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Canadian Ecclesiastical Gazette

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

VOLUME IX.

TORONTO, JUNE 1, 1862.

No. 11.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

Toronto, May 10, 1862.

MY DEAR BRETHREN,

It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list.

I remain, &c.,

JOHN TORONTO.

APPOINTMENTS.

JUNE.

Sunday	1, Newmarket	10 a.m.
"	" Bradford	2 p.m.
"	" Bradford	4 p.m.
Monday	2, Holland Landing.....	10 p.m.
"	" Keswick.....	3 p.m.
Tuesday	3, Georgina Church.....	11 a.m.
"	" Sutton Mills.....	3 p.m.
Wednesday	4, Travelling.....	
Thursday	5, Innesfil	3 p.m.
Friday	6, Cookstown.....	10 a.m.
"	" Barrie	4 p.m.
Saturday	7, Shanty Bay	11 a.m.
"	" Oro.....	4 p.m.
Sunday	8, Orillia	10 a.m.
"	" Medonte	3 p.m.
Monday	9, Coldwater	10 a.m.
Tuesday	10, Penetanguishene	11 a.m.
Wednesday	11, Travelling.....	
Thursday	12, Tecumseth.....	11 a.m.
"	" Lloydtown.....	3 p.m.

JULY, 1862.

Tuesday	8, Etobicoke	10 a.m.
"	" Weston	1 p.m.
"	" Woodbridge	4 p.m.
Wednesday	9, Bolton's Mills	10 a.m.
"	" St. James, Albion.....	2 p.m.
Thursday	10, Orangeville, St. Mark's.	10 a.m.
"	" St. Luke, Mulmur	4 p.m.
Friday	11, St. John's, Mono	11 a.m.
"	" Tullamore	4 p.m.
Saturday	12, Gore of Toronto.....	10 a.m.
"	" Graham's Corners	2 p.m.
"	" Edmonton	5 p.m.
Sunday	13, Brampton	10 a.m.
"	" Norral	2 p.m.
"	" Georgetown	5 p.m.
Monday	14, Hornby	11 a.m.
"	" Milton.....	3 p.m.
Tuesday	15, Rockwood	11 a.m.
"	" Guelph	3 p.m.
Wednesday	16, Elora	11 a.m.
"	" Christ's Church, Peel...	3 p.m.
Thursday	17, Fergus	11 a.m.
"	" Arthur	3 p.m.
Friday	18, North Arthur.....	10 a.m.
"	" Mount Forest.....	3 p.m.
Saturday	19, Minto	11 a.m.
Sunday	20, Mount Forest.....	11 a.m.

Monday	21, Travelling	
Tuesday	22, Travelling	
Wednesday	23, Nelson.....	11 a.m.
"	" Wellington Square	3 p.m.
Thursday	24, Oakville	10 a.m.
"	" Palermo	3 p.m.
Friday	25, Springfield.....	10 a.m.
"	" Stone Church	3 p.m.
Saturday	26, Streetsville.....	10 a.m.

CHURCH SOCIETY.

The annual general meeting of the Society will be held *pro forma*, under By-Law VIII, on Wednesday, 11th June, and adjourn for a week, for the accommodation of those who are members of the Synod. The business meeting will be held on Wednesday, at St. George's school house and the public annual meeting at the Music Hall Mechanics' Institute, at 7½ p.m., same day.

THOMAS SMITH KENNEDY.

April 28th, 1862.

DIOCESAN SYNOD.

The Right Reverend the Lord Bishop of Toronto, hereby gives notice that a meeting of the Synod of this diocese will be held on Tuesday, the 17th day of June next, in the City of Toronto.

THOMAS SMITH KENNEDY, Clerical Sec.

JAMES BOVELL, M.D., Lay Sec.

Toronto, April 28th, 1862.

The secretaries of the Synod of the Diocese of Toronto, would request such of the clergy as have not already forwarded the certificates of the election of their lay delegates, together with the amount of their assessment (which is one-fourth less than last year) to J. W. Brent, Treasurer, to do so as soon as convenient, as the synod list will shortly be printed.

April 28th, 1862.

Members of the Synod, lay delegates, who are not incorporated members of the Church Society, on the payment of one dollar, are entitled to the privileges of membership for the year. The dollar should be sent up without delay, in order that a list of those entitled to take part in the proceedings may be at once made out, and so prevent confusion at the time of meeting.

THOMAS SMITH KENNEDY,

Secretary Church Society.

ARCHDEACONRY OF TORONTO.

Whereas, by the division of the Diocese of Toronto, by which the Diocese of Ontario has been created, four counties, to wit, Northumberland, Durham, Peterboro' and Victoria, have been separated from the Archdeaconry of King-

ston, as constituted before such division of the diocese, the said Archdeaconry of Kingston being now void and abolished.

The Lord Bishop of Toronto, being desirous of providing for that portion of his diocese embraced in the counties aforesaid, the same Archidiaconal supervision that is possessed by the rest of his diocese, has been pleased to order and appoint that the counties aforesaid, namely, Northumberland, Durham, Peterboro', and Victoria, shall be annexed to the Archdeaconry of York, in this diocese.

His Lordship has further been pleased to order and appoint that the said Archdeaconry of York shall henceforth be designated and styled the "Archdeaconry of Toronto," and that the present incumbent of the said Archdeaconry, the Venerable A. N. Bethune, D.D., and his successors in said archdeaconry, shall henceforward have the title and designation of "Archdeacon of Toronto." Toronto, May 29th, 1862.

COLLECTIONS TO 28TH MAY.

STUDENTS' FUND.

Collections appointed to be taken up in the month of April.

Previously announced.....	\$379.27
St. James', Georgina.....	\$ 0.91
St. George's, ".....	1.46
Parkes' school house.....	0.77

Per Rev. W. Ritchie.....	8.14
Peterboro'.....	14.21
Monaghan	1.02

Per churchwardens	15.23
Thorold.....	4.60
Port Robinson.....	3.25

Per Rev. Dr. Fuller.....	7.85
St. George's, Toronto, per churchwardens	23.00
St. Peter's, Innisfil.....	1.02
St. Paul's, ".....	1.75
Orange Hall, Essa.....	1.70
Ramsbottom Mills	0.78

Per Rev. E. Morgan.....	5.20
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106 collections, amounting to.....\$433.69

MISSION FUND.

Thorold.....	4.45
Port Robinson	3.68

Per Rev. Dr. Fuller.....	8.13
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WIDOWS' AND ORPHANS' FUND.

Thorold.....	4.41
Port Robinson.....	2.03

Per Rev. Dr. Fuller.....	6.44
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PAROCHIAL BRANCHES.

Peterboro' per churchwardens.....	91.53
Monaghan	5.12
St. George's, Grafton, per Rev. J. Wilson	22.50

subscriptions	
Rev. Arthur Mortimer, annual sub.	5 00
J. W. Brent, Esq.	5 00
John Carter, Esq., life membership	50 00

TRACTS FOR PRIESTS AND PEOPLE.

We have received two nicely printed volumes, in all respects very creditably got up, being reports of "Essays and Reviews," and of "Tracts for Priests and People," published by Messrs. Walker, Wise, & Co., Boston.

The objects and tendency of the former volume are so well known, and have been so fully discussed, that any observation on it is superfluous; but we are anxious to caution our readers that the "Tracts for Priests and People" cannot be regarded as an antidote for the poison of the former book. We do not doubt that the writers have honestly done their best to meet what they consider to be the perilous teachings of the "Essays and Reviews." But it appears to us that they have sought to disarm the enemy rather by surrender than by successful attack. Religio Laici, by the amiable author of "Tom Brown's School days," may be, in its writer's apprehension, a satisfactory statement of his reasons for believing in the Christian faith, but we can scarcely conceive of any intollient sceptic who will not immediately and conclusively reply that his moral tastes and perceptions differ from those of Mr. Hughes, and that, until he has some objective reason presented to him for receiving christianity as a divine revelation, he must demur to accepting it on Mr. Hughes' personal recommendation.

