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The Canadian Ecclesiastical Gazette;

OR MONTHLY CHURCH REGISTER FOR THE DIOCESES OF QUEBEC, MONTREAL, TORONTO, AND HURON.

VOLUME VI.

TORONTO, JANUARY 15, 1859.

No. 1.

We have decided upon issuing the Gazette on and after the 1st of next month, on the 15th and 1st of each month. Subscription one dollar per annum in advance.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

The Annual Meeting of the Niagara District Branch of the Church Society will, D.V., be held at Niagara, on Wednesday, February 16th next. Committee meeting at 12 noon. The public meeting at 6½ p.m.

CHAS. LEYCESTER INGLES,
Secretary.

Drummondville,
Jan. 3rd 1859.

All letters or papers for the Rev. R. Garrett should be addressed to Dickin-son's Landing, Osnabruck.

Rev. Chas. Ruttan, Sydenham, Frontenac.

The post office address of the Rev. Jas. Godfrey is, and has been for the last four years, Carp Post Office, Huntley. This notice is inserted because his address is incorrectly given in the Canada Directory and also in the almanacs.

PAROCHIAL MEETINGS

Of the Gore and Wellington Branch of the Church Society of the Diocese of Toronto, will be held as follows:—

Cayuga	Tuesday, January 18th,	7 p.m.
York	Wed'sday, " 19th,	2 p.m.
Caledonia	" " " 7 p.m.	
Glanford	Thursday, " 20th,	11 a.m.
Saltfleet	" " " 3 p.m.	
Stoney Creek	" " " 7 p.m.	
Ancaster	Tuesday, February 15th,	3 p.m.
Pudnas	" " " 7 p.m.	
Elora	Wed'sday, " 16th,	7 p.m.
Guelph	Thursday, " 17th,	7 p.m.
Georgetown ...	Friday, " 18th,	

Annual meeting at Hamilton, Wednesday, March 16th, 7 p.m.

J. GAMBLE GEDDES, *Secretary.*

PAROCHIAL CHURCH SOCIETY MEETINGS, HOME DISTRICT, 1859.

Yorkville	Monday, January 17th,	7 p.m.
York Mills	Tuesday, " 18th,	11 a.m.
Thornhill	Wed'sday, " 19th,	7 p.m.
Oakridges	Thursday, " 20th,	11 a.m.
King Station ...	" " " 7 p.m.	
Newmarket ...	Friday, " 21st,	11 a.m.
Holland Land' ..	" " " 7 p.m.	
Grahamsville ...	Tuesday, February 8th,	11 a.m.
Woodbridge ...	" " " 7 p.m.	
Gore Church ...	Wed'sday, " 9th,	11 a.m.
Bolton Mills ...	" " " 7 p.m.	
St. Ja's, Albion	Thursday, " 10th,	11 a.m.
Lloydtown	" " " 7 p.m.	
Chester	Tuesday, " 15th,	11 a.m.
Norway	" " " 7 p.m.	
St. J'ds, Se'rb'r	Wed'sday, " 16th,	11 a.m.
L'amoureux	" " " 7 p.m.	
Mark'h'm Vil'go	Thursday, " 17th,	11 a.m.
Crst Ch. Se'rb'r	" " " 7 p.m.	

Clergymen desiring any alteration in the above are requested to communicate with the Secretary. Notice of appointments in Pickering, Whitby, Brock, Reach and Georgina will be published in the next Gazette.

H. C. COOPER,
Secretary, H. O. B.

HOME DEANERY—PAROCHIAL ASSOCIATION MEETINGS.

Duffin's Creek ...	Tuesday, February 8th,	7 p.m.
Greenwood	Wednesday, " 9th,	11 a.m.
Uxbridge	" " " 7 p.m.	
Manchester,	Thursday, " 10th,	11 a.m.
Columbus.	" " " 7 p.m.	
Whitby	Friday, " 11th,	11 p.m.
Oshawa	" " " 7 p.m.	

ST. JOHN'S THE EVANGELIST CHURCH, TORONTO.

On Christmas morning, the Rev. Thos. S. Kennedy was agreeably surprised by his Churchwardens presenting him in his vestry-room before morning service, with a handsome purse containing one hundred and seventy-eight dollars, together with a list of the contributors neatly engrossed, which was headed, thus

"The undersigned members of the congregation of the Church of St. John's the Evangelist, being desirous of testifying their esteem for, and appreciation of the services of their much respected Pastor, the Reverend Thomas S. Kennedy, respectfully request that he would do them the honour of accepting the enclosed as a slight token of their affectionate regard."

In the afternoon, after evening service, Mr. Kennedy briefly addressed the Sunday School children and teachers; and then distributed to every scholar a bun, and to those who had re-

ward tickets, books, as prizes. There were over two hundred children present.

Within the last few weeks a neat and substantial communion table was put up at the expense of Frederick Widder, Esq., and the Church papered throughout with a light and appropriate pattern marked out to resemble blocks of marble, at the sole expense of Vice Chancellor Spragge. The Church was appropriately and elegantly decorated for Christmas, under the direction of the excellent curate, the Rev. A. J. Broughall, M.A., by the ladies of the congregation.

ST. JAMES'S PAROCHIAL SCHOOL.

On Thursday 6th inst., the half-yearly examination took place of St. James's Parochial School. The boys and girls were assembled in the same room, and for three hours were questioned on various subjects connected with a plain religious education. The result was, on the whole, decidedly creditable both to the teachers and the taught. At the close of the examination, prizes were distributed to the most deserving of the children; those to the girls by Her Excellency Lady Head, and those to the boys by the Lord Bishop of the diocese. Several appropriate pieces were sung by the children at intervals, in a manner which gave satisfaction to a somewhat numerous company.

CHRISTMAS OFFERINGS.

A little more than a year ago a subscription was commenced by the residents of Atherley and neighbourhood towards the erection of a small church in connection with the Church of England and Ireland: and, with the aid of friends in Toronto and Whitby, a small neat building has been erected, and for some time past, under the kindly auspices of the Rev. F. B. Read, Orillia, occasional services have been performed therein, and a regular Sunday School established. The persons thus cared for, desiring to offer to the rev. gentleman, who has so zealously attended to their wants, notwithstanding his other pressing engagements, some acknowledgment of his valuable services, forwarded to him, through the Reeve, a contribution of various farm produce from the different farms in the neighbourhood, with the accompanying letter from the Reeve:—

Mara, 24th Dec. 1858.

DEAR AND REV. SIR,—A desire having been expressed by the members of the little church at Atherley, to offer to you some acknowledgment of our gratitude for your great kindness, in the midst of your other important engagements, in giving us an occasional service, and otherwise extending to us the comfort and consolations of our church—it is my pleasing task to forward to you our small contribution on this joyous season, and to express our heartfelt wish that it could have been made more commensurate with our high appreciation of your Christian solicitude for our spiritual welfare.

I am, my dear sir,

Very sincerely yours,

D. G. HEWETT.

The Rev. T. B. Read, Orillia.

THE REV. MR. READ'S REPLY.

Orillia, 21th December, 1878.

MY DEAR SIR,—It affords me very great pleasure to offer to you and through you to the members of the little Church at Atherly my sincere thanks for the kindly sentiments which have prompted them to the substantial offerings just received.

The appropriateness of the season and the spirit in which they are made greatly enhance their value, but this is still further enhanced by the encouragement thus afforded, that the sacred ministrations of our Church are truly valued.

That they may be sanctified not only to the present comfort but also the eternal welfare of your little band, and that greater and more regular advantages may shortly be secured, is my most ardent prayer.

Wishing you and your family much happiness at the present season.

Believe me, my dear sir,

Very sincerely yours,

T. BOLTON READ.

D. G. Hewitt, Esq.,

Reeve of Mara and Rama.

PAROCHIAL CHURCH SOCIETY MEETING.

