Scriptural foundation beneath our feet we will in due season put to flight the armies of the aliens. — Parliament will re-assemble in February. The season for simultaneous preaching comes in opportunity beforehand. The services then engaged in may have a good effect on the minds of some of our Legislators, and may aid the passage of Mr. Brown's admirable bill when it is again submitted. It may not be out of place here to suggest how important it is that those localities which have not memorialized Government on the subject should do so without delay. Even those that have already despatched memorials before the first proposal of the bill, would do well to repeat them. We know that advantage can be taken of the old Petitions, but the newer and more numerous they are, of course the better. Should we be again defeated (which may God avert), we must just buckle on our armour afresh and renew the campaign with greator vigor than before. We must beat up for reinforcements—lay in fresh ammunition, and more vigorously ply "the weapons of our warfare, which are not carnal," till the strongholds of the enemy be taken and our bloodless trophies be won.

By order of Committee.
Robert F. Burns,
Cor. Sec. K. S. R. S

P. S.—Papers favourable to the Sabbath cause would confer an obligation by inserting the above.

In cases where the third Sabbath in January cannot be conveniently observed, the fourth might be adopted or the Sabbath immediately preceding the meeting of Parliament, though certainly, where it can possibly be obtained, uniformity is of material consequence.

Ecclesiastical Intelligence.

ENGLAND.

A War Prayer (*Dec.* 20).—Mention was made of a desire for the introduction of some special prayer for the army and navy.—Lord *Aberdeen* replied:—It was in the recollection of their Lordships that her Majesty graciously directed a form of prayer imploring the blessing of the Almighty upon their undertakings, and he believed that there never was a form of prayer more devoutly and universally observed than that, answering as it did every purpose that could be desired." The Premier continued: "I cannot see that this is the time—I cannot say that this is an occasion on which her Majesty should be advised to issue a similar order. At this moment I do not see such circumstances as would call upon me to advise her Majesty to such a course. In the first place, your Lordships will recollect that you have a form of prayer which will answer all the purpose. You may think, perhaps, that you may improve that form of prayer. But I caution you not to tamper with the Liturgy. It is of essential importance to preserve the integrity of the Liturgy; and, my Lords, you should not invite such an exercise of the Queen's prerogative as would raise a question which might be highly injurious to the peace of the Church. I do not deny that it is perfectly competent to the Crown to order such a form of prayer as the noble Duke indicates; but it may be doubtful how far a form of prayer for an indefinite duration may be such as will so well serve your personal feelings as the special service ordered at the commencement of the war. I think, therefore, it is unwise to stir any such question as would invite doubts as to the proceeding being according to the Act of Uniformity. That would be a reason for objecting to a form of prayer of indefinite duration; and the same objection would apply to the special form. But the question of the noble Duke refers to the special moment. I quite agree with the noble Duke that, in whatever condition we stand, our entire conduct and views should doubtless be pursued under subjection to God, and that all our actions should be performed to his glory; but I do not feel that at this moment we are called on to advise her Majesty specially to interfere in the observance pressed in those communications which have reached me from many quarters—must say I do not feel it my duty to the public to recommend her Majesty to comply with the request."—Lord *Campbell* concurred with the Premier; the Earls of *Roden, Mayo* and *Ellesmere*, dissenting—the latter noble Lord insisting that the battle of Inkermann was a rare occasion, being one of the most glorious and fruitful victories ever achieved.

Canada Clergy Reserves (*Dec.* 15).—Mr. *Napier* asked the Colonial Secretary whether he had received a copy of a Bill in the Canadian legislature for the confiscation of the Clergy Reserves in Canada.—Sir *G. Grey* said he was not aware that there was a Bill for the confiscation of the Canada Clergy Reserves. There was a Bill for the secularization of them, but he had not received a copy of it yet.—(*Dec.* 18). Mr. *Napier* moved an address for copy of the Bill now pending in the colonial legislature of Canada touching the future appropriation of the funds arising from the Clergy Reserves.—Agreed to.

Diocese of London.—The following prayer has been prepared for the use of families and individuals in this diocese by the Bishop of London:—

O Almighty and most merciful God, the Protector of all that trust in Thee, accept, we beseech Thee, our humble intercessions for our brethren, Thy servants, now fighting the battles of our country by land or by sea. Protect and defend them with Thine almighty power. Give them true courage in danger, and mercifulness in victory. Be pleased, O Lord, to succour and relieve the sick and wounded, and to bless the means used for their recovery. Grant that all they who fall in battle may depart this life in the true faith of Christ. Minister abundantly the consolations of The Holy Spirit to the fatherless children and widows, and to all who are in sorrow or anxiety; and, in Thine own good time restore to all the nations of the world the blessings of peace. Grant this, O Heavenly Father, for the sake of Thy dear Son, the Prince of Peace, our Saviour Jesus Christ. Amen.

IRELAND.

A very large and influential meeting was held lately in the school-house of the church in Lower Bagot-street, when the Rev. Alexander Dallas attended, and urged, with all the zeal and earnestness in his power, the cause of the Irish Church Missions. We regret to learn that they are obliged to contract still more the sphere of their operations, and that increased support is most urgently required. It is reported that the teachers they have under training will be in future trained in the Model Schools at Kildare-place, and that there will be a considerable saving of expense. We are anxiously looking for help in this great cause to our English brethren, and especially to the many Irish clergymen in England, who should not forget "the hole of the pit whence they are digged," and who might easily bring before their congregations the claim of a society which has been so much blessed and honored in our land. If the Irish clergymen ministering in England would band themselves together for the special purpose of raising funds for evangelizing our benighted priest-ridden people, unquestionably a large amount of contributions would be the result, and a reliable income secured for the good cause.