Two papers are written by the Rev. F. D. Maurice, which discover his accustomed faults and excellencies. The St. Simonians, some years ago, proposed to distribute mankind, from their early years, into three great classes—of actors, thinkers, and feelers. In the hands of this sect, Mr. Maurice would assuredly have been assigned to the third class—by no possibility to the second; it is not his forte to think accurately, far less to be qualified to teach others to do so, and, in the perilous task which he assumes of defending that which is "our life," his admirable moral qualities make his defects as a reasoner only the more dangerous. On two essays we must dwell with especial regret.—The third, by the Rev. Francis Garden, on the Atonement. It is a very slight, superficial, notice of a most momentous subject. There is no doubt a danger in theorizing too much in detail on so mysterious a truth, but there is a worse danger in resting in some view of it, which falls far short of what Holy Scripture reveals. Mr. Garden calls our Lord's work a sacrifice, but he seems to see in it nothing reconciling and propitiatory, beyond the pure and perfect service of One who was a perfect and sinless man. Where in this view, we must ask, is the mysterious connexion between our Lord's perfect obedience unto death, and the redemption of our race thereby? Why does God's absolute approval of the man Christ Jesus avail for the salvation of the world? How did Christ by dying, rising, and reviving, "become Lord both of the dead and of the living?" There is a great truth here deeper than any which Mr. Garden enunciates, and we cannot but remember that the rejection of that truth is described by the Apostle as "denying the Lord that bought them." We use these words, not for the purpose of advancing any accusation, but to express an awful conviction on the danger of uttering, or of listening to, hasty words respecting the great work of "the Lamb of God, who taketh away the sin of the world."

We can but beg our readers to consult, instead of Mr. Garden's essay, the grave cautious, and

reverent author to whom he refers, Bishop Butler, in the second part of his "Analogy of Religion," more especially the chapter on the Appointment of a Mediator, and the Redemption of the World by Him."

Mr. Llewelyn Davie's essay is deeply to be regretted. To silence modern objectors against miracles, he deposes them from their proper place—they constitute, he says, no attestation of the truth of the Christian revelation, they are simply signs of the kingdom of heaven, "signs and wonders," suitable to the character of the Messiah. He says, "their language (that of the Scriptures) concerning the signs and wonders of the gospel is such, that, if any one should think it worth while to maintain the hypothesis that, in some future age, through the advancing knowledge and power bestowed by the Creator upon the human race, men will be enabled without supernatural agency, to do the very works which Christ did, no sentence could be quoted from Scripture to condemn it." Again, he says, "mighty works were a fitting part of His ministration, and might do much good by opening and instructing the minds of men. But such signs and wonders deserve no great honour in themselves. They might be exhibited in attestation of falsehood, and then true men should scorn them. The child of God can hear God's voice, whether it comes with mighty works, or without them." How is the child of God to know that it is God's voice? The voice must be submitted to his own individual judgment, and be pronounced by that august tribunal to be divine, or earthly, or perhaps devilish. God may speak, but till man approves, His word is not, to man, divine. We must turn from these vain imaginations to the old truth, which shall never be worn out till the mystery of God shall be finished, the truth which tells us of a great salvation which first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing them witness both by signs and wonders, and gifts of the Holy Spirit, according to His will." We do not disparage internal or subjective evidence—in its due place it is most valuable and comfortable—but before we can know its value, or enjoy its comfort, we must surrender ourselves to a conviction based on external evidence, we must believe on solid grounds, that God has spoken, and in this faith we must proceed, by the illumination of His spirit, to examine and apprehend His communication, as we could never have done without the primary and independent assurance that it is the Word of God.

Mr. Davie calls upon the philosopher "at least to excuse the superhuman power put forth by Jesus Christ," in a country and in an age wherein "the most cultivated of mankind were victims of sorcery, magic, and enchantments." The motive suggested for the excuse constitutes, in our opinion, the very reason why it should not be granted, the very reason why our Lord, as well as John the Baptist, should have wrought no miracle. But was our Lord, by virtue of His miracles, referred to a class of wonder-seekers? Were miracles only a compliment, requisite to make up the character of a prophet, in the eyes of a people blinded by superstition or fanaticism? What do we read? St. Matt. ix. 8., "They marvelled and glorified God which had given such power unto men;" xii. 23., "And all the people were amazed and said, 'Is not this the Son of David?'" xiv. 33., "They that were in the ship came and worshipped Him, saying, of a truth thou art the Son of God." Should not our Lord have replied, according to Mr. Davie's theory, "Your admiration is misplaced, your confession is unfounded, I am indeed the Son of God, but what you have witnessed, is no proof whatever that I

am so." We will take two more passages only: St. Luke, ix. 48., where we read that after the cure of the demoniac, "They were all amazed at the mighty power (or majesty) of God." St. John, ix., 32, 33, where the man who had been blind said, "Since the world began, was it not heard that any man opened the eyes of one that had been born blind; if this man were not of God, he could do nothing." The mass of those who witnessed the Lord's miracles, certainly those who were the subjects of them felt that "this was the finger of God," as keenly as ever the Egyptian magicians did.

But suppose that we thus "apologise" for our blessed Lord's active miracles, those which He wrought on others, what shall we say of those of which He was, in His human nature, the subject? What shall we say of the Transfiguration, and above all, of the Resurrection? Are these exempt from that "aversion" which Mr. Davie tells us "the student of science" entertains towards "prodigies," an aversion in which he counsels us "to go heartily with the student?" St. Peter describes transfiguration as a revelation of that "majesty" which St. Luke asserts to have been displayed by the cure of the demoniac. St. Peter delights to dwell on the remembrance of what he saw and heard "in the holy mount, as an attestation, both to himself and to others, that he had not followed cunningly devised fables," in preaching the gospel of Christ.

Of the resurrection, St. Paul tells us that Christ was thereby "declared the Son of God with power," and it is obvious that with that one crowning act, the sum and substance of christianity is bound up; our hopes, our fears, our duties, our practice, our belief, all alike fast bound to a miracle; to a work which was, both in its essence and in its circumstances, the result of the "working of the mighty power" of God. Could the "child of God" have heard God's voice, as it speaks to us in the gospel; "Whether it had come with this mighty work or without it?"

There is something most deplorable in the spectacle of men, whose avowed purpose is to defend the truth, and to obviate the objections of opponents, thus abandoning, in order to conciliate adversaries, the very bulwarks of our faith.

As we referred our readers to Butler, from Mr. Garden's essay, so would we here refer them from Mr. Davie's to an admirable essay, to which he himself refers, prefixed to Dean Richie's book on miracles.

It is impossible, within our limits, to examine either Mr. Garden's or Mr. Davie's papers with the care which they demand; and the other papers we must pass over, only remarking that a "Lay Dialogue on the Laws of Nature," by J. M. Ludlow, appears to us especially objectionable, both in substance and in expression.

THOROLD PARISH, PRESENTATION TO
REV. DR. FULLER.

An interesting scene was witnessed in St. John's Church, Thorold, on Wednesday, the 23rd of April. The Rev. Dr. Fuller having been presented to the incumbency of St. George's Church, Toronto, last October, with the understanding that he should not sever his connexion with his old parishioners till the spring, they assembled on that day in the beautiful church of Thorold, for the purpose of presenting to him and Mrs. Fuller a piece of plate, "as a mark of their appreciation of the unwearied and disinterested ministerial labours of the former, and as a token of their affectionate regard for the latter."

The plate consists of a beautiful and most exact model in silver of St. John's Church, Thorold: It weighs fifty-four ounces, and was

all executed by hand, and so accurately have the architects' plans been carried out, that the tower alone consists of one hundred and eighteen distinct pieces. The stone fence surrounding the church, and the beautiful "tree of Canada" in front of it are most correctly shown, the latter especially, proving that the silversmiths of Toronto cannot easily be excelled. The whole reflects the highest credit on Messrs. J. G. Joseph & Co., at whose establishment it was executed.

On the occasion of its presentation, the church at Thorold was filled by the parishioners, many having come from Port Robinson to assist on the occasion; and several of the neighbouring clergy graced with their presence the interesting event.

