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Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, JULY 15, 1860.

No. 14.

Ecclesiastical Intelligence.

ENGLAND.

We notice in the English Ecclesiastical Gazette of June 12th, among the preferments, that the Rev. Thos. J. Rowsell has been presented to the Living of St. Christopher-le-Stocks, with St. Margaret, Lothbury, London.

DIOCESE OF TORONTO.

NOTICE.

The Clerical Association of Niagara Rural Deanery.

The Clergy of the Niagara Rural Deanery are reminded that the next meeting of the Clerical Association will take place (D.V.,) at Welland, on Wednesday, the 1st of August proximo. Those of the Clergy who intend to be present on the occasion are requested to intimate their intention to the Incumbent one week previous to the day of meeting.

CHAS. LEYCESTER INGLES,
Secretary.

Drummondville, July 4, 1860.

TRINITY COLLEGE.

TRINITY COLLEGE, June 29th, 1860.

The Corporation of Trinity College, Toronto, have observed, in the public prints, a report of the proceedings of the Synod of the Diocese of Huron, on Wednesday, June 20th, containing a statement made by the Lord Bishop of Huron with reference to Trinity College; and they have ascertained from the testimony of persons present at the Synod that this report, so far as the language attributed to the Bishop is concerned, is substantially correct. That statement having been made, by a person occupying the prominent position of the Bishop of Huron, and in so public a manner, *ex cathedra* as it were, in an open Synod of the Clergy and Laity of his Diocese, requires to be met, on the part of the Corporation, by a statement no less public.

I. His Lordship objects to the teaching of Trinity College, and declares that, if he had a son to educate, it would be the last place to which he would send him.

II. He states also that there is no power vested in the hands of any of the bishops to interfere in the teachings of the College. "This," he says, "was not the case formerly, but a late statute has altered it. In the present state of things the supreme power is vested in the Chancellor, and, so long as such is the case, I cannot give it my support."

The Corporation address themselves, in the first instance, to the latter statement:

The "late statute," to which the Bishop of Huron refers, was recommended by a Committee to the Corporation, and received by them, as a part of the report of the Committee, on the 12th

of February, 1859. It was, with the rest of the report, forthwith transmitted to the Bishop of Huron. He was invited, before the next meeting of the Corporation for the adoption of the report, to confer privately with the Bishop of Toronto, in order to remove any possible mis-conception. He did so confer. On the 24th of February, 1859, he accompanied the Bishop of Toronto to a meeting of the Corporation. The Bishop of Toronto informed the meeting that the Bishop of Huron and himself were agreed on the report of the Committee, the Bishop of Huron having only one or two unimportant amendments to suggest.

These amendments were agreed to, and the report was unanimously adopted, in the presence of the Bishop of Huron, his *veto* being sufficient to have prevented the adoption of any portion of it.

From that day to this the Bishop of Huron has never intimated to the Corporation his dissatisfaction with any Statute enacted by the adoption of that report.

It appears therefore that, without reference to the expediency of the existing regulations, the Bishop of Huron has no claim whatever to allege Statutes which he deliberately sanctioned, and against which he has since entered no kind of protest, as a ground for discountenancing the College.

But again the Bishop misstates the case as to the effect of those Statutes. He says that "there is no power vested in the hands of any of the Bishops to interfere in the teachings of the College." He might have said that the Bishops possess no *separate* or *exclusive* power of so interfering. But they do possess, in common with other members of the Corporation, a right of interference; while their sacred office would ever give them, especially on questions relating to religious truth or moral conduct, a powerful influence with the rest of the body.

The Bishop adds "In the present state of things, the supreme power is vested in the Chancellor." This is not the case. The only Statute on which the Bishop's assertion can be based is the following: "No proposition for the removal of a Provost or Professor may be submitted to the Corporation except through the Chancellor, and then only on a written requisition, addressed to him by not less than five members of the Corporation." This Statute gives the Chancellor no real power at all, but merely provides that an important act should be done in a solemn manner, and through a fitting officer.

In reference to the Bishop's first statement as to the teaching of the College, accompanied by the emphatic declaration that Trinity College is the last place to which he would send a son, the Corporation observe that the charge against the teaching is most vague, and that the ordinary rules of morality, to say nothing of christian charity, require that any man, who advances such a charge, should, under any circumstances, be prepared to substantiate it in detail. Much more must this be looked for in the instance of a christian Bishop, addressing his Clergy and Laity in Synod.

But, further, the Bishop is by law a member of the Corporation, and he cannot escape the responsibility which, in that character, rests upon him.

He has never, then, in his place in the Corporation, brought forward even the vague charge which he has hazarded in the meeting of his Synod, far less has he attempted to substantiate it.

Nay, more than this, he has refused to do so, when urged by the Bishop of Toronto to adopt this "wiser and more honourable course." And his refusal was based on this ground, that he could not expect to effect a change in the teaching of the University.

(Signed)

JOHN TORONTO,
President.

CHARLES MAGRATH,
Bursar and Secretary.

COLLECTIONS UP TO JUNE 28TH, 1860.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of July, in behalf of the Mission Fund of the Church Society.

St. Andrew's, Grimsby, per Rev. Dr. Lundy	\$ 3.50
St. Peter's, Barton	\$4.00
St. Paul's, Glanford.....	2.50
Per Rev. G. A. Bull	6.50
St. John the Evangelist, Toronto, per Rev. T. S. Kennedy.....	22.28
St. John's, Stamford.....	7.88
All Saints', Drummondville.....	5.60
Per Rev. C. L. Ingles.....	13.48
Osnabrook, per Rev. R. Garrett	3.00
Barrie field	2.73
Birmingham	1.80
Per Rev. E. C. Bower.....	4.53
9 Collections, amounting to	53.29
STUDENTS' FUND, 18TH YEAR.	
Previously announced	\$648.44
St. John's, Port Hope	18.00
Portsmouth, per Rev. F. W. Dobbs	2.00
St. Phillip's, Markham	0.85
Grace Church, "	1.15
Per Rev. Geo. S. Hill	2.10
Christ's Church, Scarboro.....	5.00
St. Paul's, "	2.75
St. Jude's, "	3.00
Per Rev. W. Belt	10.75
Welland, per Rev. J. Stannage	1.00
St. Mary's, Newboro	2.50
St. John's, Leeds.....	3.55
St. Peter's, Newboyne	1.50
Per Rev. J. Davidson	7.55

Brockville, per Rev. Dr. Lewis	32.75
St. John's, Prescott	0.65
St. Jude's, Maitland	2.00
Per Churchwardens	8.55
Huntley	1.95
Goulbourn	1.25
Per Rev. J. Godfrey	3.20
Chester, Per Churchwardens	2.87
140 Collections amounting to	\$737.21
GENERAL PURPOSE FUND, 18TH YEAR.	
St. John's Church, Prescott	13.53
St. James', Maitland	5.00
Per Churchwardens	18.53
Chester, per Churchwardens	2.50
PAROCHIAL BRANCHES, 18TH YEAR.	
St. Jude's, Carleton Place	16.33
St. George's, Ramsay	10.75
St. John's, Lanark	11.75
Per Churchwardens	38.83
ANNUAL SUBSCRIPTIONS, DONATIONS, 18TH YEAR.	
Rev. W. M. Ross	\$5 00
Rev. E. H. Baker	5.00
Mr. J. B. Ramsay	5 00
E. R. B.	0.50

ADDRESS.

To the Rev. T. P. Hodge:—

We, the undersigned members of your congregation and neighbours, are desirous of conveying to you our warmest sympathies for the late losses you have sustained by fire, but more particularly in your subsequent sufferings, owing to the refusal of the amount of your insurance by "The State Company," thus making the calamity an hundred fold greater, accompanied too as that refusal was, with charges of the most unfounded, malicious, and vindictive nature, involving alike your character and position as an honest man and christian minister in utter ruin, had the Company succeeded in proving those charges.