The Lord Bishop of Meath has addressed each of the rural deans of his diocese on the subject of introducing into the Sunday services some notice of the state of our forces in the Crimea. He desires that the clergy should ask the prayers of their respective congregations for the sick and wounded soldiers and sailors engaged in the Russian war, and that they should insert this in the customary place in the Litany, and in the prayer for all sorts and conditions of men. The Archbishop of Dublin has also sanctioned this proceeding, the Bishop of Kilmore, and almost all the Irish prelates.

The *Irish Church Journal*, which is somewhat on the plan of the *Clerical Journal*, has closed the first year of its existence. It is said that his Grace the Archbishop of Dublin has written to the editors a commendatory letter, in which he shews that he quite sympathises with the objects of the journal as the organ of moderate men of all parties in the Church, and as offering a medium for giving a fair hearing to persons of various views.

The Rev. Charles Stewart Stanford, Prebendary of St. Michan's, Dublin, and editor of the *Christian Examiner*, will be presented with an address and a well-filled purse on Christmas-eve by his parishioners and other friends, as a token of their kind feeling toward him, and as a tribute to his worth. It is suggested that he may take his degree of D.D. in the University out of his Christmas-box. By the death of Archdeacon Magee this week, Mr. Stanford also obtains the living of St. Thomas's, Dublin. There are many candidates for the vacant prebend of St. Michael's, amongst whom are some of the Dublin curates, who seldom are promoted to any rich Dublin living, as the presentation is vested in the chapter of Christ Church, not in the diocesan. Some of the applicants for St. Michan's have been curates in Dublin many years, and merit a recognition of their ministerial services and experience.

The subject for the Elrington theological prize for 1855 has been announced. It is "True and false doctrinal development." The subjects for the Vice-Chancellor's prizes are—for graduates, "The study of the ancient languages a discipline of the mind;" and for undergraduates, "The Alma."

COLONIAL.

Summary of the Triennial Visitation of the Diocese of [illegible] Episcopal Acts, and affairs or proceedings of the Church, within the Diocese, in the years 1852-3-4.

The April number of this paper, in the past year, contained an article which indicates the manner of performing the episcopal visitations in the vast and straggling diocese of Quebec, which is marked strongly by a *missionary* character. They are accomplished by means of detached journies, extending (with intervals interposed of residence at the See) over the triennial space in which the whole is completed.

The entire circuit having been now brought to its close, and the Bishop having issued notifications for the commencement of the work anew from its starting point in the present month, a brief summary of the past *triennium* is here given, with incidental notices brought in, as appears in the heading above, of certain other matters of interest in the Church.

1852.

The year was opened by the annual charity sermon in the cathedral, on the festival of the Circumcision, for the *Canada Military Asylum*, preached, upon this occasion, by the Bishop. The collections made in the cathedral, from Advent Sunday to Sunday 4th January, inclusive, amounted to nearly £148. On the latter day, in the afternoon, a confirmation was held in the cathedral, for the whole parish. The number of persons confirmed was 224, making, with the number of 29 added at a supplementary confirmation held some time afterwards, in St. Matthew's Chapel, for the benefit of persons disappointed from illness or other causes, a total of 253 for the parish.

On the 19th of the same month, his lordship set out upon a tour for holding confirmations, of which the first was at *Nicolet*, about 100 miles above Quebec, on the south shore of the St. Lawrence, and then passing up the *St. Francis* river, he administered confirmation at the ten scattered missions within or skirting upon the district bearing the same name. The total number of persons confirmed on this circuit was 186. The number of places at which confirmations were held was 14.

In the course of this tour, the Bishop took occasion, in different instances, accompanied in each by one of the neighbouring missionaries, to explore certain unprovided settlements, with a meagre church population, on either side of the river St. Francis, for the purpose of ascer- [illegible], as the case might be, to settlers in the wintry woods, who are always cheered and comforted by the visit of a church minister when a labourer can possibly be spared for the purpose.

Upon this circuit, also, his Lordship was joined by the Bishop of Montreal, in order that they might proceed together to *Bishop's College*, at *Lennoxville*, where they spent some few days, and each took occasion to address the students in a body, during their stay: and where, on the 4th of February, they attended a meeting of the College Corporation. An organ had been recently put up in Lennoxville Church. The male portion of the choir consists chiefly of college students. These gentlemen also, who always appear in their academical dress, read the lessons, in rotation, in the church. The college chapel is not yet built.

The *Confirmations* of this circuit were now closed: but the Bishop, returning by the Megantic route to Quebec, took occasion to hold service and to preach at five different places in the mission then occupied by the Rev. W. Wickes, thrice in the churches of the mission, once in a private dwelling, and once in a school-house, where eight children were presented to Mr. Wickes for baptism. His Lordship also presided at a meeting held upon church matters at one of Mr. Wickes's stations. He returned to Quebec on the 23rd February, and passed the seasons of Lent and Easter at the See.

On the 6th of June, being Trinity Sunday, the Bishop admitted one gentleman to priest's orders, in the cathedral church.

The first summer confirmation was held at *Three Rivers*, on the 22nd of June; and the Bishop proceeded from that place again to *Bishop's College*, where he attended another College Corporation meeting, and also the annual examination of the students. He announced upon this occasion, the grant of £1000 sterling from the *Jubilee Fund* of the *Society for the Propagation of the Gospel*. (The Diocese of Quebec had sent home £500 sterling towards that fund.)

On the way to Lennoxville, from Three Rivers, the Bishop preached, on St. John the Baptist's day, at *Drummondville*, and consecrated a private burying ground in that parish; and on the Sunday following, consecrated a burying-ground in *Bury*, beyond Lennoxvillle, where he also preached, as well as at *Eaton*, on his way back to the college.

