STANDING AT THE GOSPEL.

Sir,—As one sometimes meets persons ignorant of any good reason which the Church could have had for enjoining us to stand up at the reading of the Gospel, at the same time that she allows us to sit at the Epistle, I beg leave to direct them to the words of a divine, who has ever been accounted so moderate as to have gained from all parties the designation of "the judicious."

"Because the Gospels, which are weekly read, do all historically declare something *which our Lord Jesus Christ Himself either spake, did, or suffered in His own person*, it hath been the custom of Christian men, then especially, in token of the greater reverence, to stand, to utter certain words of acclamation, and at the name of Jesus to bow, which harmless ceremonies, as there is no man constrained to use, so we know no reason wherefore any man should yet imagine it an unsufferable evil. IT SHEWETH A REVEREND REGARD TO THE SON OF GOD ABOVE OTHER MESSENGERS, ALTHOUGH SPEAKING AS FROM GOD ALSO. AND AGAINST INFIDELS, JEWS, ARIANS, WHO DEROGATE FROM THE HONOUR OF JESUS CHRIST, SUCH CEREMONIES ARE MOST PROFITABLE. As for any erroneous estimation, advancing the Son above the Father and the Holy Ghost, seeing that the truth of His equality with them is a mystery so hard for the wits of mortal men to rise unto, of all heresies, that which may give him superiority above them is least to be feared."—*Eccles. Pol.* b. v. § 30.

So long as the laity are of opinion that there is no good reason for what the Prayer Book teaches, must there not be some great want in the instruction which their teachers give them?

I remain, Sir,
Your very obedient Servant, S. E.

—*Ibid.*]

CONVOCATION OF THE CLERGY.—A grand Convocation of the clergy took place yesterday, in St. Paul's Cathedral. The great doors at the west end of the Cathedral were thrown open soon after 11 o'clock, and the Bishops of Hereford and Rochester, the Dean and Chapter of St. Paul's, the Advocates, Proctors, and other officers of Doctors' Commons, and a number of the clergy walked in procession up the centre aisle, preceded by the vergers. The service was read in Latin by the Bishop of Hereford, and a Latin sermon was preached by Dr. Jelf, the Principal of King's College (to which we may probably see occasion to refer next week). After which the procession was again formed, and the convocation quitted the Cathedral.

The Earl of Digby has given a donation of 2,500*l.* towards the necessary repair and restoration of the ancient Abbey Church at Sherborne, Dorset. The venerable fabric was founded in 704, and it is computed that 5,000*l.* will be required for its restoration.

The second list of subscriptions towards the restoration of Hereford Cathedral now amounts to upwards of 8,000*l.*

The Bishop of Rochester intends holding a general ordination on Sunday, Dec. 19. The Right Rev. Prelate has given notice that he objects to admit to Priests orders Deacons who have been ordained in other dioceses.

It is intended forthwith to found an Archdeaconry of Liverpool, in the diocese of Chester, comprising the Deanery of Worrall, in the county of Chester, and the Deanery of Warrington (except the parish of Leigh), in the county of Lancaster.

The Society for Promoting Christian Knowledge have granted the sum of 800*l.* towards the erection of a Cathedral at Fredericton, New Brunswick.

The statement that has appeared in several of the papers, to the effect that the Vicarage of Stone, near Aylesbury, had been bestowed on a new Incumbent in consequence of the death of the Rev. J. B. Reade, is without foundation.

The parishioners of Waltham Abbey have presented the Rev. James Francis, M.A., the present incumbent of the perpetual Curacy, a purse of 200 sovereigns towards the repairs of the parsonage.

The parish Church of Sutton Waldron, near Shaftesbury, was consecrated by the Lord Bishop of Salisbury, on Tuesday last. The attendance of the Clergy and laity of the neighbourhood was numerous. The Rev. John Watts, Rector of Tarrant Gunville, delivered the sentence of consecration, in the unavoidable absence of the Chancellor. The *Dorset Chronicle* in noticing this ceremony, says: "We may congratulate the inhabitants of the small parish of Sutton Waldron, a population we believe of about two hundred and fifty, on their being presented by their beloved Rector and his lady, in all its completeness, with one of the most beautiful and appropriate village Churches, for its size, that we ever remember to have seen."

CORNWALL.—A very numerous and highly important meeting of the Clergy of the western division of the county was held at Truro, on Friday week. The Archdeacon presided, and after a lengthened discussion it was unanimously agreed that the resolutions of the meeting should be forwarded to the representatives of the diocese in convocation, with an earnest request that they will use their best exertions to induce both Houses of Convocation to convey a petition to the foot of the throne, for an immediate and extensive increase both of the Episcopate and Diaconate through the length and breadth of the land. We are informed that the Clergy assembled were unanimous in their condemnation of the introduction of a new class of officers into the Church under the name of Scripture Readers—a step which the meeting considered as fatal to the well-being of the Church. Upwards of fifty Clergymen were present, and the discussions are represented to us as being of a highly interesting nature, and as having been ably conducted.

THE CHURCH.

TORONTO, FRIDAY, JANUARY 14, 1848.

CONTENTS OF THE OUTSIDE.

First Page.
Poetry.—Mary's Dream.
The Wise Men's Gifts.
The Star and the Wise Men's Journey.
Mr. Winthrop's Biblical Quotation.
True Repose in Death.
The Romish Doctrine of Purgatory.
Our Privileges.

Religious Liberty, or Early Days of New England.
Future Glory of the Church.
Be ye Kind.
Eng. Ecclesiastical Intelligence.

