinford.

SIMCOE BRANCH OF CHURCH SOCIETY.

The Annual Meeting of the County of Simcoe

Branch of Church Society will be held (D.V.) at the Parochial School House, Barrie, on Thursday, 24th April, 1862; when the report will be adopted, the officers for the year chosen, and any other business transacted which may be brought forward by any of the members. It is most to be desired that there may be a full meeting, both of the clergy and laity.

T. BOLTON READ,

Secretary.

County Simcoe, 20th March, 1862.

DIocese OF ONTARIO.

The following circular has been issued by the Lord Bishop of Ontario, to the clergy and lay delegates of that diocese:—

City of Kingston, March 26, 1862.

Sir,

The first meeting of the Synod of the Diocese of Ontario will be held in this city on Wednesday, April 9, 1862, and you are respectfully requested to attend the same.

Among other important matters to be considered will be the subject of petitioning the legislature to incorporate some diocesan body to hold the property of the church, and for other purposes that the Synod may consider necessary.

Divine service will be held in the Cathedral Church of St. George, at 11 a.m.

The business of the Synod will commence at 2 p.m., in the place to be announced after divine service.

Your faithful Diocesan,

JOHN ONTARIO.

We have been requested to insert the following:—

TO THE EDITOR OF THE DAILY NEWS.

Sir,—I am authorised by the Bishop-elect of Ontario to state for the information of the church members of the Diocese that a petition, at present in course of signature, and framed by some parties in Kingston, requesting from the Legislature an Act of Incorporation for a Church Society of the Diocese of Ontario, has been set on foot without his sanction, or without any reference to him. I am further authorised to say that no Diocesan Act of Incorporation will be solicited from the Legislature until such Act shall have been submitted to the Synod of the Diocese for the approval of the clergy and laity therein assembled. I am also authorised to state that a meeting of the Synod will be called immediately after the consecration.

W. B. LAUDER,

Chaplain and Sec. to the Bishop of Ontario.
March 19.

To the Editor of the Ottawa Citizen.

South March, March 17, 1862.

DEAR SIR,—It is gratifying to me to be able to ask you to print the subjoined notes. A very short time ago you kindly published for us a somewhat similar correspondence, in connection with our having been presented with a stone font for this church, and now we have had another very handsome offering made to us, for which we desire to publicly express our grateful obligations, and sincere thanks. You will, we doubt not, find us room for this acknowledgement also.

Your obedient servant,

JOHN BUTLER.

Helenville, March 15, 1862.

REV. AND DEAR SIR,—Herewith I beg leave to present to yourself, the Churchwardens and congregation of St. Mary's Church, an altar cloth,

and pulpit cushions. Trusting that you may long enjoy good health and continue to fulfil the duties which you have hitherto so faithfully discharged to the church, and your parish, I have the honour

Rev. and Dear Sir,

Yours very sincerely,

HELEN BRIDGES.

To the Rev. John Butler,
Rector of March.

ANSWER.

St. Mary's, March 16, 1862.

MY DEAR MRS. BRIDGES,—It is my pleasing duty, for myself and the Churchwardens, and on behalf of the congregation of St. Mary's, to express to you our most sincere thanks for your very handsome offering of an altar cloth and cushions and hangings for our desk and pulpit.

We cordially wish you well, both temporally and spiritually; and we doubt not that God has accepted your offering as being made to Him, and that He will recompense you accordingly.

As for your complimentary reference to myself, I can only say that, with very many imperfections, I have endeavoured to perform my public duties as regularly and punctually as possible; and that I cannot but be encouraged to continue these endeavours by the assurance that they are favorably estimated by the parishioners.

I am, my dear Mrs. Bridges,

Your's very truly,

JOHN BUTLER.

Mrs. Bridges,
Helenville, March.

CONSECRATION OF THE REV. JOHN TRAVERS LEWIS, L.L.D., AS FIRST BISHOP OF ONTARIO.

From the Kingston News, March 26.

The most imposing ceremony known to the ritual of the Church of England—that of the consecration of a bishop—was gone through with for the first time in Canada, or in British America, in St. George's Church, in this city. On this occasion the Rev. John Travers Lewis, L.L.D., elected by clerical and lay delegates of the newly formed Diocese of Ontario as the first Bishop of this Diocese was consecrated and inducted into his sacred office. The ceremonial was a most interesting one, and will be subsequently described.

The proceedings of the day were as follows: in the morning at half-past eight o'clock divine service for the day was held. Prayers were read by the Rev. Dr. Lauder and Rev. Canon Bancroft; the lessons by the Rev. H. Mulkins, and Rev. T. H. M. Bartlett, M. A. After this service the church was cleared, and all that remained necessary to be done in the way of preparation for the ceremonial which followed was done. The admission to the consecration service was by ticket, and soon after ten o'clock ticket holders entered the church and took their appropriate places. The sacred edifice soon began to fill rapidly; and for upwards of a quarter of an hour before the hour appointed for the service to commence, every available spot was occupied by spectators the most intent. The clergy, to the number of sixty, having assembled in the school-room adjoining the church, then walked in procession, robed in their surplices and hoods, around the "quadrangle," and entered the church at the main entrance.—The Bishop of Toronto and the Metropolitan were preceded by their vergers. During the entrance and seating of the clergy, a voluntary was played by the organist, Mr. Ambrose. The Bishops took their seats within the rail. The Archdeacon and the preacher

(Rev. Dr. Pattou) were seated in the stalls, and the resident minister and the Metropolitan's Chancellor, were provided with chairs directly in front. The Bishop-elect was seated near the rail, and immediately behind and supporting him, sat the chaplain of the Bishop-elect. The clergy robed in their surplices took the seats which were provided for them in the main aisle. The following clergy were present, and took part in the proceedings:—

LIST OF CLERGY.

The Bishops of Montreal, Quebec, Toronto, Huron, the Bishop of Ontario, and the Right Rev. Samuel Allan McCoskry, Bishop of Michigan, U. S.; the Archdeacon of Kingston.

Reverends Canon Thompson, Canon Bancroft, Jacob Elliwood, J. Flanigan, James Pyke, of Montreal.

Reverends Messrs. Carruthers, E. Denroche, T. P. Bobarts, Hope, Toronto; G. A. Anderson, Shannonville; J. G. Armstrong, B.A., W. Hawkesbury; T. H. M. Bartlett, M.A., (Garr. Chap.) Kingston; Edward Wm. Beaven, M.A., Iroquois; William Bleasdel, M.A., Trenton; James J. Bogert, M.A., (Assistant,) Kingston; E. Jukes, Boswell, D.C.L., Morrisburg; E. C. Bower, Barrielsfield; R. C. Boyer, Hillier; J. Carroll, Gananoque; J. Davidson, M.A., Newboro'; F. W. Dobbs, Portsmouth; H. W. Davies, M.A., (Assistant,) Cornwall; C. P. Emery, (Assistant,) Ottawa; W. Fleming, M.A., Roslin; Richard Garratt, Osnabruck; Robert Harding, Adolphustown; W. F. S. Harper, (Rector,) Bath; W. B. Lauder, L.L.D., (Rector,) Napance; J. S. Lauder, M.A., (Rector,) Ottawa; Richard Lewis, M.A., Prescott; E. Loucks, (Assistant,) Ottawa; Ebenezer Morris, Franktown; Hannibal Mulkins, (Chaplain Peniten.) John A. Mulock, (St. Paul's,) Kingston; T. A. Parnell, Merrickville; H. Pattou, D.C.L., (Rural Dean,) Cornwall; H. E. Peles, B.A., Carrying Place; J. A. Preston, B.A., Stirling; R. Vashon Rogers, M.A., (Rural Dean, St. Jas.) Kingston; John Rothwell, A.B., Amherst Island; Charles Ruttan, Sydenham, Frontenac; H. Sharpe, Wolfe Island; A. Stewart, M.A., (Assistant St. George's) Kingston; G. O'K. Stuart, D.D., L.L.D., (Archdeacon and Rector,) Kingston; R. L. Stephenson, M.A., (Rector,) Perth; Thomas Stanton, B.A., Marysburg; F. R. Tane, (As istant,) Brockville; Thomas Taylor, M.A., Renfrow; G. W. White, B.A., Camden.

