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The Canadian Ecclesiastical Gazette;

OR

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

VOLUME III.

TORONTO, FEBRUARY, 1856.

No. 2.

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

A meeting of the Clergy of the Diocese of Montreal, and of Lay Delegates from the several congregations, called by circular from the Lord Bishop, to take into consideration the necessity or propriety of establishing a Diocesan Synod for this Diocese, was held in the City of Montreal on Wednesday, the 16th of January, 1856.

Divine Service was celebrated in the Cathedral at half-past ten o'clock A. M.; Morning Prayers were said by the Rev. Canons Gilson and Bancroft, the Lessons were read by the Rev. Canon Townsend, and the Ante-Communion Service by the Dean, Archdeacon Lower taking the Epistle. A Sermon appropriate to the occasion was preached by the Lord Bishop, after which the Holy Communion was administered.

At one o'clock the Clergy and Lay Delegates assembled at the National Schoolhouse, under the presidency of the Bishop.

Rev. E. J. Rogers was appointed Clerical Secretary, and J. Armstrong, Esq., Lay Sec.

The names of the Clergy having been called, and the certificates of Delegates having been presented, the following lists were drawn up: those in italics were absent:—

Abbotsford—Rev F Robinson, J. Drake, S Bachelder; Aylmer—Rev J. Johnston, G. J. Marston; Bethel—J. Armstrong, J. Bortwick, Brom—Rev R. Lindsay, I. M. Knowlton, H. S. Forster, Chambly—Col. Aus, Major Campbell, C. H. Christler—Rev J. A. McLeod, W. McManis, Hon. R. Jones; Clarenceville—Rev. Canon M. Townsend, A. H. Vaughan, D. Derrick, Clarendon—Rev. J. S. Sykes; Cowansville—Rev. J. C. Davidson, Coteau du Lac—Rev. J. Mountain, A. Ferry; Dunham—Rev. Jos. Scott, B. Baker, *Theo. Selby*; Edwardstown—Rev. E. G. Sutton, J. Charters; Farnham—Rev. W. Jones, Geo. Adams, Frost Village—Rev. D. Lindsay, Asa Forster, Granby—Rev. T. Nachin, Dr. Abbott; Greenville—Rev. C. Forster; Hemmingford—Rev. T. Mussen, F. D. Fulford, G. N. Johnson; Huntingdon—Rev. F. S. Neve, J. Morrison, A. Cunningham; Henryville—Rev. E. DuVernet, H. Martin, Lachine—Rev. J. Flanagan, Col. Willgress, Mr. Newman; Lacolle—Rev. J. Coranwall, W. Bowman, Col. Hoyle; Laprairie—Rev. R. Lonsdell; Mascouche—Rev. G. O'Grady, Hon. J. Pangman, E. Hanson, Milton—Rev. G. Slack, C. Gillespie, Montreal. Cathedral—Revs. Dean Bethune and Arch. Lower, Hon. G. Moffatt, Hon. Judge McCord; St. George's Church—Revs. W. T. Leach and W. B. Bond, J. Crawford, I. J. Gibb; Trinity Church—Rev. A. D. Campbell, J. Campbell, Geo. Melroe, St. Stephen's Church—Rev. R. R. Burage, J. Knox, Mr. Gough; St. Luke's Church—Rev. Canon Gilson, Hon. Judge Aylwin, J. M. Ferris, M. P. P., New Glasgow—Rev. A. Lockhart; Ormstown—Rev. W. Brethour, A. H. Campbell, A. N. Rennie; Rawdon—Rev. C. Rollit, Jas. Swift; Russelltown—Rev. J. Fulton, Wm. Barret; Sabrevois—Vacant; St. Andrew's—Rev. W. Abbott, H. Schneider, J. Walnwright, Jr., St. Armand, East—D. Westover, St. Armand, West—Revs. C. Wetherall and R. Whitwell, W. Roberts, Hon. P. Moore; St. John's—Rev. Canon Bancroft, St. Montzambert, I. Coote; St. Martin—Rev. T. A. Young, Dr. Smallwood, G. H. Monk, Shefford—R. A. Ellis, Sherrington—Vacant; Vaudeville—Rev. Jas. Pyke, R. Shepherd, Garrison Chaplain—Rev. E. J. Rogers, St. Hyacinthe—Rev. J. Golden.