We regret that we can only give a brief outline of the proceedings at the very interesting Church Society Meeting that was held in St. George's Church on Friday, 31st ult. In consequence of the short notice, electioneering excitement, &c., the attendance was not so large as might have been expected. At 7 p.m., Dr. Atkinson took the chair, and the usual prayers having been read, the reverend chairman explained the objects of the meeting. He stated that for many years the custom had been for the district meetings to be held alternately at Niagara and St. Catharines, but that in consequence of the Hon. J. H. Cameron, a very influential member of the Synod—a gentleman fully conversant with the wants of the Church—having most kindly offered his valuable services to take a part in the parochial meetings through the District, he had determined to call a meeting in this parish. The notice given was very short, and he feared that on that account, and for other reasons, there would not be a large attendance. He regretted this very much, for it was most desirable that the laity should realize the exact position now occupied by the Church. The great Church Societies at home had transferred the aid they once gave this colony to other lands not so far advanced in wealth as this country; they had been deprived of their property, and their Church must now rely for her advancement upon the voluntary offerings of her children. The Hon. W. H. Merritt then moved the first resolution as follows:—

"That this meeting views with deep interest the increasing wants of the Church in this Diocese, and recognizes the necessity that exists for adequately meeting its requirements."

He spoke most feelingly of the blessings they enjoyed under the ministrations of their esteemed rector, and traced out the growth of the parish from a very humble beginning to its present high position. Now they possessed an excellent church, duly fitted out with every thing that was seemly and proper—they had also an excellent parsonage, and he could not omit bearing testimony to the great enthusiasm and unwearied industry manifested by the ladies of the congregation, on a late occasion, in liquidating the debt that remained upon it. Their zeal and energy was worthy of the greatest praise. But while they possessed so many blessings themselves, he felt that they also were bound to assist those who had not the same privileges. This was the great object of the

Church Society: but there was one feature in it which he confessed he did not like: that was the funding up of the money, expending only the interest, instead of devoting the collections from year to year to the main objects of the society.

J. F. Saxon, Esq., seconded the resolution in an eloquent and forcible speech. He reviewed the history of the Church in this colony, shewing the misrepresentations and frauds that had been brought to bear against her. Upon every possible occasion she had been dragged into the political arena, and made a foot-ball of by contending factions. He then took up a speech that had been made against her in Toronto, and shewed ably the subtle and insidious fallacies that pervaded its whole texture, winding up with an eloquent description of the scriptural principles on which she is based, and urging her children to stand by her in her day of trial, and not to permit her to fade away in any portion of the land.

The Rev. C. L. Ingles moved the second resolution:—

"That those who for Christ's sake deny themselves, especially in times like the present, in order that they may have wherewith to give to God's service and to the extension of the Redeemer's Kingdom, may be assured of the Divine blessing."

He congratulated the congregation on their church, and the very graceful decorations emblematic of the holy season; and he earnestly wished that the members of the Church throughout the Province possessed similar blessed privileges to those they enjoyed. He then went on to show the duty incumbent on them to do what they could for their poorer brethren, and that they should use self-denial in order to do that duty efficiently. He believed that the distress that had fallen upon the land of late had been sent by the Almighty, for the neglect and apathy that prevailed among professing Christians. He illustrated this position by various references to the Holy Volume, and called upon the people to avert still heavier chastisements, by turning with renewed zeal to the extension of Christ's Kingdom on earth.

The Rev. Dr. Fuller, in seconding the resolution, expressed his satisfaction at seeing so many present, notwithstanding the untoward circumstances under which the meeting was called. He thought it was an excellent plan to hold such meetings before the collections were taken up, as they seemed to rouse the people to a sense of the important objects of the society. Former speakers had alluded to the alienation of our property, and the withdrawal of aid by the great societies at home; but he knew that if the people only did their duty, all would come out right. But we must banish from our hearts that narrow-minded selfishness, which would rest satisfied with supplying ourselves only with the means of grace,—we must remember that we have brethren remote from all Christian privileges—their habitation fixed in dry and thirsty lands where there is no fountain of living waters to refresh their souls—no public prayer—no sacraments.—Surrounded by these blessed privileges, we cannot, without an effort, realize the spiritual needs of the remote settlements. In one portion of this Western Province there were 50 Townships, inhabited by great numbers of their brethren, most anxious for the privileges they once possessed in their fathers' land; like David of old, their soul thirsting, their flesh longing for the spiritual blessings of former days. Dr. Fuller then alluded in strong terms of eulogy to the great zeal of the travelling missionary stationed at Welland, and the happy results arising from his ministrations. He could not conclude without alluding to an error into which the Hon. Mr. Merritt had fallen, with respect to the funding of the collections. All

the moneys collected were devoted to the various objects for which they were intended without any delay, with the exception of the widows and orphans' fund. This was the only money invested, and he was sure that every one who gave the subject mature consideration, would coincide with the views of those who determined that this fund should be exposed as little as possible to the influence of the financial depressions that occasionally fall upon all civilized communities. The reverend speaker then urged with much force the duty of denying ourselves in these times of pressure, in order to assist in the extension of the Redeemer's Kingdom. Standing, as it were, on the brink of a new year—having advanced so much nearer the hour of death and the day of judgment—we should seek for forgiveness of sins of omission and commission during the year just expiring, and go forth to meet the future, trusting, through God's mercy, to do our duty more earnestly and faithfully in the time still left.

The Hon. J. H. Cameron then moved the third resolution:—

"That the Church Society of this Diocese, as the duly authorised channel through which the contributions of the members of the Church may be directed to the aid of the poor missions and the promotion of the other Christian objects it has in view, deserves the countenance and support of all who wish well to our holy religion."

He said that every member of the Church could heartily subscribe to this resolution, for there was no organization for the extension of their holy religion that could so fully claim their support. In the mother country there were many organizations having various objects in view; as, for instance, the "Propagation Society," the "Society for the Promotion of Christian Knowledge," the "Additional Curate's Society," "Pastoral Aid Society," "Church Missionary and Bible Society," &c.; but the Church Society of this Diocese comprised all these objects in itself. If the members of the Church would only realize this, a society with so many noble objects in view would receive a ten-fold better support; they would readily and truly deny themselves to administer to it; and here he would declare in as forcible language as he could find, no matter what tortuous course political expediency may suggest, that he implicitly believed it to be the glory and duty of a nation to support a National Church. Look to the glorious old land, of which our proudest boast is to be the children, a mere speck on the map of the world, yet upon whose vast dominions the sun never sets! The God of our fathers has rained down blessings upon it; and why? Because the throne was based upon the altar; because the nation was faithful to the religion of our Lord and Saviour Jesus Christ. The honourable gentleman then dwelt on the position of this colony; the fund intended by a pious monarch for the support of religion being alienated to secular purposes, and forcibly urged on the members of the Church to build up, so far as they could by their own efforts, what legislation had pulled down, showing that the Church Society was the true almoner of their subscriptions for this purpose. For what, said he, are the glorious objects this Society has in view? They are, the providing of ministers for destitute places; the sending of missionaries into remote settlements; the education of promising young men for the ministry; the building of parsonages. One of its main objects also was the diffusion of God's holy Word—sending forth the Bible and its best commentary, the Prayer Book, throughout the land. There is another object, the pensioning of the widows and orphans of the Clergy, which commands our warmest sympathies; and there is the training in Christianity of the Indians, who have been stripped of their lands, and their souls

