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CHURCH CHRONICLE

FOR THE

DIOCESE OF MONTREAL.

“Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both.”

HOOKER. Bk. V. c. 21.

VOL. II.—No. 6.]

OCTOBER, 1861.

[2s. 6d. PER AN.

CLERICAL APPOINTMENTS.

The Rev. J. H. Thompson, M.A., late Professor of Divinity in the University of Bishop's College, Lennoxville, now Senior Assistant Minister of Christ Church Cathedral, has been collated by the Bishop to the Senior Canonry in that Cathedral: he has also been appointed by the Bishop to be his Examining Chaplain.

The Rev. Joseph Scott, D.D., Chaplain to the Bishop and Rector of Dunham, has been collated by his Lordship to the Archdeaconry of Montreal, vacant by the resignation of the late Archdeacon Gilson.

The Rev. F. G. C. Brathwaite, B.A., of Balliol College, Oxford, and late Assistant Curate of Banbury, has been appointed by the Bishop to the mission of Onslow, on the Ottawa.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Bishop having paid over to the Treasurer of the above Society in London \$116 from Sorel and \$20 from Brome, the Rev. Ernest Hawkins, in acknowledging the same, says: “We are much obliged for Mr. Anderson's and Mr. Robert Lindsay's remittances. The example is one which we hope to see generally followed.” And indeed it is but reasonable to expect that those, who have been for so many years receiving such liberal assistance from this Society, should now begin to testify their gratitude by making some efforts occasionally to assist in the great work which they are carrying on all over the world. At this very time this Society is offering additional help to our parishes and missions, in the way of endowments, if they are prepared to avail themselves of it. And the clergy are requested to inform the Bishop of any sums raised in their respective parishes towards an endowment fund during the current year, or that are promised for that purpose; that such sums may be accounted for in the returns about to be made to the Society, so that

they may be entitled to a share of the *bonus* offered by the Society in aid of such fund, being in the proportion of 20 per cent on all money actually paid up.

FIRST PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND AND IRELAND IN CANADA.

The first Provincial Synod of the Church of England and Ireland in Canada, assembled at the Cathedral in this city on Tuesday morning 10th September. Divine service was celebrated at 11 o'clock. The Bishop of Montreal, Metropolitan, and the three suffragan bishops of Quebec, Toronto, and Huron, and the Bishop elect of Ontario, with about 80 clergymen were present including 50 out of 60 clerical members of Synod, and a considerable number of laity including between 40 and 50 lay delegates.

It is noteworthy that the venerable Bishop of Toronto, now in his 84th year, performed the whole journey from Toronto on Monday, and the Venerable Archdeacon of Kingston, now in his 86th year, came from Kingston.

The Rev. Dr. Patton, Rector of Cornwall and Rural Dean, read the prayers to the lessons. The Rev. Mr. Housman, assistant minister, Cathedral, Quebec, the first lesson. The Rev. W. Bettridge, Rector of Woodstock, C.W., the second lesson; the Rev. Dr. Fuller, Rector of Thorold, and Rural Dean, the latter part of the morning service.

The Bishop of Huron read the Epistle.

The Bishop of Toronto the Gospel.

The Lord Bishop of Quebec preached the sermon from the following text,

Isaiah xxiii, 20.—Look upon Zion, the city of our solemnities. Thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

The sermon was able and practical, having special reference to the circumstances under which they had met.

The Holy Communion was then celebrated, the Metropolitan Bishop reading the service, and Dr. Lewis, Bishop elect of Ontario, the Offertory. His Lordship was assisted in the distribution of the elements by the suffragan Bishops, the Bishop elect, and the Dean of Montreal.

At 3 o'clock the Synod assembled in the large school-room of the Cathedral building. His Lordship, the Metropolitan Bishop, presided, having the Bishops of Quebec and Huron on his right, and the Bishop of Toronto and Bishop elect of Ontario on his left.

The roll was called by the Rev. Mr. Rogers, Secretary to the Bishop of Montreal, and, besides the five Bishops, were found to be present :

DIocese of MONTREAL.

CLERICAL.

Very Rev. Dean of Montreal,
Rev. J. Scott, D.D.
Rev. Canon Leach, D.C.L.

LAY.

Hon. G. Moffatt.
Ed. Carter.
Hugh Taylor.

Rev. Canon Bancroft, D.D.	Hon. Judge McCord.
Rev. E. Du Vernet, M.A.	J. Armstrong.
Rev. W. Anderson,	L. S. Huntingdon, M.P.P.
Rev. G. Slack, M.A.	Charles Smallwood, M.A.
Rev. D. Lindsay, M.A.	R. A. Young.
Rev. G. De C. O'Grady, M.A.	Wm. Barrett.
Rev. W. Bond, M.A.	Major Campbell, C.B.
Rev. J. Flanagan.	Hiram Foster.
Rev. J. C. Davidson.	

DIOCESE OF QUEBEC.