After prayers had been said by His Lordship, the Right Rev. Prelate proceeded to state the objects of the meeting. He said they were met to deliberate on serious and solemn matters affecting not only themselves, but others: they were met to take measures for the improvement of the position of the Church, and they must not

forget they were before God and man. His Lordship said he was glad to see so many of the Clergy and Laity present. It was true there were some who were absent; but, considering the present state of the weather, he was glad to see so many come together. It was a pleasing evidence of the great interest taken in the question before them by the members of the Church in this Diocese. They had already had the matter under discussion on two previous occasions, and he trusted that their present proceeding would result in some benefit to the body of which they were members.

Hitherto the Church in this Diocese had been strictly a Missionary Church, presided over by a Bishop paid by a Society in England. But that stage of its existence was passing away, the funds provided from home were being withdrawn, and new rules became necessary in order that the Church might carry on her work. Still the Church in this Diocese was truly part and parcel of the Church of England, tied to that latter Church by the vows of the Bishop and Clergy, and by the Liturgy and Services which were used, and acknowledging the Queen's supremacy and the spiritual superiority of the Archbishop of Canterbury. But in England the Church had a system of discipline, &c., which was wanting here, where at present everything depended on the will of the Bishop, and his ability to carry out that will, subject to appeal to the Archbishop of Canterbury. In this position application had been made to the British Parliament to pass such laws as would enable the Church in the Colony to provide what was wanting. That request was immediately assented to by the Church and the Government, therefore, he presumed, by the Queen. A bill to that effect was passed through the House of Lords, but was stopped in the House of Commons, because if the act had passed, it was said, it would have created a regular church establishment, with the authority of an imperial law overriding the law of the colony, and placing the Church of England in a position superior to that of any other church. A modified bill was again introduced in order to relieve the Church in Canada from the effect of the Act 25th Henry VIII; but this was also thrown out on grounds similar to those upon which the other bill had been rejected. Then came the question, what was to be done? In 1853, in the debate on the latter of these "Colonial Church Bills," the attorney-general (Sir F. Thesiger) had stated, in his place in parliament, "that the Church of England in the Colonies was in a most disadvantageous position, deprived of privileges and freedom of action possessed by other denominations and by the Mother Church. This arose from the Colonies not having the ecclesiastical rights which exist in England, especially the jurisdiction of spiritual courts; in consequence of which the Colonial Bishop had an arbitrary and irresponsible power. But, as in his opinion, the act of submission (25 Henry VIII) did not apply to the Colonies, it was not necessary to permit the clergy and laity there to assemble and make

regulations, since no law forbade it; therefore the bill must be intended to give a legal sanction to something not now sanctioned by law." Subsequently the present solicitor-general (Bethell), Sir Fitzroy Kelly, Mr. Napier, and Mr. Stephens, on special application from the Bishop of Adelaide, gave the following opinion:—

"We are of opinion that the Act of Submission (25 Henry VIII. c. 19) does not extend to prohibit or render illegal the holding of Diocesan Synods within the Diocese of Adelaide."

(Signed) "RICHARD BETHELL,
"FITZROY KELLY,
"JOSEPH NAPIER,
"A. J. STEPHENS."

And if Synods are not illegal in the Colony of Adelaide, we may conclude not in the Colony of Canada.

The object sought was merely to regulate the discipline and temporalities of the Church, without interfering with any not in her pale. It is said that diocesan synods in the Church of England had not been held since the Reformation, and, therefore, should not be held now. That was a mistake. They were held in the Diocese of Norwich until down to the great rebellion; in St. Asaph, and also in Kilmore by Bishop Bedell in 1628, when Canons were passed, Lord Stratford being then Lord Deputy of Ireland, and not having any legal power to prevent it. And very recently a Synod had been held in the Diocese of Exeter. It is true that the Church in England being the established Church, if she wanted a church discipline act, or church building act, she applied to Parliament through her Bishops and got it, so that diocesan synods fell into disuse. Still in every case like that of the Colonial Church, when ceasing to be the state establishment, as the Church in Scotland and in the United States, such Synods were found necessary and continued to be held. They had also been held in the Diocese of Sodor and Man, which was not under the jurisdiction of the English laws; where the excellent Bishop Wilson, in 1703, framed a code of ecclesiastical constitutions, which he read to his clergy, and which were afterwards passed into a law by the authorities of the island. And speaking of that diocese, Lord Chancellor King said, "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."