We further wish to convey to you our heart-felt congratulations upon the recent triumph you have had over your enemies, (through God's assistance,) by the verdict of a jury.

With kindest wishes for the future prosperity of yourself, Mrs. Hodge and family, we subscribe ourselves,

Rev. and Dear Sir,
Your sincere friends,
(Signed.) JAMES B. HARRIS,
Chairman.

(and 285 others.)
Toronto Township, Jan. 30, 1860.

MR. HODGE'S REPLY

To James B. Harris Chairman, and others.

MY DEAR FRIENDS AND NEIGHBOURS,—Congratulatory addresses, similar to that which you have now presented to me, are often viewed as matters of course, and of empty compliment, but I feel convinced that such is not the case in the present instance.

During the interval between the calamity wherewith it pleased a wise Providence to visit me, and the present time, many individual assurances of personal regard and esteem with which I have been greeted from every quarter, have left me no reason to doubt the fact.

Most cordially do I thank you for this address, bearing, as it does, the signatures not only of my own flock, but of my friends and neighbours of other denominations. I cannot but feel the

greatest satisfaction at receiving so gratifying a token of sympathy from those to whom I am so deeply indebted for the kind and encouraging support so generously extended to me throughout the trying circumstances to which I have been subjected.

I deem it quite unnecessary to enter in any degree into the merits of the case between the Company and myself, or of the conduct of the officers of that Company, and equally so, to offer, on this occasion, any explanation of my own conduct in the premises. It would, indeed, be superfluous, after the two trials which have taken place, in which the most tedious and searching investigations of the most trivial facts and circumstances connected with, or in any way bearing upon the case, have been elicited. These have been twice published, and the public in general as well as yourselves have, doubtless, formed an opinion, which I feel confident is in perfect accordance with the verdicts rendered in my favour.

I trust, I am not altogether wanting in thankfulness to the Almighty Disposer of events, who has so mercifully overruled the issue of this case, and who has sustained me under it with so great a measure of patience and equanimity. I humbly trust that in all future trials which may fall to my lot, my confidence may still be placed in that unseen though ever directing Power which has, on this occasion, brought me so successfully to the termination of this harassing case.

I sincerely thank you for the kind wishes of health and prosperity which you have expressed for the members of my family and myself, and earnestly pray that the same blessings may, in large measure, attend upon you.

I will also avail myself of this opportunity of conveying to the congregation of St. Peter's my grateful acknowledgments for the handsome and appropriate present of a family Bible and Book of Common Prayer, which not only gives reality, as it were, to the expression of their sympathies, but is also suggestive of the first and most fitting furniture for the new parsonage house, which by their kind exertion has been erected.

I am sensible that the language applied to my ministerial efforts, as inscribed in those books, has been dictated by an indulgent opinion, and much overrated in their estimation; although I cannot accuse myself of lacking the earnest desire to promote their spiritual welfare, nor a consciousness of the vast importance of those sacred obligations which rest upon me.

I remain, my dear friends, very sincerely yours,

T. P. HODGE.

Credit, July 5th, 1860.

PERTH PAROCHIAL ASSOCIATION OF THE CHURCH SOCIETY.

Through the indefatigable zeal of the collectors the amount obtained during the present year for the objects of the Society more than doubled the sums contributed during the preceding year.

This increase may in some degree be attributed to the assistance rendered to the Rector by several of the neighbouring Clergy, who contrary to the practice of former years, not only advocated the claims of the Society in the town of Perth, but accompanied him to all the out-stations of the parish at which Divine Service was regularly performed, and in this way, the objects of the Society, and the wants of the Church throughout the Diocese were brought before the majority of her members.

The collectors followed up the appeals made by the Clergy, and obtained contributions to the funds of the Society from almost every Church family in the parish, excepting the destitute. The result has been \$143 contributed.

This parish more than many others might endeavour to excuse itself from contributing to any religious object beyond its own boundaries—inasmuch as the members of the Church here are engaged in the erection of a "House of Prayer," which shall in itself in some sort typify the beauty of holiness, and be as far as human hands can make it worthy of the sacred purpose for which it is designed. A work which both externally and internally, in designs and minutest detail, bears witness not less to the spirit of liberal zeal, than the judicious regard to ecclesiastical propriety, in which the whole has been conceived.

One-fourth of the money contributed has been remitted to the Parent Society, the remaining three-fourths has been appropriated to local wants.

The quarterly collections have been duly made—also the proceeds of the offertory collections on Thanksgiving day has been remitted to Toronto in aid of the Sustentation Fund.

CHURCH SOCIETY, DIOCESE OF TORONTO.

The Society met on Wednesday, the 11th of July, present, the Lord Bishop in the chair, Rev. T. S. Kennedy, Secretary, Rev. Provost Whitaker, Ven. Archdeacon Bethune, Rovers. S. Givins, E. H. Dewar, S. Darling, Dr. Beaven, H. C. Cooper, Dr. Lett, H. J. Grasett, E. Denroche, A. Palmer, W. E. Cooper, C. P. Emery, J. Carrol, J. G. Geddes; R. B. Denison, Hon. P. B. DeBlaquiere, Professor Kingston, J. W. Brent, Rev. H. M. Stewart, Dr. Borell, Rev. H. Brent, Herbert Mortimer, Hon. James Patton, J. W. Gamble, C. Campbell, Rev. Professor Hatch, Rev. E. Baldwin, Hon. J. H. Cameron, W. Hay, Hon. G. W. Allan, Rev. H. W. Davies.

Prayers were read by the Archdeacon. The minutes of the previous meeting were confirmed.

Secretary read a statement of the various accounts and balances. H. Rowsell's half-yearly account, \$86.22, was ordered to be paid.

Secretary announced receipt of donation of 50cts. for the Society from E. R. B.

A communication was read from the Churchwardens of Lindsay, recommending the Society to accede to the request of the tenants, Messrs. Thirkill and Patrick, to cancel their leases of the three lots, and then to divide the three lots into two, and give a new lease to each of them of one-half at a uniform rate of 11s. 8d. per foot frontage—resolved that the arrangement be carried out.

Secretary read a communication from the Crown Land Department proposing that the Society should surrender the patent of the east part of Victoria Square, so that the street might be carried through, receiving in lieu a patent for the north part,—resolved that the Society affix their seal to the release and carry out the proposed arrangement.

The following resolution of the Society of the Diocese of Huron was read:

"That the Secretary and Solicitor of the Society be requested to apply to the Secretary of the Clergy Trust Committee of the Diocese of Toronto, for a statement of the income account arising from the Commutation Fund from the 1st day of July, 1850, to the 1st day of January last."

Whereupon it was resolved that the information be given.

In the matter of the proposition of the Elora vestry, the Standing Committee recommend that the Secretary be authorised to offer to give up to the Church Society of Toronto, the bond which this Society holds for \$350.00, bearing interest from January 1st last, on the payment by that Society of \$200.00 to the Church Society of the Diocese of Huron.

Resolved,—That the Society accede to the proposition of the Church Society of Huron, and pay them \$200.00, placing the bond of the Elora parsonage to the credit of the Widows and Orphans' investments.

The Secretary then read the following report of the Committee to whom was referred the subject of the Widows and Orphans' Fund.