Fourth Page.
Thomas Howard, fifth Duke of Norfolk, &c.
Sorrow on the Sea.
Results of Astronomy.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

Beloved Brethren in the Lord:

The period having arrived when it is usual to announce one of the four Annual Collections provided for by the Constitution of The Church Society, I have fixed upon SEPTUAGESIMA SUNDAY,—being Sunday the 20th February next, for a general Collection in all the Churches, Chapels, and Stations, of this Diocese, in aid of the Fund for the support of Missions.

To the few who seem disposed to think that our appeals are too frequent, I would quote the result of my own experience, and that of all my Brethren who have entered heartily into this duty, namely—"That the practice of giving creates the inclination and habit of giving": and this will ever be the consequence where the love of Christ and the desire of his promises are the motives of our labours and of our gifts.

The influence of the Gospel in our more remote settlements, through the agency of Travelling Missionaries, is one of the leading objects of the Church Society; and every member of our holy Communion must be deeply impressed with the importance and benefit of aiding in promoting the ministrations of the Church to the more distant Townships of the Diocese, that it cannot be necessary to urge at any length so high and sacred a duty.

Ten Clergymen are at present actively employed in the different Districts of the Diocese, and receive an allowance from this Fund, besides an Interpreter, and Catechist,—creating an annual charge upon it of £464. 2s. 11d.; whilst it is in contemplation, as soon as the Clergymen can be furnished after the next general Ordination, to increase the number of Travelling Missionaries, and thus to augment the demand upon this Fund.

To meet the sum for which the Society is actually pledged for the present year, it appears from a statement furnished by the Secretary and Treasurer, that £179. 13s. 5d. will be required,—and this without taking into account the increase of Missionaries as proposed; and which it is most desirable to supply.

On these grounds I appeal on behalf of the Mission Fund to the never-failing liberality of the members of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long enjoyed her Ministrations at little or no cost, will exercise a proportionate liberality in helping to furnish the consolations of religion to those amongst whom we have no other means of diffusing them.

I remain,
Beloved Brethren,
Your's very affectionately,
JOHN TORONTO.

Toronto, 12th January, 1848.

SYMBOLISM, OR CHURCH EMBLEMS.

We intend to answer as well as we can the inquiry of our Correspondent, "A Churchman," and then proceed to make a few remarks upon the interesting topic to which his communication gives rise, in connexion with Church architecture and decoration. The question put to us is founded, apparently, upon a very simple point of antiquity; but there has been disagreement as to its proper solution, even amongst persons well-read in the origin and meaning of ecclesiastical terms, and skilful in the interpretation of sacred symbols. This familiar inscription, which has been used in the Church from time immemorial, may be called—in a restricted sense—a "symbol" of Christ, because it represents—as Christians universally acknowledge—in a concise, comprehensive (that is, symbolical) form, either the name or, besides the name, one of the attributes of our blessed Lord. We have met with three explanations of these mystic letters:

1. They are the initial letters of the words "IN HOC SIGNO," borrowed from the luminous Cross which is believed—as many conceive on sufficient testimony—to have been miraculously displayed in the sky before the eyes of the Roman Emperor Constantine and his army.

2. They are the initial letters of the words "IESUS HOMINUM SALVATOR."

3. They are the first three letters of the Greek ΙΗΣΟΥΣ. (in English Jesus).

These three are the only solutions which have come under our observation. Our Correspondent, we suppose, would wish us to state which of these we prefer. As there does not seem to be any thing objectionable in expressing an opinion where latitude of conjecture is so very allowable, we may observe that the third of the explanations which we have cited appears to us to be better supported than the others. It assigns to the inscription a Greek origin, which we think to be correct. The Cambridge Camden Society have published an "Argument for the Greek origin of the Monogram IHS." We have not seen this treatise, and are not aware of the reasoning by which the position assumed in it is sustained. If this publication had been in our hands, we should have been enabled, no doubt, to state the grounds of our conclusion with greater clearness and precision, and to maintain it more to the satisfaction of our Correspondent and our readers.—As it is—without having it in our power to compare the view which we have for some time entertained with many of the statements advanced by others—our preference of the Greek origin to the Latin has arisen in this way. Having inspected a collection of the earliest Christian emblems, we found that where any of these bore inscriptions, the inscriptions were in every case written in the Greek language. The celebrated Monogram inscribed by the orders of Constantine upon the *labarum*, or standard of the cross, was undoubtedly Greek. It was formed from the first two letters of our Lord's sacred title Χριστος, the Anointed; as we learn from Eusebius, the ecclesiastical historian, who is describing the famous standard in the section of which we quote the following part:—"A long spear, overlaid with gold, formed the figure of the cross, by means of a piece transversely laid over it. On the top of the whole was fixed a crown, formed by the intertexture of gold and precious stones; and on this two letters indicating the name of Christ, symbolized the Saviour's title by means of its first characters, the letter P being intersected by X exactly in its centre; and these letters the Emperor was in the habit of wearing on his helmet at a later period." "The first three letters (Ι Η Σ) may have been adopted before the time of Constantine; were very generally used, perhaps, in the Church; and that Emperor may have chosen for his purpose the first two letters of our Saviour's other name, because these had not been previously employed. And if any person should object that the Roman letter S bears very little similarity in shape to the Greek Σ, we can only reply, that—supposing the inscription to be of Greek derivation—it might very easily have become corrupted,—would not indeed have been intelligible, except to a very few of the best scholars, unless it were corrupted; and so could scarcely have escaped transmutation, when the knowledge of the Greek tongue—which we are certified was the case—perished—or very nearly so—during the middle ages, in the Western Church.