Rev. Dr. Falloon, D.D.	Col. Rhodes.
Rev. G. V. Houseman, M.A.	Right Hon. Lord Aylmer.
Rev. Principal Nicolls, D.D.	B. F. Morris.
Rev. A. W. Mountain, M.A.	W. C. Wurtele.
Rev. C. P. Reid, M.A.	W. R. Doak.
Archdeacon Hellmuth, D.D.	George Irvine.
Rev. S. S. Wood, M.A.	H. S. Scott.
Rev. H. Roe, B.A.	T. D. Gilbert, M.A.
Rev. C. Hamilton M.A.	C. N. Montizambert.
Rev. A. J. Woolriche.	James Bell Forsyth.
Rev. E. W. Sewell.	

DIOCESE OF TORONTO.

Rev. James Beaven, D.D.	Hon. J. H. Cameron, M.P.P.
Rev. T. B. Fuller, D.D.	Hon. G. W. Allan, M.L.C.
Rev. S. Givens.	J. Bovel, M.D.
Rev. E. Denroche, M.A.	T. C. Street, M.P.P.
Rev. W. S. Darling.	R. B. Denison.
Rev. Dr. Dewar, M.A.	J. W. Gamble.
Rev. H. Holland, M.A.	Hon. Geo. Boulton, M.L.C.
Rev. J. G. Geddes, M.A.	Judge Boswell.
Rev. T. S. Kennedy. *	E. G. O'Brien.

DIOCESE OF HURON.

Rev. M. Boomer, LL.D.	L. Lawrason.
Archdeacon Brough, M.A.	A. Shade.
Rev. E. L. Elwood, M.A.	W. Watson.
Rev. R. Flood, M.A.	J. Johnson.
Rev. W. Bettridge, B.D.	T. Cottle.
Rev. J. Smythe, B.A.	J. Keefer.
Rev. F. W. Sandys, D.D.	I. Farrell.
Rev. J. W. Marsh, M.A.	Dr. Dewson.
Rev. St. G. Caulfield, LL.D.	H. Ingles.
Rev. A. Nelles.	

DIOCESE OF ONTARIO.

Archdeacon Stuart.	T. Kirkpatrick, Q. C.
Rev. J. A. Mulock.	Hon. Geo. Crawford, M.L.C.
Rev. Dr. Lauder, L.L.D.	W. B. Simpson.

Rev. T. H. M. Bartlett.	E. J. Sisson.
Rev. Wm. Bleasdel, M.A.	D. F. Jones. 44.
Rev. R. R. Stephenson, M.A.	
Rev. J. G. Armstrong, B.A.	
Rev. C. Forrest M.A.	
Rev. F. R. Tane,	
Rev. H. H. Mulkins.	
Rev. Henry Patton, D.C.L., 53.	

The Patent, appointing the Bishop of Montreal, Metropolitan of Canada, was read by Strachan Bethune, Esq., his Chancellor.

His Lordship then gave an address, partly historical and partly explanatory of the duties and power of a Metropolitan Bishop.

The Rev. Canon Bancroft, D.D., was elected Clerical Secretary; and Dr. Bovell of Toronto, Lay Secretary.

Committees were appointed "to consider of a constitution for this Synod, and of the powers granted, or to be granted to the Metropolitan Bishop, with power to report from time to time."

The Synod having decided that "the Bishops shall deliberate in one house, and the delegates from the clergy and laity in another, and each house shall hold its sittings either in public or in private at its own discretion," the Metropolitan retired, with the other Bishops, having first named the Dean of Montreal as temporary chairman. Rev. Dr. Beaven, of Toronto, was then elected Prolocutor of the Lower House.

The Lower House met in the large school-room, and the House of Bishops in a room above used as the Board-room of the Church Society.

Dr. Lewis, the Bishop elect of Ontario acted as Secretary of the Upper House, but had no vote, his consecration as Bishop not having yet taken place. The Synod continued in session from Tuesday until Saturday evening at 7 o'clock, when the prorogation took place. A very lively interest was excited by their proceedings, the details of which are preparing for publication by the Secretaries, in the Journal of the Synod. The public were admitted to hear the debates in the Lower House, and large numbers attended every day.

The last business in the Lower House was to pass an unanimous vote of thanks to the Rev. Prolocutor, for the able and courteous manner in which he had filled the chair.

The members then accompanied their Prolocutor to the Upper House, when the Metropolitan was pleased to prorogue the Synod with the following address:—

Rev. brethren and brethren of the laity, members of the Lower House of the Provincial Synod of the United Church of England and Ireland in Canada:—

It affords me no small satisfaction to submit to you this day the schedule of business which has been done by the Upper House during the present session. Very different are my feelings on this occasion from those by which I was influenced when I addressed you at the commencement of the session. Whatever confidence I might have had in the wisdom and discretion of the members of this Synod, whatever hope

might have cherished that under the guidance of God's Spirit, we should have our deliberations overruled for the good of the Church and the glory of His name; yet when so many persons, principally strangers to each other, were for the first time brought together, to act as one body under one authority, it could not but be matter of deep anxiety to watch the gradual development of the spirit which was about to actuate them, and the manner in which their proceedings were to be conducted. Let us thank God that, on this score, such anxiety is now terminated. The Provincial Synod of the Church in Canada is no longer a matter about which we are to speculate, and calculate the chances of success. It has met in very full representation from every diocese; it has deliberated, day after day, with much wisdom and high talent; and accomplished with patience and ability a considerable amount of work—having settled all the details of its organization and future course of proceedings, and having thus laid the foundation of much practical benefit for the whole Church in Canada.