The following were present from a distance.—Ex-Chief Justice Sir J. B. Robinson, Toronto; Judge Jarvis, Cornwall, and several gentlemen from Brockville, Napance, Trenton, and other places. In all there were about 1,200 persons.

The Metropolitan then gave out as the Introit, or hymn of entrance, the 68th hymn—"O Spirit of the living God," which having been sung, the Metropolitan commenced the Communion Service. The Bishop of Huron then read the third chapter of the first Epistle to Timothy, commencing at the first verse. The Bishop of Toronto then read the twenty-first chapter of the Gospel according to St. John, commencing at the fifteenth verse. The Nicene Creed was next repeated and the preacher was conducted to and ascended the pulpit.

The Rev. Dr. Patton preached the consecration sermon, choosing as his text the fourth verse of the sixtieth Psalm:—"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

The Bishop-elect retired with his chaplain and shortly afterward returned clad in his rochet, or the white garment of a candidate. The Bishop-elect on his return was received by the presenting Bishops—the Bishops of Quebec and Toronto—and by them presented to the Metropolitan, who was seated in his chair, the two bishops address-

ing the Metropolitan thus:—"Most Reverend Father in God, we present unto you this godly and well learned man to be ordained and consecrated bishop." Then the Metropolitan demanded the Queen's mandate for the consecration, which was produced by the Metropolitan's Chancellor, and the principal contents of the Patent under the Great Seal were read. This document sets forth the boundaries of and the counties within the Diocese of Ontario, and appoints the Reverend John Travers Lewis, Doctor of Laws, first Bishop of the same. The Master of the Rolls, S. Romilly, certifies to the authority of the Queen's Sign Manual as warrant for the same.

The Metropolitan's Chancellor then administered the oath of the Queen's sovereignty and supremacy; also the oath of due obedience to the Metropolitan of Canada.

The service for the consecration of bishops was proceeded with, and the Bishop-elect put on the vest of the Episcopal habits.

On the imposition of the hands of all the bishops present, the ceremony rose to its culmination in impressiveness and solemnity. The moment was one of intense interest. The twelve hundred spectators who filled the church were motionless and inaudible. The assembled clergy, clothed in their vestments, and the vast multitude blackening the aisles and galleries were intent upon the solemn ceremonial which was being proceeded with. The Bishop-elect knelt at the railing. The Metropolitan and his assistant bishop stood up and approached the candidate, laying on their hands, whilst the Metropolitan repeated the installation formula. Next succeeded the ceremony of presentation of the Bible to the newly-made bishop by the Metropolitan, accompanied with the prescribed admonition. The bible was received from the Bishop of Ontario by his chaplain, and placed upon the desk of the diocesan throne, and the newly-made bishop took his seat within the railing, by the side of the Bishop of Toronto. The remaining prayers and formularies were proceeded with, and the consecration was finished. The offertory was next taken up, and the oblation laid upon the holy table. The Right Reverend Bishop of Ontario then pronounced the prayer for the church militant, after which the holy communion was administered—first by the Metropolitan to himself, next by the Metropolitan to the bishops, and then by the Metropolitan and bishops to the clergy and remaining communicants who presented themselves. So ended the whole proceeding.

The utmost decorum, good behaviour, and devotion was maintained in the church—now the cathedral—and the entire proceedings were conducted without any thing occurring to mar their happiness and good intention. One or more of the bishops from a distance were pleased to compliment the churchwardens and committee on the success which attended the ceremonial. The vocal and instrumental service was indeed excellent.

PHILIPSBURG, ST. ARMAND WEST.

(Continued from page 43.)

Dr. Stewart on his return to Canada in November, had the happiness to find his two congregations at St. Armand in a very satisfactory condition under Mr. Reid's superintendence. After excursions through the townships, and to Caldwell Manor, obviously looking out for some distinct sphere of missionary duty, and having ultimately fixed upon Hatley, he went to Quebec, and requested the nomination from the Bishop. This being granted, Dr. Stewart was formally appointed to that mission as a missionary of the S. P. G.;

and the Rev. J. Reid confirmed in that of St. Armand, where he had made himself so acceptable, and where he still continues his faithful ministrations.

The people of St. Armand having been informed that the village which should first build a parsonage house, would be entitled to the exclusive services of the clergyman, both set to work in 1823. Froligsburgh proving first in the race, and Philipsburgh consequently becoming vacant, the Rev. R. Whitwell, who had been in Sheffield nearly five years, performing occasional services in the five adjoining townships, and at Yamaska Mountain, was recommended by his kind friend, Dr. Stewart, in 1826, (the first day in which year he had been consecrated, at Lambeth Palace, Bishop of Quebec,) to apply for the situation. This was followed by an application from the churchwardens in behalf of the people; and in a reasonable time the Bishop made the appointment; and Mr. Whitwell—performing divine service and preaching at Durham on his way—arrived with his family at Philipsburgh, Missisquoi Bay, St. Armand West, on a beautiful evening the 10th October, the same year, and met with a cordial reception; the parsonage house, however, being incomplete. The people said, that having put up a house, they left the out-buildings to be erected by the minister; upon whom also fell the expense of finishing the house, together with filling up and levelling the premises. This, however, did not weigh upon his mind so much as the building up and increase of the church, and the spiritual welfare of the people. The church itself, unfortunately here, as he had found elsewhere in the Eastern Townships, was at a distance from the village—about a mile and a half—to settle the contention between two interested parties generally, without in fact, pleasing either. Still the people attended in large numbers, attracted probably by novelty, as it is said, though not with rigid truth, "new besoms sweep clean;" not only parishioners but people from surrounding districts. And as a proof that the Gospel took effect, by God's blessing, it may be stated that during the first year, there were baptized and received into church-fellowship nine adults, most of them heads of leading families in the village; and that at the first confirmation held by the good Bishop Stewart, though it is but just to remark that there had been no previous triennial visitation, from Bishop Mountain's continued affliction—75 persons, several of them adults, received that rite; thereby renewing their baptismal engagements; and that in the same church sometime after, 60 communicants partook, at one time, of the Lord's Supper. To God alone be all the praise.