debased by their contact with the white man. All these are objects the Church Society has in view, and all these are not in as prosperous a condition as they would be if Churchmen only had a proper sense of their responsibilities and duties. All denominations come to Churchmen for aid, and through expediency or a spurious liberality they usually obtain that aid for the advance of their respective opinions. We wish well to all professing Christians, but, as Churchmen, we are bound to look to the condition of our own Church; we are bound to remember that charity begins at home, and that the great and good objects of the Church Society are languishing for want of more means. Our Clergy require to be strengthened; during the past four years, since the alienation of our property, the Church has made little progress, save in the cities the addition to the number of the Clergy is scarcely perceptible, while the Church of Rome has in that space of time added 160 to the number of its clergy.—Every Churchman should endeavour to advance the interests of his Church, all should exercise self-denial to do so. What is to prevent a congregation such as that present from singling out one or two young men, of approved good conduct and piety, and sending them to College to prepare for the ministry, assisting them to put on God's armour and go forth to the great battle against sin and unbelief? For such a work the Church Society would gladly be trustees. Mr Cameron then dwelt upon the error into which Mr. Murray had fallen, with respect to the funding of the noble and the subject. He then alluded to the noble conduct of the clergy in commutating their stipends. They were at liberty to take the sum for which they commuted and keep it, using the principal, but, like the widow of old, they cast their mite into the treasury, giving it up unreservedly, in order to do something for the sustenance of the Church; and he declared it was as noble and glorious a deed—as a noble and self-denying act as ever found in the pages of any history. They gave it to the Church Society, so that those who came after should not be thrown wholly on the uncertainties of the voluntary principle. When we find the clergy so nobly sacrificing their private interests for the good of the Church, should not we of the laity manfully do our duty in the way of supporting them? Should we be remiss and churlish them with our apathy and indifference when they have done so much? When in England, before an audience of many thousands, he had, before an audience of the usefulness of the Canadian clergy, a long loud shout of applause rang through the vault of heaven. There was another subject of great importance, the advancement of which also devolved on the Church Society—the Christian education of youth. The prevailing system of education is merely intellectual in its character. We desire that the education of our children should be founded on the Holy Volume, knowing that the fear of the Lord is the beginning of wisdom. If the State will permit us to educate our children in the public schools in the way that we deem indispensable, we must educate them ourselves in communion with our churches, so far as we possibly can. If we believe our Church to be a true branch of the Apostolic vine, from which, at the time of the glorious Reformation, the dross of Romanism was swept away, our duty is to train up our children in her sacred principles. If the State does not permit us to have the privileges possessed by another denomination, our duty is clear, we must build up our school-houses where it is possible to do so, in connexion with our churches. Great responsibility rests upon us as fathers. We hold, as it were, in our hands the immortal souls of our children; and if we

neglect them we neglect an awfully important duty, and assuredly will bring God's wrath upon us. Remember the anecdote of the highly polished infidel, when the seal of the angel of death was being impressed on his brow—"Will you," said a friend, "will you have your daughter educated in the principles you profess, or the principles of the dying man's mind, between haughty pride and a better principle: the latter expiring. "Bring her up," said he, in faint expiring tones, "bring her up in the religion of Christ!" And would it not be a poor compensation that our children should dazzle the world with their intellectual brightness, if they did not possess the one thing needful of Christian education, that is one of the objects of the Church Society; one only of the manifold objects it brings to your notice. In one portion of the Province, as had been mentioned by Dr. Fuller, there were 50 townships, containing about 20,000 churchmen—a space equal to five English Dioceses—without a single clergyman or travelling missionary. He then gave a beautiful description of the magnificent view spread before him while standing on an eminence near Paris. Miles upon miles of a splendid country spread out like a map, but not a single spire to point the way to heaven to the labouring, toiling thousands out of the town itself. He then concluded his splendid speech, of which our report gives but a faint idea, with an eloquent oration on the Church, with a position of the Church of England as a Missionary Church.

The Rev T T ROBERTS, in seconding the motion, stated how much gratification he felt in having the claims of the Society set forth in so spirit-stirring a manner by the preceding speaker. He dwelt on many advantages possessed by the congregation present, and trusted that they would rise up to a more lively sense of their responsibilities than they previously possessed. We believe our Church to be the pillar and ground of the truth, and yet many Christians give us freely to other denominations as they had to it—clothing, as it were, our neighbours' children, and letting our own go naked.

Dr. FULLER, in moving the next resolution, made allusion to Mr Cameron's many services to the Church, both in Parliament and out of it. His services, especially with respect to the management of the commutation fund, had come under his own notice, and was deserving of the warmest gratitude of churchmen. He trusted other influential churchmen would follow the noble example set by Mr CAMERON, and also moved—

"That the thanks of this meeting are hereby cordially tendered to the Hon John Helyar Esq. Cameron, for his valuable exertions at all times so cheerfully given in behalf of our loved Zion, and particularly during the past week."

Rev. M. PHILLIPS seconded the motion, and mentioned that it had been his privilege to be present at several of the meetings which Mr Cameron had so ably addressed, during the preceding week. Mr Port Robinson, Thos J. W. Land, &c.—and he could from his own knowledge declare the benefits that had arisen from Mr C.'s most eloquent and lucid explanations of the claims of the Church Society.

In conclusion, Dr. ALEXANDER spoke of the deep impression Mr Cameron's speech had made on his mind, and he trusted also on the minds of all present. He hoped that all would awake to a more lively sense of the responsibilities that rest on them. On this last evening of the year, he trusted all would make good resolutions and endeavor by God's grace to carry them out. Let us bury our ungodliness, our neglect and in-

difference, in the grave of the departing year; and with the new year let us begin a new and spiritual life—a life of more perfect Christian holiness and obedience.

COLLECTIONS UP TO JANUARY 12th, 1859

Collections appointed to be taken up in the several churches, chapels and missionary stations, in the Diocese of Toronto, in the month of October, in behalf of the Widows and Orphans' Fund of the Church Society.

Previously announced.....	\$ 780.04
St. Peter's, Barton	\$ 25
St. Paul's, Glanford.....	3.75
Per Rev. G. A. Ball	11.00
St. Thomas's, Cavan.....	4.08
St. Paul's, ".....	4.70
St. John's, ".....	3.21
Per Rev. T. W. Allen	10.99
St. James's, Toronto, per churchwardens	100.00
Jordan	2.12
Port Dalhousie	2.25
Per Rev. A. Dixon	4.37
Trinity, Streetsville, per churchwardens	8.65
St. Mark's, Barriefield.....	2.00
McLean's School-house	3.00
Per Rev. E. G. Bower	2.30
Ascension, Hamilton, per H. C. Baker, Esq.	65.00
Fredericksburg	2.03
Adolphustown	2.00
Per Rev. R. Harding	4.03
St. James's, Orillia	5.60
St. George's, Mendota	2.15
St. Luke's, C. W. R.	1.25
St. Mark's, Oro	1.00
Per Rev. T. B. Read	10.00
St. George's, Georgina	1.75
Sutton	2.00
Park's School-house	75
Per Rev. W. Ritchie	4.60
Christ's, Scarborough	8.00
St. Paul's	3.50
St. Jude's	2.00
Per Rev. W. Helt	18.50
Brookville, per Rev. Dr. Lewis	65.60
Ollingwood, per Rev. J. Langtry	2.00
Murshville, per Rev. J. Stannage	1.53
Carlton Place, per Rev. R. G. Cox	1.00
Binbrook, per Rev. J. Alexander	5.00
St. John's, Whirby	18.00
St. George's, Fairbanks	11.62
Per Rev. J. Pentland	23.62
137 Collections, amounting to	\$1120.33
GENERAL PURPOSE FUND, 16 TH YEAR	
Church of Ascension, Hamilton, per H. C. Baker, Esq.	\$ 16.00
17 TH YEAR	
St. Philip's, Weston, per churchwardens	7.25
STUDENT'S FUND, 16 TH YEAR	
Church of Ascension, Hamilton, per H. C. Baker, Esq.	14.00
MISSION FUND.	
Previously announced	230.39
St. James's, Toronto, per churchwardens	22.00