Independently of what may have been transacted separately by the Lower House, the business which has been brought before the Upper House, and which, having been concurred in by that and the Lower House, I hereby now declare to have passed the Synod, is as follows:—

1. The Declaration.
2. The Constitution.
3. Permanent Order of Proceedings.
4. An Address to Her Majesty on the appointment of the Metropolitan.
5. Draft of a new Patent for the Metropolitan, with additions recommended by the Synod for insertion.
6. An Address to Her Majesty respecting the adoption of such additions.
7. An Address to the Protestant Episcopal Church of the United States.
8. Report of Finance Committee adopted.

Thanking you on behalf of the whole Church, for the diligence and patience with which you have applied yourselves to the important business of this session, I now hereby declare this Synod prorogued.

F. MONTREAL,
Metropolitan.

His Lordship then pronounced the benediction, and the meeting separated.

CONVOCAATION OF CANTERBURY—MISSIONARY BISHOPS.

On Friday, June 21, the Bishop of London presented and read the following report of the joint Committee on Missionary Bishoprics:—

“The joint Committee appointed for the purpose of recommending an address to the Archbishop, praying his Grace to communicate further to the various Metropolitans of our Colonial Church the judgment of the Convocation of Canterbury, as to the regulations, which it may be expedient to recommend as fit to govern the relations of Missionary Bishops to the mother and Colonial Church, and having had re-

ferred to them for their consideration certain other matters as set forth below, report as follows :

I. GENERAL REGULATIONS.

We recommend that his Grace be requested to convey to the Most Rev. the Metropolitan Bishops of the various provinces constituted within her Majesty's dominions abroad, the expression of the earnest desire of the Archbishop and Bishops of the province of Canterbury, that they and the clergy and laity under their charge would seek by all lawful means to maintain throughout our Church, as through the blessing of God it extends its borders, the most complete unity in doctrine and discipline ; and to suggest to them the following general rules as essential to the maintenance of the same :—

1. That, saving such matters as are plainly indifferent, and therefore liable to be changed from time to time according to local expediency, no alterations affecting doctrine or discipline be finally adopted by any diocesan Synod until the same shall have been confirmed by the Synod of the local province ; nor be finally confirmed by the Synod of the local province until the judgment of the Church at home shall have been expressed thereon. Provided that it be understood that nothing is hereby meant in prejudice of the right of diocesan or provincial Synods to frame their own bye-laws for the local adaption and enforcement of the discipline now in operation, under other conditions, in this country ; and for the accommodation of the authorized services of the Church at home to such special circumstances as may arise in the Church at distant parts.

2. That where any Missionary Bishop is sent forth to minister in places external to the Queen's dominions, if the intended sphere of such Bishop's labors be contiguous to any existing colonial province, or most directly accessible from it, such Missionary Bishop shall take the oath of canonical obedience to the Metropolitan of that neighbouring province; who shall also, if the Mission be maintained by that province, be the consecrating Metropolitan, unless with his consent, and for more convenience it be ordered otherwise. That such Missionary Bishop shall take his seat in the Synod of the province that sent him forth, and that whilst, for the avoidance of difficulties which might arise from his episcopal *status* not being known to or recognised by the Crown, it is not expedient that such Bishop should vote on questions affecting the Church within the Queen's dominions, he shall be entitled to a free and equal vote on all questions which may concern the Church beyond the same, and that he be bound in his missionary diocese by the decisions and constitutions therein determined. And that in all other cases, unless it be ordered otherwise between the Archbishop and the local Metropolitan, the Missionary Bishop shall be consecrated by the Archbishop of Canterbury to whom he shall pay direct canonical obedience.

II. DECLARATION OF PRINCIPLES.

We recommend the adoption, by the various branches of the Colonial Church of a Declaration of principles ; and we approve of the form of de-

claration hereunto appended, for the use of the Church of South Africa.