To render the means of grace more general, divine service was performed regularly for some time, every Sunday afternoon, at Pigeon-hill School house, and occasionally at others. On Sundays the house was generally well filled. Being now and then invited to perform funeral service and preach in Stanbridge, led to an application to afford the people public worship "occasionally" on the Sabbath, at the village of Bedford. Though unwilling to deprive his parishioners of their spiritual food, compassion towards those who were without a shepherd, induced the clergyman to establish fortnightly service at that village, which was continued about seven years to very good congregations, when they agreed to erect a church; and the Rev. David Robertson was removed from Matilda, U. C., to the new mission of Stanbridge, East and West.

On Saturday, 22nd April, 1843, the spire of the parish church of St. Armand West was blown down, doing much damage to the building, which was before very ill-placed, and inadequate for

the wants of the people. The rector, the Rev. R. Whitwell took advantage of this accident to urge the removal of the church to the village of Phillipsburgh, where after working hard at raising the necessary funds, he had the satisfaction of seeing the present substantial and commodious edifice completed. And at this time being disabled from public duty by an attack of chronic bronchitis, he provided himself with an assistant, the Rev. W. Jones, now incumbent of Granby, and was thereby enabled to visit several parts of the Upper and Lower Province, for the purpose of collecting subscriptions in aid of the building fund; about £200 was thus obtained by him, and grants also were received of £50 from the Diocesan Church Society, and £20 respectively from those noble Societies the S. P. G. and S. P. C. K. The church was opened for public worship in 1846. The ladies of the congregation also raised funds, principally by their Sewing Society, for the purchase of the communion plate, and furniture for the chancel, reading desk, and pulpit, &c.

The parish of St. Armand West was erected by Letters Patent on the 9th August, 1834. The Earl of Dalhousie was then Governor-General, and the Hon. Right Reverend Dr. Stewart was Bishop of Quebec; his see embracing the whole of Upper and Lower Canada. The east half of lot 81 therein was assigned to the Rev. Rd. Whitwell, as first Rector, for the use of St. Paul's Church, in "the Western Missisquoi Bay parish." The parish of St. Armand East was erected on the same day, and the west half of 26th part of 80, assigned to the Rev. James Reid, as Rector, for the use of Trinity Church, in "the Eastern Missisquoi Bay parish," as the civil secretary terms it. It is only just to state, that the above lands were given as glebes by the late Hon. Judge Dunn, to whom the Seignory had been granted for his services to the state. The Seignory was commuted, leaving the purchasers of lots subject to the payment of 1s. per 100 acres per annum, when called for: which claim having been recently paid by commutation of the quit rent, renders the land the same as free and common socage.

As far back as 1832, the Rev. R. Whitwell in a letter addressed to the Rev. M. Townsend, Rector, of Clarencville, strongly urged the formation of District Associations among the Clergy, in conformity with a recommendation which had been given on the subject by the Archdeacon Mountain. Mr. Townsend acquiesced in the plan, and, with others of the clergy, attended the meetings which, I believe, were found useful in promoting glory to God and good-will to men.

Having been recruited in health by the rest obtained through the assistance of his curate, Mr. Whitwell resumed his duties, and continued, though with somewhat diminished physical power, his usual labours until the year 1855; when the Rev. C. A. Wetherall was engaged by him as assistant, who had previously been acting first as Lay Reader, then a Missionary under the Rev. D. Lindsay at Frosto Village and Stukely; and he so approved himself faithful that, at the end of his engagement as assistant, he was selected by the vestry as successor to Mr. Whitwell, on his resignation; which, in consequence of his increasing bodily infirmity, took place in 1856. On that occasion he received a very kind and affectionate communication from his brethren, the members of the Missisquoi Clerical Association, with which he had been so long connected. An address was also presented to him by his parishioners of which the following is a copy, and to which he returned an affectionate reply.

To REV. RICHARD WHITWELL, M. A.
Rev. and Dear Sir,—We cannot allow you to resign the rectorship of this parish, without

expressing our real regret that your state of health is such as to compel you to give up a trust, which you have so faithfully discharged for the space of thirty years.

Many who sat under your teachings, when your voice, health and strength were more adequate to that important duty, and who heard the Gospel of Christ preached with much earnestness and pathos, have not been spared to unite with us at this time, in expressions of gratitude for the benefits derived, through the blessings of God, on your instructions and admonitions.

The intimate connexion which subsists between a clergyman and his parishioners, affords many opportunities of experiencing his kindness, sympathy and consolation, under the most trying circumstances of sickness, affliction and bereavement; for all such instances of the Christian pastor's solicitude, which we, for so long a period, have received as your parishioners, we beg you to accept our warmest acknowledgments. We also receive as a proof of your continued interest in the welfare of the parish, the liberal proposal made by you, and accepted by the church Corporation, of the exchange of parsonage property.

Premitt us, dear sir, to express our satisfaction, that you with your kind and neighbourly family are to continue to abide among us, that we may still have the advantage of your counsel, advice and friendship.

That you, Mrs. Whitwell and family, may long enjoy a large measure of health and happiness, in your comparative retirement, is the cordial wish, and earnest prayer of

Yours respectfully,

ALEX. YOUNG, C. W. WM. ROBERTS, C. W.
D. T. R. NYE. P. P. RUSSELL,

and forty others,

Parish of St. Armand West, 2nd April, 1856.

The Rev. C. A. Wetherall continued but a short time in the parish, having resigned the rectorcy in October, 1858, and was succeeded by Rev. H. Montgomery, the present rector.

The Rev. R. Whitwell is still a resident with his wife and daughters in the village of Phillipsburgh, in his 75th year, and in declining health; but able to take an interest in the growth and prosperity of the Church in which he laboured so long, having lived to see a second church erected in the parish, during the incumbency of the present rector, and an increase in the episcopate in Canada from one to five, since he first came to the country in 1821, and of the clergy from about 32 to 350. Taking a retrospect of these interesting events, gratefully, yet humbly, may we exclaim, "What hath God wrought?"—*Church Chronicle, Montreal.*

DIocese of HURON.

CONFIRMATION SERVICES IN THE DIocese of HURON,
DURING THE MONTHS OF APRIL AND MAY.

The Bishop of Huron intends (D.V.) to hold confirmation services in the following places, on the days and at the hours named

County of Oxford.

Ingersoll—Sunday, March 30, 11, a.m.
St. Charles', Dereham—Monday, March 31, 12, noon.

Trinity Church, East Zorra, April 1, 11 a.m.

County of Brant.

Paris—Wednesday, April 2, 11, a.m.
Burford—Wednesday, April 3, 11, a.m.
Onondaga—Friday, April 4, 11, a.m.
Mohawk—Sunday, April 6, 11, a.m.

County of Waterloo.

Galt—Sunday, April 13, 11, a.m.
Berlin—Monday, April 14, 11, a.m.
St. James', Wilmot—Tuesday, April 15, 11 a.m.

County of Norfolk.

Simcoe—Sunday, April 27, 11, a.m.
Port Dover—Monday, April 28, 11, a.m.
Victoria—Monday, April 28, 3, p.m.
Port Rowan—Tuesday, 29, 3, p.m.

County of Perth.

Stratford—Thursday, May 1, 11, a.m.
St. Mary's—Friday, May 2, 11, a.m.

CHURCH SOCIETY, DIOCESE OF HURON.

