

GORE AND WELLINGTON DISTRICT.

The Gore and Wellington Branch has ever taken a prominent place among the associations of this Society. Its parochial collections and subscriptions, have amounted to within a few pounds of the Home and Simcoe Districts although the collections in churches have not been nearly so large.

The receipts from parochial associations and dividends have been £399 1s. 5d. an increase over the past year of £11 5s. 3d. The reports from the parochial associations are of an interesting and encouraging character.

LONDON AND HURON.

This Branch in its report states, that in the County of Middlesex, there are six parochial associations, viz.: St. Thomas, Port Stanley, Port Burwell, Adelaide Delaware, Caradoc, and the Town of London; from three of which, viz.: Port Burwell, Delaware, and the Town of London, reports have been received for the past year.

In addition to which, remittances have been received from Warwick, Port Stanley, Tyrconnell, Malahide, and Goderich.

The account of the funds of this Branch and of the subscriptions for local objects, within the past year, is as follows:—

Table with financial details for London and Huron district, including general purposes, special purposes, and contributions for church improvements.

The Committee express their gratification in being enabled to report that the object which the Branch has had so long in view, has at length been obtained, by the appointment of Travelling Missionary for the townships of Biddulph, McGilivray, and Blanchard. The Rev. A. Lampman has entered upon his labours in these townships, with every prospect of success.

BROCK DISTRICT

The Committee of this branch in their seventh report state, that the apparent deficiency in the amount collected for the general purposes of the Society, arises from the necessity of devoting the whole of the offertory collections made in Woodstock, since the 23rd day of June, 1850, to the payment of instalments and interest on moneys borrowed from the Woodstock Building Society, for the enlargement of St. Paul's Church.

TALBOT DISTRICT.

Hitherto the Talbot District has consisted of but one Parish. A Travelling Missionary now regularly visits the Settlements in this District, and this Branch is endeavouring to provide half the Missionary's stipend; this it has done for nearly two years, with the assistance of £30 from the Mission Fund of the Parent Society.

COLBORNE DISTRICT.

Small remittances have been received from the two Parochial Associations in this District, viz.: Peterborough and Emily, but no reports.

WESTERN DISTRICT.

This is the second year of the existence of this Branch of the Society. It was formerly part of the London, Western and Huron, but it was found that it would be more convenient, if separated from the London and Huron, and established as a distinct branch. Parochial Associations have been established at Sandwich, Colchester, Amherstburg, Moore, Frome field, and Mersea.

HOME AND SIMCOE DISTRICT.

It is much to be regretted that more favourable reports have not been presented from the several Parochial Committees in the Home and Simcoe Districts. It would probably have a good effect if these several associations were combined in one branch as in other districts, and so, having a common

object in view, would direct their united exertions to the attainment of that object.

Reports have been received from Barrie, Tecumseth and West Gwillimbury, Penetanguishene, Orillia, West Medonte and Flos, and Mono in the Simcoe District, which exhibit an aggregate amount of collections amounting to £69 18s. 4d., and from Thornhill, Scarboro, Yorkmills, Georgina, Lloydtown, Chinguacousy, Newmarket, and Weston, in the Home District, whose collections amount to £86 10s. 8d. The particulars of the collections in the several associations will be given in the appendix.

CITY OF TORONTO.

The anticipations expressed in the last report of the favourable working of the Parochial Associations in the city have been in a good measure realized. Report have been made from four out of the five Parochial Committees, and a considerable increase has been made in the amount of their several collections. The amount received this year having been from the four associations £194 18s. 3d., an increase upon the return of last year from the same associations of £52 11s. 7d.

Beyond this usual routine of steady usefulness, the transactions of our Church Society during the past year present nothing of sufficient prominence to call for special notice.

But to the Church at large in this Diocese, the past year has been a memorable year. The incidents which have made it memorable may be briefly noticed, with propriety it is conceived, in the Report of a Society which must be directly affected by everything that materially affects the Church at large.

