

recent trying and melancholy occasion, has met with the warm approval of so large a portion of my fellow-citizens, I am nevertheless aware that I was only discharging a simple act of duty as a Minister of Christ, and therefore ought not to take any particular credit to myself for so doing.

In another point of view I value very highly your address and presentation, because I regard them as a public testimony borne to one of the most important and fundamental principles of the glorious Reformation, viz., that "Holy Scripture containeth all things necessary to salvation," and that the free circulation of the Word of God is our best safeguard against the errors of Romish superstition.

It is likewise also a source of satisfaction to me that you have thus placed on permanent record the expression of your "conviction which is shared by the Protestant community at large, and I have reason to believe by many intelligent Roman Catholics, also, that the attempts made to seduce (during the hours of mental and physical weakness), an old and firmly attached member of the Anglican Church from our pure Protestant faith" signally failed; "that the alleged conversion was a spurious one, and that no evidence has been furnished to convince the public to the contrary."

In reference to the part which I bore in the occurrences alluded to, I do feel thankful that I was enabled successfully to expose the disingenuous and clandestine workings of the Romish priesthood, and to vindicate the name of Sir Allan Napier MacNab, so dear to this community, from the foul aspersion of having abjured the faith of the Church of England, and delivered himself up to the soul-destroying errors of the Church of Rome.

If, in resisting this flagrant attempt upon our civil and religious liberty, I have gained the approval of the Orangemen of Hamilton, I feel it my duty on the other hand to acknowledge thus publicly to them that their quiet and orderly demeanor, their calm respect for the supremacy of the law, under circumstances of most aggravating provocation, (I mean on the day of the interment,) called forth the admiration of all who witnessed it, while it goes to disprove the assertion often made, that Orangemen are actuated less by zeal against error than by bitterness against persons; that they are given to deeds of violence, and that their opposition to the Church of Rome is characterized more by rashness and impetuosity than by a sober regard for religious truth.

Allow me once more to thank you for this elegant and costly volume, the depository of those priceless truths on which our hopes for eternity are built—than which, as you justly remark, "no more appropriate or fitting" and let me add, more acceptable testimonial could be offered. May its blessed doctrines ever be dear to us all. May we use it as "a lamp unto our feet, and a light unto our paths," and then in the last trying scene on earth, our souls will be sustained by a pure and living faith in the all-sufficient sacrifice of the death of Christ, and in His all-prevailing intercession at the right hand of God.

I thank the members of your Loyal and Protestant Institution for the fervent and earnest prayer with which they close their address, "that my labours may day by day be blessed to the salvation of immortal souls. To this truly Christian aspiration I respond from the bottom of my heart—Amen."

J. GAMBLE GEDDES, M.A.,  
Rector of Hamilton.

Hamilton, October 9, 1862.

The formal part of the meeting being here

ended, the assembly was addressed by the Rev. Dr. Blackman, Rev. Mr. Arnold, Rev. Thomas Campbell, and Mr. N. C. Gowan. The latter gentleman spoke at considerable length, dwelling upon the facts connected with the so-called conversion case, and concluding with a short sketch of the rise, progress and objects of the Orange Institution. His speech was an able and eloquent one, and he was attentively listened to throughout.

The meeting broke up about ten o'clock, after three hearty cheers had been given for the Queen, and three for Mr. Geddes.—*Ontario E. G.*

### DIocese OF HURON.

At the last Quarterly Meeting of the Church Society, the following resolution was passed.

Moved by the Rev. Mr. Slater, seconded by the Rev. John McLean, that whereas it is absolutely for the success of the Church Society, and the furtherance of the various objects embraced by its constitution, that all parts of the diocese should co-operate, be it therefore resolved, that no assistance be given to any parish or congregation, unless all the collections are regularly made by, such congregation, and a parochial association established in connection with the same, by which collections are annually made for the society. Further, that the Bishop be respectfully requested to apply the same rule to the Society for the Promotion of Christian Knowledge fund, for assisting in the building of churches in the diocese.