The quarterly meeting of the Church Society, Diocese of Huron, was held in St. Paul's school-room, yesterday, commencing at 2 o'clock, p.m., the Lord Bishop in the chair. The names of the clergy and lay delegates present we subjoin:

Clergy—Venerable Archdeacon Brough; Rev. Messrs. Bettridge, Salter, Flood, Norman, Dr. Caulfield, Smith, Fauquier, Ellwood, Nelles, Brookman, Dr. Townley, Stinson, Gunne, Armstrong, Hurst, Grant, of Onondaga, Grant of Aylmer, Wright, DesBarres, McLean, Hincks, Roberts, Tighe, Sullivan, Hutchinson, of Woodstock, Baker, A. Potts, Vicars.

Lay Members.—Dr. Harper, Charles Hunt, Walter Watson, A. Greer, Chas. O'Malley, James Hamilton, L. Lawrason, V. Cronyn, S. Blake, Chas. Monsarratt, &c.

The Bishop opened the meeting by prayer, when the Rev. J. W. Marsh, the secretary, read the minutes of last meeting, and also a lengthened report from the committee of the Episcopal Fund, giving a clear exposition of the state of the fund at the present time. The report showed that, although the fund has paid its way hitherto, yet it would be necessary to use exertions to add considerably to the fund in time to come, that the minimum salary of the Bishop may be regularly paid him in future. His Lordship's salary is twenty-four hundred dollars per annum. It was recommended in the report that the vacant lands held under the General Purposes Fund should be sold, and the proceeds vested, and placed to the account of the Episcopal Fund, that the salary guaranteed (to the Governor-General) be annually paid the Bishop.

ADDRESS OF CONDOLENCE TO HER MAJESTY.

The Bishop said that, owing to the great loss which her Majesty the Queen had recently met with in the death of the Prince Consort, he had appointed a committee last evening to draft an address of condolence to Her Majesty, which would now be read.

The Rev. G. R. Salter read the address, as follows:

To the Queen's Most Excellent Majesty:

MAY IT PLEASE YOUR MAJESTY,—We, the Bishop, clergy, and laity, members of the Incorporated Church Society of the Diocese of Huron, assembled at a general meeting of the said society, beg leave most respectfully and dutifully to approach Your Majesty with the expression of the sincere and deep sorrow with which we, in common with all your subjects, have heard of the heavy bereavement which, by the dispensations of an all-wise Providence, has fallen upon you, by the death of the late Prince Consort.

The early death of one who so wisely and efficiently laboured to promote the welfare and happiness of all classes of Your Majesty's subjects, and, by the faithful discharge of all his duties,

set so bright an example to the nation at large—we must all feel as a grievous national calamity. But whatever be the greatness of the loss to the nation, it is to Your Majesty that this must, in every relation, as Queen, wife, and mother, be felt to be the great and lasting affliction of your life. We wish, therefore, to assure Your Majesty of our true and most respectful affection for yourself and your royal children, and of our deep sympathy with you in this your hour of trial, and we earnestly pray that the same Heavenly Father who, in his wisdom, has thus visited you, will now and ever mercifully support you by His grace, that the faith which supported and cheered Your Majesty's royal consort in his last trying hour may ever be imparted to you in large measure, and that the "Rock of Ages" in which he trusted may be your strength in life, and the sure foundation of all your hopes in the hour of death, until at last, when your work on earth is ended, you may exchange an earthly for a heavenly crown, in the eternal kingdom of our Lord and Saviour, Jesus Christ.

CHURCH SOCIETY FUNDS.

The secretary read a detailed account of the different funds of the society, and of those which are held in trust. The interest of the commutation fund will be short by a sum of over seven hundred dollars in May, owing to several municipalities being dilatory in paying the coupons. The City of Hamilton and the Town of St. Thomas, being the chief places in arrears. The secretary stated that there was a balance against the general purposes fund, so that grants for the erection of churches cannot now be made. Parochial collections are expected to come in shortly, when the fund, it is hoped, will be able to give grants to congregations requiring aid.

THE EPISCOPAL FUND.

With regard to the Episcopal Fund, there will be a deficiency in it in May next of seven hundred and twenty-eight dollars, from the fact that several gentlemen have not paid the interest on their donations. The present state of the fund leaves the interest, or salary annually to the Bishop, only eighteen hundred and twenty-one dollars and four cents per year. The secretary here requested any gentleman present who had any questions to ask, or remarks to make upon the several reports of the society, to do so now, and he would be prepared to give any explanation required.

Rev. Mr. FLOOD, of Delaware, read a resolution, referring to Mr Hogg, the school-master to the Indians, and made some pleasing allusions to his (the reverend gentleman's) early career as a missionary to the aborigines, when he first arrived in Delaware. He hoped that the school-master's services would be retained, and his salary remain as formerly, as the Indians of Munceytown were very much attached to him.

The resolution was put and carried without one dissentient voice.

The secretary read a letter from the Rev. Mr. Stimson, of Berlin, addressed to that gentleman, wherein he reflected upon the character and standing of the secretary, and which letter was the last of a correspondence between both parties. It excited the risible faculties of almost all present, being a very singular and unique production. Such correspondence having reference to the appropriation of certain moneys, the property of the Church Society, which Rev. Mr. Stimson said he could prove the secretary had applied to the salary of the Bishop of the diocese.

The Rev. Mr. MANSIE said that the charge preferred in the letter just read, although its contents were specially directed against him, by "cloak-

ing the affairs of the Society," as the letter stated, yet it had a chief allusion to the latter, and would have a very injurious effect, as the letter had been published throughout the length and breadth of the diocese.

The Rev. Mr. STIMSON said if the Episcopal Fund were deficient, let the society appeal to the country. He had a notion that the funds of the society were not properly applied, and hence he made use of strong language; and it required such language to pierce the moral skin of the secretary. He was quite willing to take up the matter in detail; or, if it were thought necessary to let it drop, he was equally willing to do so.

Rev. Mr. SMYTHIE said that private matters should not be taken up by this society, but when it was said that the secretary "had attempted to cloak the affairs of the society," that was a subject that should not be allowed to drop, as it seriously interfered with the society itself, besides it was well known to all present that the secretary never did any thing without the sanction of the society.

Rev. Mr. MANSIE said that, as the committee of the Episcopal Fund had given a very copious report, a fair and candid statement of its affairs, which he (the secretary) had read at an early stage of this meeting, they would be able to judge of his conduct in the case, if he had in any wise done any thing to merit the remarks contained in the letter of the Rev. Mr. Stimson. The fact is, that a large amount of the Bishop's salary was in arrears in July, 1860, to the extent of £760, and a grant of £240 was appropriated to his Lordship for an outfit on the occasion of his going to England for consecration, both sums making, in the aggregate, \$4,000. Now, the Bishop owes the fund for his subscription, (\$2,000,) together with money loaned to him on security, over \$7,000, on which he pays interest to the fund; and this \$4,000 is allowed to the Bishop on his account, thus: his Lordship is paid by reducing his liability to the fund by that amount.

Rev. Mr. BETTRIDGE said, to avoid any more discussion of such a disagreeable nature, he would move that the standing committee should take up the matter and report this evening.

