PROCEEDINGS

OF THE

NINTH SESSION

OF

THE SYNOD

OF THE

UNITED CHURCH OF ENGLAND & IRELAND,

OF THE

DIOCESE OF TORONTO,

ON TUESDAY, WEDNESDAY, AND THURSDAY,
THE 25TH, 26TH, AND 27TH DAYS OF JUNE,

IN THE YEAR OF OUR LORD MDCCCLXI.

THE REV

CHARLES

THE VEN
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OFFICERS OF THE SYNOD.

Chancellor of the Diocese.

J. H. CAMERON.

Registrar.

S. B. HARMAN.

Secretaries.

Clerical.
THE REV. T. S. KENNEDY.

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WM. M. WESTMACOTT.

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" A. PALMER.
" W. S. DARLING.
" T. S. KENNEDY.

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JAMES BOVELL.
JOHN CARTER.
AND THE PROFESSORS OF TRINITY COLLEGE.

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" G. C. IRVING.
" H. HOLLAND.
" E. HATCH.
" H. C. COOPER.
" E. H. DEWAR.
" E. J. BOSWELL, D.C.L.
" J. G. GEDDES.
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" F. L. OSLER.
" R. GRASETT,
" S. GIVINS.
HON. J. H. CAMERON.
S. B. HARMAN.*
L. MOFFATT.
HON. J. PATTON.
ROBERT BALDWIN,

*Named by the Bishop as Chairman of the Committee.

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R. B. DENISON.
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Toronto.

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THE REV. J. A. MULOCH.
" DR. LAUDER.
" T. S. LAUDER.
" T. H. M. BARTLETT.
" W. BLEASDELL.
" R. L. STEPHENSON.
" J. G. ARMSTRONG.
" C. FORREST.
" F. R. TANE.
" H. MULKINS.
" DR. PATTON.
THOMAS KIRKPATRICK.
G. P. BAKER.
HON. G. SHAW.
" G. CRAWFORD.
" J. HAMILTON.
W. B. SIMPSON.
W. ELLIS.
D. B. O. FORD.
T. CORBETT.
EDMUND J. SISSON.
S. Y. CHESLEY.
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ARCHDEACON OF YORK.
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" E. DENROCHE.
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" G. W. ALLAN.
J. BOVELL.
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HON. J. PATTON.
T. C. STREET.
C. J. CAMPBELL.
R. B. DENISON.
J. W. GAMBLE.
HON. GEO. BOULTON.
JUDGE BOSWELL.
E. G. O'BRIEN.

Quebec.

THE REV. D. FALLOON.
" S. V. HOUSMAN.
" DR. NICOLLS.
" A. W. MOUNTAIN.
" E. C. PARKIN.
" C. P. REID.
" S. S. WOOD.
" H. ROE.
" C. HAMILTON.
" I. HELLMUTH.
" A. J. WOOLRYCHE.
" E. W. SEWELL.
COL. RHODES.
RIGHT HON. LORD AYLMER
B. T. MORRIS.
W. G. WURTELE.
W. R. DOAK.
GEORGE IRVINE.
H. S. SCOTT.
DR. GILBERT.
C. N. MONTIZAMBERT.
G. OKILL STUART.
JAMES BELL FORSYTH.
P. VIBERT.

Montreal.

THE REV. DR. BETHUNE.
" J. SCOTT.
THE REV. CANON LEACH.
" " BANCROFT.
" E. DU VERNET.
" W. ANDERSON.
" G. SLACK.
" D. LINDSAY.
" G. DeC. O'GRADY.
" W. B. BOND.
" J. FLANAGAN.
" J. C. DAVIDSON.
" S. E. J. ROGERS.

THE HON. GEORGE MOFFATT.
" JUDGE McCORD.
" P. H. MOORE.
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HUGH TAYLOR.
E. CARTER.
JAMES ARMSTRONG.
L. S. HUNTINGDON.
DR. SMALLWOOD.
ROBERT A. YOUNG.
WM. BARRETT.
H. FOSTER.

Huron.

REV. M. BOOMER.
" C. C. BROUGH.
" E. L. ELWOOD.
" R. FLOOD.
" W. BETRIDGE.
" J. SMYTHE.
" F. W. SANDYS.
" J. W. MARSH.
" S. J. CAULFIELD.
" A. NELLES.
" J. PADFIELD.
" J. C. USHER.

L. LAWRASON.
A. SHADE.
W. WATSON.
J. JOHNSON.
T. COTTLE.
H. JOHNSON.
G. KANES.
W. D. ALLAN.
J. KEEFER.
J. FARRALL.
H. INGLES.
Dr. DEWSON.

Secretaries to Diocesan Synod.

QUEBEC.

Clerical.	*Lay.*
THE REV. C. HAMILTON.	JAMES BELL FORSYTH

TORONTO.

THE REV. T. S. KENNEDY. — JAMES BOVELL, M.D.

MONTREAL.

THE REV. E. J. ROGERS. — J. ARMSTRONG, ESQ.

HURON.

THE REV. J. W. MARSH, B.A. — L. LAWRASON, ESQ.

Bishops of British North America.

Name.	Consecrated.	See	No. of Clergy.
RIGHT REV. GEO. JEHOSHAPHAT MOUNTAIN, D.D., D.C.L.	1836,	Quebec	48
" JOHN STRACHAN, D.D., LL.D.	1839,	Toronto	164
" EDWARD FIELD, D.D.	1844,	Newfoundland	53
" JOHN MEDLEY, D.D.	1845,	Fredericton	55
" DAVID ANDERSON, D.D.	1849,	Rupert's Land	—
" FRANCIS FULFORD, D.D.	1850,	Montreal	59
" HIBBERT BINNEY, D.D.	1851,	Nova Scotia	72
" BENJAMIN CRONYN, D.D.	1857,	Huron	63
" G. R. HILL, D.D.	1860,	Columbia	6

REV. J. TRAVERS LEWIS, LL.D., Bishop designate of Ontario.

MEMBERS OF THE SYNOD OF THE DIOCESE OF TORONTO.

THE LORD BISHOP:

THE HONOURABLE AND RIGHT REVEREND JOHN STRACHAN, D.D., LL.D.

CLERGY AND LAY DELEGATES.

PARISHES OR MISSIONS.	CLERGYMEN.	LAY DELEGATES.
Ancaster and Dundas	Rev. F. L. Osler, MA	*George Leith, William B. Woods*, Wm. Kern.
Arthur	" Stewart Houston, B.A.	*William Bryans.*
Barrie and Shanty Bay	" S. B. Ardagh, A.M. " E. Morgan " W. F. Checkley, M.A.	Hon. James Patton.
Barton and Glandford	" Geo. A. Bull	*William Furmer, William Mulholland.*
Berkeley and Chester	" James Beaven, D.D.	*Peter Paterson, Emanuel Playter.*
Bowmanville and Darlington.	" A. McNab, D.D.	Dr. Dow.
Brock	" R. H. Harris	
Brampton	" R. Gregory Cox	David Lawrance.
Cavan	" T. W. Allen	
Clarke	" Henry Brent	*John J. Robson*, Samuel Wilmot, *W. T. Boate.*
Cobourg	Ven. A. N. Bethune, D.C.L. Rev. F. W. Birch	Hon. G. S. Boulton, Judge Boswell, Z. Burnham.
Cookstown	" A. J. Fidler	Edward Webster, Ferdinand Swell.
Credit and Sydenham	" T. R. Hodge	James Magrath, *C. E. Anderson, John Griffith.*
Collingwood	" John Langtry, M.A.	*W. A. Parlane*, George Moberley, James Telfer.
Chippawa, Drummondville & Stamford	" W. Leeming " Chas. L. Ingles, B.A.	Thos. C. Street, John Mewburn, M.D.
Cartwright and Manvers	" W. Logan	*Edward Willan*, Francis John Joseph, William Hay.
Douro	" Percy S. Warren, B.A.	Kivas Tully, Samuel Strickland, Charles J. Vizard.
Dunnville	" J. Flood	*Richard Charles Newman.*
Elora	" C. E. Thompson, M.A.	P. Vanavery, Dr Beaty, E. C. Fisher.
Etobicoke and Mimico	" H. C. Cooper, B.A.	*Richard Hungerford.*
Emily	" N. Disbrow	
Fenelon Falls	" W. Clarke	James Stanton.
Fort Erie	" Henry Holland, M.A.	
Garden River	" James Chance	
Georgetown, Stewartown and Norval	" F. A. O'Meara, LL.D.	W. Roe, C. Mitchell, George Thompson.
Georgina	" William Ritchie	James O'Brian Bourchier, James Trent, William Bourchier.
Grafton and Colborne	" J. Wilson	*Charles H. Vernon*, John M. Grover.
Grantham	" H. N. Phillipps	
Grimsby	" F. J. Lundy, D.C.L.	
Guelph	" Arthur Palmer, M.A. " E. M. Stewart, M.A.	George Elliot.

	No. of Clergy.
	48
	164
	53
	55
	59
	72
	63
	6

MEMBERS OF THE SYNOD

Hamilton—		
Christ's Church	Rev. J. Gamble Geddes, M.A.	Daniel Charles Gunn, *Harcourt B. Ball Henry Papps.*
Church of Ascension	" J. Hebden, M.A.	F. W. Gates, F. M. Ball, A. C. Newbury.
	" C. L. F. Haensel	
St. Thomas	" T. J. M. W. Blackman, D.C.L.	
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Manetoohwahning	" Peter Jacobs	
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Pickering	" G. B. P. Viner, M.A.	J. Peters, R. Howden.
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Reach	" William Grant	
Rockwood	C. H. Drinkwater, B.A.	
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Streetsville and Derry West	" Robert Arnold, A.B.	*John A. Blackwell, Wm. John Pinney*, John Tilt.
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	" T. T. Robarts, M.A.	
	" T. D. Phillipps, M.A.	
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	" E. Baldwin, M.A.	
	" S. J. Boddy, M.A.	
St. George's	" Stephen Lett, LL.D.	Hon. J. H. Cameron, Samuel B. Harman, James Bovell, M.D.
Holy Trinity	" Henry Scadding, D.D.	C. J. Campbell, J. W. Brent, W. Ince.
	" William S. Darling	
Trinity	" Alexander Sanson	
St. John's	" T. Smith Kennedy	*Hon. J. G. Spragge, V.C.*, David B. Read, John Carter.
St. Stephen's	" A. J. Broughall, M.A.	Robert B. Denison, Beverley R. Morris, M.D., Geo. T. Kingston.
St. Paul's—Yorkville	" S. Givins	F. W. Jarvis, J. Henderson, A. Murray.
	" A. Williams	
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Thorold and Port Robinson	" Thomas B. Fuller, D.C.L.	George Keefer, Peter H. Ball, *John Rannie.*
Waterdown and Lowville	" G. Noel Higginson, M.A.	*H. R. O'Reilly, Samuel Gallagher, Nicholas Dent.*
Welland and Marshville	" John A. Stannage	*Robert A. Harrison, L. Raymond*, D. B. Brown.
Walpole	" S. Briggs, M.A.	
Weston and Carlton	" W. A. Johnson	J. W. G. Whitney, Edward Miles.
	" J. Ambery	
Wellington Square	" T. Green, LL.D.	Joseph Eager, M. Chisholm.

OF THE DIOCESE OF TORONTO.

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Whitby and Oshawa.....	" J. Pentland, A.B.	J. Grierson.
Woodbridge	" J. Carry, B.D.....	J. W. Gamble, *J. M. Chaffee, Geo. Lefroy.*
York	" B. C. Hill, A.M.	
York Mills.....	" R. Mitchele, LL.D.....	

CLERGYMEN HOLDING OFFICES IN COLLEGES OR SCHOOLS, UNDER THE JURISDICTION OF THE BISHOP.

The Rev. George Whitaker, M.A., Provost, *Trinity College.*
" " G. C. Irving, M.A., Vice-Provost, " "
" " Edwin Hatch, B.A., Professor, " "

CLERGYMEN SUPERANNUATED.

Rev. R. Rolph. Rev. R. Leeming.

LICENSED, BUT NO PRESENT SPECIAL CHARGE.

Rev. E. Denroche, A.M. Rev. A. Stennett. M.A.
Rev. T. H. McCollum, M. A.

ON LEAVE OF ABSENCE.

Rev. J. G. D. McKenzie, M.A.

, For the names of members residing in the eastern section, that set apart as the Diocese of Ontario, see page 215.

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PROCEEDINGS

OF THE

SYNOD OF THE DIOCESE OF TORONTO.

FIRST DAY'S SESSION.

TUESDAY, *June* 25, 1861.

Divine Service was celebrated in St. James' Cathedral Church at ten o'clock, a. m. Prayers were said by the Rev. Dr. Fuller, of Thorold, the Ante-Communion Service by the Rev. Dr. Boswell, of Williamsburg, and the Epistle was read by the Rev. Mr. Rogers, of Kingston. The Sermon was preached by the Rev. Dr. Read, of Orillia, who took as his text Jude xxx. His Lordship the Bishop then delivered the following address to the Clergy and Laity assembled:

ADDRESS:

MY DEAR BRETHREN,

In my address on the 12th June, 1860, I said "that on looking back at the progress of the Church through a vista of more than sixty years, I feel it most encouraging, and the more especially because I can witness to its continued peace and moderation, during the whole of that period."

The movements in the Mother Church never disturbed to any extent our tranquillity in this country, and scarcely reminded us that differences existed any where within her pale. And I fondly thought, that if she continued to exercise the same genial influence with christian prudence and a like activity of exertion, her future, under the Divine bless-

ing, would be glorious. Alas! in a few days this happy state of things was rudely, and I venture to affirm, most recklessly disturbed. The more immediate cause of this misfortune grew out of the following particulars:—the Reverend Dr. Townley being accidentally in Toronto during the spring of 1860, informed me that he had brought forward a resolution in the Church Society of the diocese of Huron in favour of Trinity College, and which being seconded by the Rev. Dr. Caulfield, was unanimously carried. On hearing this I remarked that a similar resolution would have had more weight if adopted by the Synod. Believing our people generally throughout the Province as friendly to Trinity College as those in its vicinity, I thought that the Synod of Huron would very gladly embrace the opportunity of encouraging the only religious seminary we possess, and which was already emphatically known as the child of the Church.

This short conversation seemed to have made a very pleasing impression on the Rev. Dr. Townley's mind, for soon after he proposed a like resolution for the adoption of the Synod of Huron, which being unhappily opposed by the Bishop, was of course rejected.