Church of Ascension, Hamilton, per H. C. Baker, Esq.....	23.00
St. George's, Georgina.....	2.65
Sutton.....	90
Park's School-house.....	75
Per Rev. W. Ritchie.....	4.20
Irwin's School-house.....	1.15
Crow Hill.....	8
1st Con. Minto.....	12
6th Con. Peel.....	20
12th ".....	63
2nd Con. Wallace.....	4
4th ".....	52
5th ".....	26
Per Rev. C. H. Drinkwater.....	3.00
Carleton Place, per Rev. R. G. Cox.....	3.00
158 Collections, amounting to	\$1012.59
SPECIAL MISSION FUND.	
Collections appointed by order of the Lord Bishop of Toronto to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, on the third Sunday in Advent.	
St. George's, Kingston, per Rev. A. Stewart.....	\$ 24.00
Oakridges.....	8.70
All Saints, King.....	3.35
Per Rev. Dr. Heaven.....	12.35
Christ Church, Etobicoke, per churchwardens.....	2.00
St. James's, Toronto, ".....	240.00
Christ Church, Hamilton, per Rev. J. G. Goddes.....	44.00
St. Peter's, Barton.....	6.87
St. Paul's, Glanford.....	3.32
Per Rev. G. A. Bull.....	10.19
St. Phillip's, Weston, per churchwardens.....	20.92
St. Mary Magdalene, Picton, per ch'wardens.....	11.50
Lindsay, ".....	2.75
Trinity, Chippawa ".....	41.00
Merrickville, per Rev. T. Parnell.....	2.00
Beechboro', per Rev. W. A. Johnson.....	3.40
St. John's, Toronto, per churchwardens.....	50.00
Christ Church, Brampton.....	4.58
St. John's, Edmonton.....	3.13
Per Rev. S. Bogart.....	7.71
St. George's, Guelph.....	50.40
St. Mark's, Niagara.....	30.00
Trinity Church, Streetsville, per ch'wardens.....	10.00
St. John's, Peterboro', ".....	25.50
Christ Church, Woodbridge.....	14.00
St. Mary's, Tullamore.....	6.80
Graham's Corners.....	5.90
St. John's, Gore of Toronto.....	4.85
Per Rev. J. Carry.....	31.55
St. Mark's, Barriefield.....	2.05
McLean's School-house.....	85
Per Rev. E. C. Bower.....	2.90
Georgetown.....	4.77
Norval.....	2.64
Per churchwardens.....	7.41
Milton.....	13.37
Hornby.....	5.19
Per Rev. F. Tremayne.....	18.56
St. George's, Grafton.....	23.25
Trinity, Colborne.....	8.25
Per Rev. J. Wilson.....	31.50

Thorold.....	23.00
Port Robinson.....	10.50
Per Rev. Dr. Fuller.....	33.50
St. James's, Cartwright.....	5.00
Northport, per Rev. T. Bousfield.....	1.10
Ball's Corners, Nepean.....	3.00
St. John's, March.....	3.60
St. Mary's.....	3.10
Per Rev. Mr. Butler.....	10.00
Puslinch.....	4.00
Rockwood.....	3.00
Per Rev.....	7.00
St. James's, Penetanguishene, per ch'wardens.....	9.65
St. George's, St. Catherines, per Rev. Dr. Atkinson.....	55.20
St. Peter's, Credit.....	22.70
Sydenham.....	3.75
Port Credit.....	1.05
Per churchwardens.....	27.50
St. John's, Port Hope, per churchwardens.....	20.00
Goulbourne and Huntley, per Rev. J. Godfrey.....	4.80
Grimsby, per Rev. Dr. Lundy.....	4.50
St. Jude's, Oakville.....	20.37
Palermo.....	2.63
Per J. W. Williams, Esq.....	23.00
Christ Church, Ottawa, per churchwardens.....	28.00
Trinity Church, Cornwall.....	37.00
Christ Church, Moulinette.....	6.12
Per Rev. Dr. Patton.....	48.12
Shanty Bay.....	4.60
St. John's, Elora.....	7.00
Fergus Chapel.....	2.00
Per Rev. C. E. Thomson.....	9.00
Cayuga.....	10.50
Caledonia.....	5.25
York.....	4.25
Per Rev. B. C. Hill.....	20.00
St. John's, York Mills.....	20.72
Christ Church, York Station.....	3.47
Per churchwardens.....	24.19
St. Paul's, Perrytown.....	6.11
" Sunday-school.....	5.65
St. John's, Elizabethtown.....	5.07
" Sunday-school.....	3.17
Per Rev. J. Hilton.....	20.00
St. Paul's, Newmarket.....	6.53
Christ Church, Holland Landing.....	4.40
Trinity Church, Aurora.....	2.00
Per Rev. S. Ramsay.....	12.93
Grace Church, Arthur, per Rev. J. H. Preston.....	5.12
Trinity Church, near Lansdowne.....	8.40
Frankville.....	3.10
Elizabethtown.....	3.50
Per Rev. T. S. Campbell.....	10.00
Columbus, per Rev. T. Taylor.....	2.00
Gananoque, per Rev. J. Carroll.....	6.00
Williamsburg.....	15.81
Matilda.....	7.80
Per Rev. Dr. Boswell.....	23.61
Fredericksburg.....	2.00
Adolphustown.....	1.93
Per Rev. R. Harding.....	3.93

St. James's, Kemptville, per Rev. Jas. Harris.....	6.48
Holy Trinity, Toronto, per churchwardens.....	60.00
St. James's, Orillia, per Rev. T. B. Read.....	5.00
St. George's, Georgina.....	4.19
Sutton.....	1.56
Park's School-house.....	3.16
Per Rev. W. Ritchie.....	8.91
St. Paul's, Uxbridge.....	3.60
St. George's, Duffin's Creek.....	3.13
Greenwood.....	2.65
Jenning's School-house.....	1.93
Brock Church, East.....	3.72
" " West.....	4.50
Per Rev. G. Viner.....	19.63
Dunnville.....	6.50
St. John's, South Cayuga.....	4.00
Port Maitland.....	1.00
Per Rev. J. Flood.....	11.50
Tecumseth, per Rev. Dr. Strong.....	12.28
Trinity, Barrie.....	15.20
St. Peter's, ".....	3.30
St. Paul's, ".....	3.16
Per C. Williams, Esq.....	21.66
St. John's, Whitby.....	4.00
St. George's, Oshawa.....	5.00
Per Rev. J. Pentland.....	9.00
St. Peter's, Osnabrock.....	6.00
St. John's, ".....	1.50
Per Rev. R. Garrett.....	7.50
St. John's, Portsmouth, per churchwardens.....	10.00
Ontario.....	1.12
Stoney Creek.....	1.50
Saltfleet.....	1.17
Binbrook.....	2.21
Per Rev. J. L. Alexander.....	6.00
Trinity, Thornhill.....	26.50
St. Stephen's, Vaughan.....	5.64
Per Rev. D. E. Blake.....	32.14
School-house, 9th con. Maryboro'.....	20
" 1st con. Minto.....	15
" 6th con. Peel.....	64
Christ Church, 12th con. Peel.....	37
Per Rev. C. H. Drinkwater.....	1.36
St. Peter's, Cobourg.....	56.00
Stile's School-house.....	3.66
Bourne's ".....	2.64
Per Ven. A. Bethune.....	62.30
Collingwood, per Rev. J. Langtreys.....	10.00
North Augusta.....	2.00
Lamb's Pond.....	2.00
Per Rev. F. Tremayne.....	4.00
Welland, per Rev. J. Stannage.....	2.07
Port Dalhousie.....	3.40
Jordan.....	2.30
Per Rev. A. Dixon.....	5.70
Carleton Place, per Rev. R. G. Cox.....	16.00
Seymour.....	2.35
Percy.....	2.52
School-house.....	13
Per Rev. F. G. S. Groves.....	5.00
St. Paul's, Yorkville, per churchwardens.....	57.42
St. Stephen's, Toronto.....	5.00
129 Collections, amounting to	\$1504.84

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. E. R. Stimson, Annual Subscription, 16th year	\$	5.00
Rev. C. H. Drinkwater, " "		5.00
Rev. F. G. S. Groves " " 17th year		5.00

DIOCESE OF HURON.