On the 4th of July, he ordained two gentlemen as Deacons, in *Sherbrooke* Church, and preached the sermon upon the occasion.

On the 18th of August, he set out to visit the missions of Bourg-Louis and Port-Neuf, in the district of Quebec. Confirmations were held in three churches, two of which also were consecrated; and an afternoon service was held at another station, where again the Bishop preached. At the confirmations in the rural districts, his Lordship always preaches, usually incorporating with a plain familiar sermon his address to the persons confirmed.

From Port Neuf, the Bishop went up to pay a third visit to *Bishop's College*, and met there the Bishop of Montreal, who was prevented from attending the annual meeting in the end of June. A meeting was now held on the 26th of August, and business of importance was transacted, with the benefit of two additional members of the corporation, of whom Judge McCord was one. The two Bishops travelled together on the 28th, to *the outlet of Lake Meaphramagog*, on the skirts of the two dioceses, where it had been hoped jointly to establish a mission. The Bishop of Quebec preached there on Sunday, 29th, and in Stukeley in the afternoon of the same day. He then went round by Montreal, to hold a confirmation, on the 1st September, at the *Riviere du Loup en haut*, where he also consecrated the little church; and on the 8th of the same month, confirmed at the *Riviere du Loup en bas*, where some of the candidates came from a distance of nearly forty miles, and had to make a journey of three days to reach the place and return. These two missions of the same name, lying among the old French Roman Catholic parishes upon the St. Lawrence, are 226 miles apart; and between Quebec and the lower mission, a distance of 114 miles (except the Church of England chapel at the Quarantine Station), there is not a single Protestant place of worship. The Bishop crossed over from this mission to the north shore, to pass a Sunday at Murray Bay, where he preached twice in the Manor House, the congregation consisting of the family, and visitors for salt water bathing, from Quebec.

On Sunday, 26th September, the Bishop preached on behalf of the Diocesan Church Society, at *Point Levi*, opposite to Quebec, and held the confirmation for the Point Levi mission at New Liverpool, on the afternoon of the same day. At the eight scattered confirmations of the summer and autumn, the whole number of persons confirmed was 84.

On the 12th of November, the Bishop set out for the St. Francis district, in order to settle a dispute which had occurred in one of the missions, and, being accidentally detained for a Sunday in Montreal, preached twice in the National School-house, at the time used for the accommodation of the congregation of St. Thomas's Church, burnt down in the then recent conflagration within the city. He took the opportunity, upon this journey, of paying another visit to Bishop's College.

Towards the close of this year, the Bishop received a call to England, which he had never once visited since his consecration to the episcopate in 1836. The metropolitan at Sydney, in Australia, had, for some time, been in communication with the authorities in church and state at home, upon the subject of synodical action and other matters of interest to the Colonial Church, and was proceeding to England to follow up these subjects in personal conference. [illegible] brethren of the colonial episcopate should meet him there, the Bishop of Quebec, as being, by date of consecration, the senior prelate of the British North American territories, was invited to take part in the deliberations thus concerted. He accordingly addressed a pastoral letter to the clergy and laity of his diocese, relative to this subject, on the 23rd of December, and on the 30th left Quebec for Boston, via Lennoxville, to take passage by steamer for Liverpool.

1853.

The Bishop passed the first Sunday of this year, which fell on the 2nd day of the month, in his own diocese, and preached in the morning at Sherbrooke and at Lennoxville in the afternoon. The Rev. A. W. Mountain accompanied him as far as Boston, where he embarked on the 5th; and he landed at Liverpool on the 16th, having had the singular good fortune to take in as his fellow passenger, from Halifax, the Bishop of Newfoundland, with whom he divided the Sunday duties on board. He proceeded the next day to London, and soon found that his visit, after such a length of absence, to his native land, was certainly not a *holiday*. He was, together with other Colonial Bishops who were at home at the time, naturally, a great deal engaged in the business which carried him home; and they had occasion to seek counsel often from the Archbishop of Canterbury and other eminent English prelates, as well as to confer with ministers of state and members of the imperial parliament. Councils of Bishops, presided over by the two English metropolitans, were lately held, and there were occasions when as many as eighteen, including three or four of the colonial episcopate, were found assembled together. The failure after all of the government measure for the relief of the Colonial Church, in two successive sessions of parliament, is sufficiently known.

In the deliberations to which reference is here made, the Bishop of Quebec met Dr. Broughton, the Metropolitan of Sydney, but once. They had been consecrated together in 1836: they went out to their respective dioceses, and returned no more till they met again in England now. The next occasion which brought them into conjunction was when the eyes of Bishop Broughton were closed in death, and Bishop Mountain attended as one of his pall-bearers in Canterbury Cathedral, where his remains are deposited. The Bishop of Quebec was a guest upon this occasion, at the Missionary College of [illegible] number of the students, a Negro, a Hindoo, and an Esquimaux Indian.

The Bishop also found another task awaiting him, for which he was entirely unprepared. The change of ministry, which had not been looked for when he left Quebec, carried with it a change of policy respecting the Canada clergy reserves; and the course adopted by the new government was that of surrendering the patrimony of the church to be dealt with at will by the Canadian legislature. The Bishop, so far as his efforts could be supposed to have any influence, exerted himself to the utmost in opposition to what he believed to be an unwise, unjust and ungodly measure. Among other endeavors, he was a party concerned in different petitions to the imperial parliament, and he addressed a letter, in a printed form, to the Bishops of England and the Irish Representative Bishops, earnestly calling upon them to make a stand against the meditated licence for spoliation.