This incident might have passed unobserved had it not been grievously aggravated by the Bishop's offensive and incorrect commentary. But even this did not surprise me, because his Lordship had been manifestly opposed to Trinity College through the whole of its progress. He did not wish me God speed when I went to England to solicit a Royal Charter and power to confer degrees, and sarcastically tells us in his pastoral letter that he never assisted Trinity College in any way whatever, on the contrary, he did every thing in his power to arrest its progress; again, when I returned from England and was met by the hearty congratulations of all Church members in the Province, and the good will of all denominations, the Bishop of Huron stood hostile and aloof. He went even so far as to move Lord Elgin

against granting our charter, and especially urged that it should not contain the power of granting degrees, in order that the members of the Church of England might be compelled to affiliate with the University of Toronto, in which neither the doctrines of the Church of England nor of any other Christian community were to be taught or recognised. Such an affiliation, it is well known, was the favourite idea of the then Governor-General; and here I must confess that among the trials and mortifications which I had to endure in carrying out the University of Trinity College, the most bitter was to be told by the head of the government that I need not be so pressing and urgent, or consider myself so clearly in the right, for that some of my own clergy were against me, and were well content with the project of affiliation. The only reply I made to this offensive observation was, simply to refuse a charter which I considered degrading, and to express my determination to wait for a happier hour, adding, that I deeply lamented the postponement of a boon to a future administration, which might be so gracefully bestowed by the present, and which though in itself a common act of justice, could not fail to elicit the grateful acknowledgments of a large portion of the more respectable and influential inhabitants of the province, a result of no small importance in the present state of things. I proceeded to say, "I hope his Excellency will excuse my earnestness in this matter, not only because there is reason to believe that the charter we require would be readily granted by the home government should it meet with no impediment here, but more especially because its attainment will remove a just and serious cause of dissatisfaction, and essentially secure what we so heartily desire, the continued peace and tranquility of the colony."

All this was sufficiently discouraging, but even here I had some compensation, for although Lord Grey might at times be somewhat arrogant, he was at all times honourable and just, and getting tired of this paltry controversy on charters,

he expressed himself strongly against its continuance, observing with significance, that as no pecuniary aid was asked he saw no good reason for refusing the charter as desired.

The charter was accordingly soon after completed; our buildings in the meantime were proceeded with and finished, and we were soon actively employed in the business of instruction; and so satisfactory has been our progress that we can now report thirty-eight Clergymen busy in their respective missions and parishes in the diocese, and proud of being Alumni of Trinity College. It is emphatically a Church of England institution, nor does it fail to extend to its scholars the characteristics and genuine freedom of its holy mother.

Having acted upon the charter, and requiring nothing more from the government here or in England, matters settled down in peace, and any temporal estrangement between myself and the now Bishop of Huron died gradually away, and although my wish was in favour of another at his election to the Bishopric, I feel confident that I acted with the strictest justice and impartiality, and after its termination in his favour, I congratulated him, as it was fit I should do, on his elevation; and to prove that I had no bias whatever arising from the past, I readily accorded him equal authority in all the affairs of Trinity College with myself, for as that University was intended for the whole Province of Canada, it was right that the Bishop of every diocese within its limits should be clothed with equal authority.

Finding the Bishop of Huron slack in attending the College Council, I wrote his Lordship on the 18th of February, 1860, requesting him to take his place in the corporation, observing that Trinity College was especially the Church University, and that all the grants towards its endowment, from the two great Church Societies and from the members of the Church of England here and at home, were expressly asked for and given on this understanding.

"In this view of things," I said, "I still hoped to see the day when the three Bishops would take their seats as heads and conservators of the institution." Accordingly in my letter dated 25th April, 1860, acknowledging his Lordship's communication of the 19th April, I expressed much regret at his absence, "because," I observed, "it has been my earnest wish that you should take your place at the council of Trinity College, as you have equal power and authority with myself, and give us your hearty and strenuous assistance in its government and direction. Suffer me, therefore, to entreat you to withdraw your letter of the 19th, and to proceed to the nomination of those whom you desire to represent your diocese in the University."

"There are, you say, some things which you disapprove of in the institution; if so, permit me, as the wiser and more honourable course, to request you to come among us and point them out, that they may be fairly examined and modified if deficient, or confirmed if found correct. I feel assured, from the knowledge I have of the members of the council, that they are not unreasonable, or disposed to retain anything really objectionable."

"The authorities of Trinity are quite aware, that among the members of the Church there are some few points of difference in opinion; but they have never considered them cause of separation and estrangement. The same differences, and in much the same proportion, exist in England as they do in the Church here, but the true Christians of both parties are found associating to promote institutions really good, and they disapprove of those who make them grounds of contention."

These remarks were introduced under a vague notion that the Bishop of Huron might be prevented by some religious bias from attending the meetings of the corporation, but as no notice has been taken of them, I begin to think, and more especially since the public attack on Trinity College, that the Bishop points to far more essential differences than those

to which I allude, and that however forbearing we might desire to be to them, yet he seeks to give them a breadth incompatible with our loyalty to the Church of England. Now if this be so, and it is sought to carry them farther than is permitted within the pale of our Mother Church, there can be no cordial harmony or honest conciliation, and under such circumstances we are much better separate.

Trinity College can never be any other than a strictly Church of England institution, and she is most solemnly pledged never to give an uncertain sound. On this principle she has proceeded more than nine years in peace and quietness, every shilling wherever subscribed for her support is pledged to the continued purity of these principles, which are those of the Church of England, and which we can never surrender.

In this view, which I believe to be the correct one, I am not disinclined to consent to what the Bishop of Huron says in his pastoral letter, that it will be far better for him to decline coming to the College Council, and thus avoid all contention and angry discussion on points on which we unhappily disagree. Alas! how different, were we to come together in the spirit of that love and wisdom which cometh from above, and which is pure and peaceable, so that we might follow peace with all men.

Now it may be reasonably asked why the Bishop of Huron, who seems so much dissatisfied with what we have accomplished, has done nothing towards establishing a theological institution for himself. Why, instead of seeking to destroy Trinity College, has he not employed his energies in opening a Divinity School for the benefit of his own diocese. This surely would have been a far more natural and less objectionable course than the one he thought proper to pursue.

We have established a Divinity School—we offered to share with him equally in all its advantages—this he rejects, and seems to make it a matter of conscience not to attend the meetings of the corporation. We make no complaint,

and are satisfied to be let alone and to discharge our duties unmolested; but even this the Bishop of Huron is not inclined to suffer, he therefore interferes, not to help, but to crush us to the earth. How different the conduct of our Bishops in England and Ireland, many of them are forming establishments within their respective sees, to prepare a portion of their youth for holy orders. But the Bishop of Huron has done nothing as yet towards training young men who wish to enter into the service of the Church. It would assuredly be in a better spirit for him to commence a Theological Institution of his own, as we did in 1841, than to trouble us.

In the month of October of that year, I requested my chaplains, the Venerable Archdeacon Bethune, D.D., the Rev. H. J. Grasett, B.D., and the Rev. Henry Scadding, D.D., to give their fullest attention to the subject of forming a Theological School, and to express to me the result of their deliberations in the form of a report. This having been submitted, I caused an announcement to be made in the public journals of the 27th of November following, to the effect that I had appointed the Venerable the Archdeacon of York to be Professor of Theology for the diocese, and desiring that all candidates for holy orders should place themselves under his instruction at Cobourg.

A class was opened on the 10th of January, 1842, and during the first term seven students were present, four more were soon added, and in the month of October following the whole number in attendance was seventeen. While the institution was in operation the average attendance of pupils was not less than fifteen.

During the whole period of its continuance, that is from January, 1842, to January, 1852, when Trinity College was established, seventy-seven students in all attended, of whom sixty-nine have been ordained, who are thus distributed: one in the West Indies, two in England, four in Lower Canada, and sixty-two in this diocese. In January, 1852, fifteen

pupils were transferred from the institution at Cobourg to Trinity College, Toronto, and are included in the sixty-two above mentioned. Among those ordained from the institution of Cobourg are several of the most useful and zealous clergymen now labouring in the diocese, and I believe they look back with interest and affection to the place in which they received their instruction and preparation for holy orders. Let the Bishop of Huron go and do likewise, and having a Theological Seminary of his own, he will have no cause to meddle with ours.

The Bishop of Huron complains that he had expressed an opinion to me on the teaching of Trinity College, of which I have taken no notice. He seems to have forgotten that in my letter of the 25th of April, just quoted, I refer him to the College Council as the proper place for entertaining any objections to the teaching of the College, and where they can be discussed in a kindly spirit, and so modified or disposed of as to satisfy all concerned. Yet as I proceed in this line of argument I feel more and more convinced that it is not a friendly discussion, which is all that we can have at the corporation board, but a radical change of Church principles that our opponents labour for and desire.

The teaching of Trinity College we are told is dangerous to the young men educated there. Now this charge we know to be destitute of all truth. If it were otherwise, surely some of those students who had been erroneously instructed could be brought forward, but none such are to be found. Again, it was publicly stated by the Bishop of Huron in Synod, that he would not, on any consideration, encourage parties to send their sons to Trinity College, or send to it a son of his own Now if such be the opinion of the Bishop of Huron, I am very sorry that it should be so, and still more sorry that he has not scrupled to act upon it. He prefers sending his son to a college which makes no provision for public worship, while he disparages Trinity College, in which divine service is celebrated twice every day, according to the

forms of the Church of England, to which we are all bound by the most solemn engagements. It is true the Bishop of Huron says in another place that for his opinion he is accountable to no man; if this be one of them we may, without farther remark, leave him to its enjoyment. But at the same time observing, that he who holds it justly disqualifies himself from exercising any authority in a Theological College professedly in strict communion with the Church of England.

In regard to the violence of the attack of the Bishop of Huron on Trinity College, and the nature of the evidence by which it is attempted to be justified, there can be but one opinion, after the Provost's triumphant exposition; nevertheless great anxiety prevailed that the breach might, if possible, be made up, because it was generating much evil, and could produce no good. The first move in this desirable direction was made by the Reverend Rural Dean Palmer, Rector of Guelph, a gentleman of great experience and much beloved by the clergy, among whom he has exercised for very many years a most salutary influence—possessing frank and engaging manners and a kind and benevolent disposition he is ready for every good work. From him I received the following letter, dated the 21st August, 1860, and although, owing to the absence of the Provost and other causes it fell through, I give the two first letters in *extenso*, and the substance of the whole negociation.

"GUELPH, August, 21st, 1860.

"MY LORD,—

"I trust your Lordship will receive with indulgence the few lines which I am about to write to you on a very painful subject, and one which has caused much grief and sorrow of heart, to every sincere and attached member of our Church. I allude to the existing and most unhappy dissention and controversy between the corporation of Trinity College and the Bishop of Huron, a controversy which is to be especially

deplored, inasmuch as it presents your Lordship on one side, and the Bishop of Huron on the other, the two Bishops of our struggling Upper Canadian Church as publicly arrayed against each other. It is true your Lordship's name appears only as President of the Corporation, but there are comparatively few who will draw this distinction.

"Before I state the object of my letter, I must pray your Lordship not to mistake the feeling with which I write, in reference to this unhappy business. I disapprove of the manner in which the Bishop addressed the Synod in reference to Trinity College. I am of opinion that it was his Lordship's duty to take his place in the corporation, and if he saw just ground of objection against any thing connected with the University, to state his objections to the council with the view of their being rectified; and generally to endeavour to render the College as effective as possible, as the chief seminary of our Church. And when I heard the Bishop's address I expressed to him my regret that he had delivered it. Since then I have not had any communication with him personally or by letter.

"But the dispute has now grown to such proportions, and is producing so much evil, and affording such a handle to scoffing and irreligious men, that I feel constrained to present myself to your Lordship, and to say, that if I can be in the humblest degree instrumental in healing this breach and in undoing to a small extent the evil that has been done, I shall be most willing to be employed in so good a work, and, if your Lordship is pleased to suggest to me any course likely to accomplish the object, which is so much and so generally desired, I hope that my being an old friend of the Bishop of Huron may give me some advantage in acting the part of a peacemaker.

"I have the honour to be, &c., &c.,

(Signed,) "ARTHUR PALMER."

"TORONTO, 28th August, 1860.

"MY REVEREND AND DEAR SIR,—

"I thank you very cordially for your letter of the 21st ult., and appreciate deeply the kind motives which induce you to offer your mediation between the Bishop of Huron and the Corporation of Trinity College.

"I wish with all my heart that we were in a position to accept it, but the difference since its commencement has assumed a gravity which cannot be overlooked, and in my humble opinion no move in that direction can, with any prospect of success, be entertained, till the Bishop of Huron withdraws and disavows the unfounded accusations he has made against Trinity College, in a way as public as he has announced them to his Synod. That they are unfounded we are ready to prove to the full satisfaction of every reasonable mind, and were the Bishop of Huron candidly to enquire he would arrive at the same conclusion. It would then become his duty, and I trust his pleasure as a Christian, to acknowledge his mistake, and then a reconciliation agreeable to all parties would immediately take place. I can think of no other way of accomplishing our object, and if you agree with me let this be the mode of your proceeding.

"I have the honour to be,

&c., &c."

To this letter the Rev. Dean Palmer replied on the 31st August, stating, that feeling it his duty to do all that in him lay to prevent the injury to the Church which the prosecution of the controversy can hardly fail to occasion, and proceeds as follows:—"I went over to London on Monday, 3rd September, in the hope of discovering some way by which this sad dispute might be brought to a termination, without further disputation in the public prints. I did not succeed in the object of my visit, as the Bishop of Huron informed me, that he deemed it his duty to publish a statement of the grounds on which he considered the theological teachings of Trinity

College dangerous, and that such a statement was then ready for the press.

Any further correspondence now seemed useless. Yet the Rev. Dean Palmer was bent upon succeeding, if possible, and finding that my letter of the 28th August had not reached the Bishop of Huron, he presented it to him, but at the same time earnestly intreating him not to proceed farther, until by private enquiry from proper authority he ascertained that the teaching was such as he supposed, for that at present he had no sufficient evidence, as the authority of the document on which he chiefly rested was altogether denied. The Bishop of Huron then offered the following arrangement: "If the Provost could satisfy me by laying his notes before me and an indifferent party, say the Bishop of Rupert's Land, who will be in Toronto on Saturday next, 1st September, that the teaching is not such as I have been led to believe from examination of the graduates of the college, and from documents I possess, then I will at the meeting of Synod next week, state my change of opinion, adding, that the examination could take place without publicity being given to it till after the decision had been arrived at." "If the Provost agree to this investigation," writes the Bishop of Huron, "I shall be in town on Saturday, and the meeting may take place on Monday or Tuesday." As the Provost did not return in time, I was unable to refer to him; but I should not have been justified in advising him to accept this reference, because it would have been a tacit confession, that we are unable to settle our differences among ourselves, and this I could by no means admit.