On the 17th of March last, the CHURCH UNION, which had been formed some time before, but from various causes, had remained inactive, was revived on the same principles and with the same designation,—viz., "The Church Union of the Diocese of Toronto." It may be described, in brief terms, as a Protective Association of the Church—whose office it shall be to defend the temporal interests of the Church in matters which do not fall within the province of the Church Society. The Church Union promises to contribute greatly to the prosperity and strength of our Zion; and this, more particularly, by combining the laity in one confederation and system of tactics for the defence of our Church temporalities, and thus bringing their concentrated influence to bear—as our numerical strength would cause it to bear—with very apparent effect upon the political vicissitudes of the times.

On the 30th of April our venerable and beloved Diocesan, after the most energetic personal exertion most cordially seconded by his people, laid within the limits of this City the corner stone of an University to be called Trinity College, and to be devoted to the high and holy purpose of educating young men in secular and religious learning, under the tutelage and in harmony with the principles of the Church. A very numerous body of Clergy and Laity, comprising many of the most influential inhabitants of the Province, assembled to do honour to the occasion, and to witness the gratifying scene. The ceremony was peculiarly impressive, and the demonstrations of feeling on the part of the congregated multitudes were, we need not hesitate to say, perfectly enthusiastic. Nobly conceived and vigorously commenced, our rising University seems to possess, in a high degree, the confidence of the great mass of the Church population of this Province, who look forward to its future career with what we may venture to call a religious solicitude, because they are ready to receive it into their hearts' best sympathies, as being founded upon those sacred and immutable principles of truth which God has made conducive to His glory, and essential to the welfare of His people.

On the following day, being the Festival of St. Philip and St. James, His Lordship the Bishop of Toronto held in the Church of the Holy Trinity his visitation of the Clergy, which was succeeded by the organization of a conference, composed of the Clergy of the diocese and of lay representatives previously elected from communicants in each congregation. His Lordship then proposed to the conference two great questions for deliberation, relating, the one to the protection of our Church property, the other to the privilege of holding Diocesan Synods. These two questions were taken up, on the morrow, and discussed in an admirable spirit. "With one heart and one soul," both Clergy and Laity professed themselves resolved to rally round the Church in her exigency, and by all legitimate means to protect the threatened heritage of God.—The meeting assented unanimously to a petition, addressed to the three branches of the Colonial Legislature, against the meditated disturbance of the 3rd & 4th Vict., ch. 78, which provides for the final settlement of the Clergy Reserves, and with similar unanimity resolved upon petitioning Her Majesty for the establishment of a Diocesan Synod. As further legislation upon the Clergy Reserves has been postponed, we may confidently hope that the breathing-time thus allowed us will bring about such an improved appreciation of sound and just views as may lead to a favourable result in the Provincial Parliament. Of this we

feel assured, that the deliberations the Conference and the animated meeting of the Church Union immediately after it, will exert a powerful influence over the public mind. Most thing is it to entertain the persuasion, which these proceedings force upon us with a cogency evidence not to be doubted or resisted, that the heart of our laity is sound, honest, and true. They members of the Conference, we feel convinced, will be each of them the nucleus of a strong and feass gathering of our brethren in the towns and rurparts of this Diocese. They have returned to ir homes to aid—as we would venture to reconpd—in the extension of the "Church Union," ato circulate, as we hope, with augmented fervour courage, those excellent principles to which they have not been ashamed to bear open testimony the Ecclesiastical Conference and at the Publideeting. We feel encouraged in no ordinary meare, by what they have already said and done, any the prospect of their strenuous endeavours teafter; and we cannot allow ourselves to doubt, for the time to come, the Church will contie to acquire a steadily increasing control over the public opinion and the complexion of publicaffairs.

During the current month it hapleased Almighty God to remove from this ethly sphere the Rev. James Magrath, A.M., fmany years Rector of St. Peter's Church at the edit, in the township of Toronto. The venerde deceased had attained the age of eighty-two ars and four months, and had been upwards of fly-nine years in holy orders.