REV. JOHNSTONE VICARS.

This Reverend gentleman having been removed to the care of a parish at Port Dover, was previous to leaving Mount Pleasant the scene of his late labours, presented with the following address as well as with a liberal donation. Mr. Vicars was held in high esteem among the congregation at Mount Pleasant, among whom his labours have been very successful.

October 13th, 1859.

TO THE REV. JOHNSTONE VICARS, MINISTER OF ALL SAINTS CHURCH, MOUNT PLEASANT.

Rev. and Dear Sir,—We, the Churchwardens of All Saints Church, in the name and behalf of the congregation and other friends, who wished to unite with us in expressing our high estimation of your able and efficient services since you have been among us, have taken this method of signifying the same by requesting you to accept a small donation, made up with the several sums attached to their respective names. We are sorry our means are so limited, and would have rejoiced could we have made it more valuable, but knowing your kind disposition to put a favorable construction on our weakly efforts, we trust you will not estimate them by the amount, but take the will for the deed.

We have considered the present time appropriate, as your term of duty is about to expire, and in consequence will soon be required to leave us, and also at the same time to express our regret at the separation from one who has so faithfully and paternally administered to us the word of life, as to render yourself endeared and beloved by all. The only consolation for our loss is the satisfaction of hearing that the church will not lose your eminent services, but being only transferred to another congregation, where we hope every blessing may attend you, both in your ministry and the welfare and happiness of yourself and family.

We remain, dear Sir, your sincere and attached friends,

GEO. PEATMAN,
THOS. RACEY,
Churchwardens.

REPLY.

TO MESSRS. THOMAS RACEY AND GEO. PEATMAN, CHURCHWARDENS OF ALL SAINTS CHURCH.

My Dear Friends,—I cordially thank you for the very kind address and substantial token of your gratitude you have done me the honour to present to me on behalf of the congregation of All Saints Church and other friends. It is exceedingly gratifying to find my brief and humble services so highly appreciated, and I do feel most thankful to God for the success he has vouchsafed to my efforts, as manifested in the increased attendance at Church and the Lord's Supper, and in the improved religious tone prevailing among you, as well as in the peace and harmony existing among the several denominations of christians in the neighborhood.

Great kindness and unremitting attention having been experienced by myself and family in our intercourse with you, I assure you of our sincere regret at leaving you, and thank you for the expression of your good wishes for our future

welfare, which we all most heartily reciprocate.

I commend you to God, and pray that you may all continually "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Believe me,

My dear friends,
Your very affectionate Pastor,
JOHNSTONE VICARS.

DIOCESE OF HURON. — CHURCH SOCIETY MEETINGS.

January, 1859.

Monday, 17th,	Ingersoll,	7 p.m.
Tuesday, 18th,	Beachville,	7 p.m.
Wednesday, 19th,	Huntingford,	7 p.m.
" " "	Woodstock,	7 p.m.
Thursday, 20th,	Eastwood,	11 a.m.
" " "	Princeton,	7 p.m.
Friday, 21st,	Weir's (Burford),	2 p.m.
" " "	Burford,	7 p.m.
Saturday, 22nd,	Mount Pleasant,	2 p.m.
Monday, 24th,	Brantford,	7 p.m.
Tuesday, 25th,	Onondaga,	1 p.m.
" " "	Cainsville,	7 p.m.
Wednesday, 26th,	Port Dover,	7 p.m.
Thursday, 27th,	Victoria,	1 p.m.
" " "	Walsingham,	7 p.m.
Friday, 28th,	Vicenna,	7 p.m.
Saturday, 29th,	Dereham,	8 p.m.
Monday, 31st,	Aylmer,	2 p.m.

February.

Tuesday, 1st,	Tyrconnel,	2 p.m.
Wednesday, 2nd,	Port Stanley,	8 p.m.
Thursday, 3rd,	Westminster,	2 p.m.
" " "	St. Thomas,	7 p.m.
Monday, 7th,	Strathroy,	7 p.m.
Tuesday, 8th,	Mount Bridges,	2 p.m.
" " "	Delaware,	7 p.m.
Wednesday, 9th,	Wardsville,	7 p.m.
Thursday, 10th,	Dawn,	7 p.m.
Friday, 11th,	Chatham,	7 p.m.
Monday, 14th,	Sandwich,	3 p.m.
" " "	Windsor,	7 p.m.
Tuesday, 15th,	Amherstburg,	7 p.m.
Wednesday, 16th,	Colchester,	7 p.m.
Friday, 18th,	Morpeth,	7 p.m.
Saturday, 19th,	Blenheim,	3 p.m.
Monday, 21st,	St. John's, Ldn Tp.	7 p.m.
Tuesday, 22nd,	St. George's, do.	2 p.m.
" " "	Biddulph,	7 p.m.
Wednesday, 23rd,	St. Mary's,	7 p.m.
Thursday, 24th,	Stratford,	7 p.m.
Friday, 25th,	Mitchell,	11 a.m.
" " "	Clinton,	7 p.m.
Monday, 28th,	Brooke,	7 p.m.

March.

Tuesday, 1st,	Sarnia,	7 p.m.
Wednesday, 2nd,	Moore,	
Thursday, 3rd,	"	
Friday, 4th,	Warwick,	7 p.m.
Thursday, 10th,	Qry. Mng. in L'don.	7 p.m.

A deputation, appointed by the Bishop, will attend each parochial meeting. The clergy are requested to make all the necessary arrange-

ments for holding the meetings on the days named; and also to assist at the meetings in their own neighbourhood, and kindly to forward the deputation from place to place, so as to spare the funds of the Society as much as possible.

J. WALKER MARSH,
Sec. Ch. Sy., D. H.

English Ecclesiastical Intelligence.

VISITATION OF THE BISHOP OF LONDON, ENGLAND.

On Thursday morning the Bishop of London commenced the primary Visitation of his diocese at St. Paul's Cathedral. Shortly before twelve o'clock the Bishop arrived at the cathedral, and proceeded in his robes to the Consistory Court. A procession was then formed, which moved from the court to the choir. His lordship had on his right the Very Rev. Dr. Milman, Dean of St. Paul's, and on his left the Ven. William Halo Hale, M.A., Archdeacon of London. He was followed by the prebendaries of the cathedral and clergy of the archdeaconry. On reaching the choir the Bishop was conducted to his throne, and the Deans, Archdeacons, and Prebendaries took their respective seats. Accommodation for the clergy was formed in the centre and around the rails of the altar. Full choral service was performed by the Rev. Wm. John Hall, M.A., vicar of Tottenham, assisted by the Rev. J. H. Coward, M.A., rector of St. Benet's, Paul's-wharf, the Rev. W. N. Calvert, M.A., incumbent of Kentish-town Chapel, and the Rev. J. V. Povah, M.A., rector of St. Anne's, Aldersgate; the lessons being read by the Rev. J. Lupton, M.A., rector of St. Michael's, Queenhithe. Afterwards the Holy Communion was administered to nearly 200 clergy-men and a considerable number of the laity, by the Bishop, the Dean of St. Paul's, the Archdeacon of London, and the Prebendaries.

At the close of this service his lordship returned to the Consistory Court for the purpose of presiding at the formal citations of the clergy. In this duty he was assisted by Mr. John B. Lee, his secretary; the Rev. Edward Parry, M.A., his domestic chaplain; and Mr. Shepherd, the registrar. The clergy were called up one by one, and his lordship having addressed a few observations to each, they handed in their letters of orders, institution, license, &c., to the Registrar for examination and enrolment.