The members of the Church would not have approved his (the Bishop's) conduct if he had thus brought down a whole body of constitutions,

"In September 1633 he (Bishop Bedell) convened a Synod, in which he made many excellent Canons that are still extant, but offence was taken at this by some who were in power, and who questioned the legality of the meeting; and some talk there was, says his biographer, of calling him in question for it either in the Star-chamber or High Commission Court, but his Archdeacon Thomas Price, who was afterwards Archbishop of Cashel, gave such an account of the matter as satisfied the state. Archbishop Usher is said to have advised those who moved to have the Bishop brought up upon this charge to let him alone, lest he should thereby be provoked to say more for himself than any of his accusers could say against him"—See Burnet's Life of Bishop Bedell.

and therefore he had endeavored to get the advice of clergy and laity, that together they might consider what was necessary to place the Church of England in the same position as the Presbyterians and other bodies: otherwise everything must, as now, be carried on by the Bishop *ex mero motu*. There were other reasons why the Church should be represented by a constituted body: for example, the Clergy Reserves Act allowed clergymen to commute, with the sanction of the religious bodies to which they belonged; but at present, as there was no other representative of the body, the Bishop's will was alone capable of being consulted.

His Lordship then read a letter, of which he had received a copy, from the late Sir W. Molesworth, as Secretary for the Colonies, to the Governor-General, in answer to an application from the Canadian Legislature, asking for legal authority to be granted to the Church of England in Canada to hold Synods, and also to elect her own Bishops. It was stated in the letter, on the authority of the law officers of the Crown, that there were difficulties in the way of passing any imperial act for those purposes, and constitutional objections to granting the right of electing Bishops; but with reference to the electing of Bishops, in practice the difficulty might be got over, as he Sir W. Molesworth was willing to receive any nomination which the Governor-General might send home after consultation with the authorities of the Church in Canada, and he would lay the same before the Queen. Now if we had a regular representative body like a Synod on such occasions, the mind of the Church might be authoritatively arrived at; otherwise to attempt to get at it by petitions, or such like declarations of opinion, there might be so many contradictory ones that no definite result could ensue.

The Church acting in Synod would have a position and a voice which would be positively and substantively heard. Nor will it infringe any law. The decision of the Crown law officers of England, while it seems to raise great objections to giving a legal status to any synodical action here by any imperial statute, does not touch the question of their meeting and framing rules for the guidance of their own body, subject to all existing canons. He would be glad to hear the opinions of others on the subject. He was sure it would do much to disabuse the minds of many respecting the formation of the Synod. It had been stated that this measure would give the Bishop an unlimited power. This was not the case; for it was most apparent that it would rather limit that power and authority. This action had been taken by him honestly and in good faith. He hoped the proceedings of the meeting would be carried on in such a manner as would not cause a single regret for the way in which they had been conducted. He had issued the notices calling this meeting before he received Sir William Molesworth's despatch; but had he not done so, he should still have probably thought it his duty to issue them, as he had promised them to do it, and had been called on repeatedly to know when he would do so, and by no one more frequently than by the Rector of St. John's (Mr Bancroft). Had he declined doing so, it would have been said that he wished to prevent the expression of opinion. He had considered it his duty to give them an opportunity for discussion, and he hoped they would give free expression to their opinions. He had no object but the good of the Church.

A discussion here arose relative to the mode of the appointment of some of the lay delegates, and a petition was presented from members of St. George's Church, complaining that its dele-

gates had been chosen by a vestry of proprietors instead of pewholders.

His Lordship said he had had an explanation of the matter, and that it was simply that the delegates had been appointed by the vestry; the latter body, however, had been authorized to do so by a majority of the pewholders present at the meeting called for the election of the delegates.