The chief interest which pertains our present meeting is derived from its connectn with the third Jubilee of the venerable Societfor the Propagation of the Gospel in Foreign Pas.

One hundred and fifty years havanow elapsed since the Charter of this celebrated istitution was signed, an event as to which we shoud not greatly err, were we to consider it inferior in sacred interest only to the history of the Bible,—theReformation alone excepted. During this centur and a half the Society for the Propagation of th Gospel has been prosecuting its noble, but arduous work; at all seasons, animating or disheartening; true to its weighty trust, devoted to its holy cause; at one time encouraged in its great designs by the government of the day, at another time, repelled in its anxious and unrelaxing efforts by the chilling indifference of government, striving, in vain, by earnest representation, to urge home to the hearts of those in power the spiritual destitution of the Colonies, or its numerous missionary enterprises in other quarters of the world. But through good report, and through evil report, it has unweariedly pursued its career of Christian benevolence, dispensing light and knowledge to the American, Asiatic, and African Pagan; to the Mohammedan; and to the famishing soul of the poor emigrant, for whose religious instruction it seems to repent the rulers of the land that any national provision should ever have been made. And in this last particular, as we especially can testify, it hath surely performed the part (if we may speak thus) of the "good and faithful servant," in doing the Lord's work. Not only has it made "God's name great among the Gentiles," but it has most affectionately watched over the Christian population of the British Colonies, and has laboured to the full extent of its means, to counteract those extensive and pernicious moral evils which might have been expected to flow, and have too abundantly flowed, from the want of a sound and religious scheme of colonization. The Society deeply felt what danger the soul of the emigrant must incur, when he makes his way into the heart of the forest, remote from the sacred services which blessed his early years. They felt and they feared this danger; and we, in a peculiar degree, have reason to gratefully acknowledge how untritingly they have pressed upon the public mind of Britain the responsible duty of following up the ministrations of the Church, and of doing every thing that might be done to preserve him from so fatal an event as falling away from the faith of his fathers. To humble faith the Divine Head of the Church may seem indeed to have set His seal of approval upon its labours. In common with the Church Missionary Society, it can point to many precious seals of an Apostolic ministry amongst the Gentiles; and many churches in the Colonies, fully organized in the possession of the Episcopate, speak of it with filial love, and invest it with the attributes of a mother's tenderness, and call it by a mother's name. More than three hundred and fifty missionaries are maintained in whole or in part by the Society: "In the lands which are, or have been within the limits of the Society's charter, where, a hundred and fifty years ago, not a dozen Clergymen of the Church of England could be found, there are now about 3,000,000 members of our communion, to whom the Word of God and the Sacraments are administered by 2,750 clergymen, under the superintendence of fifty-seven Bishops."

The Society's revenue, both for General and for Special Purposes, amounted, last year, to £121,425 19s. 8d.,—a large sum, perhaps, compared with the resources of most other religious associations; but sadly inadequate to its vast field

* Colonial Churchman.

of operations. How soon is this income swallowed up, almost like a drop of water in the ocean, in the broad territories of the British Empire! How scanty the provision which can be derived from it for the thousands of emigrants who annually leave their mother-land! And, after all that, in God's strength, a devoted band of self-sacrificing Missionaries can achieve, how faint an impression has the Society the means of making upon the millions of unbelievers in four of the five great divisions of the globe, who though they live under, or in proximity to British sway, know as yet little or nothing of that gospel which has made Britain enlightened, glorious, and happy! On the present auspicious occasion of the Society's Jubilee, let us effectually testify the heartfelt interest which it cannot be doubted that we feel in the Society's continued prosperity, by cordially responding, in our several parishes and missions, to the invitation of our venerable Diocesan, and by giving to the Society all the help we can afford. It may be pleaded, indeed, that local wants will not leave us much to spare; but, in speaking of our local wants, we cannot keep out of sight all that the Society has done to relieve them. Something, at least, we can spare; and that, be it great or small, we will give, not grudgingly, but in a dutiful spirit and with warm hearts.

