

St. John's, Darlington, per Rev. Dr. MacNab	16.00
St. John's, Ancaster, per Dr. Mackelkan	12.00
St. George's Church, Kingston, per Rev. A. Stewart	13.51
St. Thomas', Cavan	6.00
St. Paul's, "	5.00
St. John's, "	4.00
Per Rev. T. W. Allen	15.00
Rockwood, per Churchwarden	2.50
138 Collections, amounting to	314.75
STUDENTS' FUND, FOR XVII. YEAR.	
Jordan	2.00
Port Dalhousie	2.50
Per Rev. A. Dixon	4.60
MISSION FUND.	
Previously announced	701.47
Port Hope, per C. Brent, Esq.	12.00
Perth	3.00
Baldersons	1.86
Lanark	2.13
Per Rev. R. L. Stephenson	6.49
Jordan	1.50
Port Dalhousie	2.85
Per Rev. A. Dixon	4.35
Goulbourn	0.82
Huntley	2.83
Per Rev. J. Godfrey	3.15
St. Thomas' Church, Cavan	2.50
St. Paul's	4.00
St. John's	3.50

Per Rev. T. W. Allen 10.00
142 Collections amounting to \$787.46

GENERAL PURPOSE FUND.	
St. Mary's, Newboro'	\$2.21
St. John's, Leeds	3.50
St. Peter's, Newboyne	3.00

Per Rev. J. Davidson	8.71
SPECIAL MISSION FUND.	
St. John's, Darlington, per Rev. Dr. MacNab	7.50

The degree of LL.D. has been conferred on the Rev. Rd. Mitchel, M.A., Rector, York Mills, by Trinity College, Dublin, the University at which he graduated.

HOME DISTRICT CLERICAL ASSOCIATION.

REV. AND DEAR BRETHREN:—

The next meeting of the above Association will be held on the ninth day of November, 1859, at the parsonage of the Rev. W. Belt, Scarborough.

You are invited to attend, and to notify to him whether you will be able to do so or not, in order to make arrangements for your accommodation. Chapters 2 and 3, St. Paul's epistle of Titus.

Subject:—The advantages of an established Church as contrasted with the voluntary principles. The following rules and mode of proceeding were agreed upon at the October meeting, 1858:

That the brethren meet at Church for Holy Communion on the morning of the first day, at 8 o'clock.

That the morning session be from 10.30 A.M. to 1.30 P.M. The afternoon from 3 A.M. to 5.30

P.M., the interim allowed for dinner. Prayers and sermon at night.

That the Clergyman at whose house the association meets, be chairman, and that he opens and closes the meeting with prayer selected by himself from the Book of Common Prayer.

Minutes and correspondence read, the office for ordering read, and a portion considered.

The reading and considering the portion of Holy Scripture agreed on at previous meeting.

The essay read and subjects discussed; miscellaneous, the appointing subjects for essay and sermon, the portion of scripture for consideration, and also the place of next meeting; the rule adopted as regards the appointing the person to write the essay, be, that each one be called on in turn, taking precedence according to date of ordination.

The subject of sermon being appointed by the Association, the choice of the preacher be left with the clergyman in whose church the said sermon is to be preached.

That all the clergy in the Home and Simcoe Districts paying annually the sum of one dollar, payable at the October meeting, be considered members of this Association and as such have a right to borrow from the library according to the following rule: Three volumes may be taken out at one time and may be kept three months. If any of said volumes be not applied for by another member of the association they may be retained for another term.

The members of the association meet three times during the year.

H. B. OSLER,
Secretary.

FROM A SERMON ON CHURCH MUSIC.

Preached in Port Dalhousie on 16th after Trinity, 1859, by the Rector.

