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The Church Chronicle.

No. 7.

TORONTO, OCTOBER, 1864.

VOL. II.

CHURCH SOCIETY NOTICE.

The next general (quarterly) meeting of the Society, will be held in the Society's Board Room, on Wednesday, the 9th day of November, at 11 a.m.

The Mission Board and Standing Committee will meet on Tuesday, the 8th prox., at 11 a.m.

The Commutation Trust Committee, on Wednesday, the 9th proxo., at 10 a.m.
Toronto, 1st October, 1864.

NOTICE.

WIDOWS' AND ORPHANS' FUND.

The collection in aid of the above Fund, the Clergy are respectfully reminded, is appointed by the rules of the Church Society to be taken up in the month of October. At present there are eleven widows, and their orphans, receiving from the fund. The pensions amount to \$2100, whereas the proceeds of the last year's collections, and the investments, only produced \$2162.25.

It is unnecessary to do more than to say, the utmost exertions should be made to increase the investments for this fund, as in the course of nature many of our Clergy, who are about the same age, may be expected to leave widows and orphans within a few years of each other, and unless the proceeds of the collections increase, there is great cause to fear that the allowances to widows and Orphans will have to be reduced.

At the last annual meeting a committee was appointed to supervise this fund; and it is proposed to convene it after the collection shall have been made; and examine and report upon it at the quarterly meeting in November next.

It is hoped that the recommendation in the annual report, that the Clergy would exchange duties for the purpose of pleading the cause of the widow and the orphan in each other's parishes, will be carried out. Where this has been tried the results have been very satisfactory.

ORDINATION.

The Lord Bishop of Toronto, will hold his next general Ordination at the Cathedral, Toronto, on Friday, the 28th of October, the Festival of St. Simon and St. Jude. Candidates are requested to send their names without delay to the Rev. H. J. Grasett, Examining Chaplain; and those who have been approved and accepted will present themselves for examination in the Lecture Room, of St. James' Parochial School House, on Monday, the 24th of October, at 9 o'clock, a.m., bringing with them the usual letters testimonial and the *si quis* properly attested.

COLLECTIONS AND SUBSCRIPTIONS RECEIVED FROM 1st TO 30th
SEPTEMBER, INCLUSIVE.

MISSION FUND.			
Columbus, St. Paul's Church.....	\$5 10	Toronto, St. John's Evang. Ch...	6 30
Oshawa, St. George's Church.....	9 00	Manvers, St. Mary's Church.....	0 50
Thorold	6 00	Collected by Miss Touchburn.....	2 35
Port Robinson	3 00	Omamee, Christ Church.....	1 63
Marshville	1 11	Whitby	4 00
Port Dalhousie.....	2 25	BOOK AND TRACT FUND.	
Jordan, St. John's Church.....	1 75	Rev. Mr. Hallen, subscription ...	2 50
Port Robinson, additional	1 00	GENERAL PURPOSE FUND.	
Rev. Mr. Chance	10 00	S. Fairbanks, annual subscrip...	5 00
Indian Mission, per Rev. Mr.		WIDOWS' AND ORPHAN'S FUND.	
Chance	4 80	Barton, St. Peter's Church.....	7 00
		Glanford, St. Paul's Church	4 00

PAROCHIAL MEETINGS, NIAGARA DISTRICT.

Parochial Meetings on behalf of the Church Society, will (D.V.) be held in the Niagara District, according to the following table:—

October 10th, 1864.....	Monday,	Jarvis	at 7 p.m.
“ 11th,	Tuesday,	Nanticoke	7 p.m.
“ 12th,	Wedn'day,	South Cayuga	7 p.m.
“ 13th,	Thursday,	Port Matland.....	2 p.m.
“ 13th,	“	Dunnville	7 p.m.
“ 14th,	Friday,	Marshville	11 a.m.
“ 14th,	“	Port Colborne.....	7 p.m.
“ 17th,	Monday,	Grimsby	7 p.m.
“ 18th,	Tuesday,	Port Dalhousie	7 p.m.
“ 19th,	Wedn'day,	St. Catharines.....	7 p.m.
“ 20th,	Thursday,	Port Robinson.....	7 p.m.
“ 21st,	Friday,	Grantham	2 p.m.
“ 21st,	“	Niagara.....	7 p.m.

Those Meetings to be attended by the Rev T. B. Fuller, as deputation.

October 13th, 1864.....	Thursday,	Fort Erie	7 p.m.
“ 14th,	Friday,	Chippawa	7 p.m.
“ 16th,	Sunday,	Sermon at Drummond- ville, and Stamford...	
“ 17th,	Monday,	Welland	7 p.m.
“ 18th,	Tuesday,	Font Hill	7 p.m.
“ 19th,	Wedn'day,	St. Catharines.....	7 p.m.
“ 20th,	Port Robinson	7 p.m.
“ 21st,	Thorold	7 p.m.

These meeting to be attended by Rev. H. Brent, as a deputation.

N.B.—A collection for mission fund at each meeting.

CHAS. LEYCESTER INGLES,

Drummondville, Sept. 27, 1864.

Sec. H. D. B. C. S.

THE INDIANS OF MANITOULIN.

APPEAL TO THE CHRISTIAN PUBLIC ON THEIR BEHALF.

The fires which caused so much destruction in the woods, and endangered both life and property in so many parts of the province during the unparalleled heat and drought of the past summer, appear to have raged with even greater violence and with more disastrous effect on the north shore of Lake Huron, and on the adjacent

islands, where the scattered population could do little or nothing to check their progress

The Indians on the Manitoulin Island have suffered by this calamity to a degree which makes the affording of immediate relief a matter of the utmost importance to them. The small tracts of cultivated land on which were growing the corn and potatoes for their winter's support, have been swept over by the devouring element, their scanty crops in a great measure destroyed, and in many places even the vegetable soil burnt to a considerable depth, or to the underlying strata of clay or rock. The very game which furnished a portion of their food has perished or disappeared before the fires which have left so great an extent of the forest a charred and blackened wilderness. As all have suffered alike, and as at the best all are alike poor, none having any resources to fall back upon, and none are able to help the others, starvation stares them in the face, unless the means of maintaining life during the approaching winter and into the following summer can be obtained for them.

Under these distressing circumstances, the undersigned, who have lately visited the island, as a deputation from the Church Society, and were witnesses of the facts above stated, deem it their duty to appeal to the members of the United Church of England and Ireland, and to christians generally, on behalf of those poor people who must suffer severely, perhaps fatally, if not assisted, and that promptly and liberally.

Such visitations are the trials alike of our christian faith and charity; and it is believed that the circumstances need only be known to elicit general sympathy and substantial aid.