Our correspondent need not be uneasy about the imputation of Romanism. There is no Italian craft or device in this venerable monogram, or in the use of symbols or emblems of any kind, provided they are not employed as illustrations of legends, are becoming and appropriate, are suited in their appearance and application to solemn doctrines and serious thoughts. Emblems are not images and pictures. The Church of Rome has either perverted the early Christian emblems, or in their stead has substituted representations, which are made the objects of adoration. The Bread and Wine of the Lord's Supper are emblems; the Church of Rome, by assuming an imaginary and most incredible conversion of these symbols into the real body and blood of Christ, has wrested them from the design of their institution. The Cross is an emblem; the Crucifix, an image. In this case the Church of Rome has substituted—for what purpose is well known—an image of the Saviour, for a symbol of his salvation.

Emblems are discovered in the primitive Church, in its earliest ages, long before either the cupidity or the imposture of the Popedom had any existence.—When the Christian worshipper enters the "Nave" of one of God's holy temples, he is reminded that he is within the Vessel (Navis) which the floods of sin and schism cannot overwhelm—the Ark of Christ's Church. When the early Christian looked upon the pictured phœnix rising from its ashes, joyful thoughts of the Resurrection cheered his heart, and dispelled the fear of death. Our forefathers—mindful of that Cup which is a fountain of life and of that Sacramental food which is heavenly manna—represented the Holy Eucharist under the emblem of grapes and wheat-ears. Reflecting also on the sharp pangs with which the cleansing stream was stricken from the Rock of Ages,—that it was the life-blood of an "harmless, undefiled" sacrifice,—they described the Eucharist again in the emblem of blood flowing from the heart and feet of the Wounded Lamb into a chalice beneath: the Christian's purity and innocence were shadowed forth in the Dove: the caged Bird was the Christian in his earthly state of privation and imprisonment, yearning to escape beyond the bars of his narrow cell, and to be released from the sorrows and restraints of his captivity: the Bird exulting in happy freedom, and seeking the lofty sky with expanded wings, this was the Christian emancipated from bondage, and soaring upward to his final rest. Innumerable were the beautiful and affecting devices of this kind which our pious ancestors employed: with these emblems,—not images,—they adorned their Churches; and these they consecrated to the memory of the dead by piously and affectionately carving them upon their tombs. When we have made up our minds to call emblems like these "Romish," we had better also resolve to surrender to Rome every thing that is Catholic, truthful, fair, and lovely.

The Monogram IHS as it appears on the "antependium," or that part of the "fair linen cloth" which hangs in front of the Communion Table, may be read as the epitaph of Him who died to bring us near to God; or may serve as a memento of what the pious disciple did, who "bought fine linen, and took Him down, and wrapped Him in the linen."

"The secret of the Altar's snow-white pall,
And of the linen-garment white and fair,
Spread o'er the glorious sacrifice when all
Have tasted. 'Tis as Jesus' winding-sheet,
And their's, who die clasping his sacred feet."

THE LATE REV. DR. DILLON.

The English papers have brought us intelligence of the death of this gifted, but greatly-erring man. Our readers will remember that there appeared very recently in our columns a distressing account of his usurpation of the Episcopal character and function. As a warning evidence of the manner in which principles are abjured, and schisms engendered, by personal acrimony, we thought it advisable to publish a description of the burlesque Ordination enacted by him in his own place of worship. A lesson of great value, and discouraging—one would think—to the instigators or abettors of religious divisions, may be gathered from his melancholy career. With the hope that a brief sketch of his life and character may give rise to serious thoughts even in unsteady minds, we subjoin a short biographical notice taken from the *Church and State Gazette*, followed by a few reflections of our own, which have been formed upon the information communicated to us by a friend who—whilst he lived in London—was acquainted with Dr. Dillon:—

"The Rev. Dr. Dillon, who has acquired a somewhat unenviable notoriety during the last few years, died in the vestry-room of his "Reformed English Church," at Spitalfields, on Monday last, having performed the usual services on the preceding Sunday, apparently in a sound state of health. The rev. gentleman's career was a strange one, beset with manifold difficulties, many of which, despite the generally-received axiom "*De mortuis nil nisi bonum*," it must be acknowledged, were attributable to his own indiscretions. Dr. Dillon graduated at Exeter College, Oxford, in 1818, and took high honours in that University. In the metropolis he obtained great celebrity as one of the most popular preachers of the day; his style of oratory being of a high order, and his mode of expounding the doctrines which he professed being eminently calculated to captivate those who are subject to that peculiar feeling not inaptly termed "religious dissipation." Some four or five years since, Dr. Dillon was suspended by the Bishop of London from the exercise of his ministerial functions in the Church of England, after which his frequent appeals to the public for pecuniary assistance too plainly told the deep privations under which he laboured. Three years since Dr. Dillon engaged a building which had for some time past been occupied by a body of New Jerusalemites, in Friar-street, Blackfriars, and although not departing in any degree from the doctrines of the Church which he had left, be introduced a new system of discipline, and modified, to some extent, the liturgical services. His connection increasing, Dr. Dillon removed to a more spacious building, in White's-row, Spitalfields, and having constituted himself "First Presbyter," or "Bishop," of the new church, performed the duties pertaining to the episcopacy, and recently ordained several ministers to "supply" the branch reformed churches at Horsleydown, Chelsea, Friar-street, Islington, and other places where they have been established. He had recently matured a scheme for materially extending his peculiar church system, and it is not improbable, judging from his energy of character and determination of purpose, that he would have been to some degree successful, more especially as it is said he had received numerous promises of support from wealthy individuals in several of our principal manufacturing towns. The Rev. Dr. Dillon, at the time of his decease, was in his fifty-second year."