The special committee named by his Lordship the Bishop, on the 15th June, to consider the remainder of the Report relating to the Widows and Orphans' Fund beg to report, and suggest: for the present "Article XI" to By-law for the due administering and improving the Widows and Orphans' Fund of the Church Society of the Diocese of Toronto—that the following be substituted:

"Every Widow, or the Guardian of any of the Orphans of a Clergyman desiring annuities from the Widows and Orphans' Fund, shall apply by memorial to the Church Society of the Diocese of Toronto for said annuity, setting forth the time of decease of such clergyman, the name of his widow, and the names and ages of each of the children as the case may be. And such memorial shall be taken into consideration by the Standing Committee at their next meeting after the receipt of such memorial, and if it shall appear that the deceased clergyman has complied with all the provisions and requirements of this by-law, they shall forthwith report to the Society that the widow and orphans of the said clergyman are entitled to annuities according to the scale following:—

1. Every widow with an income of \$200, and under, an annuity to herself of \$240, and children under 21 years of age each \$40, but not to exceed in all for children \$160.
2. Every widow with an income of \$200 to \$400 an annuity to herself of \$160, and children under 21 years of age each \$20, but not to exceed in all for children \$80.
3. Every widow with an income of over \$400, to \$500, an annuity for each child under 21 years of age of \$40, but not to exceed in all for children \$160.
4. Every widow with an income of over \$500, to \$600, an annuity for each child under 21 years of age of \$20, but not to exceed in all for children \$80.

And in cases where orphans alone are the subject of annuity:—

1. Where the orphans have collectively an income of \$200, or under, an annuity to each orphan under 21 years of age of \$70, but not to exceed in all \$280.
2. Where the orphans have collectively an income of over \$200, to \$400, an annuity to each orphan under 21 years of age of \$45, but not to exceed in all \$180.
3. Where the orphans have collectively an income of over \$400, to \$500, an annuity to each orphan under 21 years of age of \$40, but not to exceed in all \$160.
4. Where the orphans have collectively an income of over \$500, to \$600, an annuity to each orphan under 21 years of age of \$20, but not to exceed in all \$80.

And with regard to the monetary position of the Widows and Orphans' Fund, the committee recommend that whereas, on a further examination into the accounts of the Church Society, it satisfactorily appears that the sum of \$5, hitherto annually paid by the clergymen, has been *incorrectly* carried to the credit of the Widows and Orphans' Fund,—the sum of \$5250 being the balance that has arisen from such error—still, as this amount has been held as an asset of the Widows and Orphans' Fund, the same be not now actually refunded, but that while funds of the Wid-

ows and Orphans' Fund to that amount be repaid to the General Purpose Fund, for general application, lands to a similar amount, selected under the advice of the Laud Committee, be given in lieu thereof to the Widows and Orphans' Fund.

Resolved,—That the report upon the Widows and Orphans' Fund be printed in the *Ecclesiastical Gazette*, and distributed to the incorporated members of the Society, to be taken into final consideration at the next meeting of the Church Society; and a notice of a by-law embodying this Report be now given.

The adjustment of the funds recommended in the last clause was agreed to.

Dr. BOVELL read the following letter from F. HEWARD, Esq., which was ordered to be referred to a special Committee:

TORONTO, March 29th, 1860.

MY DEAR SIR.—In reference to our conversation as to insuring the lives of clergymen within this Province, I beg to say that a Premium on a life aged 25 with participation of profits to cover £100 sterling, at death, would be £1 2 6 sterling each half year, and my proposition to you was that the Society, in order to create a fund for the provision of the Widows and Orphans, should appropriate a sum out of the immediate collections for this fund sufficient to effect an insurance on some 10 or more lives of the clergy, and that in case of death, the amount so insured should be placed to the credit of that particular fund. My reason for suggesting this is that annually I observe the Society have to deplore the loss of one or more of their members, and therefore by such a provision, in the course of a few years this fund would be materially increased. The premium is small, and the security offered undoubted—as to the period for the payment of the premiums I think I could induce the Company to meet the wishes of the Society, and so far as my Company is concerned, I would too gladly remit one-half for the benefit of the fund.

The cost of purchasing an annuity for each Widow of £50, I am not prepared to name, but as I am writing to the Home office to day, I will transmit your names and let you hear the result, but I fear the terms would be too great to meet their views.

I inclose with this one of our Almanacs, which will fully explain to you what I am authorised to do here.

With every desire to aid you in so important a work,

I am

Truly yours,

Dr. Bovell, Toronto. H. HEWARD.
REPORT OF THE COMMITTEE APPOINTED TO CONFER WITH THE CORPORATION OF TRINITY COLLEGE.

The Committee appointed to confer with the Corporation of Trinity College on the details of the proposed plan for providing exhibitions for Divinity Students, having conferred with a Committee of that Corporation to which the conduct of the matter had been entrusted, beg leave to present the following report:—

It appears desirable to the Committee that the annual Sermon for the Divinity Students' Fund should be continued, and that the collections made, on that appeal, should constitute a common fund, from which the Church Society may aid efforts made in different localities to provide exhibitions for Divinity Students.

The Committee recommend that any District desiring to provide for one or more exhibitions should furnish at least two thirds of the minimum value of such exhibitions, the remaining third of that minimum being furnished from the proceeds of the annual collection.

Further, they advise that any district which

may furnish the two thirds of the sum required for one or more exhibitions, raising that sum in any way which may appear most convenient to the Branch of the Church Society within that District, should enjoy the right of nominating holders of these exhibitions, such nomination being carried into effect in such manner as the District Branch of the Church Society may approve; subject, however, to the approval of the Society at large. Persons thus nominated to exhibitions shall enjoy them, subject, with only one exception, to no other conditions but those which are prescribed for every candidate for admission into Trinity College, which are these:

1. That he shall produce testimonials of good conduct.
2. That he shall pass the Matriculation Examination.
3. That he shall have entered on his sixteenth year.

The exception mentioned above respects this third condition of age—it will probably be thought desirable that every Divinity Exhibition shall have entered on his 18th or 19th year, in order that his course of study may not be completed too long before the time at which he can receive Holy Orders.

The Committee recommend that the minimum value of the exhibitions shall be £30 per annum, no smaller sum being in their opinion, an adequate assistance to the class of young men who will generally be candidates for them.

They also recommend that the exhibitions should be tenable for three years, as this is the term which every student of divinity is absolutely required to spend in the College. If a young man's classical or mathematical abilities induce him to remain a longer time than this, he may, it would seem, be fairly thrown, for that additional time, upon the numerous Scholarships which are open to all students without reference to their future destination.

The Committee, feeling that adequate provision is not at present made for the education of young men to serve in the sacred ministry, cannot recommend that less than six exhibitions should be open every year. The exhibitions being tenable for three years—the whole number will be 18, amounting, when they are all filled, at £30 per annum each, to an annual charge of £540.

The sum at present required to support the Church Society Scholarships is £200 per annum—and the average collections for 1857, 58, and 59, barely meet that demand. If then, from this source one third of the proposed exhibitions is paid, £180 will be required, which is the amount realised by collections in 1858, and which exceeded that collected in 1859.

Assuming that 18 exhibitions are absolutely necessary, and that this necessity will be promptly recognised by the members of the Society, the Committee have ventured to suggest a distribution of this burden among the several districts of the Diocese, leaving their suggestion to be corrected by the more accurate local knowledge of those Clergymen and Laymen by whom the affairs of the Society are administered in the different parts of the Diocese.

The Committee have apportioned the 18 exhibition as follows: Home District, 3; Simcoe, 1; Gore and Wellington, 3; Niagara, 2; Newcastle, 2; Midland, 2; Prince Edward, 1; Bathurst, 1; Eastern, 3; total 18.

The Committee present their report, trusting that it may be received by the Society and printed, with a view to its receiving the deliberate consideration of the members of the Society. They have great hope that the principle which it advocates is one which recommends itself geno-

rally, and it is their desire that all the details of the plan may serve only to render it more acceptable. The new system cannot come into operation before October, 1861, and consequently the adoption of the report, or of some modification of it, in November next, will allow ample time for making the necessary arrangements.

All which is respectfully submitted.

Moved by Hon. G. ALLAN, seconded by Dr LESTER,—That the Archdeacon of York, and the Rev. A. Palmer, be added to the Committee.

The committee appointed to "report upon the Constitution, By-laws, and General Management of the Society," report the following by-law:

Be it enacted—

That Article VII. of the Constitution read as follows:—

"That the Society shall hold a general meeting on the second Wednesday in June in each year, when they shall choose," &c.

