sion of Parliament just closed. This obstacle, however, the rev. doctor was glad to inform them he had just heard was likely to be removed before another session. The vicar then referred to another matter of congratulation, namely, the laying of the foundation-stone of a new church at Eccleshill, which was being proceeded with very satisfactorily, and he hoped that ere long it would raise not only its tower, but also its beautiful spire, as an ornament to the place; and further, he hoped that they would be able to obtain funds for the erection of a parsonage-house. Another matter of thankfulness was the opening of the new schools at New Leeds, for Sunday, day, and evening schools, and which were progressing very satisfactorily, as well as another in connexion with St. Jude's, as Sunday, day, and infant schools. Another matter of congratulation was the commencement of the rebuilding of the parish church wall, which had long been in a dangerous state, and another was what he hoped would soon speak for itself, namely, the providing by voluntary contribution of a new peal of ten bells, which are now being hung in the old tower of the parish church. Another matter of congratulation was the prospect of the opening of St. John's, Manchester-road, but about which there had been a species of the most gross and wicked misrepresentation; he was, however, glad to find that the patron or patrons applied to the Lord Bishop to appoint a clergyman without regard to district, when the Bishop communicated with him (the vicar) to know if he were ready to give his nomination, which of course he was willing to do; and although there was some difficulty in securing a sufficient stipend for the minister, until the Rev. Mr. Powell had guaranteed 100*l.* for the first year. Under these circumstances he expected that the church would be opened soon. Dr. Scoresby then took a review of the efficiency of the parish Church, as compared with what it was seven years ago, when the regular staff of clergy at the parish Church consisted in the vicar and one curate, whereas the staff in connexion with the parish church now consisted of the vicar and seven curates.—Seven years ago there was only the parish church and three services in connexion with that place; now there are seven licensed places of worship, and fourteen full services every Sunday. Seven years ago the parish church had not one day school connected with it; now there are eight Sunday schools and seven day schools, containing from twelve to fifteen hundred children, all of which were matters of thankfulness.

THE CHURCH.

TORONTO, FRIDAY, NOVEMBER 6, 1846.

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On Sunday, the 25th ultimo, the Lord Bishop of Toronto held an ORDINATION in the Cathedral Church of St. James, in this City, on which occasion the following Reverend gentlemen were admitted to the Holy Order of PRIESTS:—

The Rev. Robert Shanklin, Assistant Minister of St. Catharines and Travelling Missionary in the Niagara District.

The Rev. John Augustus Mulock, Officiating Minister at Carleton Place, Bathurst District.

The Rev. Frederick Dawson Fauquier, Missionary at Zorra, in the Brock District.

The Bishop was assisted by the Revds. H. J. Grasett, H. Scadding, and A. W. H. Rose.

The Ordination Sermon was preached by the Rev. H. Scadding, from Ephes. iv. 12.

We request the attention of our readers to the article on our first page entitled "SERIOUS INVASION OF THE RIGHTS OF THE LAITY," for which we are indebted to our excellent contemporary, the *Calendar*.—This production, without reference to the alleged standing of its writer, or the opportunities for literary improvement which his station might be thought to offer, is characterized by a shrewdness of conception and a power of reasoning of no common order. The faculty of judging and the gift of reasoning is bestowed, indeed, without respect of persons; and there is many a natural logician who, by the mere force and exercise of common sense, would put to shame not a few who have been initiated into the rules and craft of the dialectics of the schools.

That an individual of the rank and station of the person here brought forward, should, on the other hand, assume the boldness that he manifests in impugning thus the order and regulations of a religious society, should not surprise us; because it is only a necessary result of the system which they recognize and act upon. They have fashioned a frame-work of religious worship, and a Church polity, of their own, in weariness it must be presumed with the monotony of the "old paths;" and when men forsake what God appoints or sanctions, when they, in holy things, abandon a heavenly guidance or inspired direction,—it is hard to say who is not justified in interposing his private judgment and asserting his individual authority in effecting a change. Nor is it easy to say where that change shall stop, or what is to be the limit of the variety in doctrine, government and discipline that may be introduced,—what, in short, is to prevent every individual man from being to himself the framer of his own ecclesiastical system,—his own authoritative expounder of the truths of revelation,—his own minister in sacred offices and ordinances