The end of this unhappy man ought to be taken as a warning voice from heaven. For though we well know that it is not now—under the Christian dispensation, as it was under the Jewish—the declared purpose or the universal law of Divine Providence, to visit here with immediate punishment the sins of the guilty, still we cannot but recognise His interposition in this instance. Dr. Dillon was a man, who, by his talents and truly captivating eloquence, had rendered himself loved and admired by a large and influential population in the north part of London. It is well known that this is a modern part of the great metropolis; and being inadequately provided with Church ministrations, was much more thickly peopled by Dissenters, than other portions of London. It must therefore have been with no ordinary feelings of sorrow that the Bishop of London was called upon, in the execution of his sacred functions, to suspend Dr. Dillon, whose talents and eloquence had brought back literally crowds of wanderers to their Saviour's house—the Church. But in an unhappy hour, Dr. Dillon abused those gifts which heaven had bestowed upon him for the good of others, to the vilest of purposes, viz., to win his way to break the peace of a domestic circle; and the vestry-room of his Church was the scene of his iniquity. He was suspended by his Diocesan for three years; and no one more than himself acknowledged the justice of the sentence. That he was not restored at the expiration of this term, was owing to his continued indiscretions. And though of the dead we would say *nil nisi bonum*, we trust that those who from mere admiration of his talents have assisted him in his erroneous course, will turn, and confess that the offending Pastor was the quarter in which "reformation" was needed; and not that Church on which he had brought scandal, but which was, though with so much seeming loss, vindicated by one of her rulers.

EXPULSION OF THE JESUITS FROM SWITZERLAND.

This great national achievement will be productive—no doubt—of immense benefit to the interesting country which has been the scene of it, and to the world at large, by helping to break up the tangled net of Romish deception and intrigue. We are sorry, however, to see that this work of purgation has been attended with many acts of cruelty, injustice, and revenge. In England we know that an arbitrary ruler and a covetous aristocracy did much to mar the excellence of our Reformation, and to impair the strength of the Church, by the selfish way in which they appropriated to their own enrichment the property belonging to the religious orders, or, we should rather say, to the National Church. In Switzerland the late events shew that the same unrighteous disregard of justice can be equally evinced by a turbulent and powerful democracy. But in that country they lack the counteracting influence which was exerted over King Henry and his counsellors by Cranmer, Latimer, and others of the National Clergy. Other Orders—such as "Les Sœurs de la Charite"—which have never been considered so obnoxious as the Jesuits, have yet been made to share in the summary extirpation of that troublesome fraternity. At Fribourg, the party in power—that is, the passionate, unlicensed mob—turned these helpless women adrift in a state of absolute want and beggary. This is both dishonest and inhuman. We observe that the whole transaction—that is, not only the suppression of the Jesuits, but all the circumstances of rage and violence connected with it—is spoken of by a correspondent of one of the New York Journals, as a favourable specimen of federal Government. We—for our part—should prefer a reformation conducted more temperately and more fairly,—with Christian compassion and no spoliation.

AGRICULTURAL SOCIETY.

The periodical Report of their transactions, published by the "Lower Canada Agricultural Society," has always been looked upon, we believe, as a production well-prepared, and containing much serviceable information. The same Association, we observe, have undertaken the publication of a Monthly Agricultural Journal, to be devoted entirely to the discussion of matters affecting the tillage of the soil, and carefully eschewing the stormy scene of political controversy. The first number is before us, and though our eye is that of an unpractised observer, we can see that its contents are useful; and we have every confidence that it will be judiciously conducted, proceeding as it does from a source so trustworthy and respectable.—Our readers will doubtless be pleased with our citation of the following remarks from the Editorial department.

"We suppose it is necessary that farming should be considered fashionable in order to recommend it to the general attention. In the British Isles, it is universally respected. The King of Prussia has lately instituted an order of nobility which is conferred upon those only who have exerted themselves most to promote agricultural improvement. In Belgium, the Minister of Agriculture has, by command of the King, written to all the provinces, giving instructions that the names of those who had rendered themselves most conspicuous in promoting agricultural improvement, should be reported to him, in order that suitable rewards should be bestowed upon them by the King. In Sweden, a great agricultural meeting took place lately, at Stockholm, of four hundred deputies, from all parts of the kingdom, at which the King of Sweden presided. The meeting had daily sittings for twenty days, and at the conclusion, there was a Grand Banquet, at which the King and all the Royal Family were present. These are indications that agriculture is about to become of more general interest to the public, and certainly the time is come that it should be so. There are many things we have which we might forego the use of if necessity obliged us to do so; but the produce of agriculture is necessary to support man's existence, and it is from its products *indirectly*, that we obtain the means of procuring every article we make use of, that is not directly raised upon the farm. It is no wonder that some men are found constantly to advocate the vast importance of agriculture, but it is astonishing, truly, that they should comparatively be so few in number.

"The French Minister of Agriculture and Commerce has recently announced to the Royal Agricultural Society of France, that it is his intention to propose the establishment of Elementary Farming Schools, in which, in addition to the ordinary education, young men will receive instruction in the practical working, and more laborious parts of their business, and also in the management of irrigated meadows. Hence, it appears that due attention is now given to promote agricultural improvement in France.

"In Ireland, the Lord Lieutenant has anthorised competent persons to proceed throughout the country, to deliver lectures on agricultural improvements.