It is proposed to purchase and forward from Collingwood supplies of corn and other provisions which will be carefully stored and judiciously distributed by the missionary at Manitowaning. Not only will contributions, however small, be acceptable, but donations in kind, such as flour, meal, or provisions of any description, will be of equal service.

Contributions will be thankfully received and acknowledged by the Rev. S. Givins, Church Society's Office, Toronto, and provisions packed for transport and addressed "*Indian supplies*," for the Rev. T. Sims, Manitowaning, may be consigned to the care of W. B. Hamilton, Esq., Collingwood by the Northern Railroad, and will be forwarded by steamer either gratuitously or at the lowest rates.

As the navigation seldom remains open after the middle of November, when all further means of forwarding supplies for the winter will be precluded, it will be readily seen how applicable to the present emergency is the old truthful proverb, that "*he gives twice who gives at once.*"

SALTERN GIVINS,
FREDERICK O'MEARA, LL.D.

Toronto, Sept. 26th, 1864.

(Contributed by a Venerable Friend.)

THE FOLLOWING EXCELLENT SUMMARY, OF THE DUTIES AND
ADVANTAGES OF A PARISH PRIEST,

Is extracted from the Monthly Magazine, for January, 1811,

AND PROVES THE GREAT ADVANTAGE OF A RELIGIOUS ESTABLISH-
MENT.

I.

The Institution of Parochial Instructors of the people in the duties of morality, and in the doctrines of Revelation, is so eminently wise and beneficial, that it may be adduced as collateral evidence of the divine origin of that religion by which it was formed and established.

II.

It is an institution so essential to a due moral and spiritual influence over the people, and it gives so permanent and universal an effect to vital religion, that

Parish Priests, and those authorities which appoint and superintend them, become important and necessary branches of the church of Christ.

III.

Every Parish Priest is, therefore, an integral part of God's visible church on earth; hence arises the evangelical character of the priesthood; hence the respect which it claims of society; and hence all the obligations of personal duty and example.

IV.

The Parish Priest is bound by the nature of his functions, and the object of his office, to reside among the souls whom it is his duty to instruct by his precept and conduct, and whom it should be his constant labour to prepare for the immortality announced in the gospel.

V.

He is the moral guardian of his flock, and consequently bound to preserve them in unity, in mutual love, and in good offices towards one another. He should be their impartial umpire in matters of dispute, should allay their violent and selfish passions, and preserve the social affections among kindred. He ought, however, never to become a party in disputes; but to avoid being treated as a meddler; should evince a common affection for the disputants, exhorting the implacable by the doctrines of Christ, and honouring mutual forgiveness, in the same manner as on the repentance of sinners, rejoicings are made in heaven.

VI.

He should constantly assist and advise the overseers of the poor in the discharge of their delicate and interesting duties; and should draw strong distinctions between the virtuous and the vicious poor, taking care to reclaim the latter by gentle means, by forbearance and charity, and by extending the rewards of virtue to them, as soon as they afford indications of amendment.

VII.

As ignorance is the parent of vice, as knowledge is the parent of civilization, and as the unlettered can have little conception of the evidences and doctrines of that gospel which they are unable to read, or of the nature of moral obligation, it is his duty to establish and maintain, by his influence and example, all institutions which have for their object, the direct education of the children of the poor.

VIII.

Whatever be his income, he should live within it, and become a pattern of moderation, temperance, and contentment, to those who are expected to curb their own passions, by his example, and who will be likely to respect his precepts, so far only as their efficacy is demonstrated by their influence on his own conduct.

IX.

He should know enough of the art of medicine to be able to administer relief in cases which do not admit of delay; and he should be provided with a small stock of simple galenicals, the effect of which, in particular disorders, has been well ascertained.

X.

He should apply his superior education to remove vulgar errors and superstition of all kinds, he should promote intellectual improvement among those who desire it; he should lend books, and give advice in the choice of others; he should also recommend the adoption of all improvements in the arts of life, which are consequent on the labours of men of science.

XI.

He should prove the value of his own tenets, by exhibiting in his own example their happy results: and he should bear with charity the occasional heresies, or variances of opinion which, owing to the freedom of thought, may sometimes be honestly and conscientiously cherished by some of his parishioners. If they cannot be corrected by gentle means, they will be confirmed in their errors, should violence or denunciation be resorted to. Above all things, he should be tolerant towards enthusiasts and visionaries.

XII.

He should be punctual in the hours of public service, and should perform all the rites of religion with devotional feeling and unvarying solemnity. Nothing in his conduct should be indifferent; and even at a feast, he should remember that he is looked upon as the minister of a holy religion, and that his levities or sensualities will sanction greater vices in those who reverence his character, and quote him as their example.

XIII.

He will find little difficulty in collecting his dues if he has succeeded in impressing his parishioners with a well founded respect for his office and personal character; but in all cases of dispute, he should convince them before he attempts to force them; he should appeal to arbitration rather than to law; and he should endeavor to bring over the refractory by the influence of the liberal and well disposed.

XIV.

He should render himself the organ of the benevolence of his parishioners, by recommending frequent collections for particular objects of compassion, and by superintending their distribution. He should, in performing this duty, increase the comfort and the number of cottages; encourage habits, of cleanliness, sobriety, humanity, and industry; promote marriages and the settlement of young persons; countenance moderate hilarity on festive days; distribute periodical public rewards to those who afford instances of peculiar good conduct; create provisions for the sick and aged; and signalize eminent industry and domestic virtue in the humblest stations, even after death.

XV.

Being considered by the great as a constant seeker of preferment, he should be scrupulously modest and delicate in his advances to them, or he will expose himself to their ridicule, and defeat his purpose, besides degrading the religion of self denial and humility.

XVI.

He should never meddle with the political parties of the state; and in elections, or local questions of a mere political tendency, he should avoid committing the infallibility of his sacred character, by joining in the errors and passionate ebullitions of partizans. He ought in such matters to withhold his interference, except in favour of those only who are eminent for their personal virtues: and he ought never to become a partizan, except when evident virtue is opposed to or oppressed by notorious vice. His only criterion of decision should be the balance of vice or virtue in the objects.

XVII.

His station, character, and independent provision, whether it be great or small, render him an object of envy to other classes of society, and eminently qualify him to pass through life with respect, usefulness, and happiness; and whatever may be the outward pomp and shew of other stations of the community, there is no social condition which unites so much placid enjoyment, and so many objects for the gratification of those passions which lead to self satisfaction, with so permanent a prospect of competency and comfort, and so great a certainty of preserving health, and attaining long life and future felicity, as that of the parish priest.

COMMON SENSE.