Moreover the Bishop of Rupert's Land was in Toronto merely by accident, and however estimable, was quite a stranger among us. It would therefore, as it seemed to me, have been very indelicate to entangle him in our difficulties, and perhaps give offence.

If a reference be found necessary or expedient we need not go abroad for the proper officer, and indeed, the only

one we can legally apply to is the Bishop of Montreal, our Metropolitan. Now, the Metropolitan, the right authority, is still within our reach, and the ventilation which has taken place by the publication of the Bishop of Huron's statements, the Provost's reply, with the various floating surreptitious effusions which have made their appearance, might be found useful towards a more correct elucidation and review of the controversy. And more so because the attempt of the Lord Bishop of Huron to meet the demand of the corporation for his proof and evidence, if unsatisfactory, will still enable him to supply deficiences and to marshal his charges in a regular order under their respective heads, and to bring forward his living witnesses in person to prove them.

Should this be his wish, no obstacle will be thrown by the authorities of Trinity College in the way of the most rigid investigation, for they desire most earnestly a fair opportunity of refuting the unfounded and bitter aspersions which have been spread abroad against their institution.

It would indeed seem from the secret and garbled manner in which the accusations against Trinity College have been brought forward, that there was no desire on the part of the witnesses or their prompter to come forward face to face. Perhaps concealment was the price of their evidence, but be this as it may, and looking at the facts which have gradually leaked out, we must acknowledge, that for the witnesses to have come publicly forward, would have been rather a nervous and delicate undertaking. Perhaps their instigator was himself deceived by their readiness of assertion, and hoped to frighten the corporation, and induce them to abandon the enquiry. And indeed the Bishop of Huron seems to have felt so very sure of the strength of his evidence before it was produced, as to make it almost impossible to believe that he had ever given it a careful examination. Although the first attempt at investigation has been abortive, yet the matters in question are of too great importance to rest in the darkness in which they are at present involved,

and it behoves the Bishop of Huron either to withdraw and disavow what he said to his Synod, or to substantiate his charges in the most public manner. And for this purpose it becomes his duty also to request the Metropolitan, as he was inclined to request the Bishop of Rupert's Land, to grant, at his early convenience, a thorough investigation, that the whole matter may be brought to a righteous conclusion.

I have no doubt that the issue will be a full proof that the Bishop of Huron has been deceived by incorrect statements, and indeed his strange and unusual way of collecting the alleged evidence, made him peculiarly liable to deception. It tempted the persons consulted to frame their answers so as to meet the wishes of their employer. Moreover, if discontented, as some evidently were, their replies would be tainted, and take the colour of their feelings, and perhaps be rashly given, as they were under no apprehension of meeting the accused, or of a cross-examination. The whole of the proceedings exhibits one of the most melancholy attempts to destroy the reputation and bring disgrace and ruin on a valuable institution, that is any where recorded. And be it remembered that the Bishop of Huron concentrates in himself all the evidence given, for he is the only witness. And here I would call attention to the Bishop of Huron's letter of the 29th August, 1860. In that letter he tells us, that after his return from England in 1858, some graduates of Trinity College applied to him for ordination, and it became his duty to examine them, and he found their views, more particularly concerning the doctrines of the Church of Rome, not such as he had always entertained. Why should all this be concealed, or if the College is to be condemned on this vague testimony, why not bring forward the persons examined—why not give the Bishop's questions, and their replies? We know that a Bishop is not accountable for the questions he asks of students under examination for Holy Orders, but in this case he deprives himself of such privilege by making use of this hearsay and secret evidence

to condemn Trinity College. Now a regular enquiry would remove every difficulty, and shew how far these questions justified the Bishop in pronouncing judgment against Trinity College, and would have brought out the real object of the examination.

But these were not the only or the principal objections to the conference proposed by the Bishop of Huron, through the Rev. Dean Palmer. It was to be secret and therefore irresponsible, and the examinations were to be private. Now we have had already too much secrecy. The Bishop of Huron made no offer to bring forward the graduates who had been his informants, to be confronted with the man whom they had so grievously injured. Nor did he engage to produce and to verify what he calls the documents in his possession. Surely under such conditions and reservations, no friend of justice could have advised the Provost to submit himself to a tribunal so constituted.

Why did not the Bishop of Huron invite the Provost to come forward with two or three friends to meet the Bishop of Rupert's Land, and then and there produce his witnesses, the graduates, and his other proof? This would have given confidence and dignity to the finding, whatever it might have been. But the most curious feature attending this outrage against Trinity College, is the persistence on the part of the Bishop of Huron in concealing his sources of information, which cannot fail to cover them with suspicion in every fair and honourable mind. He speaks of several graduates whom he had examined privately, and it would appear, one by one, without any witness but himself, yet he neither brings them publicly forward, nor does he give the questions put to them, nor in any way indicate their precise meaning, but merely insinuates that, in his opinion, they testified against the teaching of Trinity College; but in what way, or to what extent, or on what particular points was the Bishop's secret, and remains so still. Can I be doing injustice in regarding this as miserable trifling? little in accordance with the re-

quirements of truth and justice. I may honestly confess that I have approached this subject with no little mortification. I had considered Trinity College my crowning labour of more than sixty years, a work which conferred honour on all concerned in its erection, and which promised to continue a lasting monument of the zeal of this generation for the glory of God, and the establishment of his worship in its purest form; and notwithstanding the passing of this lowering cloud, I have faith in what has been done, and that the hopes and expectations in which we have indulged, will be more than realised. Yet a man in the eighty-fourth year of his age, who thinks that he has done some good in his day, and who feels within himself an approving conscience, may be permitted in a moment of depression to think that he ought not to have been placed in his present position. But it is God's will, and his duty to submit.

In the fifty-eighth year of my ministry I am called upon for the first time to prove my orthodoxy, and innocence of leaning towards Romish doctrines and tendencies. It is true these accusations are brought more immediately against Trinity College; but in making them against that institution, his lordship virtually makes them against me, for of all men living I am the most responsible for its teaching, and the most guilty if it be erroneous. Now the Bishop of Huron was not born, when I was actively discharging the duties of a Missionary in the town of Cornwall, and has therefore lived this far to make use of his energies to blast my reputation, and the character of my favourite and greatest work, and indeed, were the allegations which the Bishop of Huron has ventured to make against it true, Trinity College deserves no favour; but we feel that they are wholly groundless, and that the Bishop has been egregiously deceived or wilfully reckless. What the motives were which induced him to make this attack on Trinity College, may be conjectured from his animosity against it. Under these circumstances, and the nature of the assault on Trinity College, it

was intimated to me by many of my brethren, that I, the founder, should no longer delay to come forward in its behalf, and give my thoughts on the subject. To this intimation I had no alternative but to agree, but at the same time I resolved to confine myself as far as possible to a relation of the facts. Bear with me then, my brethren, on this occasion, should I, after the example of the Apostle, boast a little of things which I have actually done, and of which I need not be ashamed.

I begin with remarking that I feel and believe that no work was ever commenced in a purer spirit than the establishment of Trinity College. We had been deprived of the University of King's College, and in faith and with a holy purpose, we sought to build up another seminary to become a nursery for supplying the province with a permanent clergy, and thus to preserve the blessed truth among us through many generations. I may justly say that I spared no labour of body or mind to accomplish my object, and although I could do little as an individual, yet God was with me. All the church people in the province arose to help, like one man, and when it was known in England, that the Bishop of Toronto, at the age of seventy-two, had arrived, to solicit help to replace his College which had been ruthlessly taken from him, by the increasing infidelity of the times, all hearts were opened, and I returned to Canada with means sufficient to enable me to prepare for building in the following spring of 1853. During the succeeding winter an appeal was made with the like success, to our friends in the United States, and God was still with us in all we did, so that within two years of our bereavement of King's College, Trinity College was in full operation, and actively employed in the business of instruction, and it has now continued nine years with signal success, producing annually from eight to ten well instructed young men for the extension of the Church.

The greatest pains had been taken before the commencement of teaching to select men of the most undoubted quali-

fications as Professors and Instructors. This duty was deemed of so much importance that it was discharged at our earnest solicitation by four of the most distinguished clergymen in England. Men eminent for their moderation as well as scholarship, and one of them celebrated for his successful controversies with the Church of Rome.. Hence the persons chosen came out with the highest testimonials, and now, after many years of diligent labour, have more than confirmed my entire confidence in their learning and faithfulness. I have therefore much pleasure in accepting and fully confirming the declaration of the corporation, that as to the character of the instruction given in the College, I have full confidence, and in the teaching of the Provost, as being in entire conformity with the formilaries of the Church, as elucidated by her great writers. I have lived on the most intimate terms with the Provost. I have frequently heard him preach. I have read his printed sermons, and conversed with him on theological subjects, seen and read his able notes on the Articles and the Catechism, and other offices of the church, and have found him in every respect well armed and prepared for his important office, an honour to the institution, and capable of discharging the highest functions in the most advanced of our divinity schools. I therefore felt as much astonishment as any Clergyman in the province, when I heard that Trinity College was denounced as corrupted with Popish tendencies, and were it really so, who (as I have already said) can be so much to blame as the founder? I am, and have been from the first, at the head of the institution; I have ever been familiar with all its operations, and I never found a single trace of Romanism in any one of its proceedings. It is true I did not watch the institution with suspicion or with the view of finding fault, but with the purpose of encouraging and promoting its progress. But my daily intercourse with the Provost and Professors, and Scholars, and my intimate knowledge of the whole of its movements, have brought me to the firm conclusion, on

which I am prepared to peril all that is dear to me in body and soul, that Trinity College, as it is now and has ever been conducted, is one of the purest seminaries belonging to the Church of England; and that it is the College for the establishment of which I pledged myself to my people of this Province, and to all our friends and benefactors both in England and America. Our teaching embraces a full course of theology, and among other things a thorough and clear exposition of the Thirty-nine Articles, which forms an extensive portion of our range of study, and in which we are especially guarded against all Romanising, or any tendency towards the views, principles, and practices of that corrupt Church, we are taught to regard the position of those who are led astray by her delusions as perilous in the extreme; but while we abhor their principles we do not hate their persons, or refuse to them the kind and social fruits of that charity which thinketh no evil, and believeth all things. We consider the sixth Article to be the rock of Protestantism, which teaches that Holy Scripture contains all things necessary to salvation; that is, all things which are to be believed as articles of faith, or thought necessary to salvation, comprehending the whole of the revelation of God to us concerning faith and morality.

We hold every article and word of the Apostles' and Nicene Creeds, and believe them to be the expression of Divine truth, in its simplest and in its most full and pregnant form. We teach the hearty and entire assent and consent to every thing contained in the Bible, the Book of Common Prayer, the ordinal, and other offices, and this we do simply in the sense of those who compiled them and put them out—those martyrs of truth who lighted the flames which now encircle the world—we receive them and deem them treasures as when first published, without the borrowed glosses of later days.

We desire no change in the prayer book, no retrenchment or alterations, for we need none. We can accept and use

its well weighed expressions, without recourse to figurative or hypothetical interpretations. When in confirming we say to God, that he hath vouchsafed to regenerate these his servants, on whom we have been laying hands, by water and the Holy Ghost, we mean by these words just what the plainest person in the congregation understands us to mean, and have no mental reservations or applications. When we teach our children as the catechism directs, that in baptism they are made members of Christ, children of God, and inheritors of the kingdom of heaven, we believe them to have the right to say so, and that what they say is the truth as revealed by our Lord and Saviour. And in this way we seek to graft in our hearts the standards of our Holy Catholic Church, and embody them in our daily walk of life; and earnestly pray that she may continually be inspired with the spirit of truth, unity and concord, and after her example, we learn to abhor in every form the spirit of selfish zealotry and narrow partizanship. Have no "divisions among yourselves," said the late Bishop of Salisbury." Do not say, "I am of Paul, and I of Apollos." Range yourselves "under no party banners, call no man master, neither adopt for yourselves, nor be fond of applying to others any of those party appellations, and which are so disagreeable to my feelings, that I will not even name them for the purpose of marking them with censure." Be faithful ministers of the church, and do not promote, and as far as possible, do not know of any sub-divisions within it. I have already touched upon the rapid progress of Trinity College, but before closing this address, a brief reference to its statistics may not be out of place. During the nine years of its existence the students that have entered number one hundred and two. Of these thirty-nine have been admitted to holy orders; to this may be added nine graduates, who are at present candidates for the ministry, so that the church receives from Trinity College forty-eight well instructed labourers. The average number residing is generally thirty-two, and sometimes more.

From these statistics it appears that one hundred and two well-educated young men have graduated in the University, and have taken or are about to take in nearly equal proportions, as clergymen, or as members of the lay professions, their places in society. They have been taught that it is essential to their happiness here, and hereafter, that they should first seek the kingdom of God and his righteousness —a command given by the Son of God himself—and that no system of education can be right which does not enforce this as the foundation and beginning of all other knowledge. We teach and believe that those who have immortality for their inheritance, and the moral law graven deeply in their whole nature as a guide, ought not to live for the opinions of the moment. For surely they who never die can afford to live patiently for a while, and rest upon their faith, which explains the present, and gives security for the future. Hence we take pains to cherish in the hearts of our students the desire of performing good deeds; and when that desire proceeds from worthy motives, and is nourished by worthy conduct, to yield themselves to the warm satisfaction which it inspires. But yet, even amidst the glow of that delight, we exhort them to keep a vigilant eye upon themselves, and refer the honour to him from whom all honour comes, and ever be inwardly ashamed of not being worthier of his gifts. Now my brethren, if such be our religious and moral training, are we not justified in believing that many of those whom we send out into the world will become the ornaments of the neighbourhoods in which they live, and in time fill the more prominent stations, and by their habits in well doing and their superior attainments greatly increase the happiness of all around them?

Again, are not the thirty-nine who have been admitted into the ministry, to be increased in a few months to forty-eight, a most precious acquisition to the Church. They have not only enjoyed the same training as their lay brethren, but a still more strict and peculiar training. And

may we not believe that such as are ordained are actively employed in their respective parishes and missions, in improving the moral and religious character of their flocks, and by their prayers and holiness of life, bringing down upon us all the blessings of heaven?

Such, my brethern, is a faint glance at the fruits which we have already reaped from the establishment of Trinity College, and such the promise of what, under the Divine blessing, she will in future accomplish for the dissemination of the gospel in this extensive land. Feeble she may seem in the world's eye, but what seminary in the history of literature can claim an origin more pure and holy?