The petition having been read, a motion was made that a committee be appointed to investigate the case, which was negatived.

Mr. Justice McCord then rose to move the following resolution: "That there is a necessity for the establishment of a Diocesan Synod within this Diocese; that the Bishop, Clergy, and Laity here assembled be the Synod of this Diocese, and do now proceed to consider the report of the sub-committee on the declaration and constitution."

The Rev. Canon Townsend briefly seconded the motion.

Subsequently, the Hon. Judge McCord withdrew his original motion, and moved to resolve simply—"That there is a necessity for the establishment of a Diocesan Synod within this Diocese."

Rev. A. D. Campbell moved in amendment, "That the Clergy and Lay delegates now assembled, not recognizing a Diocesan Synod apart from the Crown as lawful and constitutional, decline to proceed to such organization."

Mr. Bowman seconded the motion.

The meeting adjourned at $\frac{1}{2}$ past 6, till Thursday.

THURSDAY.—After Morning Prayers at the Cathedral, the Bishop proceeded to the National School, and having taken the chair at 12 o'clock, called on the Rev. Mr. McLeod to resume the debate.

The amendment proposed by the Rev. A. D. Campbell was then put to the meeting, and lost on the following division:

CLERGY—*Ayes*: Rev. Messrs. McLeod, Forest, Flanagan, Cornwall, Bond, Campbell, Brethour, and Canon Bancroft.—8.

Nays:—Rev. Messrs. Robinson, Johnston, Lindsay, (R.) Canon Townsend, Sykes, Davidson, Mountain, Scott, Sutton, Jones, Lindsay, (D.) Machin, Mussen, Neve, Du Vernet, Lonsdell, O'Grady, Slack, Dean Bethune, Archdeacon Lower, Canon Leach, Burrage, Canon Gilson, Lockhart, Rollet, Fulton, Abbott, Whetherall, Whitwell, Young, Pyke, Rogers and Godden.—35.

LAITY—*Ayes*: Messrs. John Bostwick, Wm. McGinnis, Hon. R. Jones, Col. Wilgress, W. Newman, Wm. Bowman, Col. Hoyle, John Campbell, George Maerne, A. H. Campbell, A. N. Rennie, E. L. Montizambert, Isaac Coute, and Dr. Smallwood.—14.

Nays:—Messrs. J. Drake, G. J. Marston, J. Armstrong, L. M. Knowlton, H. S. Foster, Major Campbell, Colonel Austin, Amos H. Vaughan, David Derrick, A. Perry, Stevens Baker, George Adams, Asa Foster, John Morrison, Henry Martin, Hon. J. Pnuguan, Edward Rauson, Charles Gillespie, Hon. Geo. Moffatt, John Crawford, I. J. Gibb, W. J. Knox, — Gough, Henry Schneider, John Wainwright, D. Westover, Wm. Robert, G. H. Monk, R. A. Ellis, and R. Sheppard.—30.

The Bishop then said he supposed the vote just taken might be considered as expressing the opinions of the meeting with respect to the necessity for the formation of a Synod.* He

* Judge McCord the mover of the original resolution was unable to attend on the second day, being obliged to be present in Court.

Hon. Mr. Justice Aylwin also, who would have voted with the majority, was also detained by judicial business at Quebec.