THE LORD BISHOP'S ADDRESS AT THE OPENING OF THE SYNOD, ON
WEDNESDAY, 8TH JUNE.

"MY DEAR BRETHREN,—The discontinuance of the *Ecclesiastical Gazette* in December, 1862, was found in many respects a great inconvenience to the clergy and members of the Church throughout the Diocese, and more particularly to myself. It was therefore with much satisfaction that I saw the *Gazette* resuscitated, as it were, with a new title, *The Church Chronicle*, and placed under discreet and competent management. It has now been in existence something more than one year, and in my judgment it has been conducted with great moderation, and offers the

promise of becoming of much benefit to the Church by presenting at all times a correct report of her proceedings.

"For the greater convenience of regulating my confirmations it has been my practice, since the Dioceses of Huron and Ontario were established to divide the Diocese of Toronto into three parts, and to visit each in rotation once in every three years. According to this arrangement the district of Niagara was last summer the field of my duties. I commenced at Hamilton on Sunday, the 12th of July, 1863, and finished on Monday the 26th. Thirty-one stations were visited, and the number confirmed was 744. The season of confirmation is replete with blessings to the Church; none affords greater opportunities of usefulness or yields a richer return to our labours and to none of his duties does the zealous Pastor revert with greater thankfulness. It is the seed time of an harvest which is continually springing up to cheer him on his onward course. His own experience confirms the wisdom of its appointment; the arguments grounded on its occasional abuse only quicken his diligence in improving what he has found to be of inestimable value.

"Like every other means of grace, it is at times neglected, and even sometimes profaned. But apart from its claim to respect and veneration as of Apostolic Institution, and of primitive usage, the rite itself is so attractive and beautiful that, when regularly administered, it is gradually removing all prejudice and daily advancing in favor and estimation.

"Viewed as a solemn call to reflection, as an appeal addressed to the conscience and the heart of the young, as a means of promoting close and affectionate relations between them and their Pastor, at a most important period of life, it is of the greatest value. Moreover, it becomes also an occasion of securing to them the prayers of the Church, the invocation of the Holy Spirit, and the hopes of heaven.

When to all this we add the pure and lasting impressions to which it so frequently gives birth, and to which so many can appeal in after times, it is not only the season of great and eventful improvement and the dawning of new hopes and firmer resolutions, but also, the commencement of a deepened spirituality and a closer walk with God; hence it cannot fail to secure the sympathy and approval of every well regulated and serious mind.

"Permit me here to record for your grateful remembrance that the late Rev. William Leeming, during forty three years the Rev. Rector of Chippawa, having constantly and generously supported the Church Society, since its organization in 1842, did not forget it in his last will, but left the liberal legacy of one thousand pounds currency towards its future support.

"Before receiving this liberal legacy from the executors of the Rev. Mr. Leeming's will, the Church Society passed a resolution by an unanimous vote, to devote it to the formation of a fund to be called, 'The Leeming Mission Fund for the aid of Missions in the new settlements of this Diocese.' It is to be hoped that other persons of means, animated by the noble object to which this legacy is devoted, will follow Mr. Leeming's disinterested example, and that thus from time to time legacies may be left to the Church Society.

"Mr. Leeming's bright example I am happy to state has already borne fruit, for Thos. C. Street, Esq., one of his parishioners, feeling the necessity for a division of his section of the parish, generously endowed it with the sum of two thousand pounds currency, thus enabling me to divide the parish, an object which I had much at heart, as it was impossible for one individual to discharge its duties if retained in its former dimensions. We have thus two moderate parishes instead of one, and the arrangement, now that it has taken place, is found a great improvement and gives general satisfaction.

"I have satisfaction in stating that the Oxford declaration, with the names of all the Clergy duly appended, was forwarded to the most Reverend the Metropolitan on the 1st of May. It happened that when his Lordship's letter containing this important document reached me, two of my Presbyters were present, and when it was read they instantaneously exclaimed that every Clergyman within the Diocese would cheerfully sign it. We regard it as a document peculiarly suited to the crisis in which our beloved Church is placed, when the most open and daring attempts are making to reject every thing supernatural in the Holy Bible and to reduce Christianity to the level of Deism, and yet to retain their Professorial Chairs and Clerical emoluments.

You will be pleased to learn, that twelve thousand Clergymen in England have approved of and signed the Declaration, and thus strengthened the hands of the Church and given fresh vigour to the measures which she is adopting for the preservation of the faith. Moreover, the Laity are becoming deeply impressed with the danger of the crisis, and one of the petitions, numerously signed by Laymen of high character and influence and presented to the Upper House of Convocation by the Lord Bishop of Oxford on the 3rd July, 1861, is so pertinent and weighty that I venture to call your attention to the two concluding paragraphs.

"That your petitioners would humbly represent to your Right Reverend House that it has been publicly asserted that the authors of these Essays and Reviews, or some of them, deny or appear to deny :

- "The inspiration of the Holy Scripture.
 - "The genuineness of the prophetic books as predictions of events then future.
 - "The literal historical facts as related in the book of Genesis.
 - "The reality of miracles which, as it appears to your petitioners, necessarily implies a general denial of the supernatural conception and birth of the Son of God as very man, of the Blessed Virgin Mary, His mother.
 - "His transfiguration on the Mount.
 - "The wonderful events connected with His passion and death.
 - "The resurrection from the dead, and His visible ascension as man into Heaven,
- all which events were supernatural, and therefore miraculous.

"That your petitioners would further represent to your Right Reverend House that the authors of the aforesaid Essays and Reviews have not as yet contradicted the fearful and blasphemous heresies imputed to them, but on the contrary, they have without any retraction, explanation or apology, authorized several editions of their said work to be published.

"That your petitioners would represent to your Right Reverend House that, unless these alleged heresies, involving as they do the whole foundation and superstructure of the one Holy Catholic and Apostolic Church, are solemnly investigated, and, on proof had, formally and synodically condemned, and their authors either reclaimed or excommunicated and deprived of their status in the Church, according to the universal custom of the Church in all ages, and of this Church in particular, a grievous wrong will be done to the weak brethren and poor of the Church, and to the little ones of Christ, who have hitherto been accustomed to look to their bishops and pastors as the accredited teachers of the truth and the lawful guardians of the faith.

"Your petitioners would, therefore, in the name of God, beseech your Right Reverend House to proceed to a synodical investigation of the said book of Essays and Reviews, in order to the acquittal or condemnation thereof; or by God's mercy, to the reclaiming of the authors of the said book.

"And your petitioners will ever pray, &c.