Morning prayer having been said by the Rev. Dr. McMurray, of Niagara, and the lessons having been read by the Rev. Mr. VanRensselaer, President of DeVeaux College, Western New York, the addresses from the congregation of St. John's Church, Thorold, and St. Paul's Church, Port Robinson, (presented to Dr. Fuller last fall,) were read, the former by George Keefer, Esq., and the latter by James McCoppen, Esq., churchwarden; the joint address from the two congregations was read by George Baxter, Esq., Barrister-at-Law; and the testimonial presented this Dr. Fuller replied to the addresses. During by the committee appointed for that purpose. On the reading of the addresses and reply, the whole congregation was greatly affected; and there were few present who did not shed a tear. After Dr. Fuller's reply, his old friend and classmate, the Rev. Dr. McMurray, alluded in most feeling terms to his long friendship for those whom the parish was so soon to lose, and to the many interesting scenes he had witnessed in that place. He spoke very feelingly of the long connexion that had so happily subsisted between pastor and flock, and expressed the hope that they might be spared to meet often earth, and all "meet where they will part no more." During his remarks his feelings often proved too much for his utterance, being obliged to stop for moments together before he could continue his remarks; and when he ceased, he sat down on his chair, and, covering his face with the surplice, gave free vent to his feelings. He was followed by the Rev. Dr. VanRensselaer, in a most beautiful, chaste, and feeling speech, expressing, on his own behalf, and on that of his brethren of Western New York, their deep regret at their losing one from their neighbourhood, whom they had for many years found a brother in Christ, though belonging to another nation. He alluded most beautifully to the appropriateness of the lesson in the calendar for that morning's service, and drew from the purity of the silver plate that day presented, an illustration of the purity which becomes us as Christians. His address which, like that of Dr. McMurray, was extempore, was worthy of his reputation, and was a masterpiece of its kind. Many expressed great regret that his beautiful remarks could not have been written down.

After these addresses, the congregation came forward on invitation of Dr. Fuller, to see and admire the beautiful piece of plate he and his wife had just received; and many accepted his invitation to partake once more of the hospitality of his old home.

Thus ended a day that will long be remembered in Thorold, and which, whilst it had much of sorrow, had also much of consolation.

The addresses and reply are as follows:—
To the Rev. Thomas Brock Fuller, D.D., D.O.L., Rector of Thorold, and Rural Dean.

REVEREND AND DEAR SIR,—
Which we learned a short time ago that

you were to be removed to Toronto, we could hardly bring ourselves to the belief that you were about to leave us; we could with difficulty conceive the reality of the loss we were about to sustain. For twenty-one years you had been among us, and we had hoped that you would end your days in our midst. Perhaps the hope was a selfish one; perhaps it was wrong in us to wish that instead of being removed to a larger parish, in which your powers to do good might be increased, you would continue with us; but we could not forget the long years of close and affectionate intercourse that had bound us to you; we could not forget that for nearly a quarter of a century you had been our faithful pastor; that wherever there was mourning, or affliction, there you always were, to offer consolation, and to teach resignation to the will of the Almighty; that you had never spared any efforts of mind or body, in your unceasing endeavours to do us good, that you had always been interested in our spiritual and worldly welfare. We feel that the growth of the congregation (which has been nearly quadrupled since you took charge of the parish) is owing altogether to your zeal and good works, and that to you we owe the beautiful structure in which we now worship, and which stands an ornament to the parish, and a monument of your liberality and devotion to the church. Feeling all this, it was but natural that we should have sorrowed at the contemplation of your intended departure; and we strongly desired that you should abandon such intention. If you feel convinced, however, that the best interests of the church and your family imperatively demand your removal hence, we will endeavour to bury all selfish considerations, and submit to our heavy loss; but if, on consideration, you can (as we sincerely trust you will be able to do) come to the conclusion that you can forego your intended removal to Toronto, we earnestly ask you not to leave us; but trust that you will remain with those who feel a deep interest in all that concerns you, and will hail with gladness a determination on your part to abide with them.

Whether you remove to Toronto, or remain here, be assured that you and Mrs. Fuller, (who has so zealously and unceasingly assisted you in your labours,) as well as every member of your family, will have our earnest wishes for their happiness and prosperity.

Signed, on behalf of the congregation of St. John's Church, Thorold,

GEORGE KEEFER,
JOHN KEEFER,
R. B. McPHERSON, } Committee.

Thorold, October 27th, 1861.

To the Rev. Thomas Brock Fuller, D.D., D.O.L., Rector of Thorold, and Rural Dean.

REVEREND AND DEAR SIR,—

We, the congregation of St. Paul's Church, Port Robinson, beg leave to assure you of our heartfelt regret at the prospect of your removal from this parish. The breaking of the ties that have bound a faithful pastor and his flock together for years, cannot be regarded with a feeling other than that of profound sorrow. The long period during which you have been our spiritual guide and director, has been prolific evidence indeed of your devotion to your sacred calling and your anxious desire for our good, and it is a matter of the deepest regret with us, that it is a period of your labours among us is to be soon determined. Would that we could by any act of ours avert your departure, for we feel assured that your removal will be a great loss to the church in this part of the diocese, whilst our loss will be the gain of your new parish.

You may be removed from among us; but as years pass away, the remembrance of your unaffected piety, your unceasing labours, your numerous and generous self-sacrifices, and your over-active solicitude for our welfare, both spiritual and temporal, will always be present to our minds; and the welfare of you and your family will be a matter of the deepest interest to us.

Perhaps, in the course of events, you may feel it to be for the interest of the church to return to this parish; if such an event should occur, the congregation of St. Paul's will rejoice at the renewal of the relations that have so long and so happily existed between us; for they feel satisfied that no other clergyman can do as much good in the parish as you can, in consequence of your intimate knowledge of the people, and of the position you hold in their regards.

That God, of his infinite mercy, may bestow upon you and yours his abundant blessings, is the earnest prayer of your dearly attached parishioners.

(Signed) DILLY COLEMAN, } C'wardens.
JAMES McCOPPEN, }

and 67 others.
Port Robinson, Oct., 1861.

To the Rev. Thomas Brock Fuller, D.D., D.O.L., Rural Dean, and Rector of the Parish of Thorold; and to Mrs. Fuller.

We, the congregations of the parish of Thorold, desire to express our deep and heartfelt regret at the approaching departure of your and your amiable family from our midst, and our gratitude for your labours in advancing our interests, both spiritual and temporal, during a residence of upwards of twenty-one years. We feel that your removal will create a blank that cannot be readily filled up; our poor will have lost sympathising and beneficent friends; the kindly faces we were wont to see almost daily, will (tho' present in our memories) no longer be an accustomed sight; and the substantial liberality, with which you aided every pious and charitable undertaking, cannot be imitated. When we were sick you visited us; you mourned with us when we were afflicted; and when we were glad you rejoiced with us. But for you the Church of England would not occupy the exalted position in which it stands among the religious bodies of this locality; and were it not that you opened your purse with unbounded liberality, and devoted your labours without stint, the congregation of St. John's would not now be able to say that they possess one of the most beautiful churches in the Province.

To you, our rector, we are bound by all the ties that can connect a pastor and his flock. Through you, many of us received the rites of baptism and marriage, and you have performed the last sad offices when our parents, or children, or others near and dear to us, were laid in their final resting places. Long years of religious teaching, earnest interest in our welfare, simple piety, and unwearied service in the cause of Him whose faithful minister you have been, have given you a large place in our affections. We are not unmindful either of the disinterested nature—so far as the goods of this world are concerned—of your services.

To you, the partner of our beloved rector, the sharer of his pious labours, the originator and promoter of charities and good works innumerable, we desire to convey the high appreciation of all you have done, not only in the cause of the church, but in the exercise of unostentatious generosity, gentle sympathy, and active benevolence. We have admired the many amiable traits of character by which you are distinguished. We

sincerely thank you for the deep and unflagging interest you have always taken in the Sunday-schools and choirs of the parish, which owe their present satisfactory condition, in a great measure, to your never-failing attention and earnestness.

We beg that you will jointly accept from us the accompanying memorial of the affection and esteem in which we hold you.