During his stay in England, his lordship was, as in all duty and gratitude bound, frequent in his attendance at the weekly committee meetings of the *Society for the Propagation of the Gospel*, and he also took part in public meetings held on behalf of that society at London, Bath, Cheltenham, and Havant. He was also very constantly engaged in preaching, either in London, or different places in the country. In the month of February he assisted in the consecration of a new church at Banbury, by the Bishop of Oxford; and on the day following preached an ordination sermon in the same church, at the desire of that prelate. On Ascension day, he assisted in the consecration of the new Bishop of Lincoln (Dr. Jackson), in Lambeth parish church.

In the month of June, shortly before his return to Canada, he passed some few days at Oxford, in the midst of the ceremonials and festivities held in honor of the Earl of Derby's installation as Chancellor; and received at the hands of the Earl, in that capacity, the honorary degree of D.C.L. (the Bishop's own university being Cambridge).

The Bishop embarked at Liverpool for Boston on the 25th of June, bringing with him the Rev. W. Binet (now missionary at Port Neuf), who had been ordained deacon on Trinity Sunday, in St. Paul's cathedral, under letters dimissory from his hand, addressed to the Bishop of London.

His lordship reached Quebec on the morning of Sunday, the 10th of July; and entered, on the same day, upon his public duties in that city. The visitation of the diocese was now, in its remaining portions, to be prosecuted; and the first of these portions was in the region of the gulf of St. Lawrence. His lordship accordingly embarked on the 8th of August, in company with the Rev. A. W. Mountain, his chaplain, in a small trading schooner bound for *Gaspe Bay*. The line of missions along this coast are situated about four hundred miles and upwards from Quebec, extending from Gaspe Basin to the Bay of Chaleurs. There are four missions, in which there are nine churches. There are also school-houses, in which service is held. Eleven confirmations were held, in all, and 132 persons were confirmed. Three churches and four burying-grounds were consecrated. The mission of the Magdalen Islands (which are comprehended in the county of Gaspe), distant one hundred and twenty miles from the Gaspe coast, remain to be visited; but the Bishop and Mr. Mountain had promised to assist at the consecration of Fredericton cathedral, in the province of New Brunswick, and the execution of this promise was to be accomplished first. The facilities and accommodations for getting from place to place in the gulf are exceedingly scanty, and often of a very coarse and rude description, and by no means ready at command. Upon the occasion here described, the Bishop was most opportunely aided, and many of his arrangements were made comparatively prompt and easy by the accidental circumstance of there being cruisers and small armed vessels dependent upon them, engaged in the protection of the fisheries. These were in different instances most kindly made available for him, when it was not incompatible with the dispositions for their particular service. Having crossed over, with his chaplain, to New Brunswick, on the opposite side of the Bay of Chaleurs, and proceeded to Fredericton, where they took their appointed share in all the interesting and happy services connected with the consecration of the beautiful cathedral,*—they returned to Miramichi, and thence went over to the *Magdalen Islands*. There the mission among the long destitute Protestant settlements has, by the blessing of a gracious God, taken root; the case of this mission being *peculiar*, some few details may be here given. One church is built: the erection of another is in full train: pastoral supervision, the day school, the Sunday school, are in operation. Very lately, in 1854, Admiral Coffin, the proprietor of the islands, has given two handsome sets of communion plate, and £20 towards the parsonage house, with other presents. Other benefactors have given liberal supplies of testaments and school books: others still are providing certain articles of church furniture. The settlers, according to their poor ability, are forward and zealous themselves. These islands are totally cut off from all intercourse with the rest of the world for nearly half the year. The missionary has a life of great exposure, not without occasional peril. The Bishop confirmed at three places, and the recipients of the rite were *sixty-one*, making a total for the District of Gaspe of 193. His lordship was obliged to make an immense circuit, returning to New Brunswick, and thence going to Boston, to get back to Quebec. Between these two last mentioned places, he passed a Sunday at Lennoxville, and preached both there and at Sherbrooke. Immediately after his return home, he held an ordination in the [illegible] upon the Festival of St. Michael and All Angels, at which three gentlemen were admitted to priest's orders. The Bishop preached the sermon himself.

Early in *October*, the Bishop visited the missions of *West and East Frampton*, in the county of La Beauce, to confirm at each place. The joint number of candidates brought forward was 53.

1854.

On the 11th of January in this year, the Visitation of the Clergy was held, and the Episcopal Charge was delivered in the Cathedral Church at Quebec. Two years and a half only, had elapsed since the last occasion of the same kind; but the *Diocesan Church Society* had for certain reasons of apparent cogency, passed a by-law to *change* their *Anniversary* from *July* to *January*; and the Diocese of Quebec is not of a nature to admit, conveniently, of calling the body of the Clergy together more than once in the same year. The Bishop, therefore, felt it necessary so to frame his arrangements as to bring into close conjunction *three* high occasions of the Church—the *Visitation*, *the Church Society Anniversary*, (both appointed for the same day), and the *Diocesean assembly of the Clergy and Lay-delegates* called together for the 12th. Of the two latter Meetings, a full account appears in the February No. of this paper for 1854.

The meetings were greatly thinned by severity of the weather and the occurrence of snow-storms which obstructed the travelling. There were only twenty-six Clergymen present at the *visitation*, out of forty in the Diocese. The attendance of those who occupy the Missions of the Gulf was out of the question. All, however, by the divine blessing, passed happily off, among those who met.