"In taking up the petition of the 27th of April, 1861, the Bishop of Oxford observed, that the Church has a right to demand from us (the Convocation) that we should show that our agreement as a Church, with the Holy Catholic Church of Christ, is not a dead, passive or unmeaning adoption of words, but a living reality capable of being brought into action when occasion shall require. This might be done by making new Articles. I need not say why I think that is an undesirable course. It might be done by new declarations, I need not say why I think that undesirable also. But if the result can be obtained for those of the Faithful, who feel their position in our Church made dangerous to themselves, by the fear that the Church, if she permits her teachers to teach error, loses one of the principal interests of membership in the Holy Catholic Church, we should set their minds at ease, and leave them rest in the Church of our fathers by letting our voice be heard with effect in condemnation of these errors. Now if that is to be done by the Church, it must be done by the Church as a body, in some synodical form. Now the action of the Convocation of Canterbury would be such an action, and my belief is that it would carry to the minds of members a conviction of safety and a power of resting in the Church which at present has been grievously shaken. Therefore it is that I venture to think our course is matter for our consideration, and I will point out what, in my opinion, should be the mode of proceeding. Nothing short of doing absolutely

nothing, would be more dangerous than doing any thing rashly. I should deprecate a hasty vote condemning the books. I should deprecate anything which implied, in such a body as this, haste or anxiety to come to a decision at once and so have done with the subject. It is a grave matter, concerning the Faith of our blessed Lord, and the hopes of men. Therefore, the way in which it seems to me desirable that we should act, would be to appoint a committee of this House, to whom should be committed the communications we have received from the Lower House, and the books concerning which those communications are made, with power to the committee to report, whether or not this House ought to proceed to Synodical Judgment, to prepare the grounds on which the House should proceed, and to lay them before the House at such time as His Grace may call the House together to receive them. Of course, I lament the necessity for delay, but at the same time delay in so great a matter is wise and prudent, and is to be preferred immensurably to any rash or hasty action, and is a right course, therefore, for us to pursue. To do nothing is impossible, to do that which in fact we are invited to do by the Lower House, is the mere and plain fulfilment of the duties of our office. But it should be done carefully, deliberately, and kindly, and it should be made perfectly clear that there is no attempt to put down opinion harshly, but that it is our simple desire to guard our Church from supposed complicity with false teaching in the persons of our Clergy.' His Lordship then moved—

“ That this House having received on the 21st of June, 1861, from the Lower House their resolution of June the 2nd, 1861, that in its opinion there are sufficient grounds for proceeding to a Synodical Judgment on the Essays and Reviews, that having on the 9th of July, 1861, adjourned the consideration of the subject pending the course of the then existing suit, and that suit being now concluded, resolved, that this House resume the consideration of this subject, and that a committee of this House be appointed, first to consider the communications made on this subject, secondly, to consider the book referred to in such communications, and thirdly, to report thereon to the House.’

“ It is a matter of the utmost importance that the Convocation has adopted this wise course of proceeding, because it gives the best assurance within its reach of meeting the dissatisfaction which the judgment of the Judicial Committee of the Privy Council has excited, and which has hitherto continued to spread and deepen without opposition. This reference changes the aspect of the whole matter, and will, I trust, open the way to a judgment of a very different character and bearing.

“ The Church is blamed, as if she had done nothing, and yet her Synods, which are her only representative organs in her spiritual capacity, have expressly condemned the ‘Essays and Reviews’ in which this false teaching is contained, and her Archbishops and Bishops, speaking as her spiritual rulers, have done the same with an impressive unanimity. But an obstacle came in the shape of a law suit against two of the writers of the Essays and Reviews, and was in the way, and during its continuance suspended further proceedings, but now that the said law suit is terminated, the proceedings are resumed. Supposing, therefore, that the judgment did fasten on the Church the responsibilities which some suppose, her friends are entitled to point out that she has availed herself already of such means of acquitting herself from them as seemed to be in her power. She did not wait for lawyers to determine whether the views of the Essayists were actually irreconcilable with the terms on which the State has agreed to grant tenure of benefices. No sooner did the book acquire consideration than she hastened, as a religious community, to brand it as containing erroneous and strange doctrines. It is true, circumstances prevented this during the continuance of the suit, but the moment that these were removed the legal course is resumed. What more then could the Church do than she has done, and why should not her assailants have waited patiently for the judgment of the committee of Convocation, which I doubt not will be found most satisfactory to all the friends of the Church, and lead to the restoration of all her rights and privileges, of which she has been so long deprived?

“ When I purchased the Essays and Reviews and began to read them, my attention was arrested by a printed note on the fly page, addressed to the reader—‘ It will be readily understood, that the authors of the ensuing Essays are responsible for their respective articles only—they have written in entire independence of each other and without concert or comparison.

“The volume, it is hoped, will be received as an attempt to illustrate the advantage derivable to the cause of religious and moral truth from a free handling, in a becoming spirit, of subjects peculiarly liable to suffer by the repetition of conventional language and from traditional methods of treatment.”

“The book consists of seven Essays and Reviews, six of which were written by Clergymen of the united Church of England and Ireland

“1. In many parts of the volume statements and doctrines of Holy Scripture are denied, called in question, or disparaged.

“2. It maintains that the Creeds of the Church, whether regarded as Confessions of Faith or instruments of the interpretation of Scripture, may now be set aside as no longer suitable to the present advanced intellectual condition of the world.

“3. Liberty is claimed for the Clergy and Candidates for Holy Orders to subscribe articles of Religion and to use Formularies in public worship without believing them according to their plain and natural meaning.

“4. Attempts are made to separate Christian holiness of life from Christian Doctrines.”

“It is not my intention to expatiate on each of these four general heads, although they form but a very small portion of the report of the Lower House of Convocation.

“I select the third only as a specimen; but first I would premise, that in many parts of the volume there is a total absence of that spirit of humility and reverence with which human reason ought ever to approach the study of Divine truth. There is likewise a confusion of the dictates of the natural conscience with Divine grace, and in some places even a substitution of those dictates for Divine grace.

“In number Three, liberty is claimed for the Clergy and Candidates for Holy Orders to subscribe articles of religion and to use formularies in public worship without believing them according to their plain and natural meaning.”