Be assured, that what position soever you and those dear to you may occupy; wherever you may be, there will follow our good wishes, and that the Almighty, in his infinite goodness and mercy, may bless you all with peace, happiness, and prosperity, will always be the earnest prayer of the congregations of the parish of Thorold.

GEORGE BAXTER,

On behalf of the Committee.

Thorold, 23rd April, 1862.

To the parishioners of Thorold, Diocese of Toronto, belonging to the congregations of St. John's Church, Thorold, and St. Paul's Church, Port Robinson.

MY DEAR FRIENDS,—

The time will soon arrive when I and mine must leave your midst, and when I must perform the painful duty of bidding you farewell, as your spiritual pastor.

On being appointed last October to the church of St. George the Martyr, Toronto, your kindness not only prompted you to present to me the most cordial addresses on the part of both congregations, expressing your sincere sorrow at the prospect of my removal hence, and mingled with the hope that I might be induced to change my mind; but also caused you to come forward with a most substantial proof of your regard, in the shape of a very considerable increase of my clerical income, properly secured by bonds of responsible parties, if I would remain amongst you. Such kind and substantial proofs of the estimation in which my services were held by you, induced me, on the second day of November last, to tender to the Lord Bishop of the Diocese the resignation of my incumbency in Toronto, with the full purpose of returning to live amongst you. The refusal of his Lordship to accept the resignation, and the promise extracted from me at the time, that I would labour in Toronto till the spring, left me for months in a very painful state of suspense.

This, I trust, will account to you for the fact that I have not till now publicly acknowledged those addresses. As I became interested in my new charge at Toronto, I was led to lend a more favourable ear to the urgent and oft-repeated request of my aged and revered diocesan, to the solicitations of many of my brethren, both of the clergy, and of the laity, and to the counsel of those to advise in such important matters, and I have been led to the conclusion that it is my duty as a minister of Christ, to remove to Toronto, and to break loose, at whatever sacrifice, from the many ties that bind me to you. This decision has not been arrived at hastily, but after months of mature deliberation and constant prayer. The step that it leads to it, is one, which, I know right well, will cost me many a bitter pang. And whilst I am ready, for my Master's sake, to make my sacrifices, I trust, my friends, that you have not so "learned Christ," as to put your own wishes and interests in competition with what appears to be the best interests of His church, and I therefore hope that you will be able to submit with resignation to a severance of those ties which have so long and so happily bound us together.

In your addresses, you allude most kindly to my long labours amongst you, and you speak of

them in terms which I feel they do not deserve. But this I will say. they were labours of love. I have never been happier than when discharging the duties of my ministry—whether in God's house, in our Sunday-schools, in my parochial visits amongst you, in the chamber of sickness, or in the houses of sorrow and mourning. The recollection of the kind words, of the grateful thanks, and of the fervent prayers for my happiness, expressed both by the eye and the lips of many who have "died in the Lord," will never be erased from the tablet of my memory, and they have a thousand times repaid me for all the difficulties and disappointments of my ministry.

I have been favoured with your unwavering confidence and affection for two-and-twenty years, and I feel that that confidence and that affection will follow me to my new scene of labour, and will prompt you to offer up on my behalf what, we of the ministry, all need, your fervent and prevailing prayers. My family has grown up amongst you respected and beloved by one and all; and I trust and hope they will not be forgotten by you in your addresses at the Throne of Grace, but that you will pray fervently that they may be kept from all evil, and be enabled to grow daily in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Be assured that the prayers of your old pastor and his family will continue to be offered on your behalf, and that nothing will afford him greater delight, when visiting the scene of his beloved labours, than to learn that the seed sown by him has been so blessed by the dews and sunshine of heavenly grace, that it is bringing forth fruit to the glory of his gracious Lord and Master, Jesus Christ. Another great source of comfort accorded to us during our residence here, has been the cordial friendship of the surrounding clergy and their families, between whom and us the kindest feelings have always prevailed.

Nothing could possibly be more acceptable to us than the admirable model in pure silver, which you have this day so kindly presented to my dear wife and myself, of this beautiful church, with its stone fence and noble maple tree; a testimonial of your regard and affection for us, which we shall be proud to hand down to our children, and which, I trust, will long be kept as an heir-loom in our family.

Thanking you most cordially for your unwavering kindness and confidence during my long ministry amongst you, and for the late proofs of your regard for me and mine; and commending you and yours "to God and the word of His Grace, which is able to build you up, and to give you an inheritance among all they which are sanctified"

I am,

My dear friends,

Your affectionate pastor.

T. B. FULLER.

Thorold, 23rd April, 1862.

DIocese OF HURON.

The Lord Bishop of Huron will (D.V.) hold his next general ordination in St. Paul's Cathedral, London, on Tuesday, the 24th day of June. Divine Service to commence at 11 a.m.

Candidates, whether for deacon or priest, are requested to communicate at once with his Lordship's examining chaplain, Rev. J. Walker Marsh, M.A., and to attend in St. Paul's School House for examination, on Thursday, June 19th, at 9 a.m., with the usual testimonial, and *si quis* properly attested.

English Ecclesiastical Intelligence.

STATEMENT OF THE COUNCIL OF THE MOSLEM MISSION SOCIETY.

The conviction has long been gaining ground that the Mohammedans, who constitute about one-fifth part of the entire population of the globe, have not by any means received an adequate proportion of missionary zeal. Whilst seven missionary societies are zealously labouring for the conversion of about five millions of Jews, and whilst no less than thirty-six missionary societies, exclusive of the Roman Catholic Propaganda, are working among the heathen population, the great mass of no less than 180 millions of Moslems has been virtually overlooked by the church of Christ. The exception of some efforts recently made by societies otherwise overburdened by calls and under no special obligation to enter upon this work, only proves this sad rule and renders our guilt more conspicuous.

Our neglect of the Moslems was indeed less criminal so long as they appeared inaccessible to any direct missionary effort, but when a virulent and haughty fanaticism gives place, as now, to a general spirit of inquiry, it becomes a matter of solemn consideration whether we can any longer withhold from them the truth of the Gospel without proving ourselves unworthy of our sacred trust. The candlestick was removed from many a church in the east, and the strong delusion of Islamism sent in its place for sins by no means dissimilar to our own.

The Moslem Mission Society seeks to supply the necessary instrument, and now offers to discharge the functions of another handmaid of the church. The objections which might possibly be raised against adding another to our missionary societies, have been carefully weighed and prayerfully considered; and a body of christian men, at one time totally averse to the idea of multiplying machinery, have been forced to the conviction that a new society with this principle of *speciality*, not of rivalry or of encroachment upon the "lines" of kindred societies, is the only means by which we can hope to fulfil our mission to the Moslems.

It is not the least remarkable feature connected with the commencement of this society, that many individuals, entirely unknown to each other, had long been praying that our responsibilities as regards the Moslems might become more deeply felt, and had been labouring to enforce, if possible, the recognition of their just claims upon christian sympathy. These isolated efforts remained indeed ineffectual for a season, but as the first tidal waves retire to the heaving ocean, apparently discouraged and exhausted, yet in reality only to redouble their strength and to combine their energy, so these desultory struggles have at last resulted in the establishment of a society which has already secured the confidence and zealous co-operation of a considerable number of influential friends.

The most encouraging circumstance connected with this society seems, however, the evident blessing of God upon its beginnings. Scarcely has it struggled into existence when it is called to enter upon a work of the most promising character, and one, from its inexpensive and simple nature, eminently suited for an infant society. The members and friends of this cause are bidden to lift up their eyes, and to look on the fields as "white already to harvest;" nay, even more than this, labourers peculiarly qualified for their particular work, are actually waiting to be hired by this society at the lowest possible wages. These surprising facts are embodied in the following communication from Mr. Skene,

Her Britannic Majesty's Consul at Aleppo. They were addressed to the Honorary Secretary of this Society, with permission to make such use of them as might be deemed fit, and are alike interesting in a commercial, philanthropic, ethnographical, and political, no less than in a religious and missionary, point of view.

"Aleppo, 18th Dec., 1860.

"DEAR SIR,

"I accept with great pleasure the proposal contained in your letter of the 29 ult. It is the first ray of real encouragement which has reached me, and I hail it accordingly with thankfulness. In order that you may be able to form your own judgment of my plans in favour of the Bedouin Arabs, I shall state exactly how the matter stands.