That Article VIII. of the Constitution of the Society be hereby repealed, and the following adopted as said Article:—

"That the Secretary shall be either a clergyman or layman, at the discretion of the Society, and with such salary as the Society may from time to time appoint, and that he shall furnish security to the satisfaction of the solicitor to the amount of £1000, himself in £500, and two sureties in £250 each. Also, the Auditors."

That Article XI be hereby repealed, and the following adopted as said Article:—

"That the Society shall and may, on the second Wednesday in the months of February, May, August and November, for ever hereafter, and oftener, if occasion require, meet at the place heretofore used for the transaction of the business of the said Society, or such other place as may be hereafter appointed for that purpose; and that the President or Standing Committee have power to call a Special Meeting of the said Society at any time. In Lent the meetings to be holden on Thursday, instead of Wednesday. That the general meetings of the Society be held at 11 o'clock, A. M., instead of 3 o'clock, P. M., as heretofore."

That Article XIV be repealed, and the following substituted as said Article:—

"That there shall be a standing committee (five of whom shall form a quorum), to prepare the business for the quarterly meetings of the Society.

"That the President, Archdeacons, Rural Deans, and Secretary, be *ex officio* members of the standing committee, and that the committee shall further consist of ten members, to be elected by the Society at its annual meeting from its incorporated members; and also of a clerical and lay member from each of the several district associations in connection with the Parent Society, to be elected annually by each of such district associations.

"That the standing committee shall meet at 11 o'clock on the days immediately preceding the quarterly or special meetings of the Society, and at such other times as the said committee may deem expedient."

That Article XVII. be repealed, and the following adopted as said Article:—

"That the Secretary conduct the correspondence of the Society, take minutes of the proceedings of the general meetings and committees, and prepare the Annual Report of the Society, in connection with the standing committee."

That Article XIX be repealed, and the following adopted as said Article:—

"That four sermons be preached annually, and collections made in every church, chapel or station in which an established Sunday service is performed, provided that, in the case of stations

where Sunday service cannot be performed more than once in a month, it shall be discretionary with the clergyman serving such stations to omit the said collections if he shall think proper."

That the collections be made for the objects specified on the days following, or not later than two Sundays subsequently:

1. For Missions, on the First Sunday after the Epiphany

2. For Widows and Orphans' Fund, on Fourth Sunday in Lent.

3. For Missions, on the First Sunday after Trinity.

4. For Students in Theology, on the Fifteenth Sunday after Trinity.

"That the funds annually raised in aid of the theological students be converted into Exhibitions for the same in the University of Trinity College, that it shall be permitted to the several district associations of the Church Society, through their central board, to nominate annually, or at such intervals as they may be able, one or more persons to be holders of such exhibitions: provided that they remit annually to the Society, during the prescribed college course, a sum which, including the amount of collections in churches, chapels, and stations, for this object, within the said district, shall cover the cost of the exhibition, or exhibitions, so conferred; and provided that the persons so nominated shall be qualified to pass the matriculation examination at Trinity College, and be approved by the Lord Bishop of the diocese."

The consideration of this to be deferred to next meeting

That Article XI of the by-law intitled "A By-Law for the due administering and improving the Widows and Orphans' Fund of the Church Society of the Diocese of Toronto," be amended as follows:—

"All after the word 'memorial' in the eighth line should be struck out, and the following inserted,—'Shall be taken into consideration by the Standing Committee at their next meeting, after the receipt of said memorial; and if it shall appear to them that the deceased clergyman has complied with all the provisions and requirements of this by-law, and that the widows and children of such clergyman are not in the receipt of income from other sources exceeding one hundred and fifty pounds per annum, they shall forthwith report to the Society that the widows and orphans of the said clergyman are entitled to the annuity hereinbefore mentioned'"

This clause referred to Special Committee on Widows and Orphans' Fund.

A. N. BETHUNE
Chairman.

Toronto, July 11th, 1860.

The following by-laws were adopted by the Church Society:—

"1. That every lay delegate of the Synod of the Diocese shall be an incorporated member of the Church Society, on payment of the annual sum of five shillings, so long as he shall continue to be such delegate, and make such payment, notwithstanding any thing contained in clauses 2, 3, 4 and 5, of the constitution of said Society.

"2. That any by-law that shall be passed by the Society relating to the Commutation or Clergy Trust Fund, the Mission Fund, or the Widows and Orphans' Fund, or in way affecting the charges on or management of those funds, or either of them, shall be laid before the Synod of the Diocese at the first meeting of the Synod next after such by-law shall have been passed, and if at such meeting of the Synod any resolution shall be agreed to disapproving of such by-law, either in the whole or in part, and setting forth the reasons for such disapproval, the operation of

such by-law shall be suspended as soon as such resolution and reasons are received by the Secretary of the Society, until the next quarterly meeting of the Society, and unless at such next quarterly meeting such by-law be sustained by the vote of two-thirds of the members present at such meeting, such by-law, or the part thereof so disapproved of, shall cease and be of no effect. Provided always, that nothing herein contained shall prevent the members at such last mentioned meeting altering or amending the said by-law in accordance with the resolutions or reasons that shall be transmitted by the Synod.

3. That the Secretary of the Society shall transmit copies of any such by-laws as in the second section mentioned to the Secretaries of the Synod, as soon as the same are passed, with the view to the same being laid before the Executive Committee of the Synod, that a synopsis thereof may be stated with the other business prepared for the Synod.

4. An annual report of the state of the funds herein mentioned, made up to the close of the Society's fiscal year, shall be laid before the Synod on the first day of its meeting by the Secretary of the Society.

BY-LAW ON MISSION BOARD.

"Whereas it is desirable for the better securing the ministrations of religion throughout the diocese, that there be a systematic plan for the payment of the stipends of missionaries, whether settled or travelling.

"1. Be it enacted, that the Standing Committee of the Church Society be constituted and empowered to act as a Diocesan Board of Missions; and that a fund, to be called the Mission Fund, be under their control, to be administered as hereinafter provided.

2. That the said Mission Fund do consist of—
a. The annual surplus arising from the fund known as the Commutation Trust Fund, after the payment of all charges thereupon.

b. The moneys at the disposal of the Central Board, for the management of the Sustentation Fund.

c. All collections for missionary purposes made in churches or stations throughout the diocese.

d. All subscriptions to the Church Society not specially appropriated to any other object, with the exception of one-fourth, to be applied to the general purposes of the Society.

e. All donations and legacies for missionary purposes, regard being had to the direction of the donor or testator.

3. That the Board of Missions shall, when provided with the necessary funds and guarantees, assume the payment of their stipends to the three following classes of missionaries:

a. Travelling Missionaries—the minimum of whose stipend shall be £150 per annum, with £25 as outfit at the commencement of their duties.

b. Resident Clergymen, for whom the Parish provides a residence and guarantees to the Board of Missions £100 per annum, shall be entitled to receive from the Board, £150 per annum as stipend—and in the event of the Parish failing to make the payment of £100 to the Board of Missions, the Clergyman shall be withdrawn.

c. Clergymen of settled parishes now existing where the congregation pay or secure to the Mission Board any annual sum, shall be entitled to draw that sum from the Board.

4. That all District Branches now employing a travelling missionary or missionaries shall be entitled to the maintenance of such missionary or missionaries, on transferring their funds to the

Board of Missions, and on their continuing to contribute the necessary sums, (including the funds so transferred) for his or their support, provided that such district branches recommend the same. But that in all other cases the requirements of the District Branches for missionaries be submitted by each locality to the Board of Missions, who will decide upon the order in which the said requirements are to be carried out according to their urgency and necessity; but that the appointment of all missionaries rests absolutely with the Bishop, and that no Clergyman shall be recognised by the Board, unless he shall have previously received his lordship's license.

5. That the Board of Missions shall have power to make such rules and regulations to carry out this by-law as they may deem necessary.