For a Provincial Synod.—We, the bishops, clergy, and faithful of the Church of South Africa, in union and full communion with the United Church of England and Ireland, assembled in the Provincial Synod of the said Church :

For a Diocesan Synod.—We, the bishop, clergy, and faithful of the diocese of (Capetown, Grahamstown, Natal, &c. as the case may be) in the Church of South Africa, in union and full communion with the United Church of England and Ireland, assembled in the Synod of the said diocese ;

Do declare that we receive the Holy Scriptures as the revealed Word of God, and the authorised version of the same as of like authority in this diocese as it is in the Church of England ; and that we do maintain the doctrine and sacraments of Christ as the Lord hath commanded, and as the said united Church of England and Ireland receives the same and do receive the Book of Common Prayer, and administration of the Sacraments, and other rights and ceremonies of the Church, according to the use of the United Church of England and Ireland, together with the Psalter, of Psalms of David, appointed as they are to be said or sung in Churches and the form and manner of ordaining and consecrating bishops, priests, and deacons ; and further, we do disclaim the right to alter the standards of faith and doctrine now in use in the Church, the three Creeds, and thirty-nine Articles, the Church Catechism, and the other formularies of the Church ; and we do acknowledge the authority of the canons and constitutions of the Church ; so far as they are of force in England, until they shall have been altered by the provincial or diocesan Synods of this Church.

(Schedule.)—I do declare I am a member of the Church of South Africa, in union and full communion with the United Church of England and Ireland, and that I belong to no other religious body.

THE BISHOP OF OXFORD.—I wish now to draw your Grace's attention to a matter which was postponed until this morning in order to have the benefit of the presence of the Bishop of London—I mean the report of the joint committee on Missionary Bishops, which was presented to your Grace by my right Rev. brother the other day. It is well known to your lordships how this matter comes before us ; but as that which comes before us here is read with interest out of this room, we may as well state how we came to discuss the matter at all. The reason for our discussing it then, was an application which has been made to the Convocation of this province by a meeting of the Metropolitan and suffragan Bishops of the province of Capetown, held at Capetown on the 26th of December, 1860, and following days. At that meeting of the Metropolitan and all his suffragan Bishops, the state of the infant Church of South Africa was taken into full consideration ; and the difficulties which practically met them in carrying out the Church's work were discussed in the most brotherly and loving way, and practical suggestions well weighed and considered, were made for dealing with those difficulties. Now, those difficulties are very many ; and in the front of them

stands the exceeding difficulty of giving sufficient definiteness and body to the Church there, to enable it to do corporate acts. Not having the legal status of the Church at home—being, as it is, in that particular province of South Africa, in the midst of a population which, settled originally from other parts of the world, belong to other denominations of the great Christian family—the Church of England has of late been a scattered body in the midst of professing Christians, as well as of the surrounding heathen people; and, of course, it was needful if they wanted to act as a body, that there should be something to define what constitutes the membership of the body. The endeavour throughout has been to get the clergy and the laity of the Church to meet together, and to act as one, in their Synods and gatherings, for laying down all the rules of the Church according to apostolic model. Then came the question of, who were to be considered members of the Church? If it were only those who were communicants nominally in such a state of society as exists in those newly settled colonies, where many of the outposts of the colony have been long without the regular means of grace, then the number would not be sufficiently restricted; and if those were to take part in the administration of the affairs of the Church, much evil might be done. On the other hand they could not allow any one in the colony, without his declaring himself a member of the Church or being a communicant, to take part in administering the affairs of the Church. Therefore, they claim in that as in the other colonies as the expedient best suited to meet the difficulty, the framing of a simple declaration of membership, of their holding the doctrines, and of meaning to adhere to the discipline of the Church of England, and regarding themselves as members of that body; and that those who sign that declaration shall in virtue of such declaration be regarded as Church members, and be capable of taking part in the deliberations of the Church. Accordingly, this form of declaration has been drawn out, and the Bishops who have made this communication to your Grace are very anxious, that the members of the Church at home should pronounce some opinion of the form of declaration, and give it the brotherly sanction which you probably would give; and they know not to whom they could refer so well as to the Convocation of the Province of Canterbury. True, it is not a full and complete representation of the Church at home; yet it is the best. Consisting as it does of the Bishops of the largest province, with your Grace at their head, and the representatives of the other orders of ministers—the Deans appointed by the Crown, the Canons appointed by the Bishops, and the Proctors by the parochial clergy; they thought that it was as good an exponent as could be got of the voice of the Church; and in that particular they would like to have the voice of the Church at home in favor of the declaration, which they desire should be the basis of the right to take part in the administration of the affairs of the Church in the colonies. Another point of difficulty in some respects was the relations which Missionary Bishops, sent across the frontier of the Queen's dominions into the heathendom beyond, ought to occupy with reference to the Church they left behind them.