"My attention was called to the subject on my arrival at Aleppo, as British Consul, about four years ago. I had served during the Crimean War as Civil Commissioner with the Turkish Contingent in English pay, and, nearly 1600 men having been raised for the Irregular Cavalry of that force from among the Syrian Bedouins, I was received by them here as an old friend. The good pay and rations, the justice, and even generosity with which they have been treated by our Government, had established a great degree of confidence in the British name, and laid a foundation for the intercourse which it became my duty to cultivate in the hope of being able to extend our trade. I therefore made frequent visits to the Arab tribes. This nomadic population of the desert possesses no small amount of wealth, produced by their countless herds of camels and flocks of sheep. The cotton stuffs, hardware, and colonial produce which they require in considerable quantities, and purchase with the proceeds of the sale of their young stock, wool, and butter, had hitherto reached them through many hands, with a consequent increase of price, while the importers from England received only a small portion of the profit. The competition, moreover, between our merchants and the dealers in Swiss cloths and sugar, from Marseilles, is so keen that the wants of the Arabs have been in some degree supplied by the latter, who undersold us in that market. By encouraging the Bedouins, however, to come to the towns and make their purchases directly from our traders; by enabling the latter to forward merchandise to the desert for sale without incurring the risks which had previously deterred them from doing so; and by inducing speculators to dye English cotton cloths with the indigo received here from Bombay, to replace the more expensive and less durable blue cloth of native manufacture which is worn by the Arab women, I hoped that great advantages would accrue to our trade, and my most sanguine expectations have been surpassed by the results.

"The policy adopted by the Turkish authorities towards the Bedouins had always been fickle in the extreme. One year they were attacked and the next subsidized. Bribes were given by governors to keep them quiet, and taken by subordinates to conceal their misdeeds. Attempts were made to check their inroads by military expeditions,—peace was concluded after a few fruitless marches and manoeuvres,—then tribute was handed to them under the form of pay for Irregulars. When beaten, the Arabs devastated villages and retired to the heart of the desert; when unmolested they turned their animals into the crops of the peasantry, levied black mail from them, and drove off their flocks and herds. Caravans were under all circumstances a fair prey to the Bedouins. The agricultural population thus suffered without redress, and receded before the roving and pastoral tribes. I have seen twenty-five villages plundered and deserted,

and I have often passed through a very fertile district which possessed a hundred prosperous villages twenty years ago, now occupied by only a few lingering peasants, about to follow their kindred to the mountains on the sea-board.

"The most greedy of rapine among the Bedouins are the Anezi, who first appeared in the Syrian desert some seventy years since, having migrated from Central Arabia during a famine and failure of pasture. They are divided into many tribes, the most warlike of which are the Fedaan and Ajajara, the most numerous and wealthy are the Sebon and Jelas, and the least esteemed are the Weled Ali and Beni Sochor. These wandering hordes have driven the original Syrian tribes, the Shammar and Mawali northwards and westwards, into Mesopotamia, and to the foot of the range of hills running parallel to the coast; and they continue thus to radiate from the Nejd, their last reinforcement, consisting of 600 tents of the tribe of Amarat, having joined them in 1858. The enormous number of animals following each camp obliges them to rove in detachments of from 50 to 200 families, and to describe a vast circle every year from the neighbourhood of Aleppo along the right bank of the Euphrates, where they lay in their stock of dates; thence to the southern region of the desert to pass the winter with their young camels in its warm and dry pastures; and northwards again in spring to sell their produce near the towns of Syria, purchase grain and manufactures, plunder what they can, and have their annual fight with the Mowali and Shammar successively. The rapid increase of their flocks and herds induces them to impede cultivation, in every possible way, with the view of securing pasture. The desert thus overlaps the tillage of Syria, and its advance has been pushed this year as far west as the banks of the Orontes.

"The best remedy for the evil seemed to me to be the formation of a cordon of located tribes, a sort of military colonies, to which every possible assistance should be given by the Turkish Government to enable them to defend themselves, and act as a bulwark to others, against the more unruly tribes. Troops alone are incapable, without a great superiority in numbers, of coping with Bedouins who are so much better mounted; but, by pitting Arabs against Arabs, and adding the advantage of fire-arms, it appeared to me, that a successful stand might be made, while the increased prosperity of the settlers would offer a salutary example for the roving tribes to follow, and the belt of cultivation might thus be progressively widened. This was the only expedient I could recommend as offering a prospect of success. It was approved, and I availed myself of a rise in the price of grain, and a simultaneous fall in the live stock, to impress on the minds of the Bedouin Sheikhs the greater benefits which they would derive from agricultural than from pastoral pursuits. The invariable reply I received was, that they placed no reliance on the Turkish authorities, and were averse to falling into their power. One Sheikh came to me afterwards, however, and said that, if I would promise to use my influence in his favour, he would trust to my word and at once locate his tribe. I obtained the desired conditions from the Governor-General of Aleppo; the tribe soon sold their camels and sheep; bought oxen, ploughs, and seed; frequenting, for the first time, the bazaars of this city to effect their sales and purchases; and cultivation commenced. They always came to the English Consulate to announce their arrival, and were then sure of not being molested at Aleppo. So novel a feeling of security spread to other tribes, and an unusual activity in the sale of British goods ensued, bringing, in addition to the mercantile

houses already trading with Manchester, three new establishments to share the advantages of importation from the United Kingdom. Another tribe applied to me for similar protection, which I gave them within due limits, and they also settled. Two more are now treating with me on the same terms, which I hope soon to conclude with them.

"I enclose a copy of a letter which may throw further light on the subject. I had been applied to by several Sheikhs to arbitrate between them, in a dispute about pasturage and damage done to crops, and being detained here at the time by my consular duties, I deputed the Rev. Mr. Brown, a Missionary to the Jews from the Church of Scotland, to go in my stead, and he wrote me from the desert the annexed particulars. I may add to his report, that the Sheikh, whom he mentions as thwarting my plans, has been removed from this province by Foad Pasha, on my representations.

"I cannot better reply to your question on the nature of the influence which I have been able to acquire over the Bedouins, than by relating, besides the manner in which several tribes of them have been induced to settle, one or two little incidents, personal though they be, trusting that you will not attribute any motive to my thus talking of myself, but the real one, namely, to give you data for the formation of a just estimate of the facts connected with this movement in the desert. Without further apology I proceed. On one occasion, when I was in the tent of Ahmed Bey, the notorious robber Sheikh of the Mowali, some of his horsemen arrived with thirty laden camels, which they had taken from a caravan. I refused to stay another moment in his camp unless they were restored to their owners; and seeing that I was in earnest, he gave them up to me, and I sent them to the governor of Homs, which was the nearest town. On my way back to Aleppo, I came upon some of the Mowali, who had just robbed the government post from Damascus; and they at once delivered to me the letters, which I brought to Aleppo, and the specie, which was remitted to the authorities of Hama. On another occasion, Jedaan, the much-dreaded Anezi chief, plundered a caravan coming from Diarbekir. I followed him for several days in the desert; and although he avoided me, he sent back the caravan, which was consigned to the government officers. These are not things to boast of, as the respect of marauders is not always creditable; but I mention them, as tending to show the possibility of their moral improvement. Their is something achieved when crime becomes known to be crime, which was not heretofore the case in the desert. A feeling of shame when detected is another point gained; it now exists, as I saw lately, when I suddenly overtook some Bedouins stripping a peasant,—they made off without their booty on my approach, hiding their faces and keeping silence, that I might not recognise them.