Bear in mind, therefore, that it should be the devout and earnest study of every member of the Church, so far as he has ability, to join in the general song of praise and thanksgiving. Still further let us bear in mind the instruction of the text, "Let all things be done unto edifying." Let all things be done decently and in order, and an opportunity is now offered to us that we never had before of learning to put in practice these apostolic injunctions—an opportunity of becoming acquainted with the best church music, and at an expense infinitely smaller than has been usually paid to a very inferior class of teachers, for I assure you that my candid opinion of the great body of those men who travel the country, giving lessons in sacred music—most usually stragglers from the neighbouring republic, is, that they know little or nothing of what they profess to teach, that their style of singing is vicious in the extreme, and that their main object is to glorify themselves and not God. And as for the books of sacred music, the collections under high sounding names with which the Province is deluged from the States, I think much worse of the great bulk of them than I do even of the capabilities of the professed singers who introduce them. In some the good old church tunes are mutilated and transposed, distorted and disfigured, until in hearing them a man is apt to become bewildered, as if a person read to him a page each from half a dozen of books of totally different characters. In others, the majestic simplicity of tunes, hallowed by so many pious associations, so abundant with sweet recollections, is disfigured by tawdry decorations, which the unhappy perpetrators actually consider improvements. Improvements!—Why they are in comparison with the originals as the clown of a circus, daubed with paint and glit-

tering with tinsel and spangles, is to a well dressed gentleman. These books of music, "Dulcimers" and "Lyres," "Sackbuts and Psalteries," "Harps and Bells" have come up into this land like the plague of frogs into Egypt, and possessing little more true harmony. They have crept into the most of the meeting houses, and a few of our country churches, but I sincerely trust that a better taste in church music will banish them from amongst us. It is a mistaken notion to think that they are the good music of the land whence they came. Good church music is the same in the United States as in England. And many of the churches in the American cities have as good music and of as correct a style as can be heard usually in the parish churches of our fatherland. Indeed, in several of them, the organist or leader of the choir is a gentleman who has received his musical education in England.

ST. MARY'S, TULLAMORE SUNDAY SCHOOL FESTIVAL.—The children of this school enjoyed a very pleasant holiday on Thursday, 13th inst. After meeting at the Church, where appropriate recitations were given by the scholars in a manner creditable both to themselves and their instructors, a possession was formed, headed by the Tullamore brass band, to one of the Orange Lodges in the neighbourhood, where tea and cakes had been provided by their friends on a most liberal scale. After partaking of these, and amusing themselves for a time in the adjoining fields, they returned to the Church, and were presented, according to their classes and merits, with reward books, furnished at the cost of a member of the congregation, to whose kindness and exertions, on this, as on many other occasions, the Church here is much indebted. The children were then addressed by the Incumbent, the Rev. J. Carry, the Rev. H. C. Cooper, and J. M. Chaffee, Esq., and the proceedings of the Sunday School being thus concluded, the annual meeting of the Parochial branch of the Church Society was then opened, and various resolutions were passed and spoken to by the clergyman present and by several lay gentlemen, in a very practical and effective manner. The Church was crowded, and the greatest interest and gratification displayed by all present. Acknowledgments are due to the members of the band for their kind assistance; also to Mr J. Little, Superintendent, and the teachers, as well as to the very excellent choir, recently organised under the leading of Mr. Chaffee. A large basket of cakes was forwarded next morning, per train, as a donation from our Sunday School to the Orphans' Home, Toronto.—Colonist.

UNITED STATES.

THE BOARD OF MISSIONS, NEW YORK.

The Board resumed on Monday, Oct. 10th, at 5 P.M., in St. Paul's Church, the Bishop of Tennessee in the chair.

The Bishop of Wisconsin moved that the House of Bishops be requested to appoint a Missionary Bishop for Nebraska and territories adjacent, and supported the motion by detailed description of the vast regions there to be cared for, containing now from half a million to a million souls. He included Nebraska, Dacotah, the Pike's Peak region, Arkansas, New Mexico, Arizona, and Utah.

The Bishop of Western New York thought that the neighboring Bishops could do the duty just as well, and that we had not the means to appoint another Bishop.

The Bishop of Virginia was of the same opinion.