The XVIII. article of the Constitution is amended so as to read thus:

In connexion and correspondence with the Society, District Associations shall be established, comprising one or more Districts (as shall be approved by the President,) the same to be composed of the Clergy resident within the bounds of the district, and all other Members who shall contribute in aid of the Society's Funds; the Archdeacon, or Senior Clergyman resident within its bounds, shall *ex officio* be chairman of such District Branch Association, with whom shall be associated, as composing a Committee of Management, all Clergymen in the district, and one or more laymen from each congregation which observes the constitution, rules and regulations of the Society, and from none others, the lay members to be elected at the annual meeting of the District Branch.

A General Meeting of the Branch District Association shall be held in each year, at any time and place which may be agreed upon at a previous Quarterly Meeting of the Committee of Management, and Quarterly Meetings of the Committee of Management—not less than five to form a quorum—shall be held for the transaction of the ordinary business of the branch Association.

In order the more fully to carry out the objects of the Society, each parish, in the person of its Clergyman and Churchwardens, shall be a Sub-Association, in correspondence, through its chairman, (the Clergyman,) with the District Branch Associations, and may be denominated the *Parochial Committee of the Church Society*. The Committee shall meet so often, and at such periods, as they shall themselves decide to be most convenient, inviting the co-operation of all the parishioners in their deliberations and designs. They shall collect subscriptions and donations from the members of the Church, in such manner as they shall deem most effective, and endeavour by every means in their power to augment the resources of the Society. All moneys raised to be transmitted to the treasurer of the District Association, who shall, on or before the 30th April in each year, transmit the same to the treasurer of the Society at Toronto, without any deduction.

The District Associations through their respective Secretaries, shall communicate to the Secretary of the Parent Society at Toronto a minute statement of all receipts and expenditures within the sphere of their operations, embodied in the form of a report, once in each year, so soon as convenient after the General Annual Meeting of such District Branch Associations.

The following gentlemen were proposed for election as incorporated members: W. R. Mingaye, Esq., J. Bowland, Esq., Jas. Rosamond, Esq., a life member, P. S. Warren, Esq.

The following were elected as members of the Standing Committee:

Revs. J. G. Geddes, E. H. Dowar, Dr. Lott, W. S. Darling, the Secretary, C. J. Campbell, R. B. Denison, S. B. Harriann, H. Mortimer, J. W. Gamble, Esqrs. and Dr. Borell.

Prayers were read by the Secretary, and the meeting adjourned.

PROCEEDINGS OF THE SYNOD OF THE DIOCESE OF TORONTO.

(First day continued.)

The Rev. Dr. FULLER brought up the following report from the committee on

DISCREPANCIES IN THE PERFORMANCE OF DIVINE WORSHIP.

The committee to whom the "Discrepancies in the Celebration of Divine Service" was referred in the autumn of 1858, having had the privilege of presenting their report at the last meeting of the Synod, did not at that time press for its adoption, preferring that the members of the Synod should have the opportunity of carefully considering it, when printed, and offering to the committee any suggestions for its improvement that they might desire to present.

Suggestions have been sent in during the past year by several parties, and submitted to the members of the committee, and received that consideration which the position of the persons presenting them or their own intrinsic merits seemed to demand.

The report which your committee, with the full concurrence of the Lord Bishop, (to whom such matters peculiarly appertain,) would now respectfully submit to the Synod, will show that some of those suggestions have been adopted.

That in a diocese where the clergy have been educated at so many different "schools of prophets," as is the case with us, it is not strange that there should be considerable variety in their manner of celebrating Divine Service; but as it was clearly the intention of the compilers of our Liturgy that there should be uniformity in this most important particular, and as it is believed by your committee, that such uniformity would greatly tend to the edification of those who worship Almighty God according to our "form of sound words," they trust that the suggestions which they have ventured to offer in this report, may tend, with the Divine blessing, to promote that most desirable object.

In the suggestions here offered it will be found that your committee have studiously endeavoured to avoid any thing like *innovation* in the manner of performing Divine Service, and to suggest, (where such a course is necessary,) *simply a return to the duly established rules of the Church*, where such rules are clear; venturing only to offer interpretations of rules which appeared to be of doubtful construction, and to suggest rules where none had been given by the compilers of our Liturgy.

The return to the established rules of the Church was the principle so happily adopted by the martyred reformers of our Church in the 16th century. To use the language of an eminent prelate not long since deceased: "Our Church, in addition to more grievous matters, had erred from the Primitive Church in her religious rites and ceremonies; and so it was one of the aims and endeavours of our spiritual fathers, the regenerators of our National Church, to bring us back to the observance of God's law in our public worship. And, in pursuance of this sound principle, so far as we have erred from the rules of our reformed Church—reformed as it was on the model of the primitive—we would fain return from our error and proceed in the right way."

"If, between the time of our martyred reformers and our own, any intermediate generation has arisen, less vigilant, in the adherence to our ritual, as established in our Book of Common Prayer, it is the part of the present generation not to acquiesce in any irregular precedent, upon the fact being made clear to our apprehension; but to correct, amend, and renovate, by our *careful* care, what had been innovated by their oversight."

If the great and fundamental principle of the unity of the Church is to be preserved, we should be depriving ourselves of a very important safeguard in neglecting to uphold in practice the symmetry and exact order of our public services. It has been beautifully remarked, that "the pathway to God's blessing on the Church is, the religious unity of her children; and that such unity cannot be attained without obedience to the Church's authority and decrees."

1. Your committee would first refer to what they deem a serious irregularity not unfrequently committed in the manner of *commencing divine service*. We allude to the custom, in some cases, of having the introductory sentences preceded by a psalm or hymn; whereas we are most distinctly instructed by the rubrics, to make this commencement by *reading certain selected portions of Holy Scripture*.

Besides this deviation from prescribed authority, by the commencement of the service with a psalm or hymn, is at variance with the structure and symmetry of the service itself. Prayer and praise have their allotted parts. We are deemed to be of "unclean lips" until we have made our acknowledgment of guilt, implored God's pardon for it, and received the authoritative assurance that He is willing to forgive the truly penitent believer. Then, and not till then, do we presume to enter upon the angel's work of praising Him in sacred song.

2. A difference prevails in the manner of saying the *general confession*. In many congregations, the people wait till the minister has completed the sentence, and then repeat it; others take up the words just after they have been said by the minister, and follow him throughout this confession, in the same manner as they do in the Lord's prayer. The phrase used in the rubric, "after the minister," is rather *indefinite*, and is, perhaps, complied with by either of the above noticed practices. The practice of immediately following the minister through each successive clause, appears to your committee to accord most with the spirit of the Church's provisions, and with the practice that prevails in the use of similar forms in the Communion and Commination Services. We believe, also, that this practice imparts animation and fervour to the devout feelings of the congregation.

3. We believe that the "Amen," at the end of the general confession, should be repeated by the minister, as well as the people; because it is an act of devotion adapted to both alike. So also should it be repeated by all in the Lord's Prayer, in the Creeds, in the Doxology, after baptism, and after the reception of the baptised into the Church.

4. As it is the direction of the Church, that the absolution should be pronounced "by the Priest," therefore not by a person in deacon's orders only, we are of opinion that no substitute for the absolution in any appropriate prayers contained in the liturgy is authorised or proper. The Deacon, if no Priest is officiating, should pass on at once to the Lord's Prayer; if a Priest be officiating, it would be advisable so to arrange the performance of the service that he should pronounce the absolution.

5. We would recommend that, in announcing

the second lesson at Evening Prayer or the Epistle for the day, the sacred writers should be styled St. Paul, St. John, &c., in conformity with all the precedents furnished by the Prayer Book; not Paul the Apostl., or John the Apostol.

6. It is the practice of some Clergymen when announcing the lesson for the day on those days when such lesson is taken from the Apocrypha, to say: "*Here beginneth such a chapter of the Apocryphal book of Tobit, or of Ecclesiasticus, as the case may be.*" This is incorrect, and should be avoided, as the term "Apocryphal" is merely a title of convenience to distinguish such books from the canonical scriptures.