"I have remarked a singular facility of frustration in the Bedouin, from long-indulged habits of thought to others which are new to them. Thus, robbery bore no stigma in the desert a few years ago; and now, the located tribes have not only given up the practice of it entirely, but also talk of it in other tribes with reprobation. I do not go so far as to imagine that this is owing to the birth of better principles, but I believe that they find comparative honesty to be accompanied by protection from Turkish misrule, as I have been most guarded in never assisting an Arab out of the consequences of a fault,—and they follow the policy which is most profitable to them. This is but a low standard of morality; it is, however, a step in the right direction to improve its practice, and its principles may be

raised afterwards more easily. It will, I fear, be a work of time to bring this wild people to a better moral state; but I feel convinced that it will be accomplished under God's providence. The present opening for an attempt to christianize the desert is beyond a doubt favourable; and though I am not prepared to say that any speedy results of the kind will appear, still I conceive that a great change is actually taking place in the habits of life and thought of its nomadic population, which may thus be led to the truth and purity of religion also. I should not augur well of an abrupt commencement of preaching the gospel to them; but many among them have expressed to me an earnest wish to have the means of teaching their children to read, and this I think should be the first object aimed at.

"I am not of opinion that foreign artisans, such as you mention, would do so well at first as native teachers. I enclose a list of persons at Aleppo, whom I should consider capable of acting in that capacity. Their services might be obtained at from £25 to £50 per annum, according to their circumstances and respective efficiency. One cannot expect much from them in the way of conversion, but their efforts will tend to humanize those half-savages, while they will also keep the field free for the reception of a higher class of influence, more gradually brought to bear on it. In two tribes which had asked me for teachers, I found to my great grief and shame, that, having despaired of obtaining them from me, they had engaged young Imams from the town; and that the children, and even adults of the tribes, while learning to read and write, were imbibing a false religion, almost as much unknown in the Syrian desert as the true faith. In the days of Mohammed and his immediate successors, the Bedouin was a fanatical Musselman, which is far from being the case now in this country, where no practical worship or distinct creed exists amongst the nomads. I do not apprehend that these Imams can have done much harm as yet; for the Bedouin has such a hatred for the Turk, and contempt for the Arab townsman, that no religious sympathy can be established. It will not be difficult for me, moreover, to have Protestant teachers substituted for them.

"However this may be, I have the matter very much at heart; and I feel that I might, in all humility, be able, with God's blessing on my endeavours, to do some good in it, while I am quite disposed to be guided by those who are more capable of deciding on the proper mode of conducting it. The new society seems to be the only hope—as I learn from your letter, that others have not succeeded better than myself in inducing any of the existing societies to take it up. I cannot doubt your success in England, when seconded by such men as you mention. I have never had the pleasure of meeting Mr —, but Lord Stratford has often talked to me very highly of him, as well as a brother-in-law of mine, who is his cousin. To you and your friends, therefore, I leave the details; and I say no more than that I shall be very happy to follow whatever course may be thought most conducive to the attainment of the great end in view, conforming in all particulars to what is best in your judgment, and to what may be indicated by circumstances as the work advances.

"You are at perfect liberty to make what use you may think advisable of any information I can give you.

"Believe me to be, dear Sir,

"Very sincerely yours,

"J H SKENE

"To the Rev. Dr. Muhlenberg."

Missions to the Moslems have been suggested, and might be commenced, with every prospect of success, in other promising quarters, such as Tunis, Algiers, and especially Hor,—the only Christian village on the shores of Arabia; but taking the foregoing account into consideration, the council of the society feel that any further effort must be postponed until this mission among the hitherto wild and roving sons of the desert be fairly established. They therefore resolved at once to engage some of the Christian native teachers recommended by the English consul at Aleppo. Having been elected Emir or Prince of the Arabs, by the Bedouin tribes, Mr. Skene has, for the last four years, unceasingly employed this accession of power and influence for their good, by making peace between tribes before constantly at war with each other, by inducing tribes to abandon their roving and predatory habits, and to settle down to the peaceful pursuits of agriculture and commerce.

Letters dated Aleppo, March 6th, and April 23rd, 1861, continue to give most encouraging accounts of the prosperous and tranquil condition of the new colony of the settled Bedouins, stating that one of the tribes had some thousand bushels of corn, another eight hundred, and that the new crops were again in a most promising condition. The Ferdoon, no longer satisfied with the black "tents of Kedar," are building cottages. "The most influential of the Anezi aristocracy, by name Khaliphah, at Kir, of the Roos family, have joined the Weldi settlement, which completely proves the feasibility of inducing the highest class of Bedouins to settle, a point on which doubts have been entertained in Syria." The Turkish Government, alive to the importance of this civilizing movement among the Arabs, are building forts for their protection. A governor has been appointed for the Syrian desert, with an administrative council, of which the chief of the settled Weldi tribe, Mohamed el Ganim, is named President. One of the hired Imams, or Muslim priests, named in Mr Skene's first letter, has already withdrawn. Cas Butros Hazzar, once a priest of the Syrian catholic community, and for several years past a worthy member of the English Church, and Antoun Aues, another good man, full of zeal for the Arab Mission, have both become agents of the society, and have entered upon their work, as teachers and evangelists. But what surpasses the most sanguine expectation is the startling fact, that these settled Arabs have, of their own free will, engaged to contribute £12 a year, in provisions, towards the maintenance of each Christian teacher sent among them by the society.

In laying this statement before the public, the council of the Moslem Mission Society feel no arguments are needed to urge the necessity of continued efforts being made to obtain subscriptions for carrying on this promising work. The sum of £50 has just been remitted, but without receiving a large increase of contributions the society is unable either to meet the current demands or to extend its operations. Above all, there is need of "labouring" more "seriously in prayer" that the time may speedily come, when "they that dwell in the wilderness shall kneel before Him," who is the desire of all nations.

It is an incident unparalleled in the annals of Christian missions that Mohammedans, hitherto so notorious for their bigotry, fanaticism, and hatred to the cross, should not only be willing to welcome Christian teachers, but offer to pay one third or fourth of their salary. This must be the Lord's doing, who saith, "I will make the wilderness a pool of standing water, and the dry land springs of water. I will plant in the wilderness, the cedar, the shittah tree, and the myrtle,

and the olive-tree; I will set in the desert the fir-tree and the pine, and the box-tree together: and they may see and know and consider and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." Isa. xli.

CONVOCAION OF THE PROVINCE OF CANTERBURY.

(Continued from page 80.)

CANON BROWNE continued—

No doubt there would be found earnest, able men, of inferior education, who at the same time were possessed of considerable eloquence and high qualifications for spiritual teaching, and perhaps the qualifications of such a man as a teacher might be a great deal better than those of a young deacon who had just taken his degree. In such a case the man would be tempted, if he saw the young deacon placed in the parish where he himself had been long ministering, to entertain feelings of jealousy towards him. But would not that be the case with the sub-orders also? He did not think they could legislate in any manner for the purpose of admitting the class which they all desired to bring in, without the danger of giving rise to jealousies. Difficulties of that kind were sure to arise. They had arisen hitherto, not amongst Churchmen themselves, but in the comparisons which were constantly made between the dissenting ministers and the parish priests. But then as a general rule all those persons whose admission they were contemplating would continue for a considerable time, their whole lives in fact, in the Diaconate; whereas a young deacon brought into the same parish would be sure only to be a deacon for one year, and he did not think that the danger of jealousy would be great in that short period. There would, no doubt, be danger of a comparison being drawn between the two teachers, but in so short a time the ministrations of the young deacon could not be seriously affected by it, for he would feel himself young and inexperienced, and would most likely avail himself of the experience of the permanent deacon, and work with him cordially, kindly, and humbly. In the navy a midshipman often found himself placed in an awkward position in consequence of finding himself in contact with non-commissioned officers of greater experience and with more nautical knowledge than he possessed himself. But the difficulty in that case was soon got over. And so with regard to jealousies in the Church arising from the adoption of the proposition before the house, he thought the danger had been magnified and made of more consequence than it deserved. As to the question of intellectual qualifications, his impression was that, instead of lowering, this measure would really tend to raise them. At present it was impossible to provide the church with ministers without accepting those who were inefficient, or whose educational qualifications were below what was desired. In this respect he thought the proposition of Mr. Mackenzie would effect a considerable improvement; for though it was proposed that the qualifications of the Diaconate should be lowered, it was proposed also that the qualifications for the priesthood should be raised. It had been said by Mr. Massingberd, in introducing this report, that the lower order of ministers might read the lessons and the early part of the litany. But they had no more power to constitute a new order in the church than they had to constitute a new church or a new sacrament. They had only power to admit laymen to officiate under the priest; and laymen could not be permitted to offer up some of the most solemn prayers of the church. Mr. Massingberd had