On the 23rd of January, the Bishop set out upon an extended tour for the inspection of the Missions and the administration of the rite of confirmation in parts of the Diocese lying south and south-west of Quebec

The particulars of this journey, as well as of the visit to the *College* which it comprehended, and of the College Corporation Meeting held under the *new Charter*, at which the two Lower Canada Bishops presided, as well as the accounts of confirmations at the *three* Chambers of the *Val Cartier* Mission, in March, appear in the April No. of this paper, 1854, and it may suffice to repeat here that at the *fourteen* confirmations of the winter, the number of individuals admitted to the rite, was 197. *Six* Churches were consecrated. (The particulars of the con- [illegible] Reference may be here given in the same way to the May No., for an account of laying the corner-stone of a *New Chapel* in the Parish of *Quebec*; to the same No., for an account of the Charity Sermon preached by *Dr. Adamson*, in the *Quebec Cathedral* on behalf of the *wives and families of soldiers serving in the East*, which produced upwards of £117; to the August No., for a statement of the remittances made on the same behalf by the Bishop, as well as for the account of an *ordination* of two gentlemen as *Deacons*, at *Lennoxville*, on the 25th of June, and of the *College Corporation Meetings* in the end of that month; and finally, to the October No., for that of the *ordination* of two candidates for the *Priesthood* at *Quebec*, on St. Mathew's day.

From Lennoxville, after the visit just mentioned, the Bishop went to *New York*, accompanied by the Rev. Principal Nicolls, his Chaplain, and the Rev. Professor Hellmuth, D. D., his Lordship being under an engagement to the late lamented Bishop Wainwright of that city, to preach an ordination sermon at Trinity Church, on the 2nd of July. The three visitors were all received as guests at the Episcopal residence. The ordination was a great occasion of the American Church, being the largest yet known within her pale. The exterior effect of the ceremonial was imposing; the array of four Bishops, twelve Presbyters in the stalls, and twenty-one candidates for ordination, ranged before them in surplices, together with the gorgeousness of the building and the dense crowd of worshippers, presented a striking and interesting spectacle; but, what was of unspeakably greater value, high hopes were entertained for these candidates, from a knowledge of their qualifications and state of preparation, that they would, in the discharge of their sacred task, be *accepted of God and approved of by men*. Eighteen were candidates for the Diaconate, constituting just so much numerical accession to the force of the Church.† The Bishop of Quebec and his companions, after enjoying for two or three days more the utmost kind and hospitable attention from different friends, and being taken round to visit various objects of interest to the Church or otherwise, returned to Montreal, accompanied by their respected host, and paid a visit, *en passant*, to the Bishop of Vermont, at Burlington. The two Bishops upon reaching Montreal, were received and welcomed, together, with the Rev. Principal Nicolls, at the See House, and on Sunday the 9th, they each preached twice in different Churches of the city. On the 10th, the Bishops of New York and Quebec returned to their respective homes, the former under a promise to the latter, to preach a Charity Sermon at Quebec in September. It pleased God to order it otherwise. The stroke of death intervened, the friends and brothers in office met no more; and the Diocese of New York had to mourn a loss of which the sense was most affectionately and extensively testified.

On the 18th of October, the Bishop of Quebec went up to Sorel, where he was received at the Rectory, in order to proceed thence to the *River David*, 18 miles distant, for the consecration of a burying ground. As the nearest Clergyman of the Bishop's own Diocese and the only one whose services he could readily command, resides at the distance of twenty-four miles from the River David, the two Clergymen of the Diocese of Montreal who live at Sorel, kindly accompanied him to the place. They all became the guests of the family of the Seigneur, Mr. Wurtele, at the Manor House; and on the 20th, after full service and a sermon by the Bishop at the house, the consecration took place in due form. The burying ground which is beautifully situated on the level summit of an eminence above the river, is designed specially for the family, but open to some exceptions. As the Protestants of the neighborhood thinly scattered over a considerable range of country, form a little and feeble flock without a shephered, the Bishop remaind over Sunday, the 22d, and preached twice at the Manor House. The morning congregation which was the larger of the two, consisted of twenty-six persons. Certain portions of the service were chanted by the ladies of the family.

On the 24th of December, the New Chapel in the Parish of Quebec, of which the Corner-Stone as mentioned above, was laid in May, was opened, under the Episcopal license, for divine service. It is built of excellent stone, in the early English style, with open roofs and open seats; and when fully completed, will be a very correct and pleasing specimen of that style. It stands well, having a handsome and abundant growth of wood in its neighborhood, about three miles from the city gates, near the high road and opposite to the Mount Hermon Cemetery. The morning sermon was preached by the Bishop, and a collection was made, amounting to £18. The afternoon sermon by the Rev. Official Mackie, D. D., when the joint amount was brought up to £22. The responsibilities of the undertaking have rested mainly upon gentlemen living in the vicinity of the Chapel, who are Trustees of the building fund. The Chapel is to be served by the Rev. A. W. Mountain, who has been instrumental in procuring its erection.

Among the celebrations of the holy and joyful season of Christmas, according with the spirit and practice of the Church in the land of our Fathers, the annual *Christmas dinner* for the School-children of the poorer classes, was given in the Quebec National School-rooms, on the *Festival of the Innocents*. One hundred and eighteen boys sat down to a plentifully provided table, in one room, and ninety-nine girls in the other. The rooms were decorated with evergreens. Gentlemen and ladies interested in the Schools, attended and assisted in carving for the children. It was an interesting spectacle and *praise* was sounded *out of the mouth of babes*, in the verses of a hymn, which served for grace. The relics of the feast were, as usual, distributed among poor applicants who brought tickets from the Clergy.