We shall not quote a proverb upon this point which has in it perhaps more of truth than reverence; but the fact is testified by the experience of centuries, that when caprice of temper or perversity of will create a discontent with well-defined duties and old established institutions, Scripture will be quoted, or rather wrested, to give countenance to the novelty, and justify the change, to which nothing but a selfish principle has impelled. And here we see the benefit of something, with the claim and aspect of authority, upon which to lean, when an obedience to individual inclination, would thus create distraction without limit and an endless wandering. Here is shewn the benefit of a sound and genuine antiquity, when, for the sake of unity and peace and order, we crave elucidation of the precepts of Scripture touching our social obligations as members of Christ's body. Ancient practice, combined with the well attested opinions of ancient men, affords such an illustration of the Divine word and of the Apostolic teaching, as leaves on room for distrust or doubt. If to our minds there be not so much of clearness in the sacred text as to exclude some difference of opinion on a point of discipline or doctrine, we may well and safely appeal to what Christians thought or did, touching those special subjects, in ages immediately succeeding the Apostles' days.—They must be deemed to know the Apostles' mind who were conversant with Apostles, or with those at least who in youth were instructed by them; and all that history reveals concerning these ancient fathers fully proves, that they were too honest, too conscientious, too much endued with wisdom and guidance from above, to give utterance to a thought or sentiment which was not true and genuine.

Apply all this to the case before us, and we can adduce with the weight of authority, a remedy for the grievances which, in the communication referred to, have been proposed. There would be no room for the evils here complained of,—no ground for the spiritual tyranny arraigned,—no place for the evil of introducing private conceits and prejudices even into public prayers, if the ancient and unquestionable rule of conducting devotions in the Church of God were invariably acted upon. The fact that a Liturgy is of Divine appointment,—that it was a rule of the Mosaic economy, and thence by a legitimate process transferred to the Christian system,—admits, we conceive, of no doubt. Forms of prayer are traceable throughout the ancient Scriptures; special modes of supplication or of intercession, of universal application and of permanent authority, are discerned in the Law and sanctioned in the prophets: Jewish Liturgies are still extant; and the fact may not perhaps be generally known, that the Lord's Prayer itself, with the exception of one petition only, is to be found in forms of prayers habitually employed by God's ancient people.

The Lord's Prayer is in itself a proof that men needed a guidance in their public devotions,—something to check the wayward spirit, and the contradictions in essential tenets, to which human ignorance or presumption might drive them. There is much, too, in the New Testament besides to indicate, that what was in use in the Church of God under the Law, and so explicitly sanctioned by our Lord himself, was, with an appropriate application, introduced into the Church under the Gospel. And if, as we have said, any doubt should exist as to what is really the mind and meaning of Evangelists and Apostles touching the rule and order of public worship, we may, with justice and propriety, appeal to the Christian writers immediately succeeding, and abide by their decision. And that their testimony,—clear, decided and unanimous,—is in favour of the existence of a public and established Liturgy, none, we presume, will venture to deny.

And let it not be thought that these are arbitrary enactments, without reference to man's requirements and man's best interests. The form of ecclesiastical polity which the Scriptures of God reveal, and the rule for public worship which it no less explicitly declares, is not given merely because God would have it so, but because both are most conducive to man's best welfare as a religious being. The whole economy of grace, in the peculiarity and adaptation of its details, has been so constructed as best to meet the wants and promote the good of man as a spiritual being. And to this great fact we have a testimony of no inconsiderable weight in the very article which has begotten these reflections. That proves how much the need and infirmity of man,—how much, in short, the philosophy of the human mind has been consulted, in the Divine appointment of a Liturgy; and here it may be well to adduce the sentiments of another writer, stating his views with a different object, to shew that such an ordinance is best for man. In his "Moral Philosophy," Paley says—

"A public Liturgy prevents the *confusion* of extemporary prayers, in which the congregation being ignorant of each petition before they hear it, and having little or no time to join in it after they have heard of it, are confounded between their attention to the minister, and to their own devotion. The devotion of the hearer is necessarily suspended, until a petition be concluded; and before he can assent to it, or properly adopt it, that is, before he can address the same request to God for himself and from himself, his attention is called off to keep pace with what succeeds. Add to this, that the mind of the hearer is held in continual expectation, and detained from its proper business, by the very novelty with which it is gratified. A congregation may be pleased and affected with the prayers and devotion of their minister, without joining in them; in like manner as an audience oftentimes are with the representation of devotion upon the stage, who, nevertheless, come away without being conscious of having exercised any act of devotion themselves. *Joint* prayers, which is the duty, and amongst all denominations of Christians the declared design of 'coming together,' is prayer in which all *join*; and not that which one alone in the congregation conceives and delivers, and of which the rest are merely hearers."