7. In some congregations it is the practice of the people to wait till the minister commences the "*Te Deum,*" and other portions of the service, before rising from their seats, and also to wait till he has commenced the ante-communion service before kneeling. A regard for decency and order demands that the people should change their postures before the minister has commenced the service of Almighty God, so that his voice may not be drowned by the noise arising from those changes of posture; and yet more, because the minister commences an act of worship which belongs to the people as well as to himself. And the minister should instruct the people to that effect.

8. The rubric, in regard to the time, when, and place where, *public baptism* should be performed, is very explicit, and of late years has been very generally observed in the rural parishes, so that that ordinance, whereby children are mercifully brought into covenant with God, has happily been brought prominently before the people, and the children so baptised have had the great advantage of the prayers of the congregation.

We venture to assert, that the benefits arising from a uniform compliance with this rubric, (enforced as it frequently has been by the strong recommendations of the Lord Bishop,) would far outweigh any inconveniences arising from it even in the most populous parishes; and therefore strongly recommend its uniform observance. We would further recommend that some one Sunday in every month, other than that on which the Holy Communion is administered, be appointed for the administration of holy baptism (as has been the case for years in some parts of the Diocese;) and that the people be urged, for the general convenience and benefit of the congregation, to present their children only on that day.

9. Before saying the collect for that day, it is the practice of some clergymen to *name the collect.* This is unauthorised, and appears to us allowable only where the service of the Church is performed but occasionally.

10. Where the prayers of the congregation are desired for a member thereof, an announcement should be made before the litany, that the prayers of the congregation are thus desired; and where the litany is not used, before the prayer for all sorts and conditions of men. The naming of the individual to be prayed for may be left to the discretion of the minister; though we cannot think that the highest purpose of such special prayers is attained, where the name is not mentioned.

11. The prayers appointed to be used in the Ember weeks for those that are to be admitted to Holy Orders, should, we think, be read in all our congregations at those solemn seasons, also during the week preceding the day specially appointed by the Lord Bishop of the diocese for holding ordinations. The Church is one, and at so solemn a time she calls for our special sympathy and prayers.

12. The proper time for churching of women appears to us to be before the general thanksgiving.

13. No metrical psalms and hymns should be used in our churches other than those sanctioned by the Lord Bishop of the Diocese.

14. The psalms or hymns to be sung should always be announced by the officiating clergyman, as being a portion of Divine Service, and because it is the order of the Church that nothing be proclaimed or published in the church, during the time of Divine Service, but by the minister.

15. The officiating minister, during all prayers at the ante Communion service, should stand.

16. There is a good deal of diversity in the manner of announcing the Epistles and the Gospel for the day. We think that the rubric is quite clear, and that if clergymen will only bear in mind that in this rubric the words "Epistle" and "Gospel" are each used in two different senses, the first being the technical phrase for that particular part of the service, the latter denoting the book of Scripture in which that part of the service is written; there need be no diversity whatever.

17. The choice of the Epistle and Gospel for the day, when a Sunday coincides with a holiday, should follow that of the Lessons and collect for the day, which ever may have been chosen.

18. If an additional collect, as in Advent, during the Christmas holidays, or in Lent, be said (as they should be) with the collect for the day, at morning prayer, it should also be said before the Epistle: the same rule regulating the collect in the ante-Communion service, as that which regulates the collect for the morning prayer.

19. We think that it would be well to countenance the practice so general, and so proper, of saying "Glory be to Thee, O Lord," previous to the reading of the Gospel, it having been an interrupted custom of the Church from time immemorial.

20. During the saying of the Nicene Creed the minister's proper position is towards the Lord's table; so also when he has repeated the Commandments with his face towards the people; he should turn towards the Lord's table for the collects that follow.

21. In giving notice of the Holy Communion, we think that the church's intention would be best fulfilled by giving the notice and reading the exhortation together, after the Nicene Creed, before the sermon; though there is undeniably a clashing of the two Rubrics in relation to that point. It is believed that the practice is rather general, of merely giving the notice required by reading the first sentence of the exhortation and omitting all the remainder. This is entirely contrary to the directions given in the Prayer Book. The only discretion allowed the minister in this matter is to select between the two exhortations, but never to omit any part of that one which he conceives it his duty to use.

22. The reading of the offertory sentences during collections in Churches at the prescribed time, is recommended for universal adoption; the offering of alms being one part of the business of public worship; and this should be offered in the sanctified manner directed by the Church.

23. There is considerable diversity of opinion in regard to the saying of the Lord's Prayer at the commencement of the Communion Service. Some hold that the people should join in the prayer, saying it after the minister. Others contend that they should be silent, adding only the "Amen" to his repetition of it. This diversity probably arises from the fact, that the Rubric preceding the Lord's Prayer in this case, gives instructions for the "Priest only," without directing the people to say this prayer; and that yet upon the first occurrence of the Lord's Prayer in her service, the Church prescribes that the people should repeat it with the minister, "*both*

here and wheresoever else it is used in Divine Service." We are clearly of opinion, that it should be repeated here, as directed by the Rubric alluded to; inasmuch as that Rubric was introduced at the last revision of the Prayer-book.

24. The best place for the pause in the order for the Holy Communion to allow the withdrawal of the non-communicants, is the interval between the prayer for the Church Militant, and the exhortation at the time of the celebration of the Holy Communion. It appears altogether irregular that the Benediction should be used previous to the departure of the non-communicants. The service is not then concluded, and by giving prominence to this fact, an important benefit may be conferred on those whose tender age compels them to withdraw, or who, from other causes, are indisposed to remain.

25. When absolute necessity does not require it to be otherwise, each communicant should be addressed individually when the elements are being delivered to him.

26. During all the exhortations addressed by the officiating minister to the people, the latter should stand.

27. There is some diversity of practice in regard to the time when the *Commination Service* should be used. Your Committee are of opinion that the proper time for this solemn service is (according to the Rubric) immediately after the conclusion of the Liturgy.

28. The compilers of our Liturgy appear to have omitted, through inadvertence, to appoint any proper lessons for Ash Wednesday. The consequence has been great diversity in the choice of lessons for that day. It would be peculiarly gratifying to your committee, if his Lordship the Bishop of the Diocese, would appoint proper lessons for that day's service, as his Lordship does in cases of special services for days of humiliation and thanksgiving.

Your Committee would recommend to their brethren of the clergy the more frequent use of the Prayers and Thanksgivings furnished them in their Prayer-books and provided to be used upon "several occasions," such as for rain, for fair weather, &c. They believe that their more frequent use would tend in the one case to obtain (in answer to fervent prayer) the blessings desired; and in the other to evince their gratitude to their gracious God, for the blessings vouchsafed; while such a use of these occasional Prayers and Thanksgivings would assist in teaching our people their dependence upon God for their temporal as well as spiritual blessings; and also tend to convince all of the *completeness* of our Book of Common Prayer for all purposes of public worship.

30. The form provided for "*The Solemnization of Matrimony,*" being evidently intended to be used in places where the Chief Pastor of the church has most solemnly invoked the Divine blessing on all who may there be joined together in the holy estate of matrimony, it seems very desirable that in all parishes, where churches have been erected for that, amongst other uses of our holy religion, parties desirous of entering upon that holy estate, and anxious to secure the Divine favour and blessing, should present themselves at God's house for that purpose; and that no clergyman should allow his own convenience, or that of the parties concerned, to sanction any other practice, where there are churches in which God's blessing may be sought on the marriage tie. Your Committee firmly believe, that the more our churches are used for the high and holy purposes for which they are consecrated, the greater blessings may be expected by those who frequent their hallowed courts.