On Friday the churchwardens made their presentments in the early part of the morning, between nine and eleven o'clock. Large as was the number of clergyman who assembled on Thursday, it was quite outstripped by the array which studded the vast area of St. Paul's on the arrival of the Bishop on Friday. His lordship appeared to be astonished by the display which met his eye, and at a later period of the day, when he looked around upon the great clerical gathering with which he had to deal, he said—"Gentlemen, I am afraid I shall have to detain you for some time. It is absolutely necessary that our books and papers shall be accurately gone through in order that we may have an accurate list of the incumbents and licensed curates in each parish of the diocese."

Full choral service was performed by the Rev. Messrs. Hall, Coward, Webber, and Calvert, the Lessons being read by the Rev. J. V. Povah, M.A. During the service the choir was densely crowded. There was no Communion Service. The Bishop proceeded to the Consistory Court, where the names of the clergy were called, and their papers handed in for examination. The Bishop made remarks on the answers he had received to a long string of enquiries addressed

to each benefited clergyman in reference to the state of his parish, and copious notes of the information gained were taken by his secretary for his lordship's future guidance. The ceremony of calling over the names and receiving the papers from the clergy occupied nearly three hours.

On each day a similar proportion of clergy were received by the Bishop at the cathedral. On Monday the Rev. Cannon Champneys preached from St. John's Gospel, xv. 16, an impressive and, the latter part especially, appropriate sermon.

The whole of the clergy were reassembled under the dome of the cathedral to-day, at noon, when the Bishop delivered the following

CHARGE.

My Rev. Brethren.—I have been reminded by some of you that this 17th day of November is the 300th anniversary of the accession of Queen Elizabeth, and of the close of that reviving effort of Romanism which so sorely tried the Church and nation during the five years of her sister's reign. I have been reminded, also, that it was long the custom to honour this day, in token of thankfulness for the great results secured to us when God's overruling providence placed and maintained Queen Elizabeth on the throne. Certainly these results can scarcely be too highly prized. We, of the Church of England, cannot be too grateful for that aid which the reign inaugurated this day brought to the establishment of our Protestant institutions. And having unknowingly fixed this day, some months ago, for the present meeting, I should be sorry indeed if in any way this Visitation interfered with the desire of any of you to thank God in the midst of your people in the ordinary service of the Church, for the blessings of our Reformed faith, or to stir their hearts, not in a controversial, but a loving, tolerant, yet earnest spirit, to a due appreciation of these blessings. But what can be a fitter employment for the day than full of associations with the history of our Church, than that we, the clergy of the greatest diocese of England, should be thus solemnly assembled?

This, my Rev. brethren, quite independently of any reminiscences of distant date, is for us a very solemn meeting—solemn, whether we look to the present, to the past, or to the future. The vast assemblage within this honoured house of God, now used for the first time for such a gathering of the whole clergy of the diocese—the occasion of our gathering—viz. my first opportunity of seeing you all together, face to face, as your Diocesan—the object of our meeting, to take account of the way in which Christ has been served by us hitherto, and to endeavour to strengthen each other's hands while we join in prayer, and give forth or receive words of advice and encouragement uttered in Christ's name—all these things combine to mark this present day. On my part it must be a day much to be remembered. Let me, in all sincerity, bespeak your prayers, while overpowering thoughts rush into my mind, as I try to realise the position in which I stand to you, and to the vast multitude of the human souls which compose this diocese. God grant that by all of us, as we are thus gathered together, this may be felt to be a day of spiritual refreshment.

And as to connection with the past period of our lives, how do such solemn days of meeting, recurring at rare intervals, send our thoughts backward. Life has had comparatively but few of such days for each of us in our ministerial career—the days on which we were each of us ordained—first deacon, and then priest—the day on which we first entered on a new sphere, in a new cure of souls, or bade farewell to a loved flock after years of pastoral intercourse: these

have been days when, in past times, God's Holy Spirit has striven to awaken in us a deeper sense of our overwhelming responsibilities.

2 BISHOP BLOOMFIELD.

And many of you, my reverend brethren, must this day recall past Visitations in this diocese, and words of advice spoken to you from this chair by him who, since you last met, has gone to render up the account of his long Episcopate. Suffer me, before we go further, to cast a look backwards on the work which has been doing amongst you during the last thirty years, by the good and great man whose place has now fallen to me. I would not have such words regarded as the mere customary and commonplace acknowledgment of what is due to departed worth. Bishop Bloomfield's was no commonplace character. Men like him have often great faults, as well as great excellencies; and, when they have not such faults, they are quite sure to be supposed to have them by persons from whom they differ in principle or in practice, and with whom they must be brought into some sort of conflict by the very activity of their characters. Great works, in trying times, are seldom accomplished by men whose chief characteristic is mere amiableness and courtesy; though, certainly, he whom we speak of could not have been deficient in any essential of these Christian qualities, or he would not have lived, as he does now, in the affectionate remembrance of so many even of those who at times opposed him. When a man with great intellectual powers, of indomitable industry, with a deep sense of his responsibilities, for whom rest has no charms apart from duty, finds himself in a position which calls forth all his energies, and sees by the light of a daily deepening conscientiousness the endless series of works which summon him in God's name to be up and stirring, it is not likely that, as he never spares himself, he will be very sparing of others. And in the rough conflict of life, while he is brought necessarily into collision with sentiments and principles different from his own, such a man, even while compassing objects which all must agree in honouring, cannot expect to be wafted on his course by the complacent praises of those whom he is often obliged to thwart. Often also a man of influence, one of whose chief characteristics is activity, seeing with great acuteness dangers, which must be met, and impatient of delay in meeting them, will seek the objects he has at heart by some course of immediate energetic action, which persons greatly inferior to himself, not understanding, as he does, the necessity for immediate change, will think themselves justified in severely criticising, and that not without some show of reason, for a better course might perhaps have been devised by longer consideration, had there been time for delay in the pressing emergencies that called for action. Thus such men as he whom we all to-day unite in honouring, will often be regarded as rash, when indeed a full knowledge of the circumstances under which they acted will show that at the time of acting they were right. Great men of the peculiar character I have spoken of must be content to be criticised, and often harshly judged. While they are living, they are sure thus to suffer; it will usually be different when they are dead. And as we look back to-day on the twenty-eight years of the Episcopate of my venerated predecessor how must all paltry discontented criticism be lost in the thought of that vigor as intellect—that deep conscientiousness—that untiring activity—that ever watchful readiness—that grand munificence, which so mainly contributed to change the face of this diocese and of the Church of England during the last thirty years. The 198 churches which he consecrated—the Colonial Episcopate

spread far and wide mainly through his instrumentality—to recount these things is but to go over a thrice-told tale of the great works which he accomplished. Who shall say how far your late Bishop was an instrument in God's hands for carrying our beloved Church safely through a period of great trial, and raising her to a position of unexpected usefulness and honour? Who that remembers the dangers which beset our Church twenty-eight years ago, can fail to be thankful for that brilliant course of Christian usefulness which he was privileged to run? And now that he is gone, the thought of all the good he did must give force to many words of advice which in times past he spoke to you from this chair. May the example of his untiring exertions stimulate us all to ever fresh labours, for Christ's sake.

And when we look on to the days which are coming, it is a serious thing to reflect how much the cause of our national Church, and, with the Church, of true Christianity in this great empire, depends on the use we make of the admonitions we have received in the days that are gone, and of our meeting here now, and of that serious time for examining into the fruits of our ministry, which the questions of a Diocesan Visitation are calculated to suggest, both to him who asks, and to those who answer them. Indeed it is not too much to say that we stand now at the entrance of a new period in our ministerial life. I may be supposed, by two years of preliminary experience, and by attentively pursuing the answers you have kindly sent to my long list of queries, to be placed now on somewhat of a vantage-ground for meeting the great duties which, while life and health are spared, must thicken round me. Short is life at the longest, and he who begins an Episcopate is not far from ending it. You will pray for me, that while the day lasts I may labour in my Master's sight. And you, my rev. brethren, whatever be your age or standing in the ministry—whether you are but young men entering on your work, or fathers in the Church of Christ, approaching the period when the weakly body calls for rest—you will not fail all to remember that, different as may be the duties of the young and the aged pastor, still they are duties which are ever new, and which ever open up new opportunities for serving the Lord we love—whether it be the fresh activity of ardent youth, or the mature and firm guidance of our middle strength, or the fatherly counsels and mild example of declining age, which we have to devote to Christ, that we may bring blessings on our people's souls.