Trinity College may be regarded as a most honourable result of an enthusiastic effort of christian benevolence to remedy an act of injustice, and to prove that all oppression is short sighted, and sure in God's own time to be overruled for good. She is peculiarly the child of the church, from the church she springs, and under its wing she desires to nestle—she will ever breathe as the church breathes, and acquire life and energy from the spiritual nourishment which the Church of Christ is ordained to dispense. In the answer of his Royal Highness the Prince of Wales, to the address of Trinity College, upon the occasion of his visit to Upper Canada, his Royal Highness condescended to observe, "I know the difficulties under which you have laboured, and I sincerely hope that you may successfully surmount them."

These were words of encouragement, graciously uttered, and they made upon my mind a deep and lasting impression. We had indeed encountered difficulties, some of which were in the nature of things unavoidable. These the members of the Church foresaw, and were prepared to struggle against, hoping to surmount them by zeal and perseverance. But we did not expect to have this difficulty to encounter, that after the institution should have commenced its labours, and while faithfully engaged in discharging its important and sacred duties, it would find itself suddenly

and ungenerously assailed without any just cause, and from a quarter from whence such an attack should least of all have been expected. Our Church, we know, is eminently tolerant. She is far from exacting, even from her ordained Clergy, or her Bishops, so entire and implicit a concurrence in every point of doctrine as shall leave no room for freedom of discussion or diversity of judgment. We see the Church in consequence divided into parties arising from conflict of opinions, and sometimes upon points upon which it were much to be wished that her members could be perfectly agreed. Trinity College, however, it should always be remembered, has been established as a seat of learning, in close and avowed connection with the Church of England and Ireland, without reference to any of those existing divisions in the Church to which I have alluded. It ought not, therefore, to be expected of her that she can adjust her teaching so as to make it harmonise with any and every new theory that may have found, or may hereafter find, admission among the various classes of Churchmen. And he surely transgresses all reasonable bounds, who can suffer himself not only to look with disfavour upon Trinity College, but to desire its destruction because instead of modelling its teaching according to his own peculiar views, it faithfully expounds the doctrines of the Church of England, as they are to be found in her Creeds and Articles, and in her Ritual received and conformed to for ages by the great body of those embraced in her communion. It might at least have been expected, that the assailants of Trinity College before commencing their attack would candidly have asked themselves whether they could justly charge it with having deviated in any respect from the established doctrines of our Church, or whether the truth of the case was not rather this, that they have brought themselves to entertain peculiar views which prevent their assenting heartily and *ex animo* to some of the doctrines which they have outwardly professed, as being those which the Church is known to

maintain; in other words, that, to say the least, they cherish inward scruples, conscientiously no doubt, against receiving certain religious truths in the sense in which the Church has always hitherto received them; and this perhaps to an extent which they would be unwilling to acknowledge.

My brethren, I have perhaps detained you too long, but you will bear with me, for my heart is full. This is perhaps the last time that I shall be permitted to address you, allow me therefore to recommend Trinity College to your abiding encouragement and protection, and to your fervent prayers, that it may rise above its present difficulties, and continue to be a blessing to Canada for centuries to come.

The Synod then adjourned till three o'clock, when the members met at St. George's School-house, John Street. His Lordship, the Bishop of Toronto, occupied the chair, having on his right the Rev. Dr. Lewis, Bishop elect of Ontario, and Rev. Dr. Stewart, Archdeacon of Kingston; and on his left Sir J. B. Robinson, Bart., Chancellor of Trinity College, Rev. Dr. Lett, Clerical Secretary, and James Bovell, Esq., M. D., called over the roll of the clergy and lay delegates, when the following answered to their names:

CLERGY—Rev. Messrs. S. F. Ramsay, M. A.; J. H. McCollum; Robert Arnold; J. Carry, B. D.; J. G. D. MacKenzie; William McMurray; John Hilton; A. J. Fidler; John Fletcher; T. P. Hodge; Edward H. Dewar; C. E. Thomson; George B. P. Viner; John Hebden; H. C. Cooper; S. Briggs, M. A.; William Belt, M. A.; George Noel Higginson, M. A.; Richard H. Harris, B. A.; J. G. Geddes, M. A.; S. Givens; Peter Jacobs; James Chance; Edward Morgan; T. B. Fuller; Frederick A. O'Meara; Henry Patton, D. C. L.; N. Disbrow; T. W. Allen; Richard Garrett; T. J. W. Blackman; S. B. Ardagh; George Hallen; E. J. Boswell; E. Denroche; Alexander Dixon; Thomas D. Phillips; Henry Brent; George Whittaker, Provost Trinity College; J. C. Irving; George S. J. Hill;

W. E. Cooper; John Langtry; T. B. Read; C. H. Drinkwater; J. Wilson; Edwin Hatch, Trinity College; F. J. Groves; A. MacNab, D.D.; T. H. M. Bartlett, M.A.; T. S. Kennedy; Alexander Williams; Stewart Houston; Charles L. Ingles, B.A.; Thomas T. Robarts, M. A.; John B. Worrell; J. W. R. Beck, M.A.; Jonathan Shortt, D.D.; William Bleasdell, M.A.; A. J. Broughall, M.A.; H. J. Grasett, B.D.; W. B. Lauder; John A. Mulock, R. Sydney Birtch, W. S. Darling, H. W. Stewart, F. Tremayne, jr., R. V. Rogers, J. Pentland, and J. G. Armstrong.

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

Hon. James Patton, Hon. J. H. Cameron, Hon. G. S. Boulton, Messrs. J. A. Blackwell, E. C. Fisher, R. Stupart, A. M. Chisholm, William J. Pinney, Beverley R. Morris, M.D., R. B. Denison, Adam Knox, C. E. Lawrence, Edward Willan, John Tilt, Robert A. Harrison, J. M. Chafee, William W. Roe, James Stanton, Frederick W. Jarvis, Robert Boyd, James Watson, James Magrath, G. T. Kingston, George Pexton, Joseph Hipwell, Paul Sheppard, N. Allan Gamble, George Maxwell, John Parsons, Judge Boswell, William Bryans, W. Y. Pettit, Joseph C. Eager, Charles Brent, Dr. Mewburn, Richard C. Newman, Robert Jackson, C. E. Anderson, John Carter, Frank J. Joseph, Robert Baldwin, George Lefroy, James W. O. Clark, W. A. Parlane, H. R. O'Reilly, Samuel Gallagher, E. Playter, James Peters, George Elliott, John W. Gamble, Peter Vanevry, W. B. Simpson, William Ker, Joseph S. Wilson, Thomas Beatty, M.D., James F. Macleod, Lucius R. O'Brien, J. W. G. Whitney, James R. Benson, John J. Robson, David Smart, William Ince, Thomas J. Preston, T. Kirkpatrick, Clarke Gamble, J. H. Cameron, George Duggan, jr., Richard Cowan, E. J. Bisson, *et al.*

The meeting was opened with prayer by the Rev. Dr. Lett. His Lordship the Bishop then read the following

ADDRESS:

MY REVEREND BRETHREN AND BRETHREN,—

"Before proceeding to matters which during the past year more especially relate to the progress of the Church in the Diocese, it is my pleasing duty to mention the interesting visit of His Royal Highness the Prince of Wales to this Province, last summer, and to state that your address was presented by the Bishop and Synod, and most graciously received and feelingly replied to, and which when inserted in our minutes will constitute a lasting memorial of so happy an event.

"The great excitement caused by this Royal visit, first in expectation and then in reality, so far interfered with my official arrangements that I was prevented from commencing my usual confirmation journey till late in October.

"On the 18th of that month I began to visit the Parishes and Missions throughout the District of Niagara, which had been allotted as a portion of my summer work. The Rev. Dr. Fuller, Rural Dean of Niagara District, joined me at the Village of Jordan, on the 19th, and continued with me through the whole journey.

"This was the more pleasant, as I was suffering under an attack of lumbago, and for some days the pain was so acute that I began to entertain thoughts of returning home, but as it was not attended with sickness I persevered, and by God's blessing was enabled to fulfil all my regular appointments, and to consecrate two churches. In accomplishing this I was much indebted to the kind services and attention of the Rural Dean, who relieved me from preaching on my worst days, and at other times when I found it difficult to continue long standing.

"On my return homewards I received pressing invitations from the clergy in Hamilton to stop with them on my way back to Toronto and confirm at their several churches.

"Though still weak I felt on the whole better, and with

some hesitation consented to their request. On Sunday the fourth of November I found myself so much recovered that I was able to preach and confirm at each of the three churches without feeling much fatigue.

"On Monday, the 5th of November, I returned to Toronto in better health than when I left it.

"Since then I have held eight confirmations,—four in the Gore District, Dundas, Ancaster, Glandford and Barton, and four this spring in Toronto—St. George, the Cathedral of St. James, St. John's and the Holy Trinity, to be followed by Yorkville on Sunday next.

"The result of all these confirmations—thirty-six in number—gives one thousand and ninety persons added by this Holy Ordinance to the Church of God.

"On the first of July I purpose, if it please God, to confirm at all the Parishes and Missions between Toronto and the Trent, which will occupy me for about twenty days.

"It is also my intention to proceed towards the close of July or beginning of August to the Sault St. Marie, to establish a permanent Mission at that important station, situated on the narrow strait between the two great Lakes Huron and Superior, and possessing peculiar advantages of great value, by the favour of Government, added to its central and commanding position, it will soon grow into a city, and perhaps in no long time become the seat of the Bishopric of the great Lakes of Canada. On my return from the Sault St. Marie I had it in contemplation to hold confirmations in the Western portion of the Diocese, as I have already notified. But finding that this duty would occupy a month or more, I may find it necessary to postpone it till the spring, because I shall have to attend the Provincial Synod in Montreal on the tenth of September, and may by that time discover that my avocations have been sufficiently extensive and laborious for the present season.

"I have now, my brethren, the pleasure to announce to you the final separation of the Eastern portion of the Diocese

of Toronto by the election of its Bishop, and that it now forms the Diocese of Ontario.

"This completes the plan which I submitted to the Imperial Government in 1850, and establishes three compact and equal Sees out of the former Diocese of Toronto—nor will they be too extensive for the superintendence and government of an active Bishop for many years to come.

"The final accomplishment of so great a work has not been brought about without much watchfulness, labour and anxiety, and the continued effort of eleven years; but all have been amply recompensed by the successful result. And have we not, my brethren, cause to rejoice in beholding three active Prelates, instead of one, cultivating the same vineyard, and in gratefully anticipating the accelerating progress of Christ's Kingdom in this favoured land. It is true the plan of creating three out of one Diocese was at first lightly thought of by the many, as other plans of mine have sometimes been, but I was encouraged by the few. We had faith and felt that the greatest works and most useful designs are in general effected by patient perseverance—a perseverance going steadily forward in hope and ever keeping the desired object in view, and instead of quailing at opposition and disappointments, breasting them with increasing vigour, and never cherishing a doubt of a prosperous result. To succeed in all valuable and important undertakings requires constant efforts, watching events, and never permitting a favourable opportunity to pass unimproved.

"I have yet one thing more to which I desire to invite your serious attention before closing this short address. You are all aware that the Church Members residing within the Dioceses of Huron and Ontario before receiving permission to elect their respective Bishops were under the necessity of providing a moderate endowment for their decent maintenance. This they have from their Christian liberality happily accomplished, and have thus secured the permanence and independence of their Sees. The minimum

sum necessary to satisfy this object is ten thousand pounds currency. Perhaps it would have been wise had this Diocese also commenced to collect an Episcopal endowment when the other two began, because, at that time it would have been very easy, being the most wealthy of the three, to have made up the required sum, but we were not in the same urgency as the other two. It was therefore deemed more prudent not to attempt to collect for the Toronto endowment till they had completed theirs, or at least had made some progress. Four years ago the sum might have been quickly realized, for at that time I knew four of our Church members who would not have hesitated a momcnt to give five hundred or even a thousand pounds each. But now, although the same liberal spirit still exists, a change of times makes it a matter of great difficulty, and we cannot from any one of the four expect any thing like so large a contribution. We have, nevertheless, the example of the two Dioceses—Huron and Ontario—before us, the Church inhabitants of which are far less numerous than we are, and they have each contributed the required amount. What they may have done with somo difficulty, our Church members, being, I trust, equally willing, may do with much more ease and convenience. But it does not seem necessary for me to dwell upon this subject, or to enter into any of the details by which it may be accomplished. All that I deem necessary is to suggest a large committee of true and zealous members of the church for the management of the business. The Clergyman of each Parish and Mission with the Wardens and Lay Delegates might form Local Boards throughout the Diocese in communication with the Central Board. The Parochial Boards of each township might unite and occasionally meet to forward the work. County and District Boards might also be employed and means taken to solicit every grown up member within the Diocese to contribute. And let it be remembered that although my health is at present good, yet I am so far advanced in years that I may

pass away at any moment, and it would be a great comfort to me to know that this desirable object if not quite accomplished had made promising progress before my departure.

"I have reserved to the close of this address the Christmas Offering of our congregations to their respective pastors last winter; many feared that an attempt to revive this ancient and seasonable act of Christian benevolence would fail. Not so, my brethren, it was, on the contrary, nobly responded to from warm hearts and willing hands, and with a generous liberality which more than satisfied the most sanguine expectations, for it somewhat exceeded four thousand four hundred dollars, or eleven hundred pounds currency. Now, I hail this renewed inauguration of so laudable a custom as a happy omen, and one well calculated to knit together the hearts of our people with those of their Pastors, and I trust that it will be the desire of our congregations to continue this blessing annually, for it certainly appears to me a most beautiful and affectionate illustration of the Angels' song."

REPORT OF COMMITTEE.

Dr. Bovell brought up the following report from the Committee appointed by His Lordship to examine the certificates of the Lay Delegates:

The Committee beg leave to report that the list of Lay Delegates as furnished by the Secretaries, is correct.

J. G. D. McKenzie, M.A.
A. J. Broughall, M.A.

ELECTION OF OFFICERS.

Rev. Dr. Fuller moved, seconded by the Rev. Dr. Patton,

That the Rev. Stephen Lett be re-elected Clerical Secretary for the current year.

Rev. Dr. Lett thanked the mover and seconder for the compliment they had paid him, but as he had served for three years as secretary he begged to decline re-election.

He moved that the Rev. T. S. Kennedy be elected Secretary.

Rev. Dr. Fuller withdrew his motion, and that of Dr. Lett was unanimously adopted.

On motion of the Rev. Dr. PATTON, a vote of thanks was then passed to the Rev. Dr. Lett for his valuable services as Clerical Secretary during the past three years.

W. B. SIMPSON, Esq., moved that Dr. Bovell be re-elected Lay Secretary.

Hon. J. H. CAMERON seconded the motion, which was unanimously adopted.