“Now let it be remembered that the six Clergymen who desire this liberty are excused by their own acts, and cannot make use of such liberty without becoming guilty of aggravated tergiversation. Such conduct is not perhaps uncommon in Germany, for as Bishop Lowth has said long ago ‘the Germans are better pulling down than setting up.’ Their free handling of Scripture, and what is called their higher criticism, enables them to exalt unduly the authority of human reason; to lower the authority of Revelation, in regard to things divine and spiritual, to unsettle faith and to consign the reader to a helpless scepticism. What have the Germans done as regards the Bible, but polluted it with dreams and perplexities, and undermined its authority. Little did we anticipate that the deadly fruit of this false Philosophy would ever have extended to the Clergy of the Church of England, and yet what do we find:—‘We had relied upon the general truthfulness, honesty, and straightforwardness of the English character; and especially on the sense of honor in well educated English gentlemen, we reckoned up with confidence the various securities which our Church has provided for the orthodoxy of her ministers.’ The ordination vow of the deacon, that he unfeignedly believes all the canonical Scriptures of the Old and New Testament, and the corresponding vow of the priest, that he will give faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord has commanded, and as the Church and realm hath received the same, according to the commandments of God, and that he will with faithful diligence banish and drive away all erroneous doctrines contrary to God’s word. We reverted also to the three articles of the thirty-sixth canon, which all such as are to be made ministers are required to subscribe, not only when they are received into the ministry but at their institution, and collation to any ecclesiastical living namely, that the book of Common Prayer and ordering of Bishops, Priests, and Deacons containeth in it nothing contrary to the word of God, and that the party subscribing alloweth the book of articles of religion and acknowledgeth them all and every one, being in number nine and thirty, to be agreeable to the word of God. We adverted also to the stringent terms in which this form of subscription is expressed, pledging the party who signs it, that he does willingly and ex animo subscribe to these articles above mentioned and to all things which are contained in them, and this subscription is expressly required for the avoiding of all ambiguities, and that the thirty-nine articles are stated in the Preface to have been drawn up for the establishing of consent touching true religion.’ (Note.—See Arch-

Deacon's Sinclair's charge to the Clergy of Middlesex, 23rd April, 1861.) "It appeared to me that no Clergyman addicted to Neological opinions could subscribe such pledges without knowingly and wilfully defeating the object of the compilers of our creeds and articles and of the authorities who imposed them. I conceived, that, if such prevarication were admissible—all the rules for understanding or enforcing oaths, promises, laws and covenants must be set aside. And since our Church enjoys the blessing of a sound and Scriptural Liturgy, with which the fundamental doctrines of the atonement through Christ, the influence of the Spirit, and the efficacy of prayer are inseparably interwoven, I felt that it would be nothing better than a mockery of God for one who denies or explains away these doctrines publicly to officiate as a minister of the Church of England.

"I need not proceed any farther with this part of my subject. I may, however, observe that no selection of extracts can adequately convey the melancholy spiritual evils which may be produced by the Essays and Reviews on the hearts of the ignorant and unprepared. Moreover, their supercilious tone is too often in accordance with their offensive matter. In the meantime, let us not forget the many blessings which we have enjoyed in this land as members of our holy Church, and which we still enjoy, notwithstanding the growing agitation and troubles with which she is affected, both here and in England. Let us daily remember that the Gospel is still among us in all its purity—that our parishes and congregations are still increasing, that our peace and tranquillity have not been as yet seriously impaired, and that we can, through the Divine blessing, still look forward with confidence, and, even if the religious agitations which surround us invade our borders, let us still put our trust in the Divine protection, by which we have been hitherto so graciously upheld.

Indeed a brief reference to the history of the Church in Canada will give us courage and fortitude to meet every trial that may await us. Some are still living who can remember the time when an ordinary apartment could have contained all our Clergy in Canada, and how stand matters now; we have five Bishops, upwards of two hundred and fifty Clergymen, while their number is rapidly increasing, and it is no small consolation to me to be able to witness these facts. The great majority of our people are warmly and cordially attached to the Church, and have not only a due regard and predilection for her, but will rejoice in embracing every opportunity in promoting her prosperity. We are attached to her from principle and affection, and we love her—not because we regard her as a perfect Church without spot or blemish, for she is an institution administered by human agents, and must partake somewhat of their imperfections and infirmities—but because we believe her to be truly a Christian Church, built on the foundation of the Apostles and Prophets; Protestant in her principles, sound in her doctrine, salutary in her institutions—the bulwark, under God, of the reformed religion, and a living Member of the Body of Christ. We love her, because of the Spiritual provision which she has made for the nurture of her children from the cradle to the grave, and for the abundant means with which she furnishes her Ministers for fulfilling their sacred office and for feeding the flock of Christ. We love her, because of her Catholic and comprehensive spirit of moderation and charity, even to those who are without her pale, and her readiness to embrace within her widely extended arms all who name the name of Jesus Christ in truth and sincerity. It is in this light that we have been taught to contemplate our Holy Church, and thus viewed, to regard her at all times with the most profound sentiments of veneration and affection.

PROCEEDINGS OF THE SYNOD OF THE DIOCESE OF TORONTO.

(Minutes continued from our last.)

The Rev. Dr. SHORTT moved, seconded by the Rev. Dr. O'MEARA, the adoption of the following petition to the legislature, praying for the closing of the canals on the Lord's day.

Resolved—That the following petition from the synod of this diocese to the Legislature be adopted, and transmitted in the usual manner.

The petition of the Lord Bishop, the clergy and laity of the United Church of England and Ireland, in the Diocese of Toronto, in Synod assembled, humbly sheweth:

That your petitioners being firmly convinced that man, by nature, requires one day of rest out of seven, and that this benefit has been assured to him on the day commonly called Sunday as his inalienable right by his beneficent Creator, we are deeply grieved to find that many of Her Majesty's subjects are unjustly and injuriously obliged to labour on most of the canals of the province on that day, or forfeit their means of subsistence.

Therefore your petitioners humbly and earnestly pray that a law may be forthwith enacted by which all the canals of the province shall be left closed from Saturday at midnight, until Sunday at midnight, as your petitioners understand has been the case for years on the Welland and Lachine canals without complaint.

And your petitioners will ever pray.

The Rev. Mr. HOLLAND moved in amendment, seconded by Rev. Dr. FULLER, that it is undesirable to approach the legislature with a petition for additional legislation on subjects which only require the enforcement of laws at present in existence.—Carried.

The Rev. Dr. READ moved, second by the Rev. Dr. SHORTT, that the by-law appropriating the surplus of the commutation fund be confirmed.

Upon this a discussion arose, which continued till the hour of adjournment, when it was deferred till the next day.

The Rev. Mr. HOLLAND gave the following notices of motion: 1. Adoption of canon on vacant parishes; 2. On the mode of appointing a bishop in case of the voidance of the see.

The canon on vacant parishes was ordered to be printed. The synod then adjourned till to-morrow at 10 o'clock, a.m., and the benediction was pronounced by the Bishop.

THIRD DAY. FRIDAY 10TH JUNE.