Of course, if they merely went forth into the heathendom of themselves as individuals, with no basis of operation with the Church at home, it would be contrary to all early precedent and full of inconvenience. If these Bishops were free in reference to the formularies, doctrines, and articles of the Church, and assumed the power to found new branches of the Church, with strange doctrines, discipline, and practice, then every kind of evil might arise. We might find it difficult to know if we could maintain communion with them; and where the point was at which we should break off communion with them; and thus every possible trouble might arise to them, to the new Church, and to ourselves. Therefore, the Bishops took counsel with the first Missionary Bishops sent out, Bishop Mackenzié being of the number, with the view of providing the necessary safeguards, of defining the relation of the Missionary Bishops to the Synod of the neighbouring province, and the amount of liberty to be given to them. There were other questions suggested subsequently, and which were referred to the same joint committee of Convocation, and the committee have met and deliberated with great care and an earnest desire to come to some conclusion, which might be useful in the way of advice to our brethren out there. Of course not the slightest idea is entertained that we have any authority to direct them. We claim none whatever. At the same time, we have no right to refuse our brotherly counsel. We owe a great debt to those of our brethren whom we sent to the outskirts of Christendom, in the midst of all the temptations and difficulties from which we happily are so mercifully shielded. We owe it to them, inasmuch as they have borne the brunt of the battle, and have fought for Christ's sake among the heathen; and we ought, as far as we can, to be fellow-laborers with them, in order that we may be fellow-sharers with them in the blessedness of their reward. But we arrogate to ourselves no authority. We can only give them advice and counsel on their seeking it. And next, as we have at home learned leisure, learned men, and extensive libraries; as we have the traditions of past years to help us, we may be reasonably supposed able to give good advice to those who require it; and therefore we are bound to give them all the help and brotherly counsel in our power. It was with this intention that your Grace consented to the nomination of the joint committee of the two houses; that my right Rev. brother the Bishop of London and myself have attended its sittings; that the members of the other house have met from day to day; and at last, having regard to the various points upon which our advice is asked, have prepared a joint report containing answers to the questions sent home for our consideration, to which I believe there is no valid objection, and which I think would greatly strengthen the hands of our brethren in those distant parts. I beg to move, therefore, that the report of the joint committee presented to your Grace by my right Rev. brother the Bishop of London, be now taken into consideration, with a view, if the house pleases, to the adoption of so much of the recommendations as it may approve of, in order to their being communicated to our brethren of the South African province, as being the recommendations which we make,

in answer to their request to help them in the practical difficulties they have encountered. In doing so, I wish much that there should be forthwith a distinct understanding that, upon the several points our advice has been asked, not by one or other of the Bishops of South Africa, but by all united in a joint fraternal representation to the Houses of Convocation; that, we claim no authority over them in reference to the matter; and that, as they feel we can help them, we desire to do so to the best of our ability. The report has been the result of much care and thought, and I pray God that the answers we send them may be such as to aid them in the great work of planting our Reformed Church in the midst of those distant regions.

THE BISHOP OF LONDON.—I beg to second the motion. The Bishop of Oxford has quite correctly stated what is our position in regard to this matter.

CONFIRMATION TOUR BY THE LORD BISHOP THROUGH SOME MISSIONS OF THE DEANERY OF BEDFORD, IN THE MONTH OF SEPTEMBER.

In the *Church Chronicle* for September a tabular statement is given of the numbers of those who were presented for the rite of confirmation during the above-mentioned term, which occupied exactly one week.

Our readers will see that they were 56 males and 70 females, total 126. This is a large number to have been confirmed at one time in seven small congregations, and of itself indicates a more than ordinary attention and interest on the part of the members and friends of the Church in that part of the Diocese; and, as this was indeed the case, a more detailed account of this very encouraging tour of our respected Diocesan may not be uninteresting to the readers of the *Chronicle*.

His Lordship left Montreal on Wednesday, 21st of August, for St. Hyacinthe, where he was met by the Rev. George Slack, Rural Dean, who had been officiating to the small congregation in that town once a month during the winter, and had prepared a little band of five females, who were awaiting the Bishop's coming to receive the holy rite of Confirmation. Mr. Taylor, school-master and catechist, and a candidate for holy orders, had been appointed to St. Hyacinthe shortly before the Bishop's visit, and had removed his family thither from Upton, where he had been labouring in the above capacities with much acceptance and usefulness for several years. Divine service was performed in the small church on Thursday morning, and the rite of confirmation administered to the five persons above-mentioned, the Rev. G. Slack and the Rev. F. Robinson, of Abbotsford, who had arrived in the morning, assisting in the services. The Holy Communion was administered to the persons confirmed and others of the congregation. His Lordship was the guest of G. Henshaw, Esq., during his stay, and proceeded, on Thursday afternoon with the Rev. F. Robinson to Rougemont, where, on the following morning 8 persons, 4 males and 4 females were confirmed.

In the afternoon of the same day the Bishop was driven by Mr. Robin-

son to Abbotsford where he resides. Here His Lordship met the Rev. T. Johnson, retired missionary of the S. P. G., one of the oldest of the Society's Missionaries in Canada.