The deduction is as easy and natural from the Presbyterian's article, as it is here asserted by the Church's dignitary. The nature of things requires it, and injury must follow to the cause of truth and order, if some such rule be not insisted on. We say to the cause of *truth*, as well as order; for how much that is endangered by an indiscriminate license to private opinion and private feeling in the conduct of public devotion, is well illustrated by Bishop Jeremy Taylor in the following passages:—

"In new devotions and uncertain forms, we may also have an ambulatory faith, and new articles may be offered before every sermon, and at every convention; the Church can have no security to the contrary, nor the article any stable foundation of advantageous insinuation either into judgment or memory of the persons to be informed or persuaded; but like Abraham's sacrifice, as soon as his back is turned, the birds shall eat it up.

"Without the description of public forms of prayer, there can be no security given in the matter of our prayers, but we may burn assafœtida for incense, and the marrow of a man's bones instead of the fat of rams; and of all things in the world, we should be most curious that our prayers be not turned into sin; and yet, if they be not prescribed and preconsidered, nothing can secure them antecedently; the people shall go to Church, but without confidence that they shall return with a blessing,—for they know not whether God shall have a present made of a holy oblation, or else whether the minister will stand in the gap, or make the gap wider.

"The best worship is the best religion, and, therefore, I am not to trust any man to make my manner of worshipping, unless I durst trust him to be the dictator of my religion; and a form of prayer made by a private man, is also my religion made by a private man. So that we must say 'after the manner that G., the minister of B., shall conceive and speak, so worship I the God of my fathers;' and if that be reasonable or pious, let all the world judge."

And who can be insensible to the moral force and moral beauty of prayers and praises thus habitually offered up to the throne of grace,—of the same strain of devotion carried on from week to week, from year to year, from generation to generation? It shews, indeed, that the Liturgy, like the Bible upon which it is founded, never changes; that, amidst the fluctuations and chances of the world around us,—the novelties and speculations which the pride and perversity of man are continually introducing,—we have the same calm, devotional, holy ritual always used; the same unchangeable God to pray to, and the same unchanging prayers in which to express our penitence or declare our praises. And more than this,—what a link it constitutes with the members of Christ's one Catholic Church in every age; that our fathers before us,—yes, and *their* fathers too through generations so far removed that they are lost in the dim vista of time,—worshipped after the same form that we do, used the same prayers, the same praises, the same lessons; so that from the Apostles' days to the present day,—yes, and we will believe till time shall be no more,—there has been a successive, continuous, never-ending, address to our God and Saviour of the same words of supplication, the same holy songs, the same solemn admonitions spoken from his holy word. This is an enlivening and refreshing thought: and God forbid that we should be insensible of the benefit to our devotions, and the vast addition to our great privileges, which it implies.

We have seldom perused a work better calculated to afford instruction and entertainment, than the "MEMOIRS OF A MISSIONARY," briefly referred to in our last. This work,—and from some little experience we feel ourselves competent to judge,—is a faithful development of the toils, and privations, and satisfactions of a Missionary in Canada; of the labours and hardships which, in the exercise of his vocation, he is compelled to endure, and, on the other hand, of the peace and comfort which, after the earnest and diligent though at best imperfect discharge of these duties, he is, above all other men, privileged to feel. The distresses and mortifications he encounters, are all too well repaid by the establishment and extension of the Church of Christ in what was lately a waste howling wilderness,—the calling off of men from the vagaries of fanaticism or the chill teachings of infidelity, to know the peace of undefiled religion and to practice the godliness and righteousness which is the obligation and the delight of Christians. Of incidents betokening both, we have, in this pleasing little work, narratives written with graphic power, and often with a touching pathos.