On the 31st of December, *the last day of the year* falling upon a Sunday, the Clergy of Quebec in the Cathedral and Chapels of the Parish, upon the recommendation of the Bishop, took a solemn review from their pulpits, of the memorable events and visitations whether local or affecting the Empire, by which the year had been marked, and collections were made for such charitable objects as the Minister and Wardens might in each case, prefer. The sermon in the Cathedral was preached by Rev. G. Percy, and the collection amounted to £58. The Bishop preached in St. Peter's Chapel, where £14 were collected. These contributions were understood, in some measure, to be the thank-offerings of those who had been spared in the day of pestilence.

Among the miscellaneous items of some interest during the *triennium*, it may be mentioned that, upon one occasion, the Easter communicants in the Parish of Quebec, amounted to about 700, of whom 400 were at the Cathedral; and that the Sunday collections in the Cathedral for the year ending at Easter last, amounted to £528. This is *exclusive of Charity-Sermons*, of which four are statedly preached in the Cathedral every year, for Church objects within the Diocese or Parish, besides occasional appeals for any extraordinary purpose. There have been many items of more or less interest, in the Country Missions, which might be noticed, but they are such as have appeared, from time to time, either in the Quebec or the Toronto *Ecclesiastical Gazette*.

The recapitulation of specific acts of duty performed by the Bishop during the *triennium*, will stand as follows:

Ordinations held,	5	Confirmations held,	42
Priests Ordained,	6	Persons confirmed,	987
Deacons "	4	Churches consecrated,	12
[illegible]ops for the Diocese of Quebec.		Sermons preached,	432

Of these, 116 were written sermons and 316 extemporaneous addresses of a more familiar kind; 8 were preached in Atlantic Steamers; 29 in England; 3 in Vessels of War, and 4 in New Brunswick.

This last particularized statement was never made in any former instance, in connection with labours here principally noticed, but the acts and proceedings of a Bishop are considered, in a manner, the public property of the Church; and in the present fashion, or rather rage, for giving publicity to all things and, in the Church, of rendering returns to the public as certain monks make their reports to the General of their Order, it is apt to be supposed that if nothing is put before the world, there has been nothing done. The time, it is to be hoped, will come when the Ministers of Christ may be left quietly to discharge their duties under the eye of their Divine Master and in simple reliance upon his Grace and blessing, to look for happy fruit from their labours of love.

The Bishop, in every part of his travels, during the three years, met, at the hands of his Clergy and others, with unbounded hospitality, kindness and attention. And in the face of many discouraging circumstances, in the midst of many trials, perplexities, solicitudes and painful mementoes of human insufficiency, incidental, in times like these, to the Episcopal charge, he is known to have been often much comforted and refreshed by evidences of blessing resting upon faithful and earnest labour among his Clergy. They and their followers are few in the land, compared with the superficial extent of the Diocese, and, in many instances, widely severed from each other; and they stand, stripped of their patrimony, side by side with the people of another faith, who have a powerful hierarchy, enormous resources and vast numerical strength. While they confide their cause to the God whom they serve; they must buckle on their own armour for the battle; and in the present crisis of the Church of England in the country, affairs must be put in train for the maintenance and perpetuation of her system, by the hands of her members themselves, upon the spot. A step has been taken in this direction, which may be regarded as an augury of more extended efforts hereafter, in the gratuity voted by the Church Society, for the year 1854, as a small augmentation, on account of the excessive rise in the expenses of living, of the emoluments of all the Clergy whose salaries are under a specified mark.

* A full account of all these proceedings appears in the *October* No. for 1853, of the *Canadian Ecclesiastical Gazette*, published at *Quebec*, before the present paper with the same title was established at Toronto: and the accounts here rendered of the Bishop's travels, &c., up to the end of 1853, are chiefly abridged, with the omission of names and a variety of other particulars, from the journals of the Episcopal Visitations, which appeared in that *Quebec* publication.

The sermons preached by the Bishop of Quebec, at Fredericton, were left, by desire, to be published in that place.

† The Bishop's Ordination-Sermon was left by desire to be published in New York; and it is proper to mention that the same desire, equally entitled to respect, had been signified at Lennoxville, where it was preached at the far humbler Ordination held exactly a week before: Compliance was then promised, but with the condition that the sermon was first to be made use of upon the approaching occasion at New York.

From the Port Hope Ensign.

PRESENTATION.

We are informed that a handsome and costly Silk Gown and Scarf have been presented to the Revd. Jonathan Shortt, Rector of St. John's Church in this town, by a number of his Parishioners, as a Christmas Gift; together with several other liberal and seasonable donations.—The following is a copy of the numerously signed Address which was presented on the occasion, and the Reply of the Rector:

ADDRESS.

Reverend and Dear Sir:

The undersigned members of your congregation, beg your acceptance of the accompanying trifling mark of their esteem and affection.

To one who, while he labors to set before the flock committed to his charge, in all the prominence which our Great Head allotted to them, the essential saving truths of our Holy Religion, desires to see all things done "decently and in order;" and who, giving no undue importance to the external observances of public worship, yields a willing conformity to usages sanctioned by age, admired for their seemliness, yet never misdirecting devotion, nor lowering its tone; the gift of the Gown presented herewith will appear, as it is intended, the mere performance of a prescribed duty.

And yet we cannot forbear seizing the occasion to express the ardent hope, that this mark of our desire to provide suitable accompaniments to the due administration of God's Holy Word and Sacraments, will often remind you of the less exalted home sympathies which exist between you and us; the bonds of mutual domestic pleasures, hopes, and anxieties, and the personal reciprocation of good offices, which the tie between Pastor and People so emphatically represents.

That you may be long spared to continue faithfully to admonish your flock of duty, fearlessly to reprove sin, patiently and lovingly to encourage the weak, and win the wayward; and that closer and more endearing relationships may spring up between us—each in our own little sphere of trouble or of joy—and that your labors may be abundantly blessed of Him who alone can inspire right motives, and command success, is the fervent prayer of your affectionate people.