On the morning of Saturday, divine service was held in St. Paul's Church, Abbotsford, when 13 persons, 9 males and 4 females, were confirmed, two of the latter,—a mother and a daughter,—having been baptized at a service held the previous evening after the Second Lesson, by the Rev. G. Slack, who, with the Rev. W. Jones, assisted in the services. His Lordship was driven by Mr. Jones to Granby in the evening, and became his guest at the Parsonage. On Sunday morning a large congregation assembled in St. George's Church, when 25 persons, 13 males and 12 females, were confirmed, the Rev. Mr. Jones reading prayers, the Rev. Geo. Slack acting as the Bishop's Chaplain. Upon the above and on the subsequent occasions, the Bishop not only preached, but delivered extempore addresses, full of practical instruction to those who were confirmed, exhorting them "that with purpose of heart they should cleave unto the Lord."

In the afternoon of Sunday the Bishop preached and confirmed 29 persons, 17 males and 12 females, in St. Mark's Church, Milton, 8 miles distant, the Rev. Messrs. Jones and Robinson assisting in the services. Five of the persons confirmed had received holy baptism two Sundays previous. The church, which is small, was crowded in every part, many of the Church people from adjoining missions having come to participate in the services. His Lordship was the Guest of the Rev. G. Slack at the parsonage for Sunday night; and at an early hour on Monday morning was driven by him to St. Peter's Church, North Shefford, where they were met by the Rev. Wm. Jones, the missionary in charge, and the Rev. D. Lindsay, of Frost Village. His Lordship here again laid hands on 13 persons, 2 males and 11 females, whom he addressed in a strain of earnest exhortation. Although it was a week day, and in the middle of harvest, the church was filled by an attentive congregation.

After partaking of some refreshment at the house of Mr. J. Lawson, one of the Church-wardens, near the Church, the whole party drove by another road to Granby, where they arrived about 4 o'clock. Here the members of the Church had prepared, to mark the occasion and welcome their Bishop, an elegant entertainment in a large hall belonging to Mr. Wm. West, and used for public meetings, lectures, &c. The ladies of the congregation had, as might be expected, done their part admirably. Notwithstanding the fatigue he had undergone His Lordship with that ready kindness and affability which marks his character and endears him more and more to the members of his Diocese, entered into the spirit of the occasion and seemed to enjoy, as much as the company assembled, the unrestrained social intercourse which it afforded. After partaking of the good things provided for them, the assembly, which consisted of nearly 200 persons was addressed successively by Dr. Abbott, and F. D. Fulford, Esq., who had accompanied His Lordship during a part of his tour, the Rev. D. Lindsay, and the Rev. Geo. Slack,

who had been the first Missionary in the place. The Rev. Wm. Jones occupied the chair. The proceedings terminated by an appropriate address from the Bishop, who gave his benediction, when the company separated highly gratified, with the opportunity thus afforded them of meeting their Diocesan in social intercourse. It would certainly be no detriment to the cause of the Church, if such occasions were more frequent in the course of His Lordship's visitations through his large Diocese, where it is quite impossible that he can visit personally any great number of the members of the Church.

On the following morning His Lordship proceeded, accompanied by Rev. W. Jones, by railroad to West Farnham, the mission of the Rev. T. Mussen, where 33 persons, 11 male, and 22 female, were confirmed.

His Lordship returned on Wednesday to Montreal to prepare for the meeting of the approaching Provincial Synod, having been absent just one week, and witnessed during that time some most encouraging evidences of the life and progress of the Church's work.

CONSECRATION OF ST. LUKE'S CHURCH.

The great fire which occurred in Montreal, in July, 1852, amongst the other ravages it committed, destroyed the building, in the Quebec suburb, in which the Rev. John Irwin, the clergyman of the Church of England, in charge of that district of the city, used to officiate, and which was the private property of Mr. Thomas Molson, who, for some years, had allowed it to be used for that purpose. It was however determined, after this occurrence, to make an effort to raise funds for the erection of a building which might be the property of the church, and in due time be consecrated and set apart for divine worship, according to our ritual and discipline. A site was obtained partly by purchase from Mr. Logan, and partly by donation from him and Mrs. Aylwin; and Mr. Irwin set himself vigorously to work collecting subscriptions, which he obtained to a considerable amount in Montreal, and also in Toronto, Kingston, New York, and other places which he visited. The first meeting of the building committee met on the 27th October, 1853; and the work was commenced early the following spring. In October, 1853, Mr. Irwin left Montreal, having received an appointment to a cure in Boston; and the Rev. Samuel Gilson, (the late archdeacon,) who had just come out from England, succeeded him as minister for that district; and, under his supervision, the building was completed and opened for divine service, on Sunday, January 3rd, 1855, when the Bishop preached in the morning, and the Dean at the evening service. St. Luke's church is situated in one of the poorest parts of the city, and great difficulty was experienced in raising the necessary funds; so that notwithstanding every exertion was made by Archdeacon Gilson, and considerable assistance was obtained by the Bishop from the "Society for Promoting Christian Knowledge," and other friends in England, a large debt remained. Archdeacon Gilson resigned all connection with St. Luke's, in 1857, and was succeeded by the Rev. F. B. Tate, who held the charge

until the 1st January last, when the Rev. J. Irwin returned to this city and was appointed again to his old incumbency; and through the liberality of Judge Aylwin, was enabled to clear off all the remaining debts, and have the church consecrated on Sunday, 8th day of September last, when a very full congregation attended, and the usual forms having been gone through, and the special prayers used, as appointed, the Bishop preached the sermon, giving a general account of the history of St. Luke's, and exhorting the minister and the people, mutually helping each other, to labour zealously for the increase of Christ's kingdom and extension of his church. The musical portion of the service was very creditably performed. The church is a neat, but plain ecclesiastical structure. The interior is arranged with much good taste. Some considerable improvements are being made in the school-room; and a bell turret, which is much needed, is contemplated, as is also a parsonage house, on the lot adjoining to the church.