"No country can be really independent that does not produce what will give food to her people, and provide them with all other necessaries they may require; and we feel persuaded that almost every country is capable of doing this if the inhabitants do their own duty properly, and improve the advantages the Creator has placed at their disposal. Canada possesses as large a share of natural advantages as any country on earth. To endeavour to improve them to the uttermost is the business of every true lover of his country. Land must be the source of all wealth, but skill is required to realize this wealth. Every man, therefore, that desires to see his country wealthy, and the inhabitants in possession of all the necessaries and comforts of life, will do all in his power to obtain these benefits. No matter what business a man may be engaged in, he has an interest in the general production and prosperity of the country, inasmuch as it is the produce annually created that has to furnish all the means of general and individual property."

STATE OF SCOTLAND.

The following extract from a Glasgow correspondent's letter, dated 2d Dec. last, gives a melancholy picture of the state of matters in Scotland:—

"The London papers talk of returning confidence, but we see nothing of it here yet. Failures are reported every day. A. & I. Downie came down last week—a very bad failure, and involving a very large amount of distress, from their extensive connections with smaller houses. This is but a sample, I fear, of what is coming. Dark and mysterious whispers are being heard of the oldest and (reputed) wealthiest houses in the city—in the home trade as well as in foreign. No one can trust his neighbour, and business is nearly at a stand still. Stocks and shares of all kinds too, are fearfully depressed, and *this* is bringing ruin upon many who were reputed wealthy. When *the turn* is to come I know not, but we are getting a severe lesson—one that should humble us as nation—and which is well calculated to preach home the text—*woe to them who make haste to be over rich*—for certainly over trading and mad speculation have had much to do with the present distress. Then mills are being daily shut up, and railway works stopped, and thousands and tens of thousands of labourers thrown idle with their families. As a necessary consequence, depredation, and indeed crime of all kinds is on the increase. The turnips are stolen from the fields by men desperate from destitution, and as these fail house breaking is increasing. Our poor rates are increased to an enormous extent. *We* used to be assessed in the city for £3 or £4; this year we are charged £25!"

SCOTTISH EPISCOPAL CHURCH.

In our advertising columns will be found an advertisement to which we would call the especial attention of our readers. We allude to the Prospectus of a Monthly Magazine to be published in Edinburgh, devoted to the interests of the Reformed Catholic Church of Scotland. It has often appeared to us a matter of regret and surprise, that a communion embracing so large a portion of the *elite* of Scotland, should be without a periodical conducted in consonance with its principles; and sincerely do we hope that the attempt made to supply the deficiency, will merit and obtain a large measure of success. Our Scottish sister Church has had many a dreary struggle for existence, and even at the present day, when persecution is no longer permitted to ravage her sanctuaries, she has much to undergo from the misrepresentations of open enemies, and the Laodicean indifference of unworthy children. If conducted in a judicious manner, a Magazine, such as that which is contemplated will go far to silence the slanderer, and stimulate the loiterer. We shall only add that we shall look forward with much interest to the receipt of the first number, and willingly accede to the proposal of the Editor that we should exchange papers. If not stamped, it should be transmitted to Mr. William Rowsell, 4, Ludgate Hill, London, who will forward it to us.

We have much pleasure in transferring to our columns the following pleasing particular of parochial intelligence. We are indebted for it to the *Galt Reporter*. These tokens of cordiality and sympathy—as we observed before on a similar occasion—serve greatly to cheer the hearts and to strengthen the hands of Christ's Ministers:—

"The Congregation of Trinity Church, Galt, paesented their Pastor, on New-year's Day, with a very handsome and costly present. The following correspondence passed on the occasion:—

'My dear Mr. and Mrs. Boomer,—On behalf of your Congregation, I beg your acceptance of the accompanying New-year's Gift, as a token of their kind esteem. With our united wishes for many happy returns of the season, I remain your's sincerely,
E. GLENNIE.'

"To which the Rev. Gentlemad replied—

'The Rev. Mr. Boomer begs leave to return his sincere thanks for the kind and liberal Present lately made him by his Congregation, and to assure them that he highly esteems it as a token of their affectionate regard."

CITY ELECTIONS.

The election of one Alderman and one Common Councilman for each Ward took place on Tuesday, the 11th inst.; the result will be found under the head of Colonial Intelligence. Yesterday the new Council met, when Geo. Gurnett, Esq., was elected Mayor, by a majority of four.

☞We beg to call attention to the alteration which has been made in the time of holding the Annual Meeting of the Niagara District Branch of The Church Society of the Diocese of Torento. *(See the Secretary's Notice.)*

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—ED. CHURCH.]

To the Editor of The Church.

Rev Sir,—I have observed that in some of the Churches in this Colony, the letters I H S are printed on the covers of the Communion Table; and I have also seen them engraved on the cups used at the Communion. I would be glad to know what is the meaning of the letters, especially as I have sometimes heard it called a remnant of Popery. I do not, however, think they are popish, for I remember seeing the same letters in many English Churches, sometimes on the pulpit-cloth, but more frequently on the covers of the Communion Table.

I hope, Sir, you will excuse my troubling you with this request, as I think there are a great many besides myself who would be glad of the same information.

I am, Rev. Sir, your's respectfully,
A CHURCHMAN.

To the Editor of The Church.

Toronto, Jan. 12, 1848.

