

All Saints', Drummondville, per Rev. C. L. Ingles (additional)..... 25
 165 Collections, amounting to \$1475 60

GORE & WELLINGTON DISTRICTS.

Parochial meetings of the Church Society will be held as follows, unless the resident Clergymen desire to make their own special arrangements, of which in such cases they are requested to inform the Secretary.

March.

Rockwood, Wednesday, March 7, 7 a.m.
 Quelph, Thursday, " 8, 7 p.m.
 Annual Meeting, Hamilton, Wednesday, March 28th, 7 p.m.

J. GAMBLE GEDDES,
 Sec. G. W. D. B. A.

Hamilton, Dec. 30th, 1859.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

The following plan of Parochial Meetings for the present winter was adopted by the managing Committee at the meeting on the seventh of December, 1859.

March.

Chester, Tuesday, March 6, 7 p.m.
 Norway, Wednesday, " 7, 7 p.m.

Appointments for the missions not included in the above will be published as soon as arranged.

H. C. COOPER,
 Sec. H. D. B.

DIocese OF HURON.

CROSSHILL—DIocese OF HURON.

A CORRESPONDENT writes—

A parochial meeting of the Church Society, in connexion with the Diocese of Huron, according to appointment, was held at Crosshill, in the township of Wellesley, Waterloo County, in the Town Hall, on Friday, February 3, 1860, at 7 o'clock in the evening. The place is new, and Services had not been got there, until most of the church members, for want of the Services, had been induced to unite with other less well regulated churches, that must in time wear out with the using. The meeting was the first of the kind held in that place, yet there was a large attendance, being much larger than the usual congregation assembled for public worship. The meeting was first addressed by the resident minister of the place, the Rev. William Clotworthy, and then by the Rev. C. C. Brough, the only member of the Deputation present, it being so late in the evening, that the other members found that they could not return home in time to supply their pulpits for the ensuing Sabbath, had they waited for the meeting. The latter speaker, on whom all the business of the Deputation devolved, addressed, at great length, a very attentive and seemingly interested congregation. He defended the Apostolic form of Church government, showed that Christianity was introduced into the British Isles cotemporary with the Apostles. Answered the objections and reproaches thrown upon Episcopacy, that it came from Popery, and showed clearly that it did not. After a cessation, occasioned by singing Bishop Heber's hymn, "From Greenland's icy mountains," &c., he delineated the nature of the Society, and pleaded the claims it had upon the members, in a most affecting manner. The people are poor, and as yet unable to do much, but showed their willingness by

taking up a collection of \$6. I trust that good impressions may be made upon the minds of the people from the proceedings of the meeting, and in the exercise of the evening.

The regular quarterly meeting of the Church Society of the Diocese of Huron, will be held in St. Paul's School House, London, on Thursday the 8th March, at 7 o'clock p.m.

PARIS, C. W.—A missionary meeting in connexion with the Church of England in Paris, was held on Friday, at which the following resolution was moved by the Rev. David Armstrong of Galt, seconded by Edward Ryall, Esq., and unanimously adopted, *Resolved*,—That this meeting, believing that the United Prayer of the Faithful, is the Divinely appointed method of obtaining God's blessing upon our efforts, more especially those which are directed to His Own Glory and the salvation of men, ventures to hope that the weekly Services of the approaching Lent will be attended much more generally than has hitherto been the case, accompanied with earnest supplication of the heart, that God will be pleased to revive his work, in the midst of these years.

Foreign Ecclesiastical Intelligence.

ENGLAND.