"The empire on which the sun never sets:" that is the proud and exulting language in which, as a nation, we describe our unsurpassed dominion.—But in the broad expanse of that empire, unnumbered multitudes there are on whom the Sun of Righteousness hath never risen; and others there are on whose hearts His heavenly light is falling more dim and more deeply shaded day by day, through the total absence or the irregular participation of the Church's means of grace. These are solemn thoughts which may well temper with an awful sense of Christian responsibility, the high pretensions of national pride. We, who form no obscure portion of that empire, may appropriate to ourselves, in measure, this sobering reflection upon the co-incident of national responsibility with national elevation. Possessing already so respectable a position amongst the colonies of Great Britain, and eagerly ambitious to rise still higher in the scale, let us watchfully guard against those disturbing influences of the world—most likely to affect us—which too often turn away the spirit of man from the contemplation of better things. As we clear away acre after acre of our forests, let not the land thus gained to cultivation be lost to Christ; and as we advance in commercial wealth and political importance, let us not be a people to be measured by our diplomacy, our jurisprudence, or our trade; but let us study to approve ourselves a people faithful unto God, and "mindful of the duties of planting the kingdom of God in its integrity and perfection."

DIocese of QUEBEC.

ORDINATION.

On Sunday last, being Trinity Sunday, the Lord Bishop of Quebec held an Ordination in the Cathedral. Morning prayer was said by the Rev. A. W. Mountain; the lessons being read by the Rev. J. Torrance. The Lord Bishop preached the sermon from Isaiah vi. 8, after which the Candidates were presented by the Rev. Official Mackie, D. D., Examining Chaplain. The Ordination service then commenced, the Bishop reading the litany, and the three Clergymen mentioned above assisting in imposition of hands on the candidates for the priesthood. The Holy Communion was administered by the Bishop.

The following gentlemen were ordained:— Deacon—Mr. Felix Boyle, Student of Bishop's College, Lennoxville, to be appointed to the charge of the Magdalene Islands, where a new mission is to be opened under the auspices of the Society for the Propagation of the Gospel.

Priests—The Revs. Wm. Valentine Lloyd, Curate of Lennoxville; Thomas Pennefather, B.A., Missionary at Bourg Louis; Francis deLamare, Missionary at Gaspé Basin; Frederick Augustus Smith, Missionary at Malbaie and Sandy Beach, District of Gaspé; Wm. Wickes, M.A., Secretary of the the Church Society, and Chaplain to the Quarantine Station at Grosse Isle.

DIocese of RUPERT'S LAND.

The Lord Bishop of this Diocese held an Ordination at St. Andrew's Church, Red River, on the 22nd Dec. last, when the Rev. J. Chapman and the Rev. W. H. Taylor were admitted to the order of Priests, and Mr. Henry Budd, a convert of Indian birth, to the order of Deacon. This most impressive rite took place in the presence of a congregation of 1,000 persons, of whom 300 partook of Holy Communion on the occasion.

THE BORNEO CHURCH MISSION.

[The following interesting account of the Borneo Mission, we extract from a communication by the Rev. F. T. McDougall to the Colonial Church Chronicle, dated October, 1850.—ED. CH.]

Our little church, which, in beauty of outline and finish of workmanship, far surpasses what I thought at first we should be able to manage, will, I hope, be consecrated at Christmas. It is built of borean, or iron-wood; the style is early English, adapted to the climate by adding open aisles, which perform the office of verandahs. All the lights are filled with coloured glass, the central eastern light being a red and blue cross on a golden field, which is the Sarawak flag, and it pleases the natives much. The inner walls and roof are of a wood like cedar, and panelled; the mouldings are massive and well carved, and take a high polish.—On the whole we have spared no pains to make the first church in Borneo a handsome and durable one. The services of the Church are at present carried on in the Mission House. On Sunday afternoons I say