Rev. Sir,—In *The Church* of the 7th instant was a letter signed M. A. Presbyter, in which, among other things, your correspondent says that he would wish to know the object of the Publishers of the Churchman's Almanac in attaching various Saints' names, &c., to particular days, adding, that "it cannot be for the same reason they are retained in the Calendar attached to the Book of Common Prayer." Considering that what is contained in the Calendar prefixed to the Prayer Book, could not be out of place in a *Churchman's* Almanac, I was surprised to find any exception taken to it by a Presbyter of the Church. I beg to state, however, in reply to his inquiry, that I songht no other authority than the Prayer Book, and had no object in view but to make my Almanac as complete as possible.

Allow me, Sir, to thank you for your quotation of the authorities of Dr. Hook and of Dr. Johnson, in reply to C. C. B.'s and M. A. Presbyter's objection to the use of the word "Sacristan" in the Churchman's Almanac.—They will now, no doubt, be fully satisfied of the correctness of the term.

I remain, Rev. Sir, your's respectfully,
THE PUBLISHER OF
THE CHURCHMAN'S ALMANAC.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Church Society's House.

The Society met on Wednesday, 5th January, 1848.

His Lordship the BISHOP OF TORONTO in the chair.

After the usual prayers, the minutes of the last meeting were read.

The Treasurer laid a statement of his accounts on the table, shewing a balance of £502 2s. 1d.

The receipts during the past month have been:—

	£	s.	d.
Sales in Depository	£ 80	1	7
Widows and Orphans' Fund, Collection	40	13	0
Do. Vaughan Sunday School, do.	0	1	6
Bishop's Students' Fund, do.	1	15	7
Septuagesima Fund, Interest	1	10	0
Toronto Parochial Association	0	10	0
Trinity Church, Toronto, Rents	13	11	6
	£138	3	2

The payments during the same period have been:—

	£	s.	d.
Accounts, as per Audit 1st Dec., 1847	£189	1	1
The Rev. D. Murphy, on account stipend	5	0	0
The Rev. H. Brent, stipend	27	15	7
Widows and Orphans' Fund—			
Grant to Mrs. Petrie	12	10	0
Mrs. Petrie, 3 months	4	10	0
Mission Fund—			
Rev. F. A. O'Meara, travelling expences	6	0	0
Rev. C. L. Ingles, Dec. 25	13	17	9
Rev. John Hickie, Sept. 2, increased allowance from 1st Jan. to 30th June	11	2	2
Rev. John Hickie	27	16	0
Mr. Arthurton, Student's Allowance	20	0	0
	£317	12	5

The Standing Committee recommended the payment of the following accounts:—

	£	s.	d.
Post Office Account, from August to Dec.	£ 4	6	1
Petty Cash	2	11	0
Superintendent of Depository, one month	10	8	4
Messenger's wages	2	10	0
Grant for defraying expences of books given by the Society for Promoting Christian Knowledge for the Indian Missions	1	9	2
	£21	4	7

—(*Agreed.*)

It was Ordered—That the Treasurer be authorised to purchase fifteen shares in the Toronto Building Society, on behalf of the Widows and Orphans' Fund.

It was Ordered—That Mr. John Evans be appointed Collector of the Society.

The Secretary gives notice,—That at the General Monthly Meeting of the Society in February next, he will move the adoption of the Report on the Widows and Orphans' Fund, with certain amendments.

W. H. RIPLEY, *Secretary.*

THE REV. H. J. GRASETT acknowledges with many thanks the receipt of £15. 17s. 1½d. the proceeds of a Juvenile Bazaar, conducted by the young Ladies of Madame Deslandes' Establishment for the benefit of St. James's Sunday Schools. It is proposed that this sum, which has been deposited in the Savings Bank, shall form the nucleus of a fund for the erection of a School-house, which is much required for the accommodation of the Sunday Schools in connexion with the Cathedral.

DIOCESE OF QUEBEC.

FIFTH ANNUAL REPORT

OF THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

(*Concluded from our last.*)

RICHELIEU DISTRICT ASSOCIATION.

The Annual Meeting of this Association took place at St. Johns, in February. The sermon was preached by the Rev. J. P. White. The Annual Report was read at the meeting, which presented a favourable account of the affairs of the Association, of the estimation in which the Church Society is held in the Richelieu District, and of the plans devised by the Committee, to render the Association more effective and prosperous. The following amounts have been contributed, within the limits of this Association, during the past year:

	Annual Subscriptions.			Widows and Orph. Fund.			Quinquagesima Sunday.		
St. Johns	£42	0	0	£5	2	8½	£10	12	7
Chambly	22	4	4½	5	1	3	10	6	6½
Laprairie	0	0	0	0	0	0	1	8	0½
Lacolle	15	12	6	1	5	0	1	10	6
Clarenceville	13	7	6	1	5	0	2	5	0
Christieville	11	7	10	2	13	1½	2	3	4½
Sherington and Hemmingford	0	0	0	0	10	0	3	0	3
St. Remi & Russeltown	6	7	6	1	8	6	2	10	0
L'Acadie	1	18	0	0	0	0	0	0	0
	£112	17	8½	£17	5	7	£33	16	3½

This statement shows a satisfactory increase over the receipts of the previous year, and from the tenor of some of the returns from the Parishes and Missions of the District, we augur a furthur increase for the year now commencing.

In the Mission of Lacolle, the additional sum of £20 has been raised during the year, toward the completion of the Church.

From Clarenceville, the Clergyman writes, "there is a very perceptible increase in the interest which is felt for the prosperity of the Church Society." He attributes this feeling, in some measure, to a larger number of Annual Reports having been circulated, and more information communicated concerning it.

The sum of £100 has been raised in this Mission, for the repairs of the two Churches.