Rev. Dr. CALFIELD said that there was a fact in Mr. Stimson's letter respecting the four thousand dollars, which could not be overlooked. He had stated that this sum had been paid away by the Church Society, while that body had not given away a single shilling of that amount! The \$4,000 had been transferred from one side of the Episcopal Fund to the other, while it had gone abroad that the sum referred to had been disbursed from the funds proper of the society. This was the cause of the great mistake in Mr. Stimson's charge against the secretary, and it had a dangerous effect in being sent out to the public.

ARCHDEACON BROUGH asked Mr. Stimson to answer Rev. Dr. Calfield's question, how the four thousand dollars was mis-applied?

Rev. Mr. STIMSON said he did not use the word mis-apply. He laboured under a misapprehension about the four thousand dollars, and he retracted his statement in that respect.

The Bishop said the difficulty arose with the Rev. Mr. Stimson in making up the deficiency in the Episcopal Fund. Some urged that an appeal should be made to the country. Now, the committee, in their report, suggested three plans of meeting the deficiency, and the first of these was, what Mr. Stimson proposes, to canvass the country for further subscriptions, but this the committee all thought would be unadvisable under present circumstances, and moreover it would interfere with the other objects of the society for

which we have to appeal every year. The third proposition made by the committee, which was adopted, was, that the vacant lands should be sold, the proceeds borrowed, and the interest applied to pay the Bishop's salary, until the year 1870, when ample funds will be forthcoming to meet the requirements of the fund. He (the Bishop) thought the Rev. Mr. Stimson's conduct had placed a gulf between the Church Society and the reverend gentleman, which, if not apologised for, would still continue to put him in a very bad position with his brethren. He trusted that the gentleman would withdraw his statement and express his regret.

Rev. Mr. TOWNLEY acquiesced in the Bishop's remarks.

Rev. Mr. FAUVIER said he thought the Rev. Mr. Stimson had mixed up his own personal feelings against the secretary with the best interests of the society, and if he did not see it judicious to retract what he had said, it would be necessary for the Church Society, before it separated, to take proper steps to give the whole matter as public a notoriety as the Rev. Mr. Stimson had taken care to have done.

Rev. Mr. STIMSON here rose and read the following retraction:—

"To the Church Society of the Diocese of Huron:—

"I beg to withdraw my letter to the secretary of the society, dated December 26th, 1861."

ARCHDEACON BROUGH said he would not be satisfied with the Rev. Mr. Stimson until he not only fully retracted the statement he had made against the Church Society, and also against the Rev. Mr. Marsh. In his cool moments Rev. Mr. Stimson had published to the world statements which tended to materially injure this society and the secretary, it was therefore his duty publicly to publish throughout the land an ample and sufficient apology for the charges he had made.

Rev. JOHN McLEAN said he fully concurred with the views of the last speaker, and unless Rev. Mr. Stimson made the fullest apology to the society, he would enter his protest against the course which appeared to be adopted by the meeting.

Mr. GREEN said he was perfectly satisfied with the suggestions of Archdeacon Brough, and he thought it was only the duty of Rev. Mr. Stimson to make a sufficient and full reparation for the injuries he had inflicted upon such a body as the Church Society, and the efficient secretary of that society. Throughout the whole country the reverend gentleman had thrown out printed statements which had a most injurious effect upon this society, why then should he (Rev. Mr. Stimson) refuse that which he was entitled to do as a clergyman and a gentleman of honour.

Rev. Dr. CALFIELD hoped to see a full and public statement of the whole matter respecting the Rev. Mr. Stimson's charges against the Church Society and the secretary given to the public. It was understood from the tone of the meeting that such should be the case.

Moved by W. WATSON, Esq., seconded by JAMES HAMILTON, Esq., and resolved—

"That this meeting do put upon record a vote of entire confidence in the Rev. Mr. Marsh, as secretary to the Church Society, and at the same time to testify to his uniform courtesy to every one with whom he has business."—Carried.

Mr. HAMILTON, in giving expression to the feeling of the meeting generally, said His Lordship the Bishop never exercised a more judicious judgment than in the selection of the Rev. Mr. Marsh to the office of the secretary to the Church Society of the Diocese of Huron.

The matter then dropped. It is a pity that the

Rev. Mr. Stimson should have made such imputations against the Church Society and its worthy and respected secretary, and we will look forward with some anxiety to see that the *amende honorable* will be made by the reverend gentleman, in the most public and prominent manner.

CHANGE IN THE CONSTITUTION.

Rev. Mr. BETTRIDGE made a proposition to change the constitution of the society, as will be seen by the following resolution:

Moved by Rev. Mr. BETTRIDGE, (rural dean,) seconded by Rev. Mr. SALTER, (rural dean,) and resolved—

"That the sixth article of the constitution be altered as follows: that the rural deans be *ex-officio* members of the standing committee; that all the non-official members of the standing committee, the four clerical and the four lay who have been on the committee from the annual meeting in June, have attended the fewest quarterly meetings and the fewest meetings of the standing committee during the year, shall go out at the annual meeting in June.—Should any doubt arise, the member or members who have served the shortest time on the committee shall be considered to have vacated his or their seats; that the standing committee shall recommend to the society at its annual meeting four members to be elected in the place of the four retiring members of each order, and that the retiring clergy who shall not be eligible for re-election for the ensuing year; that any member of the society wishing to propose other candidates for election on the standing committee, be required to give in the names of such candidates to be proposed by him to the secretary before the meeting of the standing committee in June."—Carried.

COMMUTATION FUND.

Rev. Mr. FAUQUIER read the report on the Commutation Fund, which is as follows.

The committee appointed at the last quarterly meeting of the Church Society, to consider the best method of carrying out the details of the Rev. F. D. Fauquier's resolutions for the management of the surplus Commutation Fund, beg to report: that feeling the subject of the said resolutions to be one of the gravest importance, they have given it their most serious and deliberate attention. Your committee believe that it is essential to the well being of the church in this diocese that some better provision than at present exists should be made for permanently securing some certain incomes to the senior portion, especially of the non-commuted clergy; whilst in the opinion of your committee, it is not desirable that the clergy should be altogether independent of their congregations, in a pecuniary point of view; neither is it proper that they should have to depend entirely to voluntarism for their maintenance and support. Your committee, therefore, recommend that the surplus of the Commutation Fund, as it accrues, after the claims of the commuted clergy have been paid, shall be applied towards the payment in part of the salaries of the non-commuted settled clergy in this diocese, according to the plan hereinafter laid down, instead of being appropriated as at present provided for under the Mission By-law. In recommending that one uniform sum of \$400 shall, so far as the fund will admit, be paid annually to each settled clergyman, instead of dividing the fund into smaller amounts, whereby a large number of the clergy might be more immediately, though in a less degree, benefitted, your committee feel that they are adopting the wiser and better course, and this because the sum named, even when added to all that most unendowed parishes can be expected to raise for the payment of the officiat-

ing clergyman, will not certainly be more than sufficient to enable him to maintain his social position respectably, whilst any less sum would be found to be quite inadequate for the purpose. Further, your committee believe that the prospect of an assured moderate income, to which the junior clergy can look forward as a matter of right, will encourage them to struggle for a few years (whilst young, and with fewer claims upon them than they must expect to have as they advance in life) far more cheerfully than they otherwise would, and also tend to remove that not unreasonable dread of penury and want which, it is to be feared, deters many pious and seriously disposed young men from entering into the ministry of Christ's church. Be it therefore resolved—

"First—That clause No. 4 of the Mission By-law be expunged.