After morning service in St. Georges' Church at 10 o'clock, a.m., at which the Rev. Dr. Beaven said the prayers, and the Rev. Mr. Daniel read the lessons, the synod assembled in the School Room for business.

The Bishop addressed the synod, announcing the death of the Rev. Peter Jacobs, Missionary to the Indians, at Manitowaning.

The minutes of the previous day were read and amended.

The Rev. H. C. COOPER moved, seconded by Dr. BOVELL, that the following gentlemen be a committee to confer with similar committees from the Dioceses of Huron and Ontario, upon the Church Temporalities Act: Rev. H. C. Cooper, Dr. Read, and Dr. Beaven, S. B. Harman, R. Harrison and J. G. Hodgins.—Carried.

The discussion on Dr. Read's motion to confirm the by-law appropriating the surplus of the commutation fund was resumed.

It was moved by Dr. BOVELL, seconded by R. B. DENISON, that the by-law appropriating the surplus of the commutation fund, be so far amended as to provide that the first \$400 accruing shall be applied to the support of missions, and the second \$400 to the senior clergymen entitled to it, and so on alternating until the surplus amounts to \$1200, when the mission board shall have \$800 per annum in perpetuity.—Lost, 21 yeas, 58 nays.

Dr. Read's motion was then put and carried.

1st, That so much of the by-law on Mission Board of 1860, as enacted that the Mission Fund do consist of the annual surplus of the Commutation Fund be repealed, and that the Commutation Fund shall be managed and administered as heretofore by the Clergy Trust Committee.

2nd, That before there shall be any surplus declared by the Clergy Trust Committee, there shall be always held by said Trust Committee the sum of one thousand dollars arising out of annual permanent income over and above the amount required to fulfil the covenants into which the society has already entered, and the expenses chargeable upon the fund.

3rd, That said surplus shall be appropriated to the maintenance of the clergy of the diocese being in priest's orders, according to length of service in the diocese.

4th, That such service shall consist of the time during which the clergyman has been employed in *bona fide* parochial or missionary duty in the Diocese, and that in case there has been any intermission in the time of such service, the length of such

intermission shall be deducted from the term of service from which the clergyman claims.

5th. That when two or more persons are ordained in the diocese and their service commences at the same time, he shall be considered senior who is first upon the Bishop's ordination list. But when they have been ordained out of the diocese their seniority shall be determined by the date of their licenses, from the Bishop of the diocese, being in priest's orders. And if there shall be any question of seniority not provided for in this by-law, it shall be decided by the Bishop of the Diocese.

6th. That as soon as the Trust Committee shall report a surplus of \$400 as above provided, it shall be paid to the senior clergyman of the diocese (as above defined) not being on the commutation list, and so on in respect of each successive sum of \$400 of surplus income. And it is hereby distinctly specified that this provision shall not interfere with any existing arrangement. No clergyman shall receive from this fund more than \$400 per annum.

7th. That any clergyman once placed on the list shall remain thereon so long as he continues to do duty in the diocese or is on the superannuated list thereof, but shall forfeit his claim by removing from it, not being superannuated, or for any time he may be under legal ecclesiastical censure.

8th. No clergyman accepting after this date an endowed living yielding \$400 per annum, or holding the incumbency of a church yielding, from pew rents or otherwise, \$800 per annum, shall be placed upon the list of annuitants as aforesaid, and any annuitant accepting such living shall resign his income from the Commutation Fund, and by such acceptance shall be regarded as having forfeited his present claim upon such fund. Nevertheless it shall be lawful for him, upon resigning such living or incumbency, to be again placed on the list of annuitants so soon as a vacancy shall arise. And nothing in this by-law shall be construed so as to prevent an exchange being made between the incumbent of such endowed living and a annuitant of this fund, provided such change has the sanction of the Bishop.

9th. That as soon as a surplus arises in the Commutation Fund it shall be the duty of the Commutation Trust Committee to request the Lord Bishop to furnish said committee with a list of the clergymen who are entitled to claim under this by-law."

The Rev. Dr. Beaven brought up the following report of the committee on appropriation.

The committee on the appropriation of the moneys to be raised for the support of missions beg to report the following regulations, which they respectfully recommend to the synod for its approval.

1.—The mission board shall, at the November meeting in each year, make an estimate of the amount required to be raised by voluntary contribution in the ensuing year, both for the keeping up of existing missions, and for the supply of additional missionaries where they are required, and in accordance with the regulation of the board. 2. The mission board shall thereupon apportion to the several districts the amounts which they may reasonably be expected to raise. 3. The secretary of the church society shall communicate to the chairman of each district association of the church society, the amount apportioned to be raised within the district, and shall request him to call a meeting of the district board, taking special care that one or more laymen from every congregation shall be summoned to attend such meeting, the business of which meeting shall be to apportion the sums to be raised in each parish or cure, in order to make up the whole amount, on a fair consideration of the apparent means of the laity of the church in each parish or cure, together with any special helps or drawbacks which may exist in such parish or cure. 4. The chairman of the district board shall take order that this allotment be communicated to the clergyman and churchwardens of each parish or cure, and shall request them to use all diligence in connexion with their parochial association, to raise the allotted amount by application to every professed member of the church within the cure, or any other equally effective manner. 5. The secretaries of the synod shall communicate these regulations to the church society, with a request that the society will take them into consideration at their August meeting, and pass a by-law in accordance with them.

JAMES BEAVEN, *Chairman.*

Dr. Beaven gave notice that he would move the adoption of the report.

Mr. J. G. HODGINS gives notice that he will move that a standing committee on parochial and diocesan statistics be appointed.

The synod adjourned.

The synod re-assembled after adjournment at 2 p.m.

The attention of the synod having been directed to an entry in the first day's proceedings inadvertently made, which was contrary to the constitution, Rule No. 18, for the preservation of order, the secretary received instructions to expunge the protest of the Rev. Dr. Lett from the minutes.

The Rev. Mr. HOLLAND moved, seconded by the Rev. Dr. O'MEARA, that the 5th canon of the election of a bishop be amended by the introduction of the following after the word "parishes" in the 4th line. But if the result of such ballot shall shew a majority of votes in favour of placing the nomination of the bishop in the hands of the arch-bishops and bishops of the United Church of England and Ireland, or any one or more of them, then on such nomination taking place, it shall be final, and the person so nominated shall be considered duly elected.

Mr. HARMAN rose to a question of order whether Mr. Holland's motion be not contrary to the constitution, inasmuch as the proposed change had not come before the synod, through the executive committee, whereupon a discussion ensued.