J. W. Brent, Esq., was then elected Treasurer, and W. H. Westmacott, Esq., and C. J. Campbell, Esq., Auditors.

READING THE MINUTES.

The Rev. Dr. PATTON moved, and the Rev. Dr. LETT seconded,

That as the minutes of the last Synod have been printed and circulated among the clergy and laity of the Diocese, the reading of the minutes be dispensed with.—*Carried.*

The minutes were then signed by the Lord Bishop.

ADMISSION TO SEATS IN SYNOD.

The Rev. Messrs. Marsh, Haines, and Stinson, of the Diocese of Huron, were invited to seats in the Synod.

The same privilege was accorded to the Rev. Mr. Roe of the Diocese of Quebec; and His Lordship invited also the Rev. J. T. Lewis, L.L.D., Bishop elect of Ontario, and the Rev. Archdeacon Brough of Huron, and the Rev. Dr. McCaul of the University, Toronto, to seats on His Lordship's right.

His Lordship the Bishop then ordered the reply to the address to His Royal Highness the Prince of Wales to be read.

Reply of His Royal Highness the Prince of Wales to the address of the Bishop, Clergy, and Laity of the diocese of Toronto.

GENTLEMEN,—

I am grateful for the assurances of your loyalty to the Queen, and for the welcome to myself conveyed in your address.

I am a member of the Church of England, and as such, I rejoice to meet in this distant land, and in so important a diocese, the representatives of that venerable body in whose creed I have been nurtured and have lived.

I trust that Almighty God will guide your efforts to maintain the efficiency of the Church under the guidance of the venerable prelate who has so long watched over you in this diocese.

CORRESPONDENCE.

KINGSTON, 19th June, 1861.

MY LORD,—

I have been directed to forward the enclosed memorial in reference to the election of clerical delegates from this diocese, to attend the Provincial Synod.

The memorialists and many others here feel that the matter was not gone about in a proper manner, and they are therefore anxious that the election should be begun *de novo*, especially as the names which appear on the list, with one exception, are all selected from a particular party.

I remain

Your Lordship's obedient servent,

A. STEWART.

Right Rev. Lord Bishop of Toronto.

CORNWALL, 17th June, 1861.

MY DEAR DR. LETT,—

Being again, by the mercy of God, permitted to resume the pen, I avail myself of this the first opportunity afforded me of requesting that you will erase my name from the list of clerical delegates to the Provincial Synod, chosen at Kingston. While I am grateful to the brethren who voted for me, and while I regard it as an honour to be elected a delegate to so important a body, yet I could not for one moment hesitate to decline the invidious distinction of being the only supporter of Dr. Bethune chosen on the clerical ticket. I I deeply regret the exclusively party nature of the clerical vote, as it is calculated to perpetuate divisions that should

now cease, utterly and entirely. Such a procedure is, moreover, calculated to place the Bishop Elect in a false position, by making him appear to be the bishop of a party instead of the bishop of the whole diocese, and as I am well convinced that Dr. Lewis himself would be the first to repudiate so false a position. I do, for his sake, as well as for the future peace and prosperity of the church of Christ in this new diocese, protest against the exclusiveness of the clerical delegation, and only hope that an opportunity may be afforded for rectifying the mistake at the approaching synod.

Both parties should now endeavour to meet each other in a spirit of conciliation; and it is especially meet that those who gained the victory should display a noble magnanimity, in making the first advances towards unity, peace, and harmony. By so doing they will most surely advance the interests of Christ's cause and will most effectually promote the comfort and increase the usefulness of him who was the object of their choice.

May God give grace to our Bishop Elect wisely to conduct himself in his responsible position, and I can assure him that in his efforts to advance the interests of Christ's cause, he will find no more zealous or faithful supporters than will be many of those who conscientiously supported the interests of Dr. Bethune.

I remain, My Dear Doctor,
Yours most faithfully,
HENRY PATTON.

The Rev. Stephen Lett, LL.D.,
Clerical Secretary, Diocese of Toronto.

TO THE RIGHT REVEREND LORD BISHOP OF TORONTO.

MAY IT PLEASE YOUR LORDSHIP,—

We the undersigned Clergy, officiating within the limits of the newly constituted Diocese of Ontario, beg leave to memorialize your lordship, in reference to the election of delegates to represent the said newly constituted diocese in Provincial Synod.

1. We are of opinion that, according to the Canon on the subdivision of a diocese, no election of delegates to attend the Provincial Synod can take place until after the consecration of the Bishop Elect, and that should such election be confirmed by the Synod of the Diocese of Toronto, the Delegates chosen on the 13th of June, must go to the Provincial Synod as representatives of the said Diocese of Toronto, thus giving the appearance of an undue preponderance to that Diocese in the said Provincial Synod.

2nd. That a large number of the Clergy entitled to vote for delegates to represent their body in Provincial Synod, were absent when the said election took place; having been informed by your Lordship's Chancellor and the Clerical Secretary of the Diocesan Synod of Toronto, that no such election would take place.

The undersigned beg your Lordship, therefore, to forbid the confirmation of the delegates elected on 13th June, at the city of Kingston.

We remain
Your Lordship's obedient servants,

R. V. ROGERS, M.A., Rural Dean.
A. STEWART, M.A. Assistant Minister, St. George's, Kingston.
H. G. PLEES, Minister to St. John's, Murray and Carrying.
W. T. S. HARPER, Rector of Bath.
THOMAS BOUSFIELD, Incumbent of Sophiasburg.
JOHN BELL WORRELL, R. D., Bathurst District.
F. W. DOBBS, Incumbent, St. John's Church, Portsmouth.

Letter from A. Cochran, Thornhill, referred to Assessment Committee.

The Synod then adjourned for an hour.

APPOINTMENT OF COMMITTEES.

His Lordship named the following Committees:

EXECUTIVE COMMITTEE: The Ven. the Archdeacon of

York, the Revs. James Beaven, D.D., T. B. Fuller, D.C.L., S. Lett, LL.D., S. Givens, H. J. Grassett, B.D., Jonathan Shorts, D.D., T. S. Kennedy, W. S. Darling, A. Palmer, M. A., W. McMurray, D.C.L., F. L. Osler, M.A., B. C. Hill, A.M.: Judge Boswell, Hon. J. H. Cameron, Hon. J. Patton, Hon. George W. Allan, Messrs. John W. Gamble, S. B. Harman, James Bovell, M.D., Robert B. Denison, Miles O'Reilly, B.C.L., Col. Kingsmill, Arch. Cameron, C. J. Campbell, J. W. Brent, Esquires.

REPORTS OF COMMITTEES.

REPORT ON ASSESSMENT.

The Committee on Assessment beg to Report, that they recommend the Assessment Roll of the present Synod to be adopted for next year, adding thereto any new parishes that may be erected at $2 each.

Dr. Beaven read the following Report on

CHURCH MUSIC.

The Committee on Church Music beg to report that, in pursuance of the resolution of the last Synod, they endeavoured to obtain subscriptions, so as to warrant them in publishing a collection of chants and tunes, such as that which was then proposed to the Synod.

The names of subscribers, however, came in very slowly, and at no time have they amounted to the number originally stated as requisite for publication at 25cts. per copy. The sub-committee, however, appointed to supervise the arrangement of the harmonies proceeded with their labours, although much hindered by various accidental causes, some of them of an afflictive nature.

When the subscription list had arrived at the number of 1600 it was ascertained that publishers were willing to undertake the publication on their own account; and the tunes being then completed by the sub-committee, a meeting of the committee was called, which, though very thinly attended, yet, knowing the anxiety which was felt for the appearance of the book, authorised the sub-committee to take steps for

going to press with as little delay as possible. Owing to the desire of the sub-committee to publish on such terms as should be as favourable as possible to the public and procure some slight return to the committee, some further delay has occurred; but the book is now in the press, and will be pushed on, so as (the Committee trust) to be ready in September, for the use of singing classes during the winter.

The book will contain a preface stating its objects, and the nature and principle of its arrangements, and giving some special advice upon chanting. An introduction will follow prepared by the professional members of the sub-Committee, for the use of teachers and singing classes.

Then will follow a collection of chants, together with the canticles, pointed for singing and carefully prepared with a view of avoiding the errors produced by other methods. At the end of the chants and canticles will be found a few Glorias and Responses; and then will follow the psalm and hymn tunes, in the various metres most usually sung in our churches. If a new collection of psalms and hymns should be published by authority, some additional tunes may be required, which could then be easily published as an appendix.

The chants and tunes have been selected with the greatest care, with a special view to congregational singing, and likewise with a view to fulfilling some of the objects proposed in the earliest report presented to the Synod on this subject, viz.: "The exclusion of all light and unseemly music from our churches," and the bringing back of our congregational singing to "that sober, solemn, sacred, and sublime character that is alone fitted for divine worship." In so doing the committee cannot reasonably expect that they shall gratify all tastes; but they have at least the satisfaction of knowing that they are following the example of the publications which are now most widely circulated in Great Britain; where not only churchmen, but other denominations of christians are rapidly casting aside the inferior and florid hymn tunes, which for so long a period have predominated

to the gradual exclusion of strict congregational singing, and are coming back to those simpler and easier melodies and grander harmonies, from which they had departed.

The Committee desire to mention the great care and pains bestowed by Mr. Carter and Dr. Strathey in examining and selecting melodies and harmonies, and the kind attention of Mr. Clark and others in reviewing them, and in giving their testimony to the general musical knowledge and ability exhibited in them. It is likewise proper to notice the excellent temper and liberal spirit shown both by Mr. Lovell, from whose press the book is intended to issue, and of Mr. Rowsell and Mr. Nordheimer, with whom some negotiations were held.

The Committee have not yet been able to decide whether they shall publish on their own responsibility, or on that of the printers, Messrs. Lovell & Gibson. Their subscription list does not yet amount to more than about 1,680, and it would require a subscription of about 800 more to authorise the Committee to publish at their own risk. They would then be able to publish the whole bound in cloth, at 25cts., whereas, if published by the printers, as the copies would then have to be sold through the trade, they could not be supplied to non-subscribers at a less rate than 30cts. per copy, quarter bound; and 50cts. for the cloth bound copy.

They now commit their work to their brethren in the Diocese and Province, in the full belief that the more it is known and used, the better it will be esteemed.

The Committee regret that they cannot report any direct progress made in the promotion of associations for the cultivation of Church Music in connection with the Synod. The main hindrance has been the want of a suitable book. The subject, however, has not been lost sight of, and some good progress has been reported in St. Catharines and its neighbourhood.

Report on Incorporation of Synod laid over in consequence of the absence of the Ven. Archdeacon of York.

FINANCE.

The Treasurer and Auditors presented their reports which were approved of.

The Treasurer, in presenting his report, respectfully calls the attention of the Synod to the amount received since his last statement; the plan adopted for the collection of dues has proved satisfactory and effectual, the proof being the large amount collected. Arrearages.—The statement presented includes receipts and expenditure for 1859 and 1860. With the sum at the credit of the Synod, added to the amount still due as arrears, the Treasurer feels justified in recommending to the Finance Committee a reduction in the assessment for the ensuing year.

Respectfully submitted,

J. W. Brent,
Treasurer of Synod.

Toronto, June 25th, 1861.

J. W. Brent, Treasurer, in account with the Synod of the Diocese of Toronto.

Dr.	£	s.	d.	Cr.	£	s.	d.
To Balance as per last statement.....	2	4	7	By amount paid Henry Rowsell for Printing, &c..... ...	104	17	3
" Amount received on account of assessment for 1859-60.	78	19	7	By incidental expenses, as per vouchers...	69	1	5
" Amount received as arrears.....	70	6	7	Balance.....	87	5	9
" Amount received on account of assessment for 1860-61.	109	18	8				
	£261	4	5		£261	4	5
To balance.....	£87	5	9				

Audited and found correct,

C. J. Campbell,
W. M. Westmacott, } Auditors.

Toronto, June 24th, 1861.

COMMUTATION TRUST REPORT.

Rev. Mr. Kennedy presented the Report of the Commutation Trust Committee.

REPORT.

The Clergy Trust Committee submit their Annual Report to the Church Society.

The investments of the Trust Fund at the close of the Society's fiscal year stood as follows:

Debentures at 6 per cent.....	£153,361	14	3
" 8 "	10,116	13	4
Mortagages at 6 per cent, £22,500 securing.	15,850	0	0
" 8 " £55,218 5s. 6d. securing	39,462	18	1
Mortgages at 10 per cent	3,000	0	0
	£221,791	5	8

These several investments represent an aggregate income for the year of £14,418 19s. 11d., being £180 0s. 6d. less than the income of the fund, as it stood at the last Annual Meeting, arising from the re-payment of the temporary loans which had borne interest at ten per cent.

The amount invested is also in diminution of the sum invested at the last Annual Report by £1,366 14s., arising also from the re-payment of the temporary loans which having been made from the sums at the credit of the Income Fund not required for the time, have since been decreased by that amount paid for salaries.

The amount still invested which belongs to the Income Fund is, £3,284 15s., which added to the amount invested of the principal fund, brings up the investments of the Trust at the close of the fiscal year to the above sum of £221,791 5s. 8d.

The Committee regret to say that the Municipality of St. Thomas has been unable to provide in full for the interest on its debentures for the past year, and the Committee in consequence arranged with that municipality for the payment of half the interest for the year, allowing the other half to remain as a debt bearing interest for the period of one year. With this exception, the interest on the investments has been fully paid.

The Committee append hereto the report of the sub-Committee, whose duty it is to examine the securities of the Trust deposited in the Commercial Bank.

J. W. GAMBLE,
Chairman.
J. H. CAMERON,
Manager.
Toronto, 25th June, 1861. C. J. CAMPBELL.

WIDOWS AND ORPHANS' FUND.

The amount received on behalf of this fund during the financial year ending 30th April last, was $6290.11, as follows: interests and dividends $959.20; investments returned $3850.00; collections $1393.71; rents $87.20. The amount paid out during the same time was $10191.70, as follows: pensions, $1985.00; invested $7750,00; taxes, &c., $153.25; registering deeds $3.43; loan to W. F. S. Harper, $300.00. The amount of $3900.00 has been added to the investments during the past year.

MISSION FUND.

The receipts on behalf of this fund during the financial year ending 30th April last, were $6721.42, as follows: $1005.50, June collections; July collections $720.4; interest $249.00; special subscriptions $16.00; sale of timber $19.00; balances from Districts $1260.65; guarantees $600.00; surplus from Commutation Fund $800.00; three-fourths of Parochial Branches $2050.85.