said that laymen sang the litany in Lincoln Cathedral. If so, the custom had probably slid in through neglect. In his own cathedral, and he believed in cathedrals generally, the priest vicar chanted the Litany, but the lay vicar knelt with him in order to support his voice. He should be very sorry to see the lay vicar taking the priest vicar's place. He thought, however, that if they were to employ in the service of the church the energies of the middle or lower classes of the people, they would not satisfy the people taken from those classes unless they allowed them to preach. He did not altogether accord with Mr. Mackenzie that any person of a lower class of life would easily show more sympathy with the lower classes than was shown by those who were taken from a higher station. In a very considerable experience in large parishes, he had always found that the more thorough gentlemen his curates had been the more deeply could they enter into the wants of the poor, and the more sympathy could they command. But notwithstanding that, he did in a measure agree with the conclusions of Mr. Mackenzie, for he felt there were a great many cases in which a person of the middle class could find his way to places and scenes to which it would be extremely difficult for the gentleman to obtain access. Another consideration was that the existence of a body of clergymen in a particular class of society leavened the whole of that class, not from sympathy or from being able to enter into the feelings and wants of the people, but from the fact of living daily amongst them. In all countries the most moral and religious class was that from which the clergy was taken; and that class in our own country was the gentry. In Scotland, upon the same rule, the most moral class was a lower one than our own. From the lower and middle class in England no clergymen were taken, or if they were taken, they were not left in the class from which they came. Therefore the middle and lower classes had not the leaven of clergymen living amongst them in ordinary daily association; and it appeared to him that if they could get a Diaconate which would mix with those classes, they might be raised to a higher moral position. The present clergy never hesitated when called by duty to enter a room where there was danger from infectious disease, but there were scenes of vice which men from other classes would be able to approach better than they could. He had lived and ministered for a considerable time in the neighbourhood of a large mining population in Cornwall. A hundred years ago these people were living in a state of extreme barbarism and ignorance of religion. No clergyman could get amongst them. But these men were taken in hand by the Methodists, who penetrated amongst them thoroughly, and succeeded in that which the minister of the church was unable to effect. He conceived that the order of sub-deacon or reader, though exceedingly valuable in itself, would not wholly supply this want in the church. He thought that they wanted also a lower order of ministers who would be living amongst the middle and lower classes of society, and would have that influence over them which could only be exercised by a person in holy orders.

Dr. BRISON expressed his full concurrence in everything that Mr. Mackenzie had said. There were difficulties in the proposition, but there were difficulties in every thing. Let them go back to Apostolic times, and there they would find sufficient precedent for the proposed order. Aquila, the tent-maker, was mentioned by St. Luke as having opened the eyes of the eloquent scholar Apollon, and St. Paul spoke of Aquila and Priscilla, Urban and Stachys, as his labourers in Christ.

ARCHDEACON MOORE agreed with the mover and seconder of the amendment as to the necessity

of having more labourers to meet the requirements of our large towns. But he was not at all convinced that, if they could by possibility have a number of clergymen of the same character as those who now filled the ministry of the Church of England, that that want would not be better supplied by them than by any lower order of men. He was sure from experience that it was not the case that the present clergy, from their character and station, had not the fullest sympathy of the people. He believed that any minister, being a Christian gentleman, subordinating all his feelings of taste, whatever they might be, to the great object in which he was engaged, going as a brother man amongst the people with whatever refinement God has given him, would have greater power amongst the masses than any other person whatever. But then it was not possible to supply such a ministry in sufficient numbers to meet the great and urgent wants of the country, and he was of opinion that they must have a different order of persons to act amongst the people. So far he agreed with every word and sympathised in every feeling to which Mr. Mackenzie and Canon Browne had given utterance. The great thing that was wanted was sympathy, and that sympathy was to be brought about by clergymen being able to mix fully, completely, and lovingly with the people. But he had not been able to see what great distinction there was between having a lower order of men ordained as deacons, and having a lower order called sub-deacons. He saw great objections to these persons being admitted to the Diaconate in the church; and being in the condition that they could not rise above it.

The Rev. H. MACKENZIE—That is not necessarily so.

ARCHDEACON MOORE was still unable to see what the great distinction was, whereby a man in the Diaconate should have greater power in mixing with the people with whom he was sent to mix, than a person who was a reader, or sub-deacon. And he saw great objection to this proposition, because persons holding the same office would be by it placed in different positions. Either a person admitted under this proposition would be a deacon with those same functions as others in the Diaconate, or he would be exactly upon a par with the sub-deacon or reader. He had not been able to gather from the speeches of the mover and seconder what was to be the exact position of a deacon of the new order. All he had been able to ascertain was, that he was not to be allowed to minister in the church; that he might be allowed to preach out of the church, but that he must not preach in the church. He fully believed that such an arrangement would create a great deal of ill-feeling. It was said that they ought to take their ministers from all ranks, because what was wanted was sympathy with the people. Admitting that to be true, the persons who would be ordained in accordance with this proposition would be deacons of the Church of England; but they would be deacons of an inferior grade altogether from the existing ministry, and that was the great objection that he had to the amendment. He would have an inferior grade connected with an inferior office. With regard to the wants of the large towns, he agreed in all that had been said; but with regard to the case of the miners of Cornwall mentioned by Canon Browne, who said that clergymen of the Church of England could not act upon the miners, he feared the clergy of that day had not made any attempt to do so. For the reasons he had stated, he felt it his duty to oppose the amendment.

CANON SELWYN presumed that this same subject had been discussed before the committee of which Mr. Mackenzie was a member, but a vital attack had now been made upon the report, and the

question was one that must be carefully considered before they came to a conclusion upon it. Mr. Mackenzie considered it a mistake that the ministry should consist of the gentry only; whereas his seconder, Canon Browne, was of opinion that that class had more weight with the people almost than any other. If this counter proposition were carried, there would be nothing left but to lower the standard of admission to the order of deacons. And he, for one, could not give his assent to any such proposition. The office of deacons, as spoken of in the Scriptures, and the office proposed to be created by this amendment, were very different. There were three distinctions—the scriptural deacon held in the first place, a lower office; secondly, the persons in that office were rising to a higher; and thirdly, the deacons of that time were fewer in number than the Apostles by whose authority they were appointed. In all these particulars the proposition before the house ran counter to the scriptural office. Mr. Mackenzie proposed that certain persons to be appointed deacons should remain in that position for life, never rising to a higher rank in the ministry. In the next place, they were to be engaged, by the necessities of the case, not in the lower ministries as they would if preparing for the higher, but they would be engaged chiefly in the higher ministries of the church, in reading the Scriptures and preaching. And thirdly, instead of being the smaller it would become the larger body, outnumbering those by whom they were appointed. Then came the enormous difficulty which he had heard nothing to get over—namely, that of lowering the qualification for the order of deacons, and how then could they expect to have a still higher standard for the priesthood? They had already agreed that there were many persons in different stations of life who would rejoice to be employed in the work of the church, who were precluded from becoming candidates for holy orders, and they would be losing the services of this most valuable class of men if this rule were adopted.

The Rev. H. MACKENZIE—I said nothing about dispensing with the services of those who wish to join for a time in the work of the Church, and my motion does not affect that portion of the report, or of the observations of Mr. Massingberd.

CANON SELWYN did not think that there was any necessity for multiplying the number of the clergy to the extent to which Mr. Mackenzie's proposition would go. When he felt how much was detracted from the enjoyment of our cathedral and other services by the knowledge that, instead of being the crown and flower of a vigorous system of Church administration, they were isolated and unsupported by extensive ministrations throughout the diocese, he felt overwhelmed, and the notion of 300 clergymen being added every year to the ministry gave him no comfort whatever. In the disturbances of 1848, it was not by multiplying the number of the soldiers that the state was protected, but by every tenth person becoming a special constable. And he thought the way in which the work of the Church was to be extended was by aiding those who were willing, in a subordinate position, to engage in the work of the Church.