Mingled with the detail of duties which are strictly Missionary, and are therefore always before the world, there are in these "Memoirs" many pathetic records of private and domestic history, and much too that is calculated to throw light upon the capabilities of this Province, and the peculiarities of its population. We have marked several passages which we may hereafter transfer to our columns; at present, we have room for only one short extract, describing a familiar but not less interesting circumstance of domestic life, with a genuine and simple pathos which we have rarely seen surpassed:—

"It is my painful task to record another calamity which came upon us during this eventful summer. We lost our youngest child, a lovely boy nine months old.—This was the first time the King of Terrors had ever crossed our threshold, and we felt our bereavement acutely. Since then, alas! such visitations have been often repeated. Our path had hitherto been strewed with flowers. We often heard men, and wise men too, call this world a vale of tears; but to us it had been a bright and joyous world—a world of health and buoyant hope; and full of faith in Him who holds the future in his hands, and who, we nothing doubted, would make all things work together for our good, according to His gracious promise. And, blessed be his name, *He has fulfilled His promise; He has done so.* But oh! how widely different were the means from those which we had blindly looked for. According to our short-sighted views, we were to glide on smoothly down the stream of life, without a single ripple on its surface to disturb our passage, until we reached the Ocean of Eternity. To that point, in the long and narrowing vista of futurity, we could not but look forward now and then with fearful apprehension and alarm—that point which was to separate us from all we held so dear on earth. But it was, however, so very far off—so at least, in our youthful health and confidence, it seemed to us—that it lost half its terrors, and seemed scarcely to concern us. Still it would force itself upon our notice and reflection as a dreadful evil, come when it might, which must befall us. 'The all-wise Disposer of events, in whose hands are the issues of life and death,' has taught us since another and a better lesson—has taught us to know and feel that it was good for us to be afflicted. One half only of our children are now left to us. We hope still to live long enough to see these provided for and settled in this vale of tears,—for we know too well what that means now; and then, without a murmur of regret, shall we depart to those who have gone before us."

It is our pleasure this week to acknowledge the receipt of another work which has been very kindly sent to us,—"*Songs of the Wilderness*," by the Lord Bishop of Montreal.

These were composed, as the preface states, during his Lordship's voyage to the Red River Settlement, in the summer of 1844; and while they give utterance, in the language of devotional song, to sentiments likely to be prominent at a season so peculiar in its interest, they exhibit much that will edify the man of letters and gratify the lover of poetry. With passages of severer beauty there is much, too, of that cheerful playful temper intermingled, which is so far from being inconsistent with the spirit and mind of the disciplined Christian, that it is rather an indication of that habit of thought which recognizes the hand of God in every thing, and, whether He vouchsafes His blessings or withholds them, can view His dispensations all alike as gracious and worthy to be praised.

The profits of the publication, we perceive, are to be appropriated towards augmenting the endowment of Bishop's College at Lennoxville, a very neat engraving of which faces the title-page. We trust, therefore, that it will command an extensive sale.

The observations of an "Old Churchwarden," on the psalmody usually adopted in our Churches and Chapels, are well worthy of consideration, and we shall give them our best attention. We agree with many of his suggestions, but can hardly assent to his objection to the introduction of what he terms the "doleful prayers" of David. The Christian has his lights and shadows in the spiritual life; and when adversity and sorrow succeed to joy,—when he is afflicted especially with that deep sense of guilt in the sight of God which, in the course of years, few can fail to have experienced,—he may well rejoice that a holy man like David has left us the breathings of a contrite heart as well as the outpourings of a thankful spirit. We shall find occasion for all; and the Church, in adopting so many of David's penitential hymns for seasons of humiliation, has spoken her sense of the adaptation of them all to the varying scenes of the Christian life. Well has it been said by the judicous Hooker: "the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of the world to come,—all good necessary to be either known, done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident to the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy at all times to be found."

Our thanks are due to the esteemed friend who has kindly sent us a very interesting description of the laying of the foundation-stone of TRINITY COLLEGE, Perthshire. Had we received it a little earlier it should have appeared this week; but we are compelled, by the quantity of matter previously on hand, to defer it to our next.

We have been requested to insert the following Errata to the late Report of the Church Society of the Diocese of Toronto:—

In the list of subscribers for Wellington Square, instead of Mr. Smith 1s. 3d. it should be Mr. Smith 5s.

York Mills—For H. B. Lane 5s. read £1 5s.

In the Summary of Subscriptions, the Churches at Grafton and Colborne should both have been marked as built since 1839.

Communication.

THE CLIMATE OF CANADA.

From a Correspondent.—Continued.

We shall conclude this part of the subject with a short sketch of the winters of 1836 and 1842, both being extremes in their kind.