"Second—That the surplus interest of the Commutation Fund, as it falls in, be applied towards securing to the clergy of this diocese (having care of souls, and not being under ecclesiastical censure) the sum of \$400 each per annum, to be paid quarterly, such surplus fund income to be altogether irrespective of any salary which such annuitant may receive from the pew rents, or any other voluntary payments of his parish: provided always, that this resolution shall give no claim to the incumbent of any endowed parish or rectory, or to any of the legally commuted clergy save only in so far as may be necessary to bring such endowment or commutation up to the aforementioned sum of \$400, to which their standing in the diocese would, according to this arrangement, entitle them—length of service in the diocese to give priority of claim in all cases.

"Thirdly—That every clergyman receiving from this fund shall, if necessitated by sickness, infirmity, or old age, to resign his cure, be entitled to the same amount during the term of his natural life. Provided always, that his inability to discharge active duty be attested by a physician annually, (if required,) according to a form to be prescribed by the Church Society.

"All of which is respectfully submitted.

"FRED. D. FAUQUIER,

Chairman.

"Dated this 12th day of March, 1862."

Moved by Rev. Mr. FAUQUIER, seconded by WALTER WATSON, Esq.—

"That the report of the committee appointed to consider the best method of carrying out the details of the Rev. F. D. Fauquier's resolutions, for the management of the Surplus Commutation Fund, be printed and circulated amongst the clergy and lay incorporated members of the Church Society, with a view to its full circulation at the next meeting of the society."—Carried.

THE RECTORIES QUESTION.

The minutes of a special meeting of the Church Society of the Diocese of Toronto, respecting the vesting of the title of the rectorial lands in the church societies, with power to sell, and asking concurrence in a petition to the legislature, was brought up.

The Rev. W. BETTRIDGE, after considerable discussion pro. and con., moved the following resolution, seconded by Rev. Dr. TOWNLEY—

"That the Church Society of the Diocese of Huron regret that it cannot unite in the prayer of the petition of the Diocese of Toronto, for the sale of the rectories, believing such a measure to be very detrimental to the best interests of the church, and opposed to those principles of a holy conservatism by which the church of God has ever been distinguished"—Carried.

APPLICATIONS FOR GRANTS IN MONEY

The following applications for grants in money were made:

By Rev. Mr. Tighe, for assistance to build a parsonage.

By Rev. Mr. Potts, to aid in building a church in the village of Lambeth.

By Rev. Dr. Sandys, towards the new Episcopal Church at Chatham.

By Rev. Mr. Salter, towards erecting a new church in the neighbourhood of Sarnia.

It was decided by the society that there were not funds at present to meet those grants, and that the application lie over until next meeting.

GRANTS OF BOOKS.

Grants in books were made to the following gentlemen:—

Rev. Mr. Gibson, Warwick, 20 prayer-books, 50 S. S. hymn-books.

Rev. Hans Caulfield, Millbrook, 20 prayer-books.

Rev. Mr. Wright, Wardsville, 20 prayer-books 20 testaments, 100 catechisms, and 100 S. S. hymn-books.

Rev. Mr. Duberdien, Blythe, 20 prayer-books, 25 testaments, 50 S. S. hymn-books, and 100 catechisms.

Rev. Mr. Keys, Holland and Sullivan, 20 prayer-books, 25 testaments, and 50 S. S. hymn-books.

An application for S. S. hymn-books, from the Rev. Mr. Haines, Durham, County of Gray, now came up. It was agreed that the reverend gentleman should receive 100 copies of the S. S. hymn-books.

THE EPISCOPAL FUND.

Moved by Rev. Dr. TOWNLEY, seconded by Rev. F. D. FAUQUIER—

"That the standing committee be requested to put forth as speedily as possible an exact statement of the deficiency of the Episcopal Fund, and the means by which this deficiency is from time to time to be met, the sources from which it is to be derived, and how to be re-paid."—Carried.

Moved by Rev. Dr. CAULFIELD, seconded by Rev. G. SALTER—

"That in article 10th of the constitution, the words 'third Thursday' be omitted, and the words 'first Wednesday' be substituted"—Carried.

NEW MEMBERS.

Moved by Rev. Dr. ARMSTRONG, seconded by Rev. E. L. ELLWOOD—

"That the Hon. James Patton, Benjamin Fralick, Esq., George Stanton, Esq., John Maguire, Esq., James Cowan, Esq., J. P. W. Smyth, Esq., and Rev. T. C. DesBarres, be incorporated members of the society."—Carried.

Moved by L. LAWRASON, Esq., seconded by Rev. G. R. SALTER, and resolved—

"That this meeting desires to record its opinion that the sum of £600, which has been appropriated for the present from the CAPITAL account to the interest account, of the Episcopal Fund, should be repaid by the interest account, according as that fund may from time to time permit, after paying the liabilities on the same."—Carried.

This closed the business of the meeting, and after the Bishop had pronounced the benediction the members separated.

Rossin House, Toronto, March 27th, 1862.

To the Editor of the Ecclesiastical Gazette.

DEAR SIR,

I have just observed that a report of the

proceedings of a meeting of the Church Society of the Diocese of Huron, held on the 13th inst., as taken from the *London Prototype*, is about to make its appearance in the *Ecclesiastical Gazette*. I therefore beg of you to give me room in the *Gazette* to say that, inasmuch as the report reflects unfavourably upon myself, and as I abstained, as an act of grace, from entering into the reasons in detail which induced me to write to Mr. Marsh at all; I shall at the next quarterly meeting, with the permission of the Society, enter fully into the subjects included in my communication of the 20th Dec. last; and I doubt not but that the whole will receive its proper, and a very different colouring from that which it is now made to present.

I am, dear Sir,
Your obedient servant.

E. R. STIMSON.

DIocese of MONTREAL.

THE RIGHT REV. FRANCIS FULFORD, D.D., METROPOLITAN BISHOP OF CANADA.—This distinguished and learned prelate, so justly celebrated for his goodness and piety of heart, holds the high position of head of the Anglican Church of Canada. Dr. Fulford is the second son of the late Baldwin Fulford, Esquire, of Great Fulford, Devon, by the eldest daughter of the late William Adams, Esq., M.P., of Bowdon, near Totness. The family is descended from William de Fulford, who held Fulford temp. Richard I. The right reverend prelate was born at Sidmouth, 1803, married in 1830, the eldest daughter of Andrew Berkeley Drummond, Esquire, of Cadlands, Hants, grand-daughter of the second Earl of Egmont. He was educated at Tiverton grammar school, and subsequently entered Exeter college, Oxford, where he graduated B.A., in 1824, he was elected a fellow, in June 1825; he received the degree of D.D. in 1850; was rector of Trowbridge, Wilts, from 1832 to 1842; rector of Croydon, Cambridgeshire, from 1842 to 1845; was minister of Curzon chapel, in the parish of St. George's, Hanover square, London, from 1845 till his consecration in 1850; he was also chaplain to the Duchess of Gloucester, and has published sermons, and a work, "*The Progress of the Reformation*."