In connexion with the proper duties of his incumbency, it has been somehow expected that the minister of St. Luke's Church is to give his services at the Montreal Jail, which lies within the limits of his district; and for which the authorities have, as yet, made, in this respect, no suitable provision. Since the appointment of the present incumbent, these services have become particularly onerous and responsible, in consequence of the sentence of two persons, *nominally Protestants* to capital punishment. Public attention having been drawn to the case of one of these (Burns) in consequence of his reception into the Church of Rome, a few days before his execution, it is proper to give here a brief statement of the circumstances which led to this event.

For many weeks Mr. Irwin was unremitting in his attendance on both the prisoners; and about a month before the time appointed for their execution, one of the prisoners was baptized by him, having manifested such signs of repentance and faith (which are "required" of persons about to be baptized) as encouraged the chaplain to believe that in baptizing him he was acting scripturally, and according to the directions of the Church in this behalf. The attention of Burns was arrested, and he requested that he might likewise be admitted to the privileges of Christian baptism. With this request Mr. Irwin declined, *for the present*, to comply; in the hope that further instruction might, with God's blessing, shew him the necessity of those qualifications which seemed to be wanting in him. Burns subsequently became importunate, stating that it was "no matter to him whether he was baptized by a Methodist, Presbyterian, or Roman Catholic," and using language in relation to it, which plainly showed that he had a very inadequate notion of the real nature of the Sacrament. Willing to strengthen, or correct his own judgment of the man's case, Mr. Irwin requested the Bishop of the Diocese to see him. With this request His Lordship complied, visiting him and his fellow-prisoner on different occasions; and perceiving the same difficulty in relation to the baptism of Burns, which had been felt by his spiritual attendant, recommended that his baptism should be delayed as long as possible, in the hope of seeing some better evidence of his faith and re-

pentance ; and distinctly explained this to Burns. He was, however, very importunate, and again declared that he did not care who did it, whether it was Church of England minister, Methodist, or Roman Catholic, they were all the same to him. On the last occasion of the Bishop's visit, a Roman Catholic clergyman, for whom the prisoner had that morning sent, arrived at the Jail, and after the departure of the Bishop and Mr. Irwin, commenced those instructions which terminated in the baptism of Burns, and his reception of the other customary rites of the Roman Catholic Church very shortly before his execution.

SOREL.

The Parish, or Mission, of Sorel, situated on the south bank of the St. Lawrence, at its junction with the Richelieu, possesses an interest peculiar to itself alone, in the history of the Church of England in Canada, from the fact of its being the site of the first Mission of "the Society for the Propagation of the Gospel" ever established, and of the first Protestant Church ever erected in Canada. Sorel (subsequently called William Henry,) derives its name from a French engineer officer, the Sieur de Saurel, who in 1665, was employed in the construction of a fort at the mouth of the Richelieu. The original French fort, built as a defence against the Indians, stood a little in the rear of the present town, and its site, is still distinguishable, by the mound, on which it was erected. There is a tradition that it was the scene of a three days' sanguinary conflict between its early French occupants and the aborigines of the country. Certain it is, that the first settlers of Sorel, were often exposed to the fierce assaults of the warlike Iroquois, the Romans of the West, as the early French records of the parish, make mention of the interment of some, who from time to time fell victims to the tomahawk, the scalping knife, or the deadly bullet of the wily savage.

After the conquest of Canada, Sorel was purchased from its then owners, for the use of the British Government, and in 1777, General Burgoyne's ill-fated army was quartered along the banks of the Richelieu and St. Lawrence, and with this military occupation the services of the Church appear to have been commenced at Sorel. The Rev. Mr. Scott, Military Chaplain, and who, it is believed, had come out with Burgoyne's army, officiated for some time at Sorel, continuing his ministrations there down to 1783. The record of his life and proceedings, is but brief and traditionary, although his hearers comprised among their number some of Burgoyne's generals; De Reidesel, whose youthful daughter was interred at Sorel; the lamented General Frazer who fell at Bennington Heights; and others of note in that day. The services of the Church appear to have been conducted in a barrack-room, and were attended by the few Protestant settlers in the neighbourhood. Mr. Scott was reported by the late Judge Williams, and others of competent authority, to have been a gentleman of very superior attainments, which unhappily however, were not turned to profit-

able account. He subsequently kept school at Quebec, where he died, in the commencement of the present century.