The Rev. Dr. Edward Hyndman Beckless was consecrated Bishop of Sierra Leone by the Archbishop of Canterbury on the feast of the Purification, in the private Chapel of Lambeth Palace. The Bishops of London, Oxford, and Barbadoes, assisted. The new Bishop is an "Evangelical," so the *Record* says, and has held appointments for some years in the Dioceses of Barbadoes and Antigua. He is about 35 or 36 years of age.—*Ch. Jur.*

The Church is rallying earnestly to the work of dealing with public opinion in regard to Church questions before parliament. The Marriage Defence Association held a large and enthusiastic public meeting, at which Sir Pugo Wood and the Bishop of Oxford, with others, made admirable speeches. Another public meeting was held in defence of Church-rates, and with similar good effect. A thousand petitions at once were poured in upon parliament from the friends of Church-rates. The effect is seen in the vote. Sir John Trelawny's bill for the total abolition of Church-rates, which has been passed in the House of Commons every year since 1855, with majorities steadily rising to 74, in 1859, has been just read a second time; but the majority falls from 74 to only 29. The tide has begun to turn.—*Id.*

Mr. A. J. Stephens, Q.C., has given a careful and extended legal opinion that the election of Archdeacon Thorpe last June as Prolocutor of the Convocation of York, was valid.—*Id.*

LENT.

The great yearly revival of the Church has begun, and there is every appearance that the labourers are in the field, already hard at work preparing for the spiritual harvests of the coming year.

Two years ago the very atmosphere was trembling with religious enthusiasm. The daily "Prayer-meetings" were reported in the daily

papers, and from every corner of the land exciting reports flowed in of the great and wonderful outpouring of God's spirit, as manifested in the conversion of sinners. In the midst of it all, the Church began her season of Lent as usual; and with no very great deviation from her regular system, unless that the general excitement throughout the community made the attendance larger, and the feeling somewhat deeper, than in ordinary years. The daily services—to which so many had objected, when the Church alone contended for them—were now found to be entirely reasonable; and the praiseworthy attempt, on the part of the friends of the Union Prayer Meeting, to keep up their meeting for prayer daily ever since, has totally destroyed, in many minds, the idea that there can be any Puseyism or Romanism in the daily prayer provided for in the Church Prayer Book. Nay, more: the notion that the ordinance of preaching was so essential a part of worship that there could be no divine service acceptable to God without it, has also entirely disappeared from the public mind. The last phase of the revival movement brought matters so completely into the hands of the laity, and preachers by profession were so completely set aside, that prayer has risen to its proper prominence as the leading feature of public worship; and the hymns and psalms so continually sung, have established praise as the next in order and importance. So far, then, the general resultant of the two years' revival movement has been the perceptible and undeniable advancement of the public mind generally, in its slow but steady drifting towards the old established position of the Church.

This, too, accounts for the fact of the increased gentleness and spirit of moderation that marked the movement so strongly in this country. There was no sharply defined sectarianism of any sort in it. There was, indeed, a general understanding, very fairly acted on throughout, that sectarian differences should be kept out of their religious exercises altogether; and that all political questions should also be entirely avoided. The latter point is one which has always strongly marked the Church in every part of the land: her clergy being every where known as "those who do not preach politics;" and, as to the former, the result has been equally happy in its bearing upon Church growth. For the strongest obstacle, in the mind of any man, to the Church, is that he already belongs to some denomination or sect which has superior authority, or better founded claims to the favour of God. The late revivals have destroyed all this, forcing the great mass of all the denominations that took part in the movement—and Church people alone, of all Protestants, have kept out of it as a body—to the conclusion that their particular sect was of little or no consequence in the great result; and that the conversion of the world could go on better, if any thing, without it, than with. It satisfied them all, that no one of those particular sects could ever hope to be the whole.

This has had the wholesome effect of weakening or destroying denominational prepossessions to an extent unknown before—an extent, indeed, which is not altogether understood even yet, by those most concerned. The body of Churchmen, however, having conscientiously abstained from joining in a movement which their own better system prevented their feeling the need of, alone experienced no diminution of love and devotion for the Church; but their confidence in the positive teachings and admirable arrangements of their own divinely authorised polity, has become stronger than ever. They have seen those sects which, through centuries of bitter and often furious opposition, abhorred and denounced the