Port Hope, Dec. 25th, 1854.

REPLY.

My Dear Friends:

Accept my warmest, most affectionate and most grateful thanks for the very handsome and costly silk Gown and Scarf which you have given me; and for the kind and encouraging Address which you have presented with it.

I trust that, in wearing these beautiful Robes of office, I shall ever be reminded, not only of the duty of preaching the Gospel fully, "as the truth is in Jesus," and faithfully declaring "the whole counsel of God;" but also (as you so well express it) "of the sympathies which exist between us, the bonds of mutual domestic pleasures, hopes, and anxieties, and the personal reciprocation of good offices, which the tie between Pastor and people so emphatically represents."

These words, and the circumstance which occasions them, recall to me the years gone by, when the well-worn but valued Gown, which your gift replaces, was made and presented to me by dear friends; some of whose names are appended to the present Address, but many of whom have been called away from this world, to realize the hope in Christ which sustained them in their earthly pilgrimage. As perpetually reminding me of those dear friends, and the pleasure and profit which I derived from their society, I shall ever value the Gown which I have worn so many years. And I trust that the new Gown, which replaces it, will be, for years to come, a token and a pledge of similar affectionate and profitable intercourse.

Gratefully do I thank my kind Parishioners, not only for this Christmas Gift but also for several other liberal and considerate donations by which they have marked this season of rejoicing.

Without the prayers of his people, no Minister can expect to succeed. The assurance which you give me of yours is encouragement, to make greater efforts for your welfare. And while I thank you for them accordingly, I trust that mine will ever be offered on your behalf, that the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, may rest upon you and yours for ever.

Jonathan Shortt.

Christmas, 1854.

LETTERS RECEIVED TO JANUARY 17.

Rev. T. J. N. B., Port Stanley; Rev. G. A. B., Hamilton, add. subs. and rem. (12 copies Children's Magazine, 15s.); Rev. R. N. M., Morristown, N. Jersey; Rev. F. R., Abbottsford, rem. in full v. 18, for I. M. S., Rougemont; Rev. T. P., Lennoxville; W. B., Frankford, rem.; G. H., Hawkesbury, rem.; Rev. I. A. M., Fitzroy Harbour, (the Tracts not on hand at present, the Magazine not yet received); Rev. Dr. J. S. J., Shediac, N. B., rem. for R. C. S. and P. E. S. (much obliged); W. I., Port Dover, rem.; Rev. G. A. B., Hamilton, add. subs. and rem.; Mrs. Long, Jarvis, rem.; W. O., St. Catherines; R. A. McC., Kingston, rem.; Rev. M. K., Osnabruck, rem. for vol. 18 and for Magazine; Dr. C., Port Dover, rem. for vol. 18.

The Church.

TORONTO, THURSDAY, JANUARY 18, 1855.

HOME DISTRICT BRANCH OF THE CHURCH SOCIETY.

APPOINTMENTS FOR PAROCHIAL MEETINGS.

Weston	Tues.	Jan.	23,	2 P.M.
Etobicoke	"	"	"	6 P.M.
Sydenham	Wed.	"	24,	11 A.M.
Springfield	"	"	"	7 P.M.
Streetsville	Thurs.	"	25,	11 A.M.
Brampton	"	"	"	6 P.M.
Tullamore	Friday	"	26,	11 A.M.
Berwick	"	"	"	6 P.M.
Bolton's Mills	*Tues.	"	30,	12
Lloydtown	"	"	"	7 P.M.
York Mills	Tues.	Feb.	27,	5 P.M.
Thornhill	Wed.	"	28,	7 P.M.
St. Alban's	Thurs.	Mar.	1,	2 P.M.
Newmarket	"	"	"	7 P.M.
Unionville, Markham	Frid.	"	2,	2 P.M.
St. Paul's, L'Amoureax	"	"	"	6 P.M.
Christ Church, Scarboro'	Tues.	"	6,	11 A.M.
Whitby	"	"	"	7 P.M.

Arranged at a meeting held at the Church Society's house on the 13th December.

J. G. D. M'Kenzie, Secretary.

* Hour changed at Incumbent's request.

NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Annual Parochial Meetings of this District Branch of the Church Society are appointed to be held as follows, viz.:—

Cavan, St. Paul's, Tuesday, January	30,	3 P.M.
Cavan, St. John's, Wednesday, ...	31,	10 A.M.
Manvers, St. John's, "	31,	3 P.M.
Cartwright, Thursday, February, ...	1,	11 A.M.
Darlington, " "	1,	7 P.M.
Clarke, St. George's, Friday "	2,	11 A.M.
Port Hope, St. George's, " "	2,	7 P.M.
Cobourg Annual Meeting, Thursday, March	1,	7 P.M.

By order of the Managing Committee.

T. Wilson, *Secretary*.

Grafton, Dec. 11, 1854.

GORE AND WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY.

The following arrangement was adopted for holding the Parochial Meetings in these Districts at the Managing Committee Meeting in Hamilton, on Tuesday, 12th December:—

Elora	Tues.	Jan.	30,	6 P.M.
Guelph	Wed.	"	31,	7 P.M.
Galt	Thurs.	Feb.	1,	7 P.M.
Paris	Friday,	"	2,	7 P.M.
Georgetown	Mon.	"	5,	7 P.M.
Milton	Tues.	"	6,	7 P.M.
Palermo	Wed.	"	7,	11 A.M.
Oakville	"	"	"	7 P.M.
Wellington Square	Thurs.	"	8,	7 P.M.
Ancaster & Dundas	Friday,	"	9,	7 P.M.
Brantford	Tues.	"	27,	7 P.M.
Mount Pleasant	Wed.	"	28,	11 A.M.
Upper Cayuga	"	"	"	7 P.M.
Hamilton Annual Meeting,	Thurs.	March	8,	7 P.M.