The former may be said to have commenced November 23d, 1835, with thermometer 23°, gale from E. and heavy snow. On December 1, the bay of Toronto was frozen over, and the temperature of this month was as follows:—Three days below zero; fifteen between 20° and 32°; nine between 10° and 20°; four from 32° to 40°. January was not remarkable for severity, the minimum being only −2, and the maximum 45. This mildness was more than compensated for by the rigour of the succeeding month, in which there were seven days below zero, and only one above the freezing point at 8, A.M.—The minimum was −20, and the range of the mercury during the month 68. The following table gives the temperature for the first six days of February, 1836, wind at N.W. the whole time:—

8.	12.	5.
− 7	Zero.	− 3
−13	Zero.	3
2	14	9
−10	− 1	Zero.
−20	4	3
−15	12	10

March was likewise unusually severe. April 2d, the ice in the bay was 2½ feet thick, and about the middle of this month a vessel, in crossing the lake from the Niagara river, fell in with a large field of ice in the open lake.—On the 13th was a heavy snow storm, and the bay of Toronto was not clear of ice until April 25th.

This winter may be said to have continued for 155 days, whose temperature was as follows:—

13 at or below zero.
15 ..... at ..... 0 ..... to 10
35 ..... " ..... 10 ..... " 20
62 ..... " ..... 20 ..... " 32
25 ..... " ..... 32 ..... " 40
4 ..... " ..... 40 ..... " 50
1 ..... " ..... 50 ..... " 60

During this period there fell no more than 1¾ inches of rain. Number of days of snow, 34. 13 due to February alone.

The lowest temperature of the winter of 1842 was +5, and February 23, at noon, 55, wind S.W., fog and rain early, then fair, warm and close. On January 29 was the unusual occurrence of thunder and heavy rain, as also on February 4. An inspection of the requisite tables will shew the* particulars of this remarkable season, which, notwithstanding the cold of June, produced a considerable increase in the annual mean.

ON RAIN AND SNOW.

With respect to the following Tables, it must be remarked, that days of snow and days of rain are those on which the slightest fall of either occurred; which, unless corrected in some measure by observation of the guage, &c., would convey a more unfavourable idea of the subject than it really merits, many days classed under the above heads being on the whole fine. Neither is a mere note of the depth without a more minute description of the weather sufficient, for in the heavy thunder storms of summer as much has been known to fall in an hour or two as at other times in as many weeks:—

	1831.	1832	1833.	1834.	1835.	1836.	1837	1838.	1839.	1840.	1841.	1842.	1843.	1844.	1845.
January	2	2	7	3	4	3	0	5	..	2	4	4	5	5	3
February	1	3	1	4	2	1	1	0	..	8	0	6	1	1	2
March	10	2	2	5	4	2	5	5	..	3	4	6	2	6	3
April	6	8	8	12	9	7	3	7	..	14	5	9	6	8	11
May	6	8	9	9	8	11	12	15	..	9	10	5	6	13	6
June	9	8	9	2	11	11	14	12	..	12	6	15	13	9	9
July	11	12	14	12	8	6	8	12	15	12	10	9	8	14	5
August	..	9	..	9	..	6	10	8	8	15	7	7	4	12	8
September	..	10	..	11	6	10	10	1	12	11	11	11	10	3	15
October	8	9	11	11	9	6	7	..	6	9	6	10	9	6	11
November	6	5	4	7	5	5	9	..	6	2	6	1	6	7	3
December	0	4	6	1	4	4	3	..	2	2	6	1	4	4	1

		Days of Rain.
1831	10 months	59
1832	12 "	80
1833	10 "	71
1834	12 "	96
1835	11 "	70
1836	12 "	71
1837	12 "	82
1841	12 "	75
1842		89
1843		74
1844		92
1845		79

	1834	1837	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845
Jan.	0	0	50	0	1.31	..	..	1.79	1.22	2.62	2.35	0.27
Feb.	1.73	0.19	0	0	0	..	..	0.00	1.92	.50	65	0.12
March	1.38	0.42	0	1.73	.34	..	..	30	2.27	.50	1.84	0.37
April	2.21	1.68	1.00	0.71	1.67	..	..	1.26	2.26	1.38	.50	1.94
May	1.97	1.74	4 65	3.15	4 06	..	..	2. 9	.68	.8	3 26	1.63
June	3.17	5.58	1.06	4.82	2.19	..	5 13	0.98	4.80	2.34	3.02	2.51
July	3.68	2.23	1.58	1 76	3.33	2.96	4.81	3.80	1.98	1.43	2.69	1.50
August	1.35	..	1.89	5 02	3.12	1 62	2.11	2.58	2.01	1.06	1.41	1.74
Sept.	1.77	2 56	1.65	1.62	.00	3.31	2.79	3.20	4.03	4.02	1.00	4.38
Oct.	4 38	3.37	2.58	2 54	..	0 87	1.52	.99	2 43	2.10	1.17	2.32
Nov.	1.62	1.62	1.60	2.29	..	1.85	0.25	1 18	2.59	3.4	1.33	0.55
Dec.	0.70	0.46	0.18	0.87	..	0 0	0.31	3.37	.50	.85	1.25	0.00