3 THE LIST OF QUERIES, THEIR NECESSITY.

And now, to enter more formally on the business of our meeting, let me first say a few words as to those queries which I have submitted to you. They have been many and minute. You will not, I trust, think them too minute, when you remember how important it is that I should have a thorough acquaintance both with the secular and the spiritual state of your parochial arrangements. As to secular matters, I must not forget that a responsibility devolves on me, from that position which is assigned to me in the Legislature; and how I am bound to watch, so far as I may, as your Parliamentary representative, over the laws by which at once you are secured in the possession of your rights, and the people for whom you labour are secured also both in their right to command your services, and in the enjoyment of fit places of worship in which you may minister to them. You know that in these two matters many changes have of late been taking place: I mean, first, in the remuneration of the clergy, and their consequent power of devoting themselves to their spiritual calling, without the necessary interruption of other secular pursuits, by which, if inadequately pro-

vided for, they must be forced to eke out a living; and, secondly, in the nature and amount of the funds by which our places of worship are maintained in due repair. These charges have been wrought, some by distinct acts of legislation, and others by more silent causes operating indirectly. You know, also, that other changes in these matters are looked upon as imminent. Those, therefore, who have a public part to act, are called to be well informed, and ready to meet any misrepresentations which may go abroad on each of these two points.

The secular questions I have addressed to you have all their distinct bearing on these two points. And, as to my inquiries respecting your spiritual functions, you will scarcely deem that they can be too minute. I trust God has given me sufficient largeness of sympathy that I may be able to appreciate your abundant efforts for your people's souls, even when the exact mode in which you seek to win them is not such as I should myself have chosen. The Church has reason to thank God for your great labours of many kinds. A Bishop is scarcely worthy of his office in the Church of Christ, if his heart is not gladdened by symptoms of earnest zeal for the good of souls, even though its efforts be not squared according to the model he might himself have preferred. If he is well fitted for his office he cannot know too much of what his clergy is doing. If there be any lack of zeal in any of them, it is right that he should know it, that he may stimulate and encourage them against the difficulties that hem them in, and amidst which their zeal may be languishing. If he is to be the friend and guide of the zealous, both he and they will rejoice that he should have a full understanding of the nature of the efforts they are making, of the measure of success with which perchance he may be able in his position to help them in removing. I trust, therefore, that there is no danger lest the minuteness of my questions may be misunderstood, as if it sprang from any love of prying or of over-governing, when my real motive is only the better to encourage that confidential interchange of advice and good feeling, which binds together a Bishop and his clergy when they are deeply interested in each other's work.

4 REMUNERATION OF THE CLERGY.

Of the secular questions forced upon us, the first, I have said, refers to the remuneration of the clergy. There has, as you know, been much discussion lately on this subject. The clergy of the metropolis have been great sufferers by improvements which it has been thought right to make for the good of the public health. Many cases of great individual hardship have thus occurred; and how these are to be met I know not, for it seems hopeless to look now for compensation from Parliament, however willingly all allow that it was unjust to make no provision for it in the first instance. Improvements of another kind, also, have had a similar result. A multitude of great parishes have been subdivided, and those who know how much the incomes of the clergy in the metropolis depend on fees, will understand that this cannot be done without the incumbent of the mother Church suffering. Conscientious men are unwilling to complain of this. As to the ordinary surplice-fees, an attempt is usually made to secure the interests of the incumbent actually in possession at the time of the subdivision, though his successor finds the income greatly diminished; but if, as in so many cases, the income of the incumbent depends on seat-rents, the falling-off in income consequent on parochial subdivision is felt at once. No complaint, I say, is made; zealous men are unwilling to place their own pecuniary advantage in any antagonism with what they believe to be for the good of

souls. But still it is right that the public should fully understand the difficulty, and the silent change which is thus being wrought. The more conscientious the clergy are—that is, the more readily they acquiesce in measures thought to be for the public good, and bestir themselves to multiply the means of grace—the more must they under the present state of things be left exposed to the evils of a diminishing income, and the cares which straitened circumstances necessarily imply. I know that the wealthy laity of this metropolis deplore this state of things; I know that when the late select committee of the House of Lords on spiritual destitution probed this matter, many of the Peers who sat on the committee were startled by the disclosures made. Such persons feel for the men of education who are thus brought to labour in their difficult and honoured calling, with means of living far below the most moderate expectations of those who follow other learned professions or engage in trade. Perhaps none are more imperatively called to direct public attention to such hardships than we the Bishops, who, being ourselves so amply provided for, know at the same time better than other men what are the wants and difficulties of our brethren.

But it is not on the ground of individual hardship that I would rest this case, especially in speaking now to you, the clergy. It may be well that your claims should be pleaded before others, if by any means a hope of lightening your difficulties may be found; and I trust, informed by your answers, I shall not fail in pleading them on every fit occasion; but for yourselves it is well that I should dwell on this point for totally different reasons. It is certain that in our large towns there is a gradual diminution going on of all those outward helps which used to prop up a parish clergyman's position, and you are gradually being thrown more and more upon the legitimate influence of your own character for eloquence, for learning, for intelligence, for active benevolence, and, above all, for holy zeal, if you are to maintain that position which is indispensable for your leavening the different grades of that society in which Christ has appointed you to move. In speaking to the laity, I would urge that it would be a miserable policy to allow the clergy to sink under these difficulties of narrow means, and the continual cankering cares of an underpaid respectable position. I would urge that it will be a bad day for England when the office of the ministry passes into the hands of a class less educated and refined; that especially in our large towns, and most of all in this metropolis, if the cause of Christ is to be adequately maintained, we require men of every variety of intellectual endowment to meet the subtle progress of an intellectual infidelity.

5 A REMEDY.

And I would point out on the fitting occasion, as I do not shrink from hinting to you, that I believe means may be found to provide in the metropolis some palliation at least for this daily increasing difficulty, by the right use, for our own benefit, of those surplus funds of our suppressed cathedral dignitaries, which recent Acts of Parliament have devoted to parochial purposes. I shall not, I trust, be found wanting in urging, on the fit occasion, the wisdom of that recommendation made by two select committees of the House of Lords this last session—whereby ecclesiastical property in the hands of the Ecclesiastical Commissioners, arising from land or houses in this metropolis, was declared to be justly applicable to the spiritual wants of the metropolis itself before it is thrown into any common fund to be distributed in small doles throughout the kingdom. The members of these committees felt, I presume, that to provide for the spiritual wants

of the metropolis would be conferring a boon on the whole kingdom, of which this metropolis is the heart; as, on the other hand, to neglect the masses of the metropolis is to work ruin in the State. They felt that even to provide the most moderate stipends for the body of clergy required in London, would make great demands on the largest sum to which it ever can be expected that the funds connected with the suppressed offices of the metropolitan cathedral can amount; and they felt also, I presume, that something ought if possible to be done to prevent the incomes and position of the metropolitan clergy from sinking lower and lower. Therefore they made the recommendation I have alluded to. And I am glad to have this opportunity of assuring the clergy of the diocese, while we are speaking of secular matters, that when an opportunity arises I will not fail to urge what these committees have recommended, and what seems to me to be a claim founded alike in justice and in sound policy.

All this I am glad to have an opportunity of saying to you. But still I must not forget that in speaking to you on this topic, at this time, and in this place, I am bound, not so much to hold out hopes of any temporal aid, but rather, so to speak, that I may urge you to use those other means of maintaining your influence which are independent of the adventitious props of fortune; that holding a high character amongst your people for gravity, for learning, for self-denial, for love of Gospel truth, for untiring zeal, you may be honoured by them in your spiritual capacity, whether you be depressed or raised in outward worldly circumstances. After all, the Church's wealthiest have been its least truly prosperous days; and, though we do not desire to see the outward helps we have alluded to withdrawn, God's work, which we have to do, is not dependent on these.