But little progress has been made during the year towards the completion of the Russeltown new Church except in the furnishing of materials. The Missionary finds increasing difficulties in raising additional funds from the residents in the vicinity, the greater part being in poor circumstances: he is therefore compelled to look around for further aid, to procure the completion of this much needed Church.

The Committee of the Association have made grants during the past year to the three Churches in course of erection in the District, to the amount of £37 10s., together with small sums for other Church purposes. And the Treasurer has remitted to the Treasurer of the Society the sum of £35 0s. 10d.

	£	s.	d.
The amount to the Society	£164	9	7
" appropriated by the contributors	120	0	0
Total	£284	9	7

MISSISQUOI DISTRICT ASSOCIATION.

The Annual Meeting took place at Granby in May.—The sermon was preached by the Rev. W. Jones, of Farnham.

The following are the amounts contributed during the past year in the District of Missisquoi:

	Annual Subscriptions.			Widows and Orph. Fund.			Quinquagesima Sunday.		
St. Armand East	£13	15	0	£2	3	3	£2	6	6
St. Armand West	13	13	9	1	17	2½	2	5	10
Stanbridge	2	2	6	0	9	1	0	10	0
Shefford	4	2	4	2	10	0	3	15	0
Dunham	20	0	0	1	18	0	1	4	0
Brome & Sutton	15	0	0	1	17	4	5	13	5
Granby and Milton	0	0	0	1	0	2	8	19	6
Abbottsford and Rougemont	8	5	0	1	0	0	1	17	6
Farnham West	0	15	0	0	0	0	0	0	0
	£78	8	7	£12	15	0½	£15	11	9

From St. Armand East, the Clergyman writes, "One half of the Annual Subscriptions are disposed of by the donors in aid of rebuilding our Church, which is now old, and must be replaced by a new one in the course of two or three years." This will be perceived to be in conformity with the 8th Art. of the General By-laws.

In Stanbridge a Glebe has been purchased for the Church, chiefly from funds derived from collections made in England by the Clergyman, during a recent visit home. In the course of this visit, undertaken with the sanction of his Lordship the Bishop, the Rev. J. Jones succeeded in obtaining an amount sufficient to erect and endow a Church in Farnham West, in addition to what has been expended in the purchase of the Glebe in Stanbridge.

In the Mission of Shefford, the sum of £33 has been raised during the year, and expended on West Shefford Church. The Clergyman has also received the sum of £18; stg., collected in England by the friends of a family resident in Shefford, towards the completion of the church at Waterloo.

At Dunham, the new Church referred to in the last Annual Report, is progressing, and is expected to be ready for use in the Autumn. It is a substantial stone structure 60ft. by 40 ft., with a basement story. It is estimated that the cost will be nearly £700. An additional sum of £100 has been raised during the past year for this important work.

At Granby the subscription for the past year was £10 5s., appropriated by the contributors for local Church purposes.

The Church at Rougemont is progressing favourably. The cost of what has been done the last winter, and this spring (the Clergyman writes) cannot be considered less than £100.

It is proposed to erect a Church at St. Hyacinthe, which place is served by the Rev. T. Johnson, of Abbotsford, periodically for Divine Service. One acre of land was given by the Seigneur for a site. The new Church at West Farnham is also advancing satisfactorily.

	£	s.	d.
Amount for the Society	£106	0	4½
" wholly appropriated by donors	243	17	6
	£349	17	10½

ST. FRANCIS DISTRICT ASSOCIATION.

The amounts contributed during the past year are as follow:—

	Annual Subscriptions.			Widows and Orph. Fund.			Quinquagesima Sunday.		
Sherbrooke	£14	0	0	£2	6	5	£0	0	0
Lennoxville, including a donation of £1.	47	0	0	4	6	9	1	5	0
Hatley	10	15	0	1	1	3	1	15	0
Kingsey	0	0	0	0	14	4	1	0	0
Durham	0	0	0	0	5	8	0	5	0
Eaton	0	0	0	0	10	0	0	10	0
Compton	1	10	0	0	0	0	0	0	0
Melbourne	0	0	0	1	0	0	1	0	11
Bury and Tingwick	5	10	6	0	0	0	1	0	0
	£78	15	6	£10	4	5	£6	15	0

The returns for this Association of its operations for the past year are imperfect, some of the Missions not having reported at all.

At Sherbrooke the sum of £50 has been raised, and wholly applied by the contributors for a local purpose contemplated by the Society.

At Lennoxville, in addition to the liberal Annual Subscriptions for the Society announced above, the sum of £20 has been raised for furnishing the new Church.—And also a subscription has been made for erecting a Parish School-room, for Sunday, and other Schools, amounting at present to £50.

The Treasurer of this District Association, has remitted to the Treasurer of the Society, the sum of £35 18s. 6½d.

	£	s.	d.
Amount for the Society	£ 95	14	11
" wholly appropriated by donors	120	0	0
	£215	14	11

THREE RIVERS DISTRICT ASSOCIATION.

	Annual Subscriptions.			Widows and Orph. Fund.			Quinquagesima Sunday.		
Three Rivers	£ 14	16	3	£ 3	6	9	£ 4	11	7½
Nicolet	4	5	0	1	13	9½	1	7	3½
Rivière du Loup	4	17	0	1	8	5	1	19	5
Sorel	0	0	0	7	5	0	5	10	0
Drummondville	0	0	0	0	8	0	1	0	0
Lower Durham	0	0	0	0	0	0	0	0	0
	£23	18	3	£14	1	11½	£14	8	4

At Nicolet, one half of the Annual Subscriptions are appropriated to local objects, in addition to which there is a special annual subscription, amounting to £11, applied towards the Endowment Fund.