T. Gamble Geddes, Secretary.

The Quarterly Collection for the Society's objects to be taken up during the month of January, is to be applied to the General Purposes Fund of the Society, which fund, it should be remembered, is pledged to repay the amount borrowed, on the security of certain members, in order to forward to the S. P. G. the sum collected, but not remitted at the time, for the Jubilee Fund.

Thomas Smith Kennedy, *Secretary*.

We are rejoiced that G. W. Allan, Esq., of Moss Park, has been unanimously elected the Mayor of our prosperous city. For the last few years, the number of gentlemen of intelligence and business habits who have been elected as city Aldermen and Councillors has done much to raise the respectability of our city corporation, and proves, beyond a question, that our citizens are not only increasing in wealth, but that they are now too intelligent to elect men whose best qualification was that they were prominent members of a party, and possessed the means of treating and bribing the οἱ πολλοί. With such men as G. W. Allan—and those who are associated with him—no man, let his wealth or station in society be what it may, can plead the excuse, which we know was formerly considered valid, for not permitting himself to be nominated at township or city municipal elections. One member, we find in the report of the Council meeting, inferred that many were in favor of Mr. Allan's election to the Mayoralty on account of his wealth. Mr. Allan has given abundant proof that he considers himself only as a steward, and has so faithfully and so generously employed the talents entrusted to him, not only in the dispensing of his money, but in his zeal, earnestness and activity in promoting every object which has a tendency to improve the condition of his fellows, that we are ready to believe even those who are not actuated by the same high Christian principles which he evidences, considered him the most worthy of the high honour which they had to confer. Another alderman stated that Mr A. would not require to be paid £300 at the end of the year for his services. Now we do not see what right any body has to expect that a man shall give his time and talents, and expose himself to the obloquy which more or less falls to the share of every public officer, without being prepared to remunerate him proportionably to his services, or at least reimburse him for the expenses incidental to his office. If Mr. Allan consents to act without proper compensation, he will, in our opinion, place his successor, who may not be as wealthy as himself, in a very invidious position, and do much to destroy the freedom of elections. Such a sentiment, as the one uttered by the alderman above alluded to, must have called up a blush to the faces of many of his colleagues. The greater the stake a man possesses in the country, the surer the guarantee that he will seek its prosperity; but a poor man by his knowledge of business, especially if he has imbibed the spirit of the Divine precept, to love his neighbour as himself, and in all things to seek as of chief importance the promotion of the glory of God and his righteousness, may not only desire but induce that prosperity. The wealth therefore of a man would not influence our opinion; but when we find it possessed by one whose sterling qualities of head and heart are rarely united, as good citizens, we rejoice that he should be elected Chief Magistrate, for the fact confers honour on those who elected, as well as upon the object of their choice.

So much ignorance prevails, even amongst those of whom, if experience taught us not differently, we would not have credited it, upon the subject of Church membership and the duties and privileges thereto appertaining, that we gladly give a prominent place in our columns to the following excellent article which we have met with in the columns of the *Banner of the Cross*:—

"I am not a Member of the Church."—And this is considered a sufficient excuse for plunging into every species of vanity. It is thought that church membership imposes restraints which do not belong to other persons. But *are* you not a church member? Were you not baptized? Then you are one, and all the obligations of membership rest upon you. You reply, however, that "this was done without your consent." True, but your consent is not necessary for entering into a covenant with God. In some cases, it is not necessary even to your making a covenant with *man*. By your natural birth, you became an American citizen, and are obliged to keep all the laws of your country, and yet your consent was never asked to those laws. So in baptism, God imposes duties upon you without your knowledge; because, being your Maker and Preserver, He has a *right* so to do, much more than an earthly parent has to correct and instruct his child. You may indeed neglect your duties, but you cannot evade their responsibilities. But you mean that you are not *a communicant*, and because not, have a wider license than if you were one; you can do things with impunity "which a communicant cannot do." But is this so? Does the church understand God as giving His commands thus: "Thou who art a communicant, shalt have no other God but me?" &c. By no means, for He addresses all His people: and you yourself acknowledge the obligation to obey *some* of these laws, and why not all? Why make a distinction where God has made none? No. Your duty to repent comes not from admission to the holy communion, but from the relation you sustain to God as your Creator, redeemer and sanctifier. It is true that participation in the communion *increases* our obligation, because, though it does not impose new duties on us, it gives us strength to perform those that are old; and, sinning against additional grace, we have, of course, increased condemnation. By communion, we publicly confess a debt to keep all God's commands, and receive also help to pay that debt: but while such confession makes more to be expected of us than if we did not so confess it, the *obligation* itself to obey God, in all respects, is unaffected by the confession, and the penalty still continues. To pursue a course of worldly pleasure, and then to excuse ourselves on the ground that we are not communicants, is to justify the sin of worldliness by the excuse that we are committing another sin. You differ from a communicant in no other respect than this: that, whereas he acknowledges that all God's commands bind him, and repents that he has not kept them as he should, and seeks in the holy communion grace to do better, you do not confess that all of them bind you, nor repent of your sins, though requiring repentance as much as he, nor seek the grace of repentance in God's appointed way.

We observe that several Concerts and Balls are announced as about to be given in order to raise money for the Patriotic Fund. Now, considering the object for which this fund is being raised, we cannot understand how persons, who ever read