The amount paid out during the same period was $5331.33, as follows: Missionaries' salaries $5184.22; taxes $14.26; inspecting lands $85.00; insurance on Mahnitowahning Church $20.00; Niagara District Expended $27.85.

T. S. KENNEDY,
Secretary Church Society.

The Secretaries of the Synod beg to report that, with the assistance of the Rev. J. G. Armstrong and the Rev. R. L. Stephenson, they examined the ballots given in at the Special

Sectional Session of this Synod, held on the 12th inst., in the City of Kingston, and that the result is as hereto appended.

STEPHEN LETT,
Clerical Secretary.
JAMES BOVELL,
Lay Secretary.

NOTICES OF MOTION.

Rev. Dr. BEAVEN, seconded by J. W. GAMBLE, Esq.—That the Synod desires to express its deep sympathy with our venerable Bishop, in his late trials and difficulties in consequence of the imputations cast upon the religious teaching of Trinity College, and with the Rev. Provost, as the exponent of that teaching; and to declare its continued confidence in the College and its administration.

Rev. Dr. BEAVEN.—For the suspension of rule No. 5, of the order of proceedings to enable the notice concerning Trinity College to be the first business to-morrow afternoon.

Rev. H. MULKINS.—That the Report of the special committee at the last session of the Synod on the Reformatory Institutions in the Province, in so far as it contains, or may be supposed to contain, reflections upon the chaplains of the Provincial Penitentiary, be rescinded, and erased from the record of the Synod.

Rev. Dr. LETT.—That the Chancellor and Registrar of the Diocese for the time being, be *ex-officio* members of the Synod, with full power to exercise their membership individually by vote or otherwise.

Rev. E. H. DEWAR.—That the alterations in the by-law respecting the management of the Widows' and Orphans' Fund passed by the Church Society in November last, be confirmed by the Synod.

Rev. Dr. LETT.—That the assessment of parishes for the next year be reduced 25 per cent. on the assessment for the present year.

Rev. H. MULKINS.—That the Clerical and Lay Delegates in the Diocese of Ontario to the Provincial Synod,

are hereby appointed a Committee to draft and present an address to Dr. Lewis, on his arrival at Kingston, after his consecration. The Ven. Archdeacon, Chairman; Thomas Kirkpatrick, Vice-Chairman, and the mover Secretary. The said Committee to have power to add to its numbers, and to make arrangements for the due and becoming reception of their bishop.

Rev. Dr. LETT give notice that he will move the Synod to to appoint a Committee to consider and report on the most appropriate mode of expressing our good wishes for the new Diocese of Kingston.

CONSIDERATION OF MOTIONS.

Rev. Dr. BEAVEN on behalf of the Ven. Arch. of York, moved the adoption of the Rules, Constitution, and By-laws of the Synod, according to the report adopted at the last session of the Synod, with the exception of Article I., Title I., which he moved, seconded by Dr. Bovell, be now amended, as follows:—

"Instead of 'Clergy of the same licensed to the Cure of Souls,' read 'Priests and Deacons of the same licensed by the Lord Bishop.'"

MOTIONS.

Rev. Dr. PATTON moved the adoption of the Report of Committee on Parsonages.—*Recommitted.*

The Synod shortly after six o'clock adjourned till eight.

EVENING SESSION.

The Synod assembled at eight o'clock.

Hon. J. H. CAMERON moved—"That so much of the canon of Synod introducing the English Church Discipline Act as relates to the 24th section of that Act, be repealed, and that the Bishop of the Diocese shall exercise all the powers conferred by that Act, notwithstanding that he may be the patron of any preferment which may be effected by any proceedings taken under that Act."

The motion was seconded by Rev. Dr. Beaven, and *Carried.*

AMENDMENTS TO CONSTITUTION.

Moved by WM. B. SIMPSON, Esq., seconded by the Rev. E. H. DEWAR, that the following reports on amendments to constitution be adopted:

That the 2nd, 3rd, and 6th clauses of the Constitution as amended at the last meeting of the Synod be altered and amended to read as follows:

Clause 2.—The Lay Representatives shall be male communicants of at least one year's standing, of the full age of twenty one years. They shall be elected annually at the Easter meetings, held by each minister having a separate cure of souls, immediately after the transaction of the parochial business by the Vestry, and all Laymen within the cure of twenty-one years of age or upwards, who shall have declared themselves in writing in a book provided for such purpose by the parish, to be members of the Church of England and Ireland, and to belong to no other religious denomination, shall have the right of voting at such election; provided, however, that in no case shall the declaration be made in said book except in the presence of the meeting, and immediately before the election at Easter, or at such other elections as are hereinafter provided for.

Clause 3rd.—The minister himself, if present, shall preside at the election, and in his absence the curate or assistant minister, or in case neither of them are present, a chairman elected by a majority of the meeting. It shall be the duty of the chairman to cause a poll book to be opened for the election, if required to do so by three or more duly qualified electors.

Clause 6th.—If any lay representative is elected for more than one parish, he shall within one week after receiving notice thereof select the parish for which he intends to sit and vote, and shall signify the same to the Secretaries of the Synod, who shall at once notify the minister of the other

parish or parishes for which such representative shall have been elected; and thereupon such minister shall proceed to call a new election by giving due notice thereof on two consecutive Sundays, such new election to take place within fifteen days from the receipt of the notification from the Secretary of the Synod. And in the event of the erection of a new parish or cure, or of a vacancy occurring in the number of representatives of any parish or cure, either by death or otherwise, the ministers of the said parish or cure shall in like manner and within the same period proceed to hold a new election to fill such vacancy, and the voters at the last election shall be entitled to vote at such new election without further registration.

Moved by Mr. CAMERON, seconded by Mr. DENISON,—That the canon proposed by Mr. Simpson be referred to a committee to be composed of the Rev. E. H. Dewar, and Messrs. Simpson and Harrison.—*Carried.*

Moved by the REV. DR. LETT, seconded by the Rev. T. S. KENNEDY,—That the Clerical List of the Diocese of Ontario be adopted as part of the Clerical Members of this Synod to the Provincial Synod. The names were read over.—*Carried.*

Moved by J. BOVELL, seconded by R. B. DENISON,—That the Lay List of the Diocese of Ontario be adopted as part of the Lay Members of this Synod to the Provincial Synod. The names were read over.—*Carried.*

Rev. Dr. LETT moved, seconded by MR. SIMPSON,—

That the Synod do proceed to the election of delegates to the Provincial Synod forthwith.—*Carried.*

The Synod then proceeded to ballot for twelve clerical and twelve lay delegates to the Provincial Synod from the Diocese of Toronto.

CLERICAL.—Dr. Beaven, the Archdeacon of York, Dr. Fuller, Provost G. Whitaker, M.A., Rev. S. Givins, Rev. E. Denroche, M.A., Rev. W. S. Darling, Rev. E. H. Dewar, M.A., Rev. H. Holland, M.A., Rev. Dr. Lett, Rev. J. G. Geddes, M.A., Rev. T. S. Kennedy.

LAY.—Hon. J. H. Cameron, D.C.L., Hon. G.W. Allan, J. Bovell, M.D., S. B. Harman, B.C.L., Hon. J. Patton, T. C. Street, C. J. Campbell, R. B. Denison, J. W. Gamble, Hon. Geo. Boulton, Judge Boswell, E. G. O'Brien.

The Synod then adjourned.

WEDNESDAY, June 26th, 1861.

The members of the Synod and Church Society assembled at St. George's Church at 10 a.m., for divine worship.

Prayers were read by the Rev. Mr. Roe, of Quebec, and the lessons by the Rev. Mr. Jacobs, Indian Missionary.

The Church Society having concluded its business, the Synod re-assembled at two o'clock.

Rev. Dr. BEAVEN moved that the report of the committee on church music be adopted, and that the committee be re-appointed. He stated that since yesterday evening the names of a number of additional subscribers to the collection of tunes, &c., proposed to be published, had been received, and that only 400 names were now wanting to enable the committee to undertake the publication of the work themselves, furnishing it to subscribers at 25c. He hoped the work would be published in September.

The motion was agreed to.

ADDRESS TO THE BISHOP.

A delegation from the Diocese of Ontario presented the following address to the Bishop. The address was read by the Rev. Hannibal Mulkins, the members of the Synod standing.

To the Honourable and Right Rev. the Lord Bishop of Toronto.

MAY IT PLEASE YOUR LORDSHIP,—

The clergy and laity of the proposed Diocese of Ontario embrace the opportunity of this, probably, your Lordship's last official visit, to express the veneration and love which they entertain towards you, their high appreciation of your

ability, and success in your episcopal duties, and their regret at the severance of those ties that for so long a period have bound them together as a portion of the Lord's Vineyard under your oversight.

Providence has graciously granted to your Lordship a long and useful life, a vigorous old age, and has given you to see more than ordinarily falls to the lot of even bishops. "The work of the Lord prospers in your hand."

Your Lordship has had the happiness to behold the Church rising up from infancy to manly proportions and maturity, and the honour of contributing largely to its success and prosperity. "The little one has become a thousand and the small one a great nation." Spiritually, not less than literally, you have seen "the wilderness budding and blossoming as the rose." Your Lordship has witnessed the rapid increase of Bishops, Parishes, and Clergymen, multiplying by hundreds, and the laity by hundreds of thousands, in this now happy and prosperous country, which, when your Lordship first set foot upon its shores, was almost wholly a wilderness. Such and so great has been the growth of God's church amongst us, and it is marvellous in our eyes. Under your Lordship's oversight, our children have been received into Christ's church, our youth have solemnly been confirmed therein, and our clergy have been called and ordained to preach the word of life and administer the sacraments of God to his people. It is, then, Right Rev. Father in God, no ordinary regret that penetrates all hearts with sorrow, that your Lordship is amongst us as our bishop for the last time, and, most of all, that officially at least, we shall see your face no more.

Our regret, however, is not without mixture of joy. It is matter of gratitude to Almighty God that the Church has become so prosperous and its numbers so large as to require an additional Bishop; that your Lordship is about to be relieved from the great labour of overseeing this new diocese, far from your residence, and containing nearly

sixty Clergymen and Parishes of the Church, and a membership of seventy thousand souls.

The history of the Church is the record of God's special providence over His people, and is full of comfort for the future. Our hope is, that the same Providence that has prospered us in the past may attend us in the future, and vouchsafe that the mantle of your Lordship may fall upon your successor, already chosen by the Church, and soon to be consecrated for this new See, that God who is always gracious, who sometimes hides His face in clouds and darkness, who raises up and calls away as He pleases the princes of the Church, hath given us His abiding presence, and promised—"I am with you always even unto the end."

Praying that God may long preserve your Lordship in health and continued usefulness, and assuring you that they shall always entertain feelings of the warmest veneration and love, the clergy and laity of the Diocese of Ontario bid your Lordship an affectionate but regretful farewell.

Signed by order, on behalf of the Synod,

GEO. O'KILL STUART, D.D., LL.D.,
Archdeacon of Kingston.

H. MULKINS, *Chairman of Committee.*

J. TRAVERS LEWIS, LL.D.
W. B. LAUDER, LL.D.
JNO. BELL WORRILL, R.D.
W. B. SIMPSON.
J. A. HENDERSON.
THOMAS KIRKPATRICK.
} *Committee.*

Done at Kingston this 24th day of June, 1861.

The Bishop made the following reply:

Rev. Brethren and Gentlemen, I thank you for this kind and affectionate expression of your respect and confidence on this solemn occasion, when our official connexion is

about to close—and yet I would fain consider the intimate relations which have subsisted between us for so many years, as having only assumed a new aspect, and as still retaining all that is kind and endearing. In parting from a portion of my charge we part not from our common sympathies, nor do we give up the holy brotherhood which we have increased, and therefore it is that I must ever retain for you the feelings of a father whose family having grown beyond his care, he can no longer oversee them with his wonted vigour, but in their separation they continue to cherish all affections of the parent and the child in their full strength and vigour. Accept, my brethren, my best wishes for your future welfare as individuals. My thoughts will be often with you, and my hearty prayers to Almighty God for the prosperity of the Church in your new Diocese under the new head whom you have chosen. (Applause.)

SEPARATE SCHOOLS.

Rev. W. S. Darling moved—"That a committee consisting of seven members be appointed to consider what means can best be adopted in addition to petitions to the Legislature to secure to the United Church of England and Ireland the right of having separate schools in towns and cities where their establishment is desirable, and their maintenance is practicable.

The Bishop said they had already petitioned the Legislature on this subject eight or ten times, but he felt that the Clergy had not been sufficiently active in getting the petitions extensively signed. He thought petitions could be sent with 50,000 or 60,000 names attached. He had no idea, however, of their going to the Legislature as begging for a boon. They ought to go with the force and spirit which belonged to a large body of people well-informed, and knowing what they sought, and that they had a right to it. He was sure the Synod would adopt this resolution at once. (Applause.)

The resolution was agreed to.

TRINITY COLLEGE.

Rev. Dr. BEAVEN moved the following resolution:

"That the Synod desires to express its deep sympathy with our venerable Bishop in his late trials and difficulties in consequence of the imputations cast upon the teachings of Trinity College, and with the Rev. Provost, as the exponent of that teaching, and declares its continued confidence in the Cellege and its administration."

Seconded by J. W. GAMBLE, Esq.

The Rev. S. B. ARDAGH, seconded by Rev. Dr. SHORTT, moved in amendment,—That, inasmuch as the motion of Dr. Beaven, if persevered in, would have the effect of exhibiting to the world a divided Synod, it is inexpedient to entertain the motion. Cries of "No, no," and "Let us divide."

The Rev. H. MULKINS, seconded by THOS. KIRKPATRICK, moved in amendment to the amendment,—That the Synod desires to express its deep sympathy with our venerable Bishop in his late trials and difficulties, in consequence of the differences in regard to Trinity College, and its sincere hope that those difficulties may be happily removed by the increased usefulness and efficiency of that Institution.—Lost on division.

Yeas and Nays demanded. The roll being called the amendment was negatived by a vote of 82 to 27.

The following was the Clerical vote:—

YEAS—Revs. S. B. Ardagh, H. C. Cooper, Jas. Chance, F. A. O'Meara, LL.D., P. Jacobs, Jonathan Short, D.D., R. Arnold, H. J. Grasett, E. Baldwin, Harris, McCollum, Bleasdell, Mulkins, and Rogers—14.