The first Protestant settlers of Sorel, appear to have been chiefly retired officers and disbanded soldiers of the British army, with several U. E. Loyalists, seeking refuge in Canada after the American revolutionary war. At the close of that contest, "the Society for the Propagation of the Gospel," directed their attention to Canada as a Missionary field, and in 1784, they selected the Rev. John Doty, who had previously been the Society's Missionary at Schenectady, in the State of New York, but who was then in England, to proceed to Canada, and commence the establishment of a mission at Sorel. Mr. Doty sailed accordingly from Gravesend in April, 1784, landing in Quebec in June following, and on the fourth day of July performed Divine Service, and preached for the first time at Sorel, the place of his destination. Early in the following year, Mr. Doty reported that the mission contained about *seventy* Protestant families, of various denominations, but all attending church; that the number of actual communicants was *twenty-nine*, and that the Church had been regularly organised under the legal style or title of "*Christ Church at Sorel, in communion with the Church of England, as by law established.*" The first Wardens and Vestrymen chosen, were Messrs. David Castle and Reuben Hawley, Wardens; and Messrs. Jacob G. Dies and Daniel Scold, Vestrymen. It is deserving of record as an instance of the kindly feeling animating the French R. C. priesthood of that day, that in the absence of any Protestant church edifice, the use of the Roman Catholic Church, during those hours on the Sunday, when it was not required for their own service, was for a short period granted to the Protestants, by the Rev. Mr. Martel, their parish priest. A building, however, was speedily secured, contiguous to the present Market House and Barrack-yard, and fitted up for Divine Service in something of Church-like form, with belfry and bell. This building was of wood, and originally a dwelling-house or store of little value, as the sum of £17 10s. only was paid for it. But with the aid of subscriptions, to the extent of upwards of £65, collected in Montreal, the building was made to present a creditable appearance, and was reported by Mr. Doty as "a commodious building for public worship, which might have lasted for many years." In the list of subscribers to this first feeble Protestant effort in Canada, to raise a temple to the Lord, appear among others, the well known Montreal names of Messrs. James McGill, Dobey, Frobisher, Forsyth, McCord, Powell, Auldjo, Maitland, &c., with a handsome donation from the Honourable Brigadier General Hope. During their occupation of this, their first church edifice, the congregation were favoured with a visit in 1789, from the Right Reverend Doctor Inglis, Bishop of Nova Scotia, the first Protestant Bishop in British North America. On the occasion of his visit to Quebec and Montreal, in which cities he held confirmations, he stopped at Sorel, preaching in the church, and consecrating a burial ground.

A Government survey of the town having thrown the Church into one of the principal streets, it was ordered to be removed. And after

much anxious consultation, it was determined by the rector and congregation, not to attempt the repair or removal of an old building, but removing the bell and other articles of church furniture, to sell the building to the best advantage as it stood, and to proceed forthwith with the erection of a new church on a better site, granted by the Government, upon the Royal Square. And this accordingly was accomplished in 1790. The new building was of wood, filled in with clay and mortar, and upon a slight stone foundation, and surmounted with belfry and spire, but without the slightest pretensions to architectural beauty or design. There was originally no gallery, and the ground floor contained 34 pews, exclusive of a government pew and baptistery. But the space designated by this latter sounding name, was simply the vacant corner of the church nearest the door, in which stood a very small and common pine table, surmounted by an ordinary white crockery bowl. The whole structure appears to have been one of somewhat rude character, more so indeed than might have been anticipated from the amount expended upon it. The total cost was £215, raised partly by a loan of £100 on bond with interest, partly by the sale of the old church building and materials, and partly by local subscriptions, these last, however, amounting only to the small total of £27. This is the building designated as "Sorel Church, the first erected in Canada," an engraving of which appears in the Annals of the Diocese of Quebec, published by the Rev. Ernest Hawkins. It was in truth the first church erected, although the second used, since the former building, erected originally for other purposes, was merely fitted up and adapted for the performance of Divine Service. In 1793, Doctor Jacob Mountain, the first Bishop of Quebec, arrived, and in the following year visited his Diocese, but no record exists of any confirmation held by him in Sorel, earlier than 1799, when twenty-two persons were confirmed by him in this Parish.

(To be continued.)

The next Quarterly Meeting of the Central Board of the Church Society will be held at the Cathedral buildings on Wednesday, 4th Dec., at 12 o'clock.

Subscriptions for Volume 2.—Rev. W. Fleming, \$1; Rev. Dr. Fuller, 50c.; Rev. T. T. Robarts, 50c.; Rev. T. D. Phillipps, \$1; Rev. W. B. Curran, 50c.; Rev. J. Kennedy, \$1; Rev. E. Loucks, 50c.; Rev. J. Gribble, \$2; Rev. J. Stevenson, 50c.; F. D. Fulford, Esq. 50c.