Hence we deduce:—

1834, No. of days of rain = 96, depth = 22.96 inches.
1835, for 11 months..... = 70, " = 19.79 "
1836, for 12 months..... = 71, " = 19.69 "
1837, " " ..... = 82, " = 25.51 "
1841, " " ..... = 75, " = 21.64 "
1842, " " ..... = 89, " = 26.49 "
1843, " " ..... = 74, " — 24.08 "
1844, " " ..... = 92, " = 19.27 "
1845, " " ..... = 79, " = 16.56 "

The mean of which is 22.02 inches,† the annual depth which agrees with several places in England; but the manner in which the same quantity is distributed varies materially. In Canada it falls heavily and for a short time, the reverse of which is the case in the British isles, for it is stated by an eminent meteorologist, that it has been found, from a long series of observations, to rain every other day in the latitude of London. The rainy season, moreover, in Canada (although rain falls sometimes more or less during the winter) may be considered as confined to the period between the middle of April and the end of November, four or five months of winter being nearly without it altogether.

* April 22, thermometer 70° at 8, A.M.; 85° at noon; 72° at sunset.
June 11, thermometer 32° at 5, A.M.,—sharp white frost.

	Days of Rain.
January	3
February	2
March	5
April	8
May	9
June	10
July	10
August	9
September	9
October	8
November	6
December	3

	Inches.
† Aberdeen	23
Cambridge	20
London	20
Oundle	23
York	22

(*To be continued.*)

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF QUEBEC.

FOURTH ANNUAL REPORT OF THE INCORPORATED CHURCH SOCIETY.

(*Concluded from our last.*)

RICHELIEU DISTRICT ASSOCIATION.

The Annual Meeting of this Association was held at St. Johns, on 12th February. It was preceded by Divine Service, when an appropriate Sermon was preached by the Rev. W. Thompson.

The contributions from the several parishes and missions within the bounds of this district are as follow:

	Annual Subscriptions.	Widows and Orph. Fund.	Quinquagesima Sunday.
	£ s. d.	£ s. d.	£ s. d.
St. Johns, including a donation of £2 10s.	49 1 7	6 16 0	8 6 11
Chambly	14 10 0	6 10 0	5 0 6
Laprairie	2 10 0	5 0 0	0 0 0
Lacolle	1 10 0	1 1 3	3 3 6
Clarenceville	13 2 6	0 15 0	2 7 6½
Christieville	14 2 7	2 15 0	3 8 1½
L'Acadie	1 14 7	0 13 4	0 11 7
Sherrington and Hemmingford	1 10 0	0 6 3	0 0 0
St. Remi and Russelltown	6 2 6	1 0 0	2 10 0
	£104 3 9	24 16 10	25 8 2

The Saint John's subscription list has received a few additional names during the past year; and the Ladies' collections, which will appear in the Appendix, are satisfactory. It were much to be desired that the practice, which has subsisted in St. Johns from the beginning of the Society, of engaging the assistance of the Ladies to go among the mothers and younger members of families to receive their contributions to the Society, had been generally pursued. The Central Board would take this occasion to commend the great objects of the Church Society to the Christian sympathies and kind co-operation of the Ladies. Let every parish and mission henceforth see its Lady Collectors; a little done, a little given in love to the Saviour, will be blessed to the giver, and prove helpful to the Society. The Church at St. Johns sustained recently much injury from lightning: the sum of £90 has been raised in the parish to repair the damage and improve the Church.

At Chambly, the parsonage is nearly completed. An additional sum of £82 15s. had been contributed in the early part of the year for that work, and within a few days past, a further liberal sum of £101 5s. Also, an organ has been placed in the Church, for which the sum of £65 has been raised in the parish. The Church Society granted £10 towards the erection of the parsonage, which has been gratefully acknowledged.