Thus have your committee endeavoured to dis-

charge the duty assigned to them according to the best of their judgment and ability. They have noticed all the discrepancies in the celebration of Divine Service of which they were aware, or to which their attention had been called, and on which they felt themselves at liberty to treat; and they pointed out what they believe to be the preferable mode in each case. They do not flatter themselves that their suggestions will meet with the approval of all; but that, nevertheless, if adopted as the rule of the Diocese, they will, through the Divine blessing, be found to the edification of our people; and at the same time will conduce to His honour, Whose pleasure it is that "with one mind and one mouth we may glorify Him," Who desires that there should "be no schism in the body, and Who is graciously announced to us as the Author, not of confusion, but of peace, as in all churches of the saints."

All which is respectfully submitted.

T. B. FULLER,
Chairman.

REPORT OF THE TREASURER.

The Treasurer brought up the following statement and report:

J. W. BRENT, Treasurer, in account with the Synod.
Dr.

To amount received as assessment for 1858-59.....	£ 90 10 0
To ditto for 1859-60.....	11 5 0
	£101 15 0
To balance	£ 2 4 7

Cr.

1859—June.	
By balance due Treasurer	£ 50 1 8
By amount paid H. Rowsell, on account of printing	27 10 0
By amount paid for copying and engraving	11 0 0
By amount paid for box for Secretaries	4 0 0
By amount paid for attendance at Synod, 1859, postages, &c.	6 18 9
Balance	2 4 7

£101 15 0

Examined and found correct.

C. J. CAMPBELL, } Auditors.

Toronto, June 12th, 1860.

The treasurer would respectfully call the attention of the Synod to the receipts and expenditure of the past year, together with existing liabilities. The total amount of receipts, which includes the sum of £11 5s. on account of this year's assessment, is £101 15s., of which but £49 8s. 9d. was available to meet the current expenses,—leaving a balance of somewhere about £76 due on last year's expenditure. Assuming the outlay for the current year to be equal to that of the last,—but the probability is, it will be greater,—the sum required will be placed at from £120 to £130, which, added to the amount unpaid, say £76, presents the sum, as required, of £200. The resources are as follows:

Amount of assessment for 1859-60....	£155 5 0
Less, paid do.	11 5 0
	£144 0 0

This sum, if we except arrears due by this Diocese.....	£24 10 0
And amount due by Diocese of Huron	20 4 6

44 14 6

Shows a total of.....£188 14 6

Falling short, supposing the arrears and this year's assessment to be promptly paid, upwards of £20. It is manifest, therefore, that either the expenses must be lessened, or the means increased:

Which matters are respectfully left for the consideration of the Synod.

J. W. BRENT,
Treasurer.

Toronto, June 12th, 1860.

NOTICES OF MOTION.

The following notices of motion were then given.

1. Dr. BEAVEN.—To move the adoption of the report of the committee on canons.

2. Rev. Dr. BEAVEN.—That the report of the committee on Psalms and Hymns be adopted

3. Dr. BEAVEN.—To move the consideration of the report of the committee on Psalms and Hymns, with a view to the reservation of the subject for consideration.

4. Rev. Dr. SHORTT will move in amendment, "That the collection of Psalms and Hymns by the Rev. C. Kemble, Rector of Bath, England be adopted in this Diocese."

5. Rev. Dr. FULLER.—That the report of the committee on "discrepancies in the celebration of Divine Service" be adopted

6. Rev. Dr. LETT.—That the report of the committee on the assessment of parishes be adopted.

7. Rev. G. WHITAKER.—That the report of the committee on the canon relating to the election of a Bishop be adopted.

8. Mr. BRENT.—That the report of the treasurer be adopted.

9. Rev. R. V. ROGERS.—Adoption of the report of the committee on the canon relating to the observance of the Lord's day, reported last Synod.

10. Hon. J. H. CAMERON.—That the second section of the constitution of the Synod be amended, by inserting the words, "resident within the limits of the parish for which they are elected, at the time of such election," between the words, "of the full age of 21 years," and the words, "shall be elected annually at the Easter meetings."

11. Rev. J. CARRY.—That in order to facilitate Synodical work, no meeting of the Church Society be again allowed to interrupt the sitting of Synod.

12. Dr. BOVELL.—That Dr. O'Meara be requested to lay before a committee certain documents with reference to his missionary labours at Mahmitoahuing.

13. Mr. O'BRIEN.—A request to his Lordship the Bishop, that a day be set apart, both in seed time and in harvest, for the purpose of more especially asking the Divine blessing on the labours of the husbandman; and that he will appoint suitable prayers to be then used, in addition to the ordinary service of the day.

14. Rev. E. DENNOCHIE.—That that portion of the committee of church music, which consists of "such Reverend Professors of Trinity College, Toronto, as are versed in ecclesiastical music," is hereby requested to prepare, (with the consent of the Council of said College,) for the information of next Synod, a separate report, setting forth the measures taken for carrying out the "recommendation" contained in the report of the first committee on church music, to wit:—"That all such persons as are in preparation for holy orders within the Church University of this province, be instructed with the utmost care in the science of ecclesiastical music; and that such provision as may be required to ensure the same be made with as little delay as possible."

15. Rev. E. DENNOCHIE.—Whereas the original

resolution of the Synod, which instituted a standing committee on church music, contained a clause, part at least of which has been called in question, viz., that which gives liberty to said committee to add to its members, both from within and without the Synod, it is therefore hereby resolved that the following lay Synod-men, J. W. Brent, S. B. Harman, J. Bovell, and John Carter, Esqs., and the following clerical Synod-men, the Rev. H. B. Osler, the Rev. G. B. Viner, the Rev. W. S. Darling and the Rev. C. P. Emery, be members of said standing committee on church music; and said committee is hereby most respectfully reminded that their highly important duties are briefly but distinctly set forth in that first report on church music, which was directed by Synod to be printed, in order that it might be circulated through every congregation in the Diocese.

16. Rev. S. GIVENS.—That the Lord Bishop be respectfully requested to appoint a committee to enquire into and report to this Synod what steps can be taken to ensure the ministrations of religion in the asylums, goals and reformatory institutions in this Diocese.

17. THOMAS J. DIMSDALE.—That petitions on education, similar to those presented last year, be again drawn, signed, and sent to both branches of the legislature.

ADJOURNMENT.

Six o'clock having arrived, his Lordship then pronounced the Apostolic Benediction, and declared the Synod adjourned to Thursday morning at nine o'clock.

SECOND DAY.

THURSDAY, June 14, 1860.

Divine Service in St. George's Church at nine o'clock, a.m. Prayers were said by the Rev. Dr. Van Ranssaler; the Lessons were read by the Rev. E. H. M. Baker.

The Synod met in the School House for dispatch of business.

His Lordship took his seat at ten o'clock, a.m. There was a full attendance of members, several of the clergy and lay delegates having arrived, who were not present on the previous day.

ADMISSION TO SEATS IN THE SYNOD.

J. W. GAMBLE moved, and the Rev. Dr. FULLER seconded,—That the Rev. T. M. Wood, of the Diocese of Newfoundland; and the Rev. Dr. Van Ranssaler, of the Diocese of Western New York; the Rev. O. Jones, Rector of St. Peter's, Niagara; and the Rev. Samuel Charles Haines, Incumbent of Durham, Diocese of Huron; be invited to take a seat in the Synod.—Carried.

REPORTS OF COMMITTEES.

Reports of several committees were, at the request of their respective chairmen, postponed. The Archdeacon of York brought up the following

REPORT OF THE COMMITTEE ON SUSTENTATION FUND.

The central board of the Committee of the Sustentation Fund of the Synod of the Diocese of Toronto, have the honour to report—

That since the meeting of Synod in June last, they have held four meetings, viz., in August and November, 1859, and in February and May, 1860.

That in the month of August last, they recommended that the sum of one hundred and fifty dollars each per annum, should be granted to the Rev. T. P. Hodge, the Rev. J. Langtry, and the Rev. C. Forest; payment to commence from the 1st of July, 1859.