ARCHDEACON DENISON considered that if they were to admit a number of persons to a permanent Diaconate, it certainly could not be without a bona fide examination, which instead of requiring a lower qualification for persons to fill offices of this character, would really be an advance upon the present requirements. They would then necessarily come to the position that they would be admitting a number of men to an

order in the Church with no great prospect of every rising out of that order, or of ever being able therefore to hold incumbencies, but who would have been admitted upon a more stringent examination than was applied to those who came to the Church to hold preferments and incumbencies. By adopting this course, they would in the first place be doing an act of natural injustice; and secondly, they would be doing a great deal to create a discontented body of men in the very bosom of the church itself. He had heard no answer to this objection, nor did he think it capable of being answered. He considered, also, that it was contrary to the principles of the Church to introduce into it, to perform its ministrations, persons who should be incapable of rising out of the position in which they were disposed. For this reason he always gave his vote against any thing like a permanent Diaconate, and when he saw this report he was glad to find that the committee had abandoned the idea of recommending any proposition for the establishment of a permanent Diaconate.

ABONDRACON BROWN thought there were practical difficulties in the way of the two essential propositions of the amendment—namely, the lowering of the standard of examination for admission to the Diaconate, and at the same time the raising of the qualification for admission to the Priesthood. As an examining chaplain, he ventured to suggest that it was impossible to lower the spiritual and moral qualifications of those who were to be admitted to the order of Deacons; for if they were lowered, the ministrations of the new order would be of very little use to the clergy, and very little comfort to their flocks. No one would wish to lower the qualification as far as knowledge of the Scriptures went, or in regard to knowledge of the offices, principles, or formularies of the Church in which the candidates were to serve, because, unless they had capacities and learning sufficient to enable them to deal with the arguments and prejudices of the most ignorant with whom they had to minister, they would be of very little use to the Church. Then with the exception of the one point which Mr. Mackenzie specified—namely, the literary and classical qualification, there was no part of the examination which any of them would desire to see lowered. And with regard to that one point, he felt that it was almost impossible, as the standard of classical and literary qualification was now, to make any reduction in that direction. There were many pressing into the Church even now—leading men of the Universities, men of great literary and classical scholarship and attainments—and yet although the minimum of qualifications required for Deacons was as low as it could be unless the qualification were removed altogether, he found it impossible to enforce a stringent examination, especially with persons coming from the more scientific of the Universities, or to ask them to do more than translate a passage of Jewell. If they lowered the qualification for the Deacon, while they increased that for the Priest, the leap from the one to the other would be almost an impossibility, and thus a vast number of men would be cruelly condemned to give up all hope of attaining to that high degree which was put forward as the object of a worthy and holy ambition by the founders of the Church itself. With respect to candidates for Priest's orders, examining chaplains could not get as much done, as from Deacons. And for this reason, that most hard-working Deacons were worn out, and could not give their minds to abstruse study. How, then, could they expect candidates at all for Priest's orders if they attempted in any degree to raise the standard which now existed? The

follow-labours spoken of by the Apostles had not necessarily been ministers of the Church, but bosom friends, working under its guidance, and why should they not follow the same example, and show themselves ready to admit laymen to assist in their parochial labours? He thought that those young lawyers who they knew wrote books of a religious tendency, and had devoted themselves to the study of theology, even more than some of the clergy themselves—he thought that those young men would be ready to give their help as laymen if they were put forward by those whom they looked upon with respect, and were solemnly appointed to help in the task, even if it were but for a few hours during the week. He himself had experience of Scripture-readers, and perhaps under more unfavourable circumstances than some others of his professional brethren. Those Scripture-readers were furnished by a society which, in consequence of the army being formed of all sects, had on its committee members of the Church of England, of the Church of Scotland and some Dissenters and Dissenting ministers. This was, of course, a delicate matter to deal with, but at the same time they were pleased to have the assistance of men who would work with them. He had had two Scripture-readers under him. He believed they had been both Dissenters, but he never asked the question. What had been the result? These two men had worked with him and done every thing he told them. They showed to him every line they wrote in their journal, and recounted the conversations they had with the people. They came to his church, they came to the Holy Communion, and one of them, who he believed had been a Baptist, stood the other day as a godfather to one of the children of his flock. This showed that Dissenters, if they were brought into contact with clergymen, soon forgot that they were dissatisfied with the Church, and became conformists. But it would be a very dangerous thing, if men of this kind were willing to give their help, to consider that they had a claim to become Priests. These, then, were the reasons why he should not like to see Mr. Mackenzie's amendment adopted.

The Rev. Dr. JENN said it was with feelings of diffidence that, circumstanced as he was, he rose to address them on a subject of this kind, as he was under the great disadvantage of not having that practical knowledge of the subject which was possessed in so great a degree by the able and eloquent defenders of the last amendment. He said that as he was one of those whose lines are cast in pleasant places and whose ministerial labours are very light indeed in comparison with others, he might be hardly considered to have a right to speak on a question of this kind. But though he rose under this difficulty, he could not admit that the clergy who were placed in the most obscure and rural parishes had not some right to form an opinion and express it on a subject of this nature. The difficulty, however, of a question of this sort was this—that it ramified itself into so many particulars that it would be impossible in one speech to go into the whole subject. He should therefore confine himself to a few difficulties to the adoption of Mr. Mackenzie's amendment. In the first place, he understood from Mr. Mackenzie's speech that three orders of the church seemed to correspond to the three orders of society—the higher order, the middle order, and the lower order. meaning, he supposed, that the bishops belonged to the higher order, the priesthood to the middle, and the Diaconate to the lower. Now, if he did not mistake, the same view was put forward in a periodical a few years ago, and was well answered that if this argument were worth any thing, they ought to have a bishop, a priest,

and a deacon in every parish. He would now make some observations on the intellectual and educational qualification of the clergy. It had often been assumed—erroneously and injuriously to the interests of the church—that those high intellectual qualifications which were required in small rural parishes were not so necessary as in large towns. Now, he should say it was directly the reverse. In large towns, where the higher classes of society congregate, the very defects of the clergy might be considerably remedied by the qualifications of the laity themselves; but in a small country parish where they had to deal with a comparatively barbarous people, where they had to raise their minds and every faculty of man, it really did require very high qualifications indeed. He considered that the qualifications for a clergyman hitherto demanded by our Universities had been most beneficial, and well calculated to answer the end in view. This was applicable to the clerical body generally. But now let him apply it to the case of the Diaconate. They would suppose that such a measure as this which was now proposed should be carried into effect, and that it was recognised by the church that the Diaconate was not to be considered as merely preparatory to the office of the ministry, but came to be regarded to a considerable degree as a separate office. Now, in the first place, he would state his conviction that that was not the intention of the church, but suppose it to be—suppose they had a set of men to do the lower office of the ministry—they speak of the want of sympathy on the part of the lower order of people with their ministers, and these were the persons who were to enter into closer relationship with the parish than the higher ranks of the priesthood, and yet these men were not to be permitted to rise, they were not to have their intellect cultivated and their feelings considered in the same way as the rest of the clergy. The consequence of that he was afraid would be that the very influence obtained by these men would be of a deleterious kind. A young man brought into a ministerial office without these qualifications would, he was afraid, from the very feeling to which youth were subject, from the very sympathy to which he was exposed, from the closer relationship which he had to the people, would be likely to be drawn aside. There was another point to which he would briefly advert. He would only say one word about sympathy, to which Mr. Mackenzie so feelingly alluded. There were many things in which he agreed with him, but at the same time, sympathy was a wide word, and the objects of sympathy were various. One great argument advanced for the establishment of a permanent Diaconate was the great want of sympathy which had been shown by a large portion of the mining population. He rejoiced that the labours of certain persons had been beneficial in drawing these people from a state of heathenism. He could only say this, that he believed the clergy, as a class, had much more sympathy with their people than those of a lower grade of society had. He believed that the lower class of people were very sensible indeed of that delicacy of character which belonged to a gentleman, and he believed that a gentleman would be more friendly with them.

(To be continued.)

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Rev. S. S. W. Durham; Rev. T. P. H. Springfield; Rev. J. D. Woodbridge.

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