desired at that stage of the proceedings to make a few remarks. He felt a deep responsibility rested on himself in this matter, but his first wish had been to have it so brought before the clergy and laity of his diocese as to enable them to understand fully the real state of the question. They had had something substantive before them which had awakened feelings of interest and called forth the opinions of both clergy and laity. But he did not desire to have the constitution and rules for the government of a Synod hastily adopted. He wished them to be duly considered and intelligently discussed. It is not likely they could retain all the delegates here a sufficient time to discuss them as they should be now, and he therefore thought best, not on account of any threats of withdrawal, but to give full time and opportunity to all to consider them, not to proceed further than to affirm the necessity for a Synod on the present occasion. He had never wished to force Synods upon his people. They had been demanded from him repeatedly by both clergy and laymen, and he saw there was a need of some such organization. Rev. Mr. Campbell said he had his cathedral chapter as a council. But he (the Bishop) asked if it was not notorious, that the greatest jealousy and ill-feeling would prevail if that body, of his own appointment, were given the government of the Diocese. He had had but one wish in this proceeding, as in the remodelling of the Church Society, to call in to aid and counsel him in the government of his diocese, the clergy and representatives of the laity. Those who had acted with him in that society knew that he had sought to place the representation of the laity upon the broadest basis, and when the rectories had been given up to that society to manage, he had himself suggested their being handed over to the vestries as most interested in their proper management. In all his proceedings, since he came into the diocese, this had been the principle on which he had acted. In taking steps for assembling a Synod he was not of opinion he had shown himself disloyal to his Queen. He felt no one could justly lay that to his charge. He was bound by his consecration oath and trusted he should always feel the full force of that obligation. He recognized the supremacy of the Queen and of the law, here as in England: here as there, all writs run in the Queen's name. But other bodies met under the authority of the Queen and of the law, why should not they? He did not feel that in meeting thus they would be contravening any law. With regard to the objection raised to our Synodical meetings here, that it would give rise to unseemly contentions, because such had been the case at the meetings of Convocation in England in former years, the argument did not apply. There the disputes were about doctrinal questions. Such questions could not come before their Synod. There too it might be, and was urged, he would not say how justly, that they had no need of Convocation or Synod, for Parliament gave them the necessary legislation, and through the Ecclesiastical Courts discipline was maintained. But here the Church was not represented or recognised in Parliament, nor had we Ecclesiastical Courts. In this country the practical good sense of every other religious body have given them such organization as this, and enabled them to work its machinery to their benefit. He did not believe the practical good sense of the members of the Church of England was any less, or that it would fail them in any effort to carry on the affairs of their church. With regard to the remarks of Sir Geo. Stephens (who was recognised as a great authority in Colonial affairs), contained in a letter addressed, he be-

loved, to Lord Harrowby, he thought it had no bearing on their case here. It probably arose out of a project to confer powers upon churchmen in a colony. For instance when the first act for the enfranchisement of the church in the colonies was introduced, he being in England, sent out a copy of the bill to the Dean, who replied, after taking legal advice, that it would confer full power on them as if passed by the Provincial Parliament. It was against the conferring of powers by the Imperial Parliament, thus infringing on the recognised authority of the Provincial Legislatures, and that alone that Sir G. Stephens declares. It was no question with us of passing rules by a Synod to have the force of law. It had given him great satisfaction to mark the admirable tone and temper in which the discussion of the subject had been conducted on both sides. He was sure the delegates would go back with a vast deal of information acquired here respecting the constitution and probable working of a Synod, and he looked forward to the time when they would regularly assemble at periodical intervals. Everything tended in that direction. The increased facilities of transit, and the recent Municipal Act, tending to draw out the capacity of the people for self-government, would make such meetings easy and desired. The laity of the church would soon feel they had the same right to, and same ability for self-government in Church matters as other bodies. The meeting very fully and fairly represented the intelligence and respectability of the Church people of the diocese: out of 53 clergymen 41 were present, only 12 absent. Only three of these were not heard from. They probably intended to come but had been kept by the storm: the other nine had sent him letters explaining the reasons of their absence; being either their own illness, or that of a member of their families, or urgent ministerial duty. Eight out of the nine rectories were represented, and all the city churches, so that all the principal congregations were represented, and 49 lay delegates had been in attendance. Only nine missions were entirely unrepresented. He had heard of no refusal to elect delegates. Those who supported Mr. Campbell in his opposition to the Synod had exerted themselves to the utmost he believed,—and he by no means blamed them for doing so. Yet, notwithstanding these exertions, a vast majority had declared themselves favorable to a Synod. He did not wish to hurry the matter on unfairly. He had thought it best to send out the draft of "Constitution and Rules" framed by the sub-committee for their consideration. Had he not done so, he did not believe they would have had a tithe of the interesting discussion of the matter which had now been drawn out. But he had communicated to several of the clergy the fact that he hardly expected to carry anything into execution now, and he was quite willing to adjourn to give more time to those who desired it. He desired, as their Bishop, to thank those brethren of the laity who had come to the meeting, at so much trouble, and expence, he doubted not to many of them, for their assistance and advice; and to express his gratification that the subject had been discussed in that full, frank, free manner, and in such a tone that they need not be ashamed to have their debates go forth to the world.