In 1859 he was appointed by the royal letters patent "metropolitan bishop of this province," and as such, is at the head of the church in Canada. His lordship is regarded as a bright ornament of the church, and an eloquent preacher. His language is elegant, and his reasoning logical, without any affectation or pedantry. Since he has been connected with this country, he has done much to promote the advancement and peace of the church, is popular with all denominations, and has endeared himself to all with whom he has come in contact. His services towards science and art have been extremely valuable, and are held in high estimation; so much so indeed that he has been elected on several occasions to high offices in some of our best institutions—*Col. Canadians*.

Foreign Ecclesiastical Intelligence.

CONVOCAATION OF THE PROVINCE OF CANTERBURY.

UPPER HOUSE—WEDNESDAY, FEB. 12.

The house met at one o'clock. The members present were the Archbishop, the Bishops of London, Winchester, St. David's Oxford, Chiches-

ter, Lincoln, Landaff, St. Asaph, Bath and Wells, and Salisbury.

THE SCOTCH CHURCH.

THE BISHOP OF LONDON.—It was my intention to have moved that a committee of this house be appointed to take into consideration and report upon the desirableness of applying to the Legislature for some relaxation of those disabilities whereby certain persons episcopally ordained to the office of priests and deacons, who are ready to subscribe to the formularies of the Church of England, and make all the declarations required by the law, are prevented from officiating in England and Ireland. But circumstances have occurred which make me hesitate in moving the appointment of such a committee. I may, however, take the opportunity of making a few remarks on the subject. Various representations have been made of late years, of more or less urgency, from our brethren of the Scottish Episcopal Church, respecting the hardship which it is thought the persons ordained by the bishops of that church suffer in consequence of the present state of the law. It does appear to me to be a very great hardship that whilst any other subject of her Majesty, who is episcopally ordained, can be received as a priest or deacon of the Church of England, those who are so ordained by the Bishops of the Scottish Episcopal Church are for ever excluded from officiating in England except for two Sundays, or by obtaining, at great expense and inconvenience, a private Act of Parliament to enable them so to officiate. At first sight it seems to be a very great hardship that, whilst a person in the position of a Dissenting minister finds no insuperable difficulty in his way of becoming a clergyman of the Church of England—that whilst a person ordained by a Roman Catholic Bishop, even if that bishop be officiating in England, and the individual be ordained in England, finds no difficulty in officiating in the Church of England—our brethren of the Church of England in the northern parts of the kingdom should be subject to this disability, which can only be removed by an Act of the Legislature. This relief has from time to time been sought by the Bishops of the Scottish Episcopal Church. When we consider the matter carefully, however, the question becomes a great deal more complicated; for although it is stated that persons ordained by the Scottish Bishops are the only persons labouring under this disability, an examination of the actual provisions of the law will show that that is by no means the case, and that the question is a somewhat larger one than in its simple bearing on the Scottish Episcopal Church. In drawing up my resolution I have therefore adopted words somewhat wide; for besides those persons who are ordained by the Scottish Bishops, there are others who suffer from the same disability. There are, for instance, our brethren of the Church in the United States. Their case is undoubtedly somewhat different from that of our Scottish brethren, in so far as they are not subjects of her Majesty the Queen; but, according to ecclesiastical principles, their orders being perfectly valid, it seems undesirable, unless from some great necessity, that an insuperable barrier should be presented to their officiating, except in a very limited way, within this realm. The necessity for a relaxation of this bar has from time to time been acknowledged by the Legislature, who have passed acts for the purpose of enabling the members of the Protestant Episcopal Church of the United States to officiate and hold livings in England. But besides the persons ordained by the bishops of the Scottish Episcopal Church, and by the bishops of the Protestant Episcopal Church of the United States, there is another set of persons whose cases

certainly seem to require some consideration. Your lordships are aware that in the reign of King George III. an act was passed for the purpose of enabling the Archbishops and Bishops of England to consecrate certain persons, not subjects of her Majesty, to officiate as bishops without her Majesty's dominions; and that under the provisions of that act two bishops were consecrated at Lambeth for the Church of the United States. During the reign of her present Majesty it has been thought desirable to extend the power of consecration to the office of bishop beyond the provisions of the Act of George III. That act had provided that no one should be consecrated to the office of a bishop or exercise the functions of a bishop without her Majesty's dominions, unless he were not a subject of her Majesty; but it was thought desirable to widen the power, so as to enable the Archbishop of Canterbury for the time being, and the other bishops, to consecrate to the office of a bishop persons who were subjects of her Majesty, as well as persons who were not in that position, to exercise their functions beyond her Majesty's dominions. Under these acts two individuals have been consecrated Bishops of Jerusalem, one of them being a subject and the other not being a subject of her Majesty. But the latter act contained a clause providing that the same restrictions should be placed upon deacons and priests ordained by the bishop of Jerusalem as are placed upon the clergy of the Scottish Episcopal Church and the clergy of the Protestant Episcopal Church of the United States. Now, with regard to these cases, the argument in favour of restriction is partly this—that if the bishop be not a subject of the Queen, it does not seem desirable to give to those who are ordained by him exactly the same rights as are possessed by those who are ordained by bishops who are subjects of the Queen. But that that can hardly hold good as a general rule is proved by the fact that Roman Catholic priests, ordained by bishops who are not subjects of the Queen, are in many instances admitted into the Church of England, receive orders, officiate, and even hold benefices in the church. Then, on the other hand, it is said that if persons are not bishops of the Established Church, it seems right to put some restriction on the powers of those whom they ordain, so as to prevent the persons so ordained from being exactly in the same position as those who are ordained by the Bishops of the English Church. Of course the Scottish Bishops are subjects of her Majesty, and although there was a time when they were supposed to be disaffected, the state of affairs is now so altered that every ground for such suspicion is gone, and the simple distinction is, that they are bishops of a church that is not established. The question raised is this—whether, on account of their not being bishops of an established church, it is reasonable that the persons ordained by them should be excluded from the exercise of their functions in her Majesty's dominions? But there remains a harder case than that of the clergy who are ordained by the bishops of the Scottish Episcopal Church, by the Bishops of the Protestant Episcopal Church in the United States, or by the Bishop of Jerusalem—there remains the case of those who are likely to be ordained by bishops consecrated under the same act as the bishop of Jerusalem, but in really totally different circumstances. That act is a general act. It contemplates this state of things—that from time to time the Sovereigns of foreign countries may desire that a bishop of the English Church should be sent to minister amongst them, and it points out the way in which the Archbishop of Canterbury, with the full consent of the civil power, may proceed to consecrate missionary bishops who shall go forth bearing the Church of