The Clarenceville subscription list has been much augmented during the past year. A small sum, £4 5s. 9d., has been raised for local Church purposes. The Church building at Henryville, in this parish, is progressing but slowly. A further subscription of £29 5s. has been made, to carry forward this work, towards which the Central Board and the Richelieu District Committee have made grants.

The new Church at Russelltown is drawing towards completion, a further sum of £32 has been contributed for it during the past year. In acknowledging grants made to aid in this work, the Missionary writes, "I gladly embrace the opportunity to acknowledge the liberality with which the Church Society, and its Richelieu Branch, have responded to our request for aid to the Russelltown Church Building Fund. The Church is greatly needed, yet the hope of that need being supplied must have been abandoned had not the Society 'come over and helped us.'"

The new Church at Hemmingford is also advancing; a further sum of £25 has been contributed towards it.—It is hoped it will be capable of being used by the next winter, though far from complete.

It is expected that three new Churches within this District will be consecrated by the Lord Bishop, on his approaching Visitation, being now completed and sufficiently furnished, viz: the Churches at Lacolle, Sherrington, and St. Remi.

The amount contributed to the Church Society	£154 8 9
The amount contributed for local Church purposes, and wholly appropriated by the donors	429 10 9
Total	£583 19 6

THE MISSISQUOI DISTRICT ASSOCIATION.

This Association continues to be actively engaged in the cause of the Society.

The following contributions for the past year are reported:

	Annual Subscriptions.	Widows and Orph. Fund.	Quinquagesima Sunday.
	£ s. d.	£ s. d.	£ s. d.
St. Armand East	14 8 9	0 0 0	4 7 6
St. Armand West	16 1 9	0 0 0	2 11 4
Stanbridge	3 5 0	0 18 1½	0 15 0
Shefford	7 15 0	2 17 6	2 7 6
Brome and Sutton	0 0 0	0 13 10½	2 4 9
Dunham	23 11 0	1 5 9	1 7 1
Granby & Milton	0 0 0	0 10 0	0 14 11
Abbottsford and Rougemont	4 0 0	1 10 0	2 15 3
	£69 1 6	7 15 3	17 3 4

At Granby and Milton the annual subscription lists amount to £10 0s. 5d., which sum has again this year been appropriated for the payment of debts incurred in the erection of the two new Churches. The Missionary writes, "The two new Churches erected respectively at Granby and Milton, since 1843, are now completed and ready for consecration, which ceremony the Lord Bishop has signified his intention of performing in August next. A subscription has been set on foot for the painting of the Church at Milton, which it is expected will be done before the time of consecration."

The new Church at Philipsburg, though still incomplete, has been opened for Divine Service. The Rector asks the Central Board for the whole amount raised in the parish during the past year for the Church. He expects it will be consecrated on the approaching visit of the Lord Bishop.

At St. Armand East a substantial shed has been built near the Church at the expence of £64. The fund for the repair of the Church is year by year augmenting.

At Bedford the church-yard has been well fenced, and a valuable addition made to it, by a donation from the Hon. R. Jones.

At Farnham West, in the Mission of Stanbridge, about sixteen miles from the nearest Church, the people have subscribed £180 towards the erection of a Church. The timber is now upon the ground, and contracts have been entered into, that the building may be proceeded with at once.

The Church at Dunham being so much decayed as not to admit of repairs, it is intended to erect a new one next summer. The sum of £400 has been subscribed among the parishioners for this purpose. Through the exertions of the Assistant Minister, who is also the Missionary at Brome, a considerable amount of annual subscriptions has been obtained for the first time in this parish. Attached to the Mission of Brome is Sutton, where a substantial stone Church is in course of erection.

At Rougemont the new Church is advancing. A contract for £100 has been entered into, for finishing the inside. The Society has made a grant for this Church, to be paid when it shall be prepared for consecration.

At Shefford the sum of £8 13s. 9d. has been appropriated by the subscribers toward the completion of Waterloo Church, and the repairs of West Church.

Amount contributed for the Church Society, £94 0 0 " " for local objects and wholly appropriated by the donors	82 18 9½
Total	£176 18 9½
Subscriptions for works in contemplation	£580 0 0

THE ST. FRANCIS DISTRICT ASSOCIATION.