That in the month of November, the same allowance was made to the Rev. Thos. Leach, to commence from the 1st of July, 1859.

That in February last they adopted upon their

list the following gentlemen: the Rev. Robert Arnold, the Rev. Thos. Stanton, the Rev. F. W. Beaven, and the Rev. J. Fleming, at the same rate of stipend, one hundred and fifty dollars each per annum, to commence on the 1st of January, 1860.

That in May last they made the same allowance to the Rev. H. W. Stewart, to commence from the 1st of January, 1860.

The board have the honour to state, that there are now twenty clergymen assisted from the Sustentation Fund, for although the funds actually at their disposal are limited, they have been unwilling to reject any application for aid from such as can justly claim it. There is a balance of £33 from the expenditure of 1859; the amount collected on the day of General Thanksgiving, in November last, and applied to this fund, is £377 18s. 4d.

His Lordship, the President of the Trust Committee for the Management of the Commutation Fund, has sanctioned a grant out of the surplus of said fund to the extent of £200 for the present year, and the amount collected in St. James' Cathedral on Tuesday last, also to be applied to this fund, is £21 6s. 9d.

The whole sum available for the year 1860 will thus be £632 4s. 1d., and the charges upon it £760—. They propose supplying the deficiency out of the amount of the collections to be made for this purpose during the ensuing season of Advent; and they have a full belief that, if this Board should be amalgamated with a Committee of Missions of the Church Society, they should be able, with the combined funds which would thus be at their disposal, to continue their payments to the clergymen already placed upon their list, and maintain also the present missionary staff of the Church Society. It is hoped, too, that under such arrangement, the sum of fifty pounds per annum, within a short period, could be paid to each Clergyman so adopted, instead of £37 10s. per annum, as at present allotted.

A. N. BETHUNE,
Chairman.

Toronto, June 13, 1860.

Ordered, that the above report be entered on the minutes.

The Rev. Dr. BEAVEN brought up the following report from the Committee on Church Music:

REPORT OF COMMITTEE ON CHURCH MUSIC.

The Committee on Church Music beg to state that they have advanced some steps in the preparation of tunes, embracing all the measures contained in the proposed Psalm and Hymn Book, which would probably be all, or nearly all, the measures in any similar book; having made a trial collection in all the measures, and having agreed upon a list embracing all the tunes which they approved, in common, long, and short metres.

Their further progress has been retarded by three circumstances. (1) the difficulty of collecting the committee, on account of the expense of travelling, and the engagements of its members, with sufficient frequency and for a sufficient duration of time; (2) the doubt, on the part of some members of the committee, of the utility of expediting the business before the Psalm and Hymn Book was compiled; and (3) the illness of the Chairman, which prevented an intended meeting in the month of May, at which their preparation would probably have been brought to a certain state of completeness, by settling the whole list of metrical tunes. It is, however, a part of their plan to add a small collection of chants.

But, notwithstanding the incompleteness of

their labours, they have to communicate to the Synod the progress and result of an experiment, which was tried by a few other persons, in communication with the committee.

During the last autumn a scheme was drawn up, chiefly by Mr. Carter, organist of St. James' Cathedral, and submitted to his Lordship the Bishop of the Diocese, and to the members of the committee, the chief features of which were: (1) the employment of music-teachers by a central board in Toronto, for the purpose of teaching in the different parishes, and (2) the raising a fund by a kind of assessment upon the parishes willing to co-operate, sufficient to cover the expenses of the undertaking, and in such a manner that the surplus from the wealthier parishes might be made to cover the deficiencies of the poorer.

A circular was accordingly addressed to every clergyman, requesting his suggestions and co-operation, and a number of replies were received, some of which were very encouraging, and a few contained valuable suggestions. The number of answers, however, was small, as compared with that of the clergy; and was not considered sufficient to justify the attempt to form a Board in Toronto in the manner proposed.

Desirous of giving the matter a trial upon a smaller field, two or three of the promoters of the scheme were requested to lecture upon the subject, so as to open it up more thoroughly to both clergy and people; and the committee conceive that it may interest the Synod to be informed of the progress of that part of the experiment in the field in which it was most fully tried.

The lake shore, west of Toronto, was visited by the Rev. Robert Shanklin, and lectures were delivered in St. Catharines, Thorold, Niagara, Hamilton, and Oakville; and in all, committees were formed to carry out the undertaking. In Hamilton classes were formed under the management of Mr. Clarke, author of the Canadian Psalmody, which were well supported by all the churches in the city, and carried on successfully during the winter. The action of the Niagara Deanery seems to have ended with the formation of committees, excepting that St. Catharines went so far as to enter into negotiations with a teacher. In Oakville and two adjoining parishes a teacher was employed, recommended by Mr. Carter, with considerable success, until the season was too far advanced for further progress on the same plan.

It thus appears to the committee that the plan originally sketched out was successful, so far as it was carried out; and that it may be made more successful, if taken up again in the ensuing autumn, but it must depend for its success on the intelligence and earnestness with which it is promoted and superintended by the parochial minister, or some person possessing his confidence.

The greatest want experienced throughout this experiment, was that of a suitable book of tunes and chants to put into the hands of the classes: the want of which, indeed, in some quarters, hindered any attempts to form classes. It is not that no books exist, but none so cheap as to be easily purchased by members of singing classes: and the same want is experienced generally by choirs of churches.

(To be continued.)

ST. PETER'S PARSONAGE, CREDIT.

Who, among the parishioners of St. Peter's, or the numerous passers by on Dundas Street on the morning of the 17th of August, 1859, that observed the black and smoking mass of ruins of the old parsonage house in the village of Springfield, and were at all aware of the difficulties to

be contended with, could have realised the fact that, in less than twelve months from that date, a commodious and substantial dwelling would stand upon the same site? Such, we are happy to say, is the case, affording as it does a verification of that trite, but trust of proverbs,—“Where there is a will there is a way.”

The parishioners were not disheartened by that untoward accident, which so suddenly deprived them of their recently purchased parsonage; and though unable, at that time, to see their way, they turned out to a man, in the effort to repair their loss.

The stones, lime, &c., sufficient for the erection of the basement story, were, without delay, hauled to the spot gratuitously, and before winter set in, were completed and properly secured against frost, ready for further operations in the spring. The brick, cut stone, and other materials were also purchased and hauled by the congregation during the sleighing. The building is 40 x 24 feet, is of red brick, with stone corner sills and lintels. It is of two full stories above the basement, and consists of hall, drawing, dining and breakfast rooms, a spacious back kitchen with servant's pantry and bed-room, and four bed-rooms, &c., up stairs. The shingles are laid in mortar—a process which, it may not be generally known, lessens much the cost of insurance. The contract was taken by Messrs. Leslie & Dingwall, of Streetsville, and reflects the highest credit on their workmanship.

Allusion has been made to the difficulties in which the parish was placed. There was still a debt on the former house, which it was computed, after meeting the ordinary liabilities of the mission, could not be liquidated in less than three years, and it became necessary, notwithstanding the great assistance rendered in various ways by the parishioners individually, to borrow funds sufficient to enable them to accomplish their object,—wisely judging that in the reasonable prospect of being enabled within a term of years to save out of the revenues of the parish the required amount, it was far preferable in the interim, to pay a small sum annually in the shape of interest than to disburse the same, if not a larger amount, in the rent of some unsuitable and incommensurable tenement.

Great praise is due to the whole congregation as well as to the building committee for their exertions in carrying through the work; but we must not omit to notice in particular the assiduous attention bestowed upon it by James McGrath, Esq., one of the Churchwardens, who has ever been foremost in every work which has for its object the building up of the Church in his parish.

Communicated.

July 10th, 1860.

SUBSCRIPTIONS RECEIVED TO JULY 15.

J. R. W., Bondhead, (to No. 8, vol. 8,) Rev. P. S. W., Lakefield, (to end of vol. 7,) Capt. McL., Oak Ridges, (to end of vol. 7.)

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