England in its ministrations to foreign lands. As your lordships are aware, a bishop was lately consecrated under that act, and if the law should be allowed to remain in its present state, while his *status* is recognised as a Bishop of the Church of England—while he is at the time of his appointment a subject of her Majesty—while, in fact, every condition has been fulfilled which will place him on a par with other bishops, the clergy consecrated by him will labour under all the disabilities which apply to the clergy of the Scottish Episcopal Church. Missionary bishops have within the last few years been consecrated in two ways—first, under the act, by the Archbishop of Canterbury; and secondly, in the colonies, not under the act, but under what is regarded as the inherent right of the Episcopacy where unrestrained, and by the law of England running, as in the case of the diocese of Capetown. Missionary bishops have been consecrated by the bishops of South African province, and the question must soon arise—is there any reason in restricting the authority of the bishop who was consecrated at Lambeth with the full consent of the civil power, and placing all those who are ordained by him under a disability which does not exist in the case of the clergy ordained by other missionary bishops who were consecrated at a great distance, without any reference to the civil power? I think I have stated sufficient to show that it is very difficult to dissociate the case of the Scottish Episcopal Church from several other cases, and, that the question is of a somewhat complicated nature. At the same time, I am ready to admit that these parties labour under a real grievance, and I cannot but hope that in the course of time, with a due regard to the interests of the Established Church on the one hand, and with due regard to the necessary maintenance of the laws of the church, irrespective of its being established, on the other, some mode will be devised of greatly relaxing, if not altogether removing, the disabilities which now exist. When the case of the clergy ordained by the bishops of the Scottish Episcopal Church is brought forward by itself, of course the hardship is quite apparent; but it is necessary for us to consider in a straightforward way all the difficulties that stand in the way of the settlement of the question. Considering the great political influence exercised by many of the members of the Scottish Episcopacy in both Houses of Parliament, and the reverence with which many of the divines of that church have been regarded in England, I cannot believe that this disability would have so long existed had it not been for two practical difficulties which stand in the way. And I think it most desirable that they should be clearly understood. One of these difficulties is, that we have amongst ourselves a regular system for the instruction and training of our own clergy. As a rule—although the rule has of late years been very much relaxed—we require education at one or other of the great Universities, or at some seminary which is under the control of the Church of England. We have found it necessary of late to relax these rules, because, considering the pressing wants of the country, we felt that we must occasionally take persons who did not rise to the exact standard of intellectual training which was formerly required under the University system. I am only expressing the unanimous feeling of your lordships when I say that we did not depart from the old usage without great unwillingness. We believe that the clergy of the Church of England do their work better upon the whole when they have had that wholesome training which they receive at our ancient Universities: and my own opinion is that the persons who have had that advantage are the most efficient men even in the poor destitute

districts of London and in remote country places; and therefore I have always been very unwilling to do anything calculated to lower the standard of the clergy. When we consider the case of persons educated in England, although they may not have been at the Universities, we feel that they have more or less been under our control, and when we admit the admirable men who come from King's College and similar places, where a good opportunity is afforded for theological study, we know exactly what we are doing. But when we go beyond this we sometimes get into difficulties. It may be said, "But you admit the clergy who are ordained by the Colonial Bishops, and, of course, considering the state of society with which they have to deal, they cannot be considered so efficient in point of intellectual training as your clergy at home." We certainly do admit them, but that admission is subject to the check imposed by the Legislature. Although that check does not amount to much, its very existence shows that this feeling has always been recognised—that we ought to be careful as to the training of the persons whom we admit into our respective dioceses. Our brethren of the Scottish Episcopal Church, in making their wants known, have not put forth any very distinct statement as to the sort of training which they in all cases would require in the event of their clergy being admitted to the rights for which they ask. That is a deficiency in their case. They are bound to satisfy us that, although the necessities of their very poor church may stand in the way of a very expensive training, they will take care a man shall have a thoroughly good education before he is brought to the bishop. Nothing can be further from my intention than to express the slightest disrespect of the persons who have been ordained by the Scottish Bishops; but the fact that they have no system that we can rely upon stands in the way of their claims being granted, and before they can put forward a perfectly good case, they must let us understand more clearly than we do at present that we have no ground for entertaining such a feeling in our minds. The next point to which I wish to call your lordships' attention is that there is a certain amount of difference between the authorised services of the Episcopal Church of Scotland and the authorised services of our own church. There is a similar difference with respect to the American Church and in the case of persons ordained by the Bishop of Jerusalem, because they have the option of signing either the Articles of the Church of England or the Augsburg Confession. There is a widespread opinion throughout England that the clergy of the Scottish Episcopal Church differ from us in some respects in point of doctrine. I know a good deal about Scotland, but I could never make out any great difference between them and ourselves. Some of the best men in England have officiated in the Scottish Church—men of all parties—men holding evangelical sentiments—men most respected and revered have officiated for years in the Scottish Episcopal Church. It is quite true that there are men of extreme opinions on the other side in the Scottish Episcopal Church, but they do not represent that body generally. As to their representing the laity, the idea is perfectly ridiculous. Of course there are persons of extreme opinions in the Scottish Episcopal Church, as there are in all other churches where liberty of opinion is allowed; but it would be most unfair to look upon the Scottish Episcopal Church as consisting merely of one extreme section. Then comes the question, why is it that this difference in the services of the two churches exist? I confess myself somewhat at a loss to know why the difference in the services was ever introduced into Scotland. It does not

appear to possess any very great amount of antiquity, or to have any great hold on the affections of the people. I believe I may say for the great body of educated men in Scotland, that they were never present when the service was used. I was in Scotland for eighteen years, and never heard the service used but once. I believe that it really is a weight upon the necks of the clergy of the Scottish Episcopal Church. I should be glad to see them take the step which has been recommended by the wisest of them, and quietly withdraw from the position which is an obstacle to their perfect union with ourselves. I believe that if they were all assembled in Synod, the majority would at once vote for its removal. They might be somewhat restrained by the feeling that a few of their number are tenderly attached to it; but I believe that feeling is wearing off, and I cannot help hoping that some overture may be made for assimilating the two churches more completely by the removal of that particular service. There remains a difficulty in the way which it is useless for us and for them to shut their eyes to—namely, that they might be opposed by the members of the Established Church of Scotland. But I am disposed to think that that opposition would not be very strong.

The BISHOP OF LLANFAFF—Do you mean in Parliament?

The BISHOP OF LONDON—Yes. The obvious hardship of a man being put in a worse condition than a Roman Catholic priest so recommends itself to our common sense, that I cannot think any fair-dealing persons would desire to keep the Scottish Episcopal Church in such a condition. A feeling of justice would induce them to say, it is most desirable that some door should be opened whereby these persons may be freed from their disability. The particular mode might be objected to by the Established Church of Scotland and some other bodies, but I do not think the general principle would be opposed. With regard to the Church of England, there is one question of very considerable importance which must not be lost sight of, and which it would be well for those who cry out loudly against the relaxation of this disability to lay to heart. Under our present system, Roman Catholic priests are admitted on their profession that they are ready to make a certain subscription. Why in the world are we to hold out the right hand of fellowship to the Roman Catholic body, when we refuse to offer it to those churches which are the most like ourselves of any which exist in the whole world? The position in which we place ourselves is perfectly untenable. As much of the opposition to the relaxation of the disability arises from the fear of our church becoming too much assimilated to the views of our Roman Catholic brethren, it would be well to consider whether the present system which unites us to them should not be so relaxed as to enable us to hold out the right hand of fellowship to those who are Protestants, and who are governed by bishops. As I have already intimated, it is not my intention to propose the appointment of a committee, because I am apprehensive that such a course of proceeding would impede rather than advance my object, seeing that the whole matter must come under the cognisance of Parliament.

(To be Continued.)

SUBSCRIPTIONS RECEIVED TO APRIL 1

Rev E. R. D., Font Hill, (to No. 8, vol. 8.)
To No. 9, vol. 9.—J. S., Richmond Hill; Mrs. J. D., Clayton; Rev. J. S., Clifford; Rev. Dr. F., Melbourne; H. R. O'R., Waterdown.