6 DIOCESAN STATISTICS.

The queries I have addressed to you have certainly elicited plain proof that the emoluments of the parochial clergy of this diocese are very small; indeed that, looking to endowments strictly so called, they are total, and ridiculously inadequate, even on the most moderate scale of payments, to secure for the great body of our parishes the services of men who may meet the wants of the people committed to them. The Church, it is true, has at no time entirely depended for its temporal sustenance upon endowments. What other aid the clergy can legitimately gain from fees and seat-rents is rightly to be taken into account; but, even with these adjuncts, the returns I have received show that very much is wanting. It is very common to tell us, when this is stated, that we forgot how large a mass of the population does not belong to the communion of the Church. I have endeavoured, in the queries submitted to you, and by comparing your answers with information derived from other sources, to learn something of the truth as to this matter. But the most direct information I can attain is this—that according to the Registrar-General's Report in 1851, which calculated the whole population of the diocese of London to be 2,113,340, there were, amongst us, 1,881,994, for whom all the various places of worship not in connection with the Church of England, afforded no accommodation. The population of the diocese is now stated on authority to be 2,422,300. I shall not much err in assuming that there must be now amongst us nearly 2,000,000 unprovided for by any other communion, and for whose care the State holds us, the clergy of the Established Church, alone of all ministers of religion, to be responsible. For the cure of these souls we have 885 licensed pastors; that is, every clergyman, from the youngest and most inexperienced to the

weakest and most failing old man, would, if the charges were equally divided, be responsible, on the average, for more than 2,000 souls, and the average annual income of each parochial clergyman, on which to maintain himself and his family, and purchase such assistance as interruption of health may render indispensable, is at the most £110.

INDEPENDENT POSITION OF THE CLERGY.

It is well that hitherto the clergy are not generally entirely dependent on their professional income, but, in so many instances, bring with them of their private means far more than they receive, to enable them to meet the demands which the many calls of their parochial position make upon them. The answers to our Visitation queries have brought this remarkably before us. Those who legislate for the Church will do well, by resisting all attempts to lower the social position of the clergy, to secure, so far as they can, that this peculiarity may still continue to be a characteristic of our clerical system. I am not aware of any other country in which it is to be found. On the laity generally let us trust that the effect of the disclosures recently made known to them through the report of the House of Lord's Committee, may be to stir up that zeal which, it must be owned, they are not slow to exhibit when rightly appealed to, that the numbers of the clergy may be multiplied, and the overpowering burden of their duties lightened. Not trusting too much to such assistance, though feeling perfectly warranted in expecting it from experience of the past, I must point out to you in this Charge, my reverend brethren, how I think you will best be able to meet your responsibilities in the actual position in which you now find yourselves.

SUPPORT OF CHURCH FABRICS.

But before I proceed, I must allude to the other secular point to which my queries have been directed—the means available for the maintenance of the buildings of our churches and their worship. So far as I can gather from your answers to my queries there are sixty-one of your churches fortunate enough to have, in lieu of rates, some endowments in money, land, or houses, from which they are partially if not adequately supported; there are 113 parishes in which church-rates are raised in the legal way; that in all the rest the fabrics and worship are maintained more or less from voluntary sources; either from an allocation of the seat-rents, sanctioned by law, or from a voluntary appropriation of seat-rents, or simply by the Offertory or subscriptions. Before Bishop Blomfield's new churches were erected, the number of churches in the diocese entitled to be supported by the ancient system of rates, could not have much exceeded 200.

CHURCH-RATES.

I fear I must not deceive you into any expectation that in those parishes where church-rates have been lost they are likely to be recovered, though certainly signs are not wanting of the inhabitants of newly-constituted parochial districts being more ready now to contribute to the maintenance of their own particular church, than they were formerly to the distant mother church of the undivided parish. The feeling of Parliament does not seem to warrant the hope of our recovering what is lost. We know not what plan the Government may devise for settling this difficult and embarrassing question of church-rates. I believe, indeed, that if what was hinted at last summer by the head of the Government be adopted, the landed proprietors of England will not be found unwilling of their own accord to tax their property by an annual rent-charge fairly calculated, that they may keep up what the vast majority of them happily regard as the most val-

uable institution in the country. I fear, however, that in the towns we could not expect to share very largely in the advantage of such a commutation, since in so many instances in towns, other arrangements have already become habitual, and people feel also that in towns the churches, from the overwhelming amount of population, are not able to provide that full accommodation for the poor which is secured in the country, and for which the landed proprietors think it no hardship to be obliged to pay. I do not mean that there is any substantial equity in considering the holders of property in towns free from a burden of this kind. Common reason tells us that the owner of a large manufactory is as much indebted as the owner of a large landed estate, to the labourers whose industry his capital is made productive, and is therefore bound to contribute his full share of whatever is required to secure for them the means of instruction, whether secular or religious, and of worship. And it is nothing but the barest justice that persons whose income is derived from the high-rented dwellings of the poor in the squalid lanes of our crowded cities, should contribute to secure for their tenants the means of frequenting that house of God, in which alone in their life of hard toil they may be taught, in the only true safe sense, to regard themselves as equal to their brother men. But I am afraid in this matter, besides what is just, it is very necessary to be looking to what is feasible. And I should be deceiving you if I said that I had any good hope of such an impost being laid by Parliament on the owners of house property in towns, or voluntarily adopted by them.

The Government measure is yet unknown. No one can say what is likely to be the result of the fresh discussions which must soon arise on this vexed question. For myself, once for all, I must repeat what I have elsewhere maintained, that I know no argument which has been adduced, which proves that there is any injustice in men being liable to a tax imposed for the maintenance of a great public institution, even if they do not themselves approve of that institution; and I see, certainly, no greater hardship in Dissenters and Roman Catholics contributing to the maintenance of our churches, than in our paying our proportion of the taxes which are charged with the maintenance of Maynooth—or, to take a more appropriate case, in the great Episcopalian landowners of Scotland being bound to maintain the established Presbyterian worship. Men, however, have irritated themselves into the belief that they have a grievance in church-rates, and it is politic, it is Christian, fully to consider their feelings. Moreover, I suppose it is granted that, whatever may be said of the justice of the present church rate, it has great inconveniences, and therefore we are quite ready for any alteration of it which can be suggested; and we wish this alteration to be made in the most conciliatory spirit towards those who are not members of our Church. How far these alterations may with safety be carried, the Government, we are led to believe, is now considering. Even supposing that the alterations were to go very far, I should feel no fear myself that the church-rates of this great metropolis would be allowed to fall in ruins, or the secular dignity of their services be curtailed, because we were thrown more unreservedly on the hearty loyalty of that great mass of persons who love the time honoured institutions of our Church, because they feel it has brought many blessings on their own and their fathers' souls. I cannot say, however, that I should be equally free from alarm in remote or very poor places. Indeed, as I have already stated, I cannot look upon this otherwise than as a poor man's question. The parish church ought to be every where, and, thank God,

still is in many parishes, and always in the country, the inheritance of the poor. It is their right to have it maintained for their use, not merely by the voluntary exertions of those who are charitably disposed to aid them, but by some provision of the law. And I do most earnestly trust that whatever settlement is devised, nothing will be done to sacrifice the rights and feelings of the great majority of the people, both rich, and poor, in order to satisfy the unreasonable demands of a politically influential few. I must say unreasonable demands, for I cannot allow any man's objections to church-rates to be reasonable, who, when a compromise is proposed, not contented with an immunity being secured to himself and his fellow-Dissenters, protests against the impost being levied by authority of law, even on those who are actual members of the Established Church, and feel no hardship in the payment.

(To be Continued.)

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