Rev. Mr. Campbell desired to explain; he had used no threats about withdrawal; he had only said they would with much regret be forced to take that step. He had not spoken of the Dean and Chapter as a governing or legislative body of the Church, but as the Bishop's advising council.

Mr. Montizambert said he felt it his duty to propose another amendment, and he found his task lightened by the remarks which had just fallen from his lordship. He thought the amendment would meet his views. No one could deny that doubts existed respecting the legality of the Synod, and it was wise delay should be granted to clear up those doubts. An application was also pending before the Imperial authorities. They should wait a little longer to see the result. The amendment he held in his hand merely assigned these as the reasons for the postponement which his lordship had declared advisable.

Rev. Mr. Bond seconded the resolution. He yielded to no man in respect or attachment for the Bishop, but he could not conscientiously proceed to form a Synod.

The Ven. Archdeacon Lower held the majority could not adopt the amendment without stultifying what they had denied by voting against Mr. Campbell's amendment.

Major Campbell, C. B., could not vote for the amendment, though quite willing to assent to the postponement.

Mr. Montizambert replied. The Ven. Archdeacon was in error. The previous motion declared an illegality to exist. This only said there were doubts about the legality.

Several attempts were made to compromise by incorporating the whole or a part of the amendment with the main motion, but failed; after which the amendment was put and lost on a division, the numbers being: Clergy—Ayes 8, nays 33; Laity—Ayes 14, nays 32. The main motion was then so amended as to affirm that a Synod was desirable, instead of stating there was a necessity for one.

Rev. A. D. Campbell asked his Lordship if, should the minority remain and vote on that motion, he would consider them bound by the vote of the majority or compromised in any way.

His Lordship said, no farther than they were when they came there that morning.

After some further consultation, Rev. Mr. Campbell said he and his friends felt doubts about the extent to which they should be committed if they stayed to vote; they would therefore retire from the meeting. The minority, with the exception of the Rev. Messrs. Bond and Cornwall, and Mr. Montizambert, withdrew from the room. The motion was then put and carried, with only those three votes against it.

Major Campbell desired to return thanks to those gentlemen of the minority who had had the courage and manliness to remain; who, although defeated, yet had not deserted their colors; and he hoped that their names would go forth to the world, that they might receive the full credit which their conduct deserved.

A resolution was then passed that the Bishop's statement should be entered on the minutes as the reason of adjournment, which was done as follows, having been moved by the Hon. G. Moffatt, and seconded by the very Rev. the Dean:

"That the Bishop having informed the meeting after the first division that being satisfied with such a decided manifestation of opinion respecting the desirableness of establishing a Diocesan Synod, and being anxious that the details of its constitution should undergo the fullest consideration, while it was very inconvenient for the clergy and lay delegates to remain in Montreal for a sufficient time on the present occasion for the purpose of entering with due deliberation upon the subject, his Lordship did not wish to advise any farther proceedings immediately; this meeting therefore wish now to place this expression of his Lordship's opinion on record as the reason why they postpone any farther discussion."

His Lordship having left the chair, and the Hon. Mr. Moffatt been called to it, the thanks of the meeting were, on motion of the Rev. Mr. Whitwell, seconded by the Rev. Mr. Cornwall, tendered to the Lord Bishop for the candid and considerate manner in which he had consented to postpone the further consideration of the subject, and, on motion of the Rev. Canon Townsend, seconded by the Hon. John Pangman, for the courteous, impartial, and able manner in which he had presided.

In reply, the Bishop congratulated those present on the temperate and christian tone which had pervaded their discussions, even on the part of those who differed most widely and earnestly in opinion. He then dissolved the meeting, pronouncing the apostolical benediction.

The Session had continued from 12 o'clock till half-past 5 P.M.