NAYS—Revs. F. L. Osler, S. Houston, E. Morgan, Jas. Beaven, D.D., R. J. Cox, T. W. Allen, Henry Brent, A. J. Fidler, T. P. Hodge, J. Langtry, W. Leeming, C. L. Ingles, W. Logan, C. E. Thompson, H. Holland, J. Wilson, J. G. Geddes, W. E. Cooper, H. B Osler, A. Dixon, F. Tremayne, W. McMurray, D.C.L., G. Hallen, J. Hil-

ton, J. W. Beck, W. Belt, T. T. Robarts, T. D. Phillips, S. Lett, LL.D., W. S. Darling, T. S. Kennedy, A. J. Broughall, S. Givins, A. Williams, E. H. Dewar, T. B. Fuller, D.C.L., G. N. Higginson, J. A. Stannage, J. Fletcher, J. Pentland, J. Carry, E. Denroche, J. G. D. McKenzie, Ambery, Drinkwater, E. J. Boswell, D.C.L., J. T. Lewis, D.C.L., J. G. Armstrong, Worrell, A. Bartlett, Plees, Dr. Patton, Archdeacon Stuart—53.

The lay delegates voted by parishes, the following being the result:—

Yeas—Arthur; Barrie and Shanty Bay; Collingwood; Drummondville and Stamford; Milton and Hornby; Mono and Orangeville; Stewartown; St. James', Toronto; Tecumseth; Thornhill and Vaughan; Wellington Square; St. George's, Kingston; St. Catharines.—13.

Nays.—Ancaster and Dundas; Barton and Glandford; Bowmanville and Darlington; Cobourg, Credit and Sydenham; Cartwright and Manvers; Elora; Fort Erie; Christ's Church, Hamilton; Holland Landing; Markham; Minto; Niagara; Oak Ridges; Perrytown and Elizabethville; Pickering; Port Hope; Scarboro'; St. George's Toronto; Holy Trinity, Toronto; St. John's, Toronto; St. Stephen's, Toronto; Waterdown; Weston; Woodbridge; Cookstown; Lambspond; Carrying Place, Oakville.—29.

The vote of St. Paul's, Yorkville, was lost, one delegate voting yea, and the other nay. The vote of the Parish of Thorold and Port Robinson was lost for a similar reason.

Mr. Ardagh's amendment was lost on a division.

Dr. Beaven's motion was carried by 84 (54 clerical and 30 lay) against 24, (14 clerical and 10 lay.)

The Provost and Professors of Trinity College refrained from voting on both occasions.

The Synod adjourned at seven o'clock.

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THURSDAY, June 27th.

The Synod assembled in St. George's Church at 10 o'clock for divine service. Rev. Mr. Hilton said prayers, and Rev. Mr. Carry the lessons.

The Synod then met for business in St. George's Parochial School House, the Bishop presiding.

CORRESPONDENCE.

Letter from the Rev. J. L. Alexander, referred to Assessment Committee.

The Rev. R. Garrett wishing his name to be recorded as voting Yea, on Dr. Beaven's motion.

CONSIDERATION OF MOTIONS.

Moved by the Rev. Dr. LETT, seconded by J. W. BRENT, Esq.—That the assessment of the last year be reduced 25 per cent. and be the assessment for the present year.—*Carried.*

Moved by the Rev. E. H. DEWAR, seeonded by the Rev. T. S. KENNEDY, that the following amendment to the By-Law of the Widows and Orphans' Fund be confirmed.—*Carried.*

BY-LAW—WIDOWS AND ORPHANS' FUND.

In clause VI., 3rd line, to substitute "*Quarterly*" for "*Monthly.*"

Clause VIII., 14th line, to strike out the words "*not exceeding Fifty Pounds Currency, as the income of the fund will admit,*" and insert the following, "as she shall be entitled to for herself and her children by Clause XI. of this by-law."

Clause VIII., 21st line, to strike out the remainder of the clause, and insert the following: "And in case the said widow shall at her death or marriage have children by her late husband under the age of twenty-one years, such annuity as they may be entitled to by said Clause XI. shall be paid to the guardians of said children, until they attain the age of twenty-one years."

Clause IX., line 14th, to substitute for the words, "*shall be Fifty Pounds to each widow, or a proportion to the orphans, as hereinbefore provided,*" the following, "to the widow and orphans of each clergyman shall be as provided in Clause XI. of this by-law."

Clause XI.—To strike out this Clause and substitute the following: "Every Widow, or the Guardians 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.

No annuity, however, shall be granted to any child in the enjoyment of an income independently of its mother, exceeding in amount the annuity to which it would otherwise be entitled.

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.

The preceding scale, however, shall not apply to those widows and orphans who are already in the receipt of annuities from the Fund.

Clause XIII., line 14th and 27.—To strike out the words "£150," and leave a blank to be filled up according to circumstances.

Moved by J. W. Gamble, Esq., seconded by Dr. Bovell, That the Bye-Laws adopted by the Church Society, on Wednesday, July 11th, 1860, and published as an appendix in the proceedings of the eighth session of the Synod of the Diocese of Toronto be confirmed.—*Carried.*

CHURCH ENDOWMENTS IN TORONTO.

S. B. Harman, Esq., moved, seconded by R. Baldwin, Esq., The appointment of a Committee to enquire into the circumstances under which the endowment now enjoyed by the Cathedral Church of St. James was originally granted, with a view, without any interference with the rights of the present Rector, that the same should, in the event of a vacancy, be so adjusted, if it be found that such was the original intention, that the different churches in the city might participate in the said endowment, or that the same might be appropriated to founding a full cathedral staff.—*Carried.*

His Lordship appointed the following Committee: Revs. Dr. Beaven, F. L. Osler, H. J. Grasett, S. Givins; Hon. J. H. Cameron, Hon. James Patton, J. Henderson, Esq., and R. B. Denison, Esq.

Rev. S. Givins moved, seconded by the Rev. Dr. Beaven, the appointment of a Committee on Rectorial and other endowments, to report at the ensuing Synod.—*Carried.*

His Lordship referred it to the Committee on St. James' Parochial endowment.

PARSONAGES.

Rev. Dr. Patton, on behalf of the committee, presented for the approval of the Synod a canon relating to the erection of parsonages.

REPORT ON BUILDING AND REPAIRS OF PARSONAGES.

The Committee to whom was referred the report on the Building and Repairs of Parsonages, with the proposed amendments, beg leave to propose the following Canon:

1. That it shall be the recognised duty of every Parish or Mission, where no parsonage at present exists, to erect as soon as possible a suitable parsonage, with out-houses, for the accommodation of the clergyman; and that until such buildings are erected, it shall be the duty of the parish or mission to rent a suitable residence, that the clergyman may enjoy the same free of charge, and independent of any sum that may be assigned for his salary.

2. That in the event of the Parish seeking aid from the Church Society towards the erection of their Parsonage, such aid shall not be granted, until the Society is satisfied that the proposed new Parsonage will be one suited to the circumstances of the Parish; that, therefore, the plans of the proposed buildings (which shall be of brick or stone, if such materials be suitable to the position and means of the Parish) shall be previously submitted to the inspection of the Bishop of the Diocese, or of a disinterested com-

mittee appointed by his Lordship, consisting of the Archdeacon or Rural Dean, if resident within his Deanery, and of one or two neighbouring Clergymen and Laymen to be named by the Bishop; and the approbation of the Bishop or of said Committee, as the case may be, shall be a sufficient guarantee to the Society that aid may, with propriety, be extended to said Parish.

3. That when the Parsonage and out-houses are erected and finished, or when, in the event of a change of incumbency, they are put in the possession of the clergyman in a state of good repair, it shall then be the duty of the clergyman to keep and maintain the same in as good repair and condition, ordinary wear and tear of the same excepted. And if the incumbent shall, by wilful negligence, by any act of commission or omission, suffer the said buildings to go out of repair, so that they are in danger of being seriously damaged thereby, he shall be held responsible for the same, and it shall therefore be the duty of the Churchwardens to point out such dilapidations to the incumbent, and request him to provide a remedy for the same, and should he decline or neglect to repair the same, the churchwardens may, after a reasonable space, employ a suitable mechanic or mechanics to execute the necessary repairs, and the certified expense thereof they may deduct from the clergyman's annual salary paid by the parish. But should the clergyman feel aggrieved by such contemplated action of the churchwardens, he may appeal to the Bishop, who shall (if he see fit) appoint a committee (as provided in section 2nd) who shall examine into the merits of the case, and report thereon to the Bishop, who shall then give an authoritative decision on the subject, pending which decision the churchwardens shall suspend the contemplated action.

4. Should, however, any extensive improvements or repairs become necessary from the lapse of time, such as new roofings, external painting, or new fences to protect

the premises, the expense of these and all similar improvements or repairs shall be borne by the Parish. And it shall be the duty of the clergyman, when such repairs are required, to lay a detailed statement of the same, with an approximate estimate of the expense, before the usual Easter Meeting of the Vestry, having previously given notice of his intention so to do, or before a Vestry Meeting specially convened for the purpose; and should the members of the Vestry sanction the same, the Churchwardens shall forthwith proceed to effect the necessary repairs, providing for the expense thereof from the funds of the Church, by parochial subscriptions, or by any other mode determined upon by the Vestry; save that in no case shall the property of the Parish be so encumbered by the debt or mortgage, as to lead to the probability of its being ultimately lost to the Parish, nor shall the expense of such improvements be defrayed from any funds appropriated to or pertaining to the support of the Clergyman. But should the Vestry decline to sanction the necessary repairs and the expense of the same, or should the churchwardens neglect to accomplish the required repairs (when sanctioned) within a reasonable period, the Clergyman may then appeal to the Bishop, who may appoint a disinterested committee as aforesaid (Rule 2) to inspect the premises and report upon the necessity of the proposed alterations or repairs; and as far as sanctioned by their report, the Bishop shall require the Parish, through its Churchwardens, to effect the same, and in case of non-compliance within the time specified by his Lordship, then the incumbent shall have authority to accomplish the same by means of money borrowed for the purpose, the amount of which shall be a debt due by the Parish, and which, together with the interest on the same, shall be discharged within a limited time named by the Bishop or Committee aforesaid; and in default of payment being made at the time specified, the Incumbent shall notify the

same to the Bishop, who shall then take such further action in the premises as he in his wisdom may see fit.

5. Should an Incumbent, as may sometimes happen, desire to make additions, alterations, or improvements, which neither he nor the Churchwardens may regard as absolute necessities, but which, nevertheless, the Vestry (after being consulted) may not object to, provided the Incumbent will in the meantime procure the means for effecting the same, it shall and may, in all such cases, be lawful for the Incumbent in conjunction with the Churchwardens to employ a suitable architect or mechanic to estimate the expense of such improvements or additions; and the Churchwardens may, if they approve of the same, sanction such expenditures, the amount of which, certified by the bills and receipts of the contractors, shall be regarded as a debt due by the Parish to the Incumbent in case of his removal, or to his family in the event of his death; provided that 10 per cent. of such outlay, together with the interest of the money borrowed, shall be deducted from such debt for every year that the benefit of the said improvements shall have been enjoyed by such Incumbent or by his family, to which the balance of the outlay shall be paid by the Parish in annual payments of not less than 20 per cent. of the sum originally so borrowed or advanced, together with the interest due on such balance; and no part of such debt shall become a burden upon the successor of the Incumbent, who so advanced or borrowed the money as aforesaid.

If, however, the Parish should have an endowment of not less than £200 per annum enjoyed by the Clergyman, independent of the salary assigned by the Parish; and should the expense of the aforesaid additions or improvements not exceed one year's proceeds of such endowment, the expenditure shall then be borne by the Incumbent desiring to make the same; but should the expenditure sanctioned as above exceed the full amount of the year's

income from the endowment, then the expenditure above that sum shall become a debt due by the successor of the Incumbent, and to be paid in the same manner as on the former case, if not already liquidated as aforesaid by the annual deduction of 10 per cent. for every year's enjoyment of the same.

6. If a Clergyman shall subscribe liberally towards the erection of a Parsonage and out-houses, or towards the cost of additions thereto, and yet should not live to enjoy the benefits of the same for at least one year, such subscriptions, less 10 per cent., shall be returned to his family by the Parish.

7. The Parsonage being the property of the Parish, the loss of it by fire would prove a serious calamity to the Parishioners, it shall therefore be the duty of the Churchwardens to keep the buildings constantly insured in some respectable office, and in default of their doing so, the Incumbent may affect such insurance, and make the expense a charge against the Parish.

8. If there be pine, elm, cedar or any other marketable timber upon any glebe or glebes, or any quarry or quarries of stone, pits of sand, or other valuable building materials, more than may be absolutely required for the use and improvement of the same, the surplus may be sold by the Incumbent and Churchwardens, and the proceeds thereof be applied to the building, repairs, additions, or improvement of the Parsonage and out-houses.

Moved by Rev. Dr. Patton, seconded by T. Kirkpatrick, Esq.—That the canon be adopted.

After a short discussion the motion was adopted. The canon will come before the next Synod for confirmation.

UNIVERSITY OF TRINITY COLLEGE.

The Rev. Dr. Fuller withdrew the motion of which he had given notice on the amendment of the University Act.

Moved by Rev. Professor Hatch, seconded by Rev. T. S. Kennedy,

Resolved,—That a petition be presented to the Legislature at its next session, praying for aid to Trinity College, for the purpose of completing its buildings and further extending its usefulness.—*Carried.*

Moved by Mr. HARMAN, seconded by Dr. BOVELL,

That a committee be appointed to watch the course of Legislation with reference to University education, and to endeavour, under the direction of the Lord Bishop, and by conference either with the members of the Legislature or with the Government, or with any other bodies appointed by the Government so to guide and mould such Legislation as to make it consistent with the interests of the church and the improvement of Provincial University education.

His Lordship nominated the following Committee: the Rev. Drs. Lauder, Boswell, Fuller, Patton, Beaven; Rev. Messrs. Grasett, H. C. Cooper, Holland, Dewar, Geddes, Irving, Hatch, and Ambery; Hon. G. W. Allan, Hon. Jas. Patton, Hon. G. S. ,Boulton, Hon. J. H. Cameron, Dr. Bovell, Messrs. D. O. Ford, Kirkpatrick, J. W. Gamble, S. B. Harman, B.C.L., and Simpson.

PRISON REPORT.

Moved by the Rev. R. V. ROGERS, seconded by the Rev. Dr. LETT.—That having heard the explanations of the Rev. Chaplain of the Provincial Penitentiary as to the arrangement made for religious instruction in that institution, this Synod fully recognises the efficiency with which the duties of the Chaplain's said office have been fulfilled.

That the report of the special committee at the last election of the Synod on the Reformatory Institutions of the Province in so far as it contains, or may be supposed to contain, reflections on the chaplain of the Provincial Penitentiary be rescinded and erased from the records of the Synod.—*Carried.*

LAY CO-OPERATION.

Rev. Dr. FULLER submitted the following report from the Committee on Lay Co-operation:

REPORT ON LAY CO-OPERATION.