The amounts contributed during the past year in the several parishes and missions of this district are as follow:

	Annual Subscriptions.	Widows and Orph. Fund.	Quinquagesima Sunday.
	£ s. d.	£ s. d.	£ s. d.
Sherbrooke	16 15 0	3 11 3	4 11 10½
Lennoxville	30 10 0	3 5 3	3 0 0
Hatley	14 0 0	2 5 0	1 0 0
Kingsey and Durham	6 2 6	1 5 0	1 2 6
Eaton	5 0 0	0 10 0	0 15 0
Compton	1 10 0	0 0 0	0 15 0
Melbourne	0 0 0	1 5 0	1 2 6
Bury	0 0 0	0 0 0	0 5 0
Danville	0 10 0	0 0 0	0 0 0
	£74 7 6	12 1 6	12 11 10½

At Lennoxville the sum of £10 has been contributed toward the Church. It is expected that this Church will be completed and ready for consecration in the autumn.

The new Church at Waterville, in the Mission of Compton, is advancing. The Central Board made a grant for this object, which has been thankfully acknowledged. The people have contributed lately an additional £25 towards the completion of the building.

From Durham the Missionary writes,—"The congregation is indebted to the Society for the improved appearance of their Church, as it has been by the aid of a grant of £5 that the tower has been so far completed."

Amount contributed for the Church Society, £99 0 10½ " " for local Church purposes, and specially appropriated by the donors	35 0 0
Total in the St. Francis District Association, £134	0 10½

THREE RIVERS DISTRICT ASSOCIATION.

The sums contributed during the past year are as follow:

	Annual Subscriptions.	Widows and Orph. Fund.	Quinquagesima Sunday.
	£ s. d.	£ s. d.	£ s. d.
Three Rivers	18 8 9	2 2 6	4 10 6
Nicolet	0 0 0	1 5 0	1 5 0
Rivière du Loup	4 17 0	2 3 11	1 6 9
Sorel	12 10 0	5 10 0	8 5 0
Drummondville	0 0 0	1 0 0	1 0 0
Lower Durham	3 10 0	0 0 0	0 0 0
Portneuf	0 0 0	0 0 0	0 18 1½
	£39 5 9	12 1 5	17 5 4½

At Nicolet the annual subscriptions, together with a donation amounting to £15 1s. 9d., have been wholly appropriated toward the Nicolet Church Endowment Fund.

The Central Board would direct the attention of the members of the Church to the 2d clause of the 8th Article of the General By-Laws, conceiving that, in many instances, persons desirous of contributing to the Church Society, yet wishing to favour some particular object, might apply the whole of their subscription to such object without being aware that, according to this By-Law, their subscription cannot be recognized as made to the Church Society. The clause referred to is this: "Contributors may limit and direct any portion *not exceeding one-half* of their contributions to be applied to special objects within the designs and purposes of this Society."

Amount contributed to the Church Society, £68 12 6½ " " for local Church purposes, and wholly appropriated by the donors	15 1 9
Total, Three Rivers District Association	£83 14 3½

MEGANTIC DISTRICT ASSOCIATION.

This Association held its anniversary in March.

The amounts reported, as contributed in the several missions of the district, are as follow:

	Annual Subscriptions.	Widows and Orph. Fund.	Quinquagesima Sunday.
	£ s. d.	£ s. d.	£ s. d.
Frampton, Standon and Cranborne	6 11 9	0 0 0	3 1 1½
New Liverpool, Pointe Levi	9 16 3	3 5 8	2 5 0
		3 1 10	3 10 0
Upper Ireland	8 2 6	0 9 3	1 3 0
1st Inverness Church	5 12 6	0 0 0	0 0 0
2d do. do.	7 18 6	0 0 0	0 0 0
St. Giles, viz: St. Georges £5 0 0, Broughton 7 0 0, St. Patrick, St. Sylvestre 9 12 6	21 12 6	0 0 0	2 10 0
		0 0 0	0 0 0
		0 0 0	0 17 9
Leeds	1 15 0	0 10 0	0 0 0
Valcartier and Stoneham	0 0 0	0 0 0	0 0 0
Rivière du Loup en bas	0 0 0	0 0 0	0 0 0
	£61 9 0	7 6 9	13 6 10½

A donation from Edward Harbottle, Esq., of 200 acres of land at Frampton; and the sum of £50 has been contributed towards the erection of a new Church in the vicinity.

The Missionary at Frampton has received from a personal friend in England the munificent sum of £200 sterling, towards assisting him in providing the salary of a Catechist, to labour in destitute portions of his extensive Mission.