The Rev. Mr. HOLLAND moved, seconded by the Rev. W. S. DARLING, that the article of the constitution which requires that any proposition for the alteration of the constitution shall first be submitted to the executive committee, be suspended to allow of the present resolution being considered. This motion was subsequently withdrawn.

The Rev. Dr. READ moved, seconded by the Rev. Mr. HOLLAND, that the report on Sunday Schools of last year be now adopted.—Carried.

It was understood that tabular forms should be circulated after having received the sanction of the bishop.

Moved by R. A. HARRISON, seconded by Rev. H. BRENT, that the published minutes of the proceedings of the synod at its last session be referred to a committee consisting of the Rev. Dr. Fuller, Rev. Mr. McCallum, and R. A. Harrison, Esq., with instructions to examine and if necessary to correct the same by the written minutes of the synod, and to cause the same when examined and corrected to be published uniformly with the former published reports of the proceedings of the synod in accordance with the resolution of this synod passed in 1859.—Withdrawn.

Moved by F. W. CUMBERLAND, seconded by C. J. CAMPBELL, Esq., that the committee on the Episcopal Endowment Fund be instructed to invest the monies collected for that fund in provincial or county debentures, and that investments be regularly made whenever the sum in hand amounts to \$2000 or oftener if advisable.—Carried.

The Rev. Dr. BEAVEN moved, seconded by Dr. BOVELL, that the following report on appropriation be adopted.

The 1st, 2nd, 3rd, 4th, and 5th clauses were separately put and carried.

Mr. HARMAN moved, seconded by Dr. BOVELL, that the report of the committee on registration be received, and that the synod in receiving the same adopt the principle therein commended of the necessity of a complete system of church registration, and that the following gentlemen be now appointed as the Provisional Registration Committee, recommended, in the report with power and authority to place themselves in communication with the rectors, incumbents, and churchwardens of parishes and missions, with a view to the collection of further material and data on this important subject; and that they are further requested to prepare a canon to be submitted to the next session of synod to enable the proposed system to go into operation, the Rev. Messrs. Palmer, Fuller and Givins, Messrs. Harrison, Harman and Joseph.—Carried.

Moved by Dr. BOVELL, seconded by Rev. J. G. GEDDES, that the committee be re-appointed to consider the constitution of the court of discipline, with a view to such amendments as may be deemed advisable, and to report to the synod at its next sitting.—Carried.

Moved by Dr. BOVELL, seconded by Rev. J. G. GEDDES, that his lordship be requested to furnish to the Clerical Secretary, a list of those clergymen who are licensed to the cure of souls.—Carried.

Moved by Col. O'BRIEN, seconded by the ARCHDEACON OF TORONTO, that the report of the committee on the subject of the security of church property be received and printed for circulation.—Carried.

Mr. HARMAN moved, seconded by Mr. HARRISON, that a committee be appointed to collect information as to the working of the Incorporated Synod of Ontario, with a view to the consideration of having an incorporation of this synod to take the place of the Incorporated Church Society of this Diocese, if the report of the working of the Incorporated Synod of Ontario be favourable, Committee, the Rev. the Provost, the Rev. Mr. Darling, the Rev. Dr. O'Meara, Messrs. Campbell, Cumberland and Harman.—Carried.

Moved by the Rev. Mr. HOLLAND, seconded by Dr. BOVELL, that the report of the committee on assessment of vacant parishes be received and printed with the minutes of the synod, and that the consideration thereof lie over until the next meeting of synod.—Carried.

Moved by J. G. HODGINS, Esq., seconded by Mr. DUGGAN, that a standing committee on Parochial and Diocesan Statistics be appointed, whose duty shall be to collect from the various official statistical documents obtained under the authority of the bishop or of this synod, and to present the same annually to the synod in a condensed and systematic form (for publication in the appendix to the minutes) and that the committee see that the necessary blank forms of report which may be required for giving effect to this resolution, be duly provided and sent out.—Carried.

The duty of the committee shall be to collect from the various documents obtained throughout the diocese, under the authority of the bishop of this synod, such statistical information relating to the state and progress of the Church of England in the diocese, as it may deem advisable. This information, when compiled, to be presented annually to the synod in a condensed and systematic form for publication in the appendix to the minutes. The committee shall further see that the necessary blank forms of reports, which may be required for giving effect to this resolution, be duly prepared and sent out.—Carried.

With the approval of the bishop the following standing committee was appointed, in accordance with the foregoing resolution, viz.:—Rev. Dr. Fuller, Rev. E. Baldwin, Rev. C. Cartwright, R. A. Harrison, F. W. Cumberland, J. G. Hodgins

Moved by the Rev. Dr. O'MEARA, seconded by the Rev. Dr. BEAVEN, that this synod deeply feels the loss that the church has sustained by the recent decease of the Rev. P. Jacobs, and earnestly sympathizes with his bereaved widow in the loss she has sustained.—Carried.

Moved by Col. O'BRIEN, seconded by Mr. HARMAN, that the committee on security of church property be continued, and that Mr. John Duggan be placed on it instead of Mr. Harman.—Carried.

Moved by Dr. BEAVEN, seconded by Mr. E. G. O'BRIEN, that the canon on the building and repairing of parsonages be referred to the committee on the security of church property.—Carried.

The question having been asked as to the style in which the report of the proceedings of the synod should be printed, it was agreed that the cheap form should be used similar to that of 1863.

Moved by the Rev. Dr. BEAVEN, seconded by the Rev. S. GIVENS, that the thanks of this synod be given to the Rev. Mr. Wilson for his valuable sermon at the opening of the synod.—Carried.

Moved by R. A. HARRISON, Esq., seconded by S. B. HARMAN, Esq., that the thanks of the synod be given to the ladies who so kindly provided lunch daily at the Orphan's home for the delegates attending the synod.—Carried.

Moved by the Rev. Mr. McLEOD, seconded by the Rev. J. G. GEDDES, that the thanks of the synod be given to the managers of the Great Western, Northern, and Grand Trunk Railways, for their kind consideration in allowing the clergy and lay delegates to the synod, to travel to and from the synod for half-fare.—Carried.

The Lord Bishop pronounced the benediction and the synod was dismissed!

DIOCESE OF NEW YORK.

At the late Convention of the Diocese of Western New York, the Rev. Arthur Cleveland Coxe, D.D., was elected Assistant Bishop of the Diocese. The Convention was presided over by the Venerable Bishop, Dr. De Lancey, and the occasion was one of marked solemnity. Dr. Coxe succeeded the eloquent Dr. Hawkes, in Calvary Church, New York, and will be an ornament to the Episcopate. He is a son of the Rev. Dr. Samuel Coxe, of the New School Presbyterians, and has, we believe, another brother a clergyman of the Episcopal Church. Instead of dividing the Diocese, as was expected, an Assistant Bishop was adopted. The following remarks, are from the *Episcopal Recorder*.