Rev. F. D. Fauquier brought up the following report:

The committee appointed to consider the Rev. J. W. Marsh's amendment to the report of the committee appointed to consider the best method of carrying out the details of the Rev. F. Fauquier's resolutions for the management of the surplus commutation fund, beg to report that they have carefully considered the subject referred to them, and would recommend,

That the mission fund by-law, at present in force, be repealed, and that the following be substituted as the rule by which the commutation fund surplus and mission fund be applied:

That the surplus interest of the commutation fund, as it falls in, be appropriated as follows, viz.:

1st—That the sum of \$300 per annum be paid to every clergyman in the diocese, until \$12,000 be expended. Such payment to be altogether irrespective of any salary which such clergymen may receive from pew-rents or any other voluntary payments within their respective parishes, provided always that this resolution shall give no claim to the incumbent of any endowed parish or rectory, or to any missionary paid by any other society, save only in so far as may be required to bring up such endowment or payment to the aforementioned sum of \$300.

2nd—That the balance of said surplus interest, together with whatever amount may be available from the mission fund, be appropriated in paying \$200 per annum to every clergyman who may not be included in class No 1, with the above proviso.

Length of service in the diocese to give priority of claim on this fund

3rd—Should any clergyman be incapacitated through sickness, infirmity or old age, and consequently obliged to resign his cure, or to cease from active duty he shall be entitled to receive such a sum from this fund as his standing in the diocese would, under other circumstances, entitle him.

Your committee would further recommend that the mission fund be formed from the following sources:

1st—The quarterly collections specially appointed for the fund.

2nd—The collections made at the annual Church Society meetings throughout the diocese.

3rd—Donations and bequests given to the fund.

4th—The balance of the general purpose fund, after paying all the expenses of the society, grants, &c., which may be chargeable on this fund.

As regards the distribution of this mission fund, your committee would recommend that it be applied as follows, viz.:

1st—To provide out-fits for missionaries, in accordance with resolution No. 11, passed March 16, 1860.

2nd—To provide catechists, interpreters, and school-masters for the Indian missions.

3rd—To assist candidates for orders in the prosecution of their studies where it may be necessary.

4th—To meet the claims of those clergymen who may be entitled to the sum of \$200 per annum under the 2nd clause of that portion of this report which refers to the commutation fund.

Your committee would further recommend that this law do come into force so soon as there is a clear annual surplus of \$1,200 from the interest of the commutation fund; and in the meantime any surplus, together with all sums paid towards the mission fund, to be at the disposal of the society as at present.

All payments from this fund, made according to the arrangements herein proposed, to be made quarterly.

All which is respectfully submitted.

Signed on behalf of the committee.

FRED. D. FAUQUIER,

Chairman.

October 1, 1862.

Moved by Rev. F. D. Fauquier, seconded by Rev. J. W. March, and resolved,—That the report of the committee on the commutation surplus fund be received, printed, and circulated, with a view to its consideration at the next quarterly meeting.

### DIocese OF ONTARIO.

#### ADDRESS AND PRESENTATION.

The Rev. EDWIN LOUCKS, late curate of Christ's church, in this city, having been promoted to the Rectory of Williamsburg, his departure from Ottawa was marked by a very pleasing incident. A number of his friends and admirers, conceiving the occasion a fitting one for the expression of their esteem, set on foot a subscription for the purpose of presenting him with a purse of money. About \$130 were raised, and this sum, together with a suitable address, was handed to him on Saturday last. The interesting ceremony took place at the School House, Sussex-street, in the presence of the subscribers and other members of the congregation. The address was read by George Huebner, Esq., and was as follows:—  
To the Rev. Edwin Loucks, late Curate of Ottawa:

"REVEREND AND DEAR SIR:—The undersigned, on behalf of the members of Christ's Church congregation, Ottawa, cannot allow you to remove from their midst to take charge of the important mission of Williamsburg, to which you have been promoted, without conveying to you an expression of the high esteem in which you are by them regarded.

"It is now nearly four years since you were appointed curate of Ottawa, during which time they have ever found you a faithful and earnest