At Sorel the amount subscribed is the same as last year, viz.: one subscription of £10, and two others amounting to £2 10s., applied by the subscribers toward the repair of the Church.

	£	s.	d.
Amount for Society	£52	8	6½
" applied by donors	22	10	6
	£74	18	6½

THE PORT NEUF DISTRICT ASSOCIATION.

	Annual Subscriptions.			Widows and Orph. Fund.			Quinquagesima Sunday.		
Port Neuf	£0	0	0	£1	11	0	£1	17	6
Val Cartier	0	0	0	1	2	8	0	0	0
	£0	0	0	£2	13	8	£1	17	6

THE MEGANTIC DISTRICT ASSOCIATION.

The following amounts have been contributed during the past year, within the limits of this District:

	Annual Subscriptions.			Widows and Orph. Fund.			Quinquagesima Sunday.		
Frampton	£0	0	0	£0	0	0	£2	10	0
Pointe Levi	7	15	0	2	8	1½	3	3	6
New Liverpool, includ'g a don. of 10s.	12	10	0	5	2	6	5	15	5
Upper Ireland, &c.	9	4	9	1	3	5	1	14	7½
St. Giles and parts adjacent	0	0	0	1	2	6	2	0	8
Leeds	1	5	6	1	5	0	1	6	10½
Rivière du Loup en bas	0	0	0	0	8	0	0	0	0
	£30	15	3	£11	9	6½	£16	11	1

A new Church is about being erected at Pointe Levi, for which the sum of £250 has been raised. And a further sum of £50 has been contributed for another local purpose. Notwithstanding these liberal sums for local objects, it is pleasing to remark, that the Annual Subscription lists in the Pointe Levi Mission are greater than we have had hitherto to record.

In Upper Ireland half of the subscriptions have been applied to local Church purposes.

In the Mission of St. Giles, the sum of £19 9s. 7¼d. has been raised and applied by the donors to local Church purposes. At St. Margarets, in this Mission, where it is proposed to erect a Church, materials have been prepared for the building, and are on the site. Also at Cumberland Mills, in the same Mission, materials are on the spot for building the Church, and arrangements have been made for commencing the work forthwith. The Church is to be a neat stone building.

At Leeds there is a subscription amounting to £17 6s. 1½d., which is limited by the subscribers to local Church purposes.

	£	s.	d.
Amount for the Society	£ 59	5	10½
" appropriated by donors	357	8	9
Total	£416	14	7½

GASPE DISTRICT ASSOCIATION.

	Annual Subscriptions.			Widows and Orph. Fund.			Quinquagesima Sunday.		
Gaspé Basin	£0	0	0	£0	18	1½	£0	0	0
Percé Mission	0	0	0	0	10	0	1	10	0
New Carlisle and Paspébiac Mission	0	0	0	2	15	0	5	12	9
	£0	0	0	£4	3	1½	£6	12	9

The sum of £15 has been raised in the Mission of Rev. G. Milne, towards the completion of the Church at New Carlisle, and the same amount as reported last year, £39 0s. 6d., towards the support of the Clergyman.

	£	s.	d.
Amount for the Society	£10	15	10½
" appropriated by the donors	54	0	6
Total	£64	16	4½

We have now brought our statement for the past year to a close, and on a review of what has been done, although there are some evidences of a continued inattention to the claims of the Society on the part of certain Parishes and Missions in the Diocese, and of a diminished interest in the great and good work before us on the part of others, yet it is believed that the account now rendered will prove on the whole satisfactory. By a comparison of the income of the Society and the District Branches now reported, with the increase for the year ending July, 1846, it will be seen that there is an increase this year of £211 17s. 5d.

But there is one feature in this report, which may have been observed as it proceeded—the absence of any allusion to grants of lands toward the endowment of Parishes. From the comparatively small value of land at the present time, and the abundant evidence we possess of great ultimate advantages resulting to the Church from the possession of landed estate, it is a matter both of surprise and regret that we have to record so few donations of land. Were the subject fully explained, and the prospective benefits to the Church made known to those of our people who are proprietors of land, that by the gift of a portion of land, of but little present value to them, they may be perpetuating the ministrations of the Church, and laying up in store blessings for generations to come, they would not surely withhold the gift. How small a thing it doubtless appeared in the eyes of our forefathers, to set apart a little, perhaps forest, land for the services of the Church; but for how many ages has that small gift caused the Church going bell to sound, and the hamlet to smile when a Sabbath appeared. We would fain urge upon all, to emulate in this particular, in this young land of our adoption, the deeds of our fathers. Did many contribute but a few acres, the aggregate might amount to an endowment, and under God, would prove a perpetual blessing to the land.

But we would conclude, as we began, by commending to the grateful consideration of all who long to be instrumental in advancing the Redeemer's cause on earth, that there are promises—Divine promises, rich and abundant,—that cannot fail, and that may well encourage activity and energy in the sacred cause. May the Spirit from on High be poured out upon our Church and land! then shall we not be barren or unfruitful in the work of the Lord. May He smile upon the labours of this Society, then shall we see an abundant increase.

MISSION OF PERCE.—As the example is a good one, it is desirable to record the benefactions, of different kinds, bestowed upon the Colony, however little the donors themselves may be anxious to see any public notice taken of their bounty. We are glad, therefore, of the opportunity of stating that the Hon. E. Bowen, Jr., one of the Judges of Her Majesty's Courts in the District of Gaspé, has presented a set of Communion Plate to the Mission of Percé, in which there are three Churches; and that