The Committee, to whom was referred the subject of Lay Co-operation, beg leave to report, that, in looking into the history of the Church in this country, they have been led to the belief, that the progress she has hitherto made has been owing mainly to the labours and exertions of the Clergy, with very little direct assistance from the Laity. It is true we find cases of pious Laymen keeping the people together, until a Missionary has been sent to occupy the field, or filling up the intervals between the too unfrequent visits of these hard-working and self-denying servants of God; and such men have had their rich reward. But these, alas! have been rare and exceptional cases, and it is believed that the great mass of our Laity have not realized either their duty or their privileges in this respect. In former times the Church was supposed too generally to be made up of the Clergy only, and they were allowed the privilege of bearing all its burdens; but happily a great change has come over it in this respect. Many of the Clergy are relieved of duties which should never have been imposed upon them. A much better class of Churchwardens has supplanted those who held the office without discharging its duties. But still a great deal more has to be done by the Laity, before they will fulfil their duties as they ought to be fulfilled, or afford that relief to the Clergy to which they are justly entitled. It must no longer be supposed that, because the Lord has been pleased to ordain a body of men as his Ministers, to preach the Gospel and govern His Church, Laymen are to be but little more than passive materials, to be wrought as living stones in the Temple by the Clergy. The Laity have a work to perform as members of Christ, as fully as the Clergy have. Of late years the lay element in our Canadian branch of the Church is distinctly recognised, and in all legislative matters the primitive theory is well carried out. They have co-ordinate power with the Clergy in Diocesan and

Provincial Synods. They occupy prominent places in the various boards of Church institutions. They have much to do with our missionary operations; but whilst this is all right and proper, it is far from all that we need. The work of the Laity closely linked, as we believe it is, with the success of the Gospel, does not consist merely in enacting by-laws and framing canons in our Synods, or in attending to the financial affairs of the Church. It has been well remarked that "the merchant who aims at accumulating a fortune, does not rest content with good laws, nor with a just and wise administration of them. Without these, indeed, he might be able to succeed, but with them there must be that individual interest and personal effort, that direct attention to business, that intelligent and untiring activity which has been made the price that he must pay for the boon he seeks. So, with regard to the extension of Christ's Kingdom on earth, (a work in which every christian Layman should be as deeply interested as any Clergyman,) no person can suppose this can be that secured by merely looking after the legislative and executive affairs of the Church. The work that is required of our Laity to be effected must be begun in our Parishes. They must feel, and shew by their actions that they feel, that in the Seal of the Covenant they were as much made the Soldiers of Christ as they were, who have been ordained to preach the Gospel. That in the matter of self-consecration and self-denial, the Gospel makes no distinction between the Ministers of Christ and the people of Christ. Ordination, (as has been well remarked,) simply changes the soldier into the officer. It adds nothing to the extent or reality of his allegiance; while he who ministers at the altar is to do the work which pertains to him as a commissioned servant the of Lord, so is he also to do his proper work who holds no such commission. The child of Jewish parents, introduced by circumcision into the Jewish Church, regarded his time, his talents, and his

property as rightfully her own; pledged to advance her interests and promote her glory. To her requests he gave his first attention; with her requests he permitted nothing to interfere. Did she ask the time usually allotted to his daily avocations? He freely gave it. Did she call him away from the pursuit of earthly things, to give attendance upon her holy ordinances? He gladly came. Did she ask the first fruits of his vineyard—the choicest of his flock? The demand was answered by abundant offerings of corn, wine, and oil; his stall gave up its fatlings; his herds surrendered the most unblemished of his oxen; his folds, the sheep of the greatest beauty and value. And shall a Christian, a member of the same church, though under a better and happier dispensation; shall he, exalted by higher distinctions—in the enjoyment of more exalted privileges, do less than he? By no means. He has sworn to be faithful to Christ his Sovereign Lord, and to consecrate all he is and has to His service. The Cross of Christ is laid upon the baptized child, and he is bound to carry it to his grave, or to cast it aside by the way. To secure this end, all the brethren must realize the solemn fact, that they have been "bought with a price and are not their own." They do not belong to the world; they do not belong to their friends; they do not belong to themselves; but are Christ's. "In their bodies and in their spirits," they are "to glorify God;" so that "whatever they eat or drink, or whatever they do, they are to do all to his glory." These are striking words, but they are the words of the Holy Ghost, and refer as much to the Laity as to the Clergy. The Christian is described in Sacred Writ as a steward entrusted with talents for the promotion of God's Glory. Those talents consist of whatever he is, or has, or is capable of acquiring, that can be used for the benefit of his Master's cause.

Our Laity must see all this, and they must feel it before they will fill up the measure of their duty, and shew to the world what part God has given them to do.

Much good can be effected by parochial organization, and by giving to every man something to do suited to his talents. Every Clergyman should endeavour, through God's assistance, to raise up about him a godly band of the faithful, pledged to each other, and more than pledged to their common master, to do all they can to promote his kingdom upon earth. Then would he be able more than to quadruple his present work.

1st. He might select such persons from this band as he would deem best calculated to attend to the financial affairs of the mission or parish; to raise the necessary funds for meeting its expenses, to audit and pay all accounts, and to report to the vestry at its meetings the exact condition of the parish treasury disbursements and liabilities.

2nd. He might select from the same band the Superintendent of his Sunday School, to aid him in carrying out the faithful instruction of the lambs of Christ's flock, in providing teachers and books for the Sunday School, and to keep him acquainted with the individual cases in the school needing counsel, warning, and encouragement.

3rd. A very important portion of every congregation consists of young men who have been confirmed, but not yet settled in the world. These are at a most dangerous period of life, and require counsellors and friends to advise, warn, and encourage them. The world has its emissaries to lead them into the broad, frequented, downward road to ruin. It would be well if every clergyman had someone in his parish whose peculiar talents fitted him for the charge of such, and who would kindly advise them for their good, warn them of their peculiar dangers, and encourage them to fight manfully under Christ's banner against sin, the world, and the devil. The care bestowed upon this class would secure for the Sunday School an abundance of male teachers, the want of whom is generally felt.

4th. The same band would furnish him with some in-

individual to whom could be safely intrusted the direction under him of the music of the Church.

5th. Others could be intrusted with the important duty of district visitors to look up those who never come to Church, who consequently neglect the care of their souls, and to bring them under the notice of the clergyman.

6th. One or two might be specially entrusted with the duty of providing accommodation for strangers coming to church, that they be not repelled by indifference, but attracted by ready, cheerful, and polite attention to their comfortable and suitable accommodation.

7th. Others of this band would afford him most valuable assistance in raising funds for missionary and other extra parochial calls. They would feel that this was the special object with which they are charged, they would attend to it and would report regularly to the vestry, as to their success, and the objects to which they have been devoted.

8th. Another most useful way in which others of this godly band could be employed, is in distributing suitable books and tracts. Much that is defective in its teaching, much that is decidedly erroneous and poisonous, is being circulated in many parishes. A light, flashy, and fatal literature is presented at a cheap rate and in an attractive form to the community; infidelity and error are propagated among young and old; unholy principles have penetrated many minds; the foundations of conscience and truth are unsettled in youth and age; ignorance, prejudice, and delusion abound in many parts. The more formal teaching of the pulpit does not always reach this evil. A little book or an humble tract may do this, and may be the means, under God, of arresting, modifying, and averting it. This is an agency which should be every where employed; and under the responsible direction of the parish clergyman it would tend to great good.

9th. Others of this godly band might effectually assist

their clergyman by giving attention to the poor, the sick, and the destitute of the parish. Poverty, sickness, and suffering are the lot of God's people, the heritage of the church. Attention to them exacts no small amount of time, interest, and labour of the clergyman, especially in cities and large towns, and yet there is a great deal of it that might be profitably performed by laymen. The parish might be divided into districts, and each district have a visitor assigned it. All cases should be reported by the visitor, to whose district the person needing assistance belongs, before relief is extended. The church would thus discharge its duty towards those for whom it is necessary to make provision as long as the world lasts: whilst the commissioned ambassador of Christ, relieved from those lesser duties which occupy so much of his time, and waste so much of his strength, could devote himself more uninterruptedly to the great work of his calling.

It is believed that this plan, where fully carried out, would be exceedingly beneficial to all engaged in it. The clergyman would have at command a band of assistants, who would find full employment for those particular talents which God has given them; every sphere of duty in the parish would be well and easily attended to; no interest would be neglected; the spiritual and temporal wants of the people would be duly cared for; the young would be encouraged to grow up as polished corners of the temple; sinners would be won from the error of their ways unto God, and the faithful Christian built up in his most holy faith. Those persons thus employed in performing congenial labour would find their talents increased by using them. They would become more and more interested in the Church by having a portion of its work entrusted to them. An *esprit de corps* would be called forth, and many whose temperaments require employment, and go elsewhere for it, would be kept within the Church, and become its most useful members; whilst the poor overbur-

dened clergyman would be relieved of a great deal of unnecessary labour, and the work of the parish would be much more effectually performed; and those who thus labour in the Lord's vineyard would find, that in watering others, they themselves have been abundantly watered by the Lord.

All which is respectfully submitted.

Rev. Dr. Fuller moved, seconded by R. B. Denison, Esq.—That the report be printed in the *Ecclesiastical Gazette*, and he recommended to the members of the Church in this Diocese, to be carried out where practicable.—*Carried.*

REPORT OF THE COMMITTEE ON PAROCHIAL STATISTICAL REPORTS.

The Committee, to whom was referred the subject of Parochial Reports, beg leave to submit, that, in their opinion, it would promote the best interests of the Church, if every Clergyman in charge of a Parish, and when the Parish is vacant, if the senior Churchwarden were required to hand or send into the Clerical Secretary of the Synod, with the certificates of Lay Delegates elected, a full Parochial Report for the preceding year.

This report should show—

1. The number of families connected with the Mission or Parish, specifying how many in them are adults, how many children, and the number of those.

2. The number of baptisms administered or confirmed, specifying the number of adults and the number of children.

3. The number of communicants, showing how many had been added during the year, how many received from other Parishes, and how many removed from the Parish, as also how many communicants of former years had ceased communicating during the past year.

4. The number of funerals attended.

5. How many public services had been performed during the preceding year, specifying those performed on Sundays and those performed on other days.

6. How often the Holy Communion had been administered, (1) in public, and (2) in private.

7. How often the children of the Parish had been catechised during the year.

8. The number of children on the Sunday School books, and the average attendance.

9. The number of teachers divided in male and female.

10. The number in attendance on the Bible Classes.

11. The amounts raised for various church purposes, dividing them into (1) Parochial objects, (2) Diocesan objects, (3) objects exterior to the Diocese.

The Committee would recommend that when a Clergyman has charge of two or more separate and distinct congregations, he should report for each separately; and that in case of the Mission or Parish being vacant, the senior Churchwarden should report for the congregation to which he belongs. They would further recommend that those reports should embrace any other matter that would be interesting, and that such reports having been first read to the Synod, unless the reading of them be dispensed with by a vote of the Synod, should be referred to the Secretaries as a committee to condense them, and then print them as an appendix to the annual report of the Synod proceedings.

Moved by Rev. Mr. Fuller, seconded by Dr. Bovell,

That the report now presented, in regard to Parochial Reports, be printed in the Proceedings of the Synod, and by this Synod be recommended to the Clergy for their future guidance.

CONSOLIDATED REVENUES.

On motion of Dr. Bovell, a committee was appointed on the subject of the Consolidation of the Revenues and resources of the Church.

The Bishop remarked that the Synod was under great obligations to the Dr. Bovell for the documents on this subject which had been prepared with care, and which would be submitted to the Committee.

Ordered to be referred to the Mission Board for their full consideration.

THE MISSION BOARD.

J. W. GAMBLE Esq., moved the following resolution :—

"Whereas the funds placed at the disposal of the Mission Board are insufficient to meet the numerous applications under the by-law constituting that Board, and it is necessary that immediate steps be taken to render the Mission Fund commensurate with the demands made upon it, be it resolved that every member of the United Church of England and Ireland in this Diocese be called upon to contribute annually over and above all other collections and subscriptions, the sum of 20 cents for himself and not less than 10 cents for each member of his family, to be applied solely to the support of Missions, to be payable before the 20th October, of each year, and that it shall be the duty of the Churchwardens and their associates in every parish to ask for the payment of the same and remit the money to the Secretary of the Board as soon as it can be collected."

After some discussion, the resolution was adopted for one year.

THE COMMUTATION FUND.

Rev. Mr. BLEASDELL asked for information as to the effect which the removal of a clergyman from one Diocese to another had with respect to his commutation money. It had been contended by some that a Clergyman could not take his commutation money with him from one Diocese to another.

Rev. T. S. KENNEDY said the question had been referred to the Solicitor of the Church Society and Executive Committee of the Trust, and they would report upon it in the course of a few days.

ALTERATION RESPECTING LAY DELEGATES.

Moved by the Rev. E. H. DEWAR, seconded by W. B. SIMPSON, Esq.,—That the Sixth Clause be adopted, and the

remaining Clauses be referred back to a Committee for fuller consideration.

The Bishop re-appointed the same Committee.

Moved by the Rev. Dr. LETT, seconded by the Rev. T. S. KENNEDY,—That the Clerical and Lay Delegates of the Diocese of Toronto to the Provincial Synod, be hereby appointed a Committee to draft a valedictory address to the Rev. Dr. Lewis, Bishop designate of Ontario, on his arrival at Kingston, after his consecration.

VOTES OF THANKS.

Rev. Dr. O'MEARA, seconded by Rev. Mr. MULKINS, moved a vote of thanks to the ladies who had provided an elegant repast for the members of the Synod, each day, at the Orphans' Home.

Rev. T. S. KENNEDY, seconded by Rev. Dr. PATTON, moved a vote of thanks to the Directors of the Grand Trunk Railway for having voluntarily restored the privilege tickets, so valued by the Clergy, which had been withdrawn last year.

C. J. CAMPBELL, Esq., seconded by J. W. GAMBLE, Esq., moved a vote of thanks to the energetic Lay Secretary, Dr. Bovell, also, to the Treasurer and Auditors.

Moved by the Rev. E. DENROCHE seconded by Mr. BRENT,—That the thanks of this Synod are hereby tendered to the Rev. Dr. Read for his able sermon on the first day of its present Session.

Moved by the Rev. Dr. PATTON, seconded by Rev. Dr. FULLER,—That the sum of twenty-five pounds cy. be paid to the late Clerical Secretary as a gratuity for his services.

The business of the Synod having been brought to a termination by six o'clock, it was dismissed by the Bishop with the benediction.