The late Episcopal election in Western New York has led to two unexpectedly gratifying results. In the first place, the Convention, with a unanimity which shows that its action must have been at least in concurrence with the views of the venerable Diocesan, went beyond strict party lines, and elected a gentleman whose independence, is as marked as are his abilities. Dr. Coxe's history, it is true, has been one of reactions; but though, in his early days, he reacted perhaps too violently from the radical independency in which he was educated, and flouted Church peculiarities far more fantastically than he would have done had he been brought up in the Church; yet, in latter days, all his tendencies have been a loyal and earnest vindication of our Protestant faith. When in Hartford, he was one of the first to break loose from the New York trammels, and, in a series of very vigorous publications in the *Calendar*, to exhibit the reckless and un-Protestant policy by which the last few years of Bishop B. T. Onderdonk's administration were marked. And though we may differ now from Dr. Coxe as to one or two points of Church policy; and, though his views as to the Sacraments may lean more closely to the Lutheran than those maintained in this paper, yet no one can be more ready than ourselves to bear witness to the zeal, genius and eloquence, with which he maintains the leading doctrines of gospel truth.

But in another feature, the election in Western New York will be regarded with peculiar satisfaction by sound Churchmen. It repudiates, with a spirit and emphasis which no other Diocese could employ with such effect, that notion of Diocesan subdivision which will go so far to Presbyterianise as well as to debilitate our Church.

If there was ever a Diocese which could be relied upon to submit to such a process, it was the Western New York. It was spoken of by the adherents of New School as the model Diocese. It began to assume, to the Anglo-Catholic eye, the most tempting proportions. There have been eminent surgeons who it is said, never could look upon patients without some latent professional satisfaction at the fine opportunity in prospect for the display of their professional skill; and young doctors at hospitals have been known to deplore the rarity of surgical as contrasted with medical cases, as giving no chance for any bold display. In the same way the leaders of the New School of Church principles have been congratulating themselves on the portly size of *Western New York*, and finding that Pennsylvania obstinately refused dissection, taking consolation from the fact that her Northern neighbours would soon be ready for the knife—"Nearly two hundred ministers"—"A college largely endowed at Geneva!"—"Another college at Niagara Falls!"—"A large Episcopal Fund!"—"A territory about twenty times as large as many an ancient city which had half a dozen of Bishops to itself!" What an admirable subject for anatomy!

But good sense is often stronger than theory; and though the subdivision policy was urged with great zeal in the secular press, and at least not opposed in the Diocesan organ, yet, when the Convention went to work, both Bishop and Convention quietly ignored the idea of division, and elected an Assistant Bishop. The advocates of modern Church principles insist that the minimum of fifteen parishes is sufficient for a distinct Bishop. In our last issue we urged that one hundred parishes would be a just measure. But Western New York quietly repudiates even this large allotment, and with two hundred parishes, decides practically against any division at all—"all this about small Dioceses being primitive," she practically says, "is mere talk. In the first place, the fact is not so; in the second place, to cut us up is to destroy us. Western New York is becoming larger because she is already large; her strong centres build up her weak outposts; it is her centralization which has produced her expansion. And we are not disposed to change."

One other point we may notice, and that is the weight to be drawn from the example of Western New York to that admirable system of assistant-episcopates under which our Church has so much prospered. In Virginia, in Connecticut, in Pennsylvania and in Ohio, this policy has been found to work admirably; and it is with no little satisfaction that we witness its adoption by Western New York. When a Bishop is in failing or delicate health, it is the only measure that can afford relief; and besides, it is in accordance with Scripture usage. When a Bishop becomes, not too infirm to preside or walk, but too infirm to travel towards remoter points, what more natural than that he should send in his place, as St. Paul sent Timothy, a younger substitute.

DIED.

Died at Aylmer, Diocese of Huron, on Saturday, the 24th inst., of Typhoid Fever, the Reverend Robert Alex. Montgomery, M.A., Missionary at that Station.

The intelligence of the death of this promising young clergyman will be received with deep regret by a wide circle of friends, both in the Diocese of Huron—which he was about to leave—and in that of Toronto, which he was about to enter as a Missionary in a wide important sphere.

We beg to insert the following extract relating to his death from a letter just received from his friend the Rev. H. C. Cooper, of Etobicoke.

In case you may not have heard of the death of poor Robert A. Montgomery, I write to tell you that he died on Saturday, 24th, about 2 o'clock, A.M., at Aylmer, of typhoid fever. His body was brought home to his father's, here, on Monday morning, and I buried him yesterday. The funeral was very numerous attended, as he was much liked and respected by all who knew him, especially here where he was born and brought up. His widow and three children are at Cobourg, at her mother's; they had gone there preparatory to moving to Uxbridge, only a few days before he was taken ill. He remained at Aylmer to complete the arrangements about leaving. She, too, is dangerously ill, I believe of the same fever, so that she had not been told of her husband's death, at least, up to yesterday morning, when the last message was received.

His death is a great loss to the church, as he was, I think, in every sense a good and faithful servant.

Thus the mission of Uxbridge is still vacant, and we must look for some one else to fill it.

SUBSCRIPTIONS RECEIVED FOR THE CHURCH CHRONICLE,

TO END OF VOL. II.

Mr. H., Whitby; Mr. T., Whitby; Rev. H. J. G., Toronto; J. Y., Toronto; Rev. E. B., Toronto; Lord Bp., Toronto, 2 copies; Mrs. E., Drummondville; J. G. H., Toronto; E. H. R., Toronto; Rev. C. L. C., Toronto; Rev. W. E. C., Hungers-
tone, P. O.; J. B., Hamilton; R. S., Toronto; J. N., Richmond Hill; A. F., Toronto; Rev. Dr. S., Toronto; T. J. P., Toronto; Sheriff J., Toronto; B. H. D., Toronto; Rev. M. B., Peterborough; Rev. J. McC., Mulmur; J. L., Mulmur; E. C., Toronto; G. G., Brampton; J. A. T., Brampton; Rev. J. W. S., Manitoowaning; J. H. R., King; Dr. L., King; C. J. C., Toronto; Rev. J. C., Garden River; H. W., Welland; A. P., Cooksville; S. A. A., Woodbridge; Rev. A. C. W., Hamilton, to No. 6, vol. 2; T. R., Hamilton; Col. H., Nanticoke; Major N. L., Nanticoke; J. C., J. C., York Mills; Archdeacon P., Cornwall; Mrs. P., Cornwall.

TO END OF VOL. I.

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