THE ANNUAL MEETING of the Montreal Branch of the Colonial Church and School Society was held on the 17th inst. The Report represents the Normal School as being in a very efficient state. The Model School contains 360 scholars, and the Infant School 70 scholars. The Missions are increasing in usefulness. Income from Government, £1000. From the Parent Society, £970. School fees, £250. Private contributions, £1576. Expenditure, £3850. The resolutions adopted were—1st, adopting the Report; 2nd, thanks to contributors; and 3rd, Recognizing the importance of a sound and Scriptural education. The speakers were A. H. Campbell, Esq., Rev. Dr. Leach, Dr. Barber, Mr. Hicks, and Rev. Messrs. Bancroft and Duvernet.—*Echo*.

DIocese OF TORONTO,

The meetings of the Church Society of this Diocese during Lent are held on Thursdays instead of Wednesdays.

The Rev. J. S. Clarke, late of Scymour, has been appointed Incumbent of St. Paul's Church, Kingston.

CHURCH SOCIETY OF THE DIocese OF TORONTO.

The society met at 3 P. M., on Thursday, the 14th of February; The Right Rev. The Lord Bishop in the Chair.

An application was read from the Rev. Thos. Leech of Brampton, for aid in the erection of two brick Churches, one at Brampton, estimated to cost £1,200, exclusive of the land; the other at Edmonton, to cost between £300 and £400.—Resolved to grant £12 10s. to each of the Churches, when the general purpose fund is in a position to afford it; that sets of Service books shall be granted to each of the Churches, and books and tracts to the value of £2 10s., for distribution in the mission.

Resolved to great £12 10s. to the Rev. Thos. B. Read, towards the Building Fund of the Church erecting at Orillia, to be paid as above.

Resolved to grant books and tracts to the value of £2 10s. to the Rev. Thos. P. Hodge, for distribution in his mission.

The following petition from the Rev. F. Evans, recommended by the Lord Bishop, was read—

To the Church Society of the Diocese of Toronto.

The Memorial of the undersigned respectfully sheweth:

That, after more than twenty-seven years' service in the Mission of Woodhouse, the undersigned is desirous to engage the services of an assistant; not so much to enable him to relax his labours, so long as his present state of health continues, as that he may see the services of the Church increased in places hitherto very inadequately supplied, and furnished in places that have hitherto been almost entirely destitute of them.

That the undersigned looks with confidence to the Church Society to assist him in carrying out the above-named object; as he feels that length of service, and extent of ground covered, give him a well-founded claim for aid.

The undersigned, without intending to adopt the language of boasting, and feeling that great deficiency and imperfection have marked his best endeavours, would, nevertheless, claim permission to state, that during his long residence he has regularly performed three full services every Sunday, except when prevented by serious indisposition; travelling every Sunday from sixteen to twenty-five miles, together with pastoral visiting; which, though quite inadequate to the requirements of the country, have been very extensive. That the undersigned has been instrumental in collecting and forming fourteen congregations, (most of them in townships where no Clergyman of the Church of England had ever preceded him,) in and around the County of Norfolk, which now enjoy the regular or occasional services of six different clergymen, including himself.

That though several places have offered to assist the undersigned in carrying out a design fraught so much importance to themselves; yet a sufficient sum cannot be provided. And, therefore, the undersigned respectfully solicits aid from the Church Society of the Diocese of Toronto, to enable him to accomplish it.

FRANCIS EVANS,
Missionary and Rector of Woodhouse,
Rural Dean, &c., &c.

Simcoe, Norfolk County, C.W.,
February 4th, 1856.

On the recommendation of the Standing Committee, it was Resolved, That the sum of £30 per annum out of the mission fund should be paid towards the salary of an assistant, to the Rev. F. Evans.

Letters were read from the Revs. F. Flood, A. Jameson, A. Nelles and A. H. R. Mulholland, in reply to the letter addressed to them on the subject of Indian Missions—Resolved, that so soon as the Rev. Dr. O'Meara sends in his report, portions of them be published in pamphlet form, under the directions of Rev. Dr. O'Meara and the Secretary. Rev. A. H.

R. Mulholland, reported that he had again engaged Keezick as Interpreter and School-master, at £50 per annum.

Norman McLeod, Esq., was unanimously elected an Incorporate member.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.
COLLECTIONS MADE IN THE SEVERAL CHURCHES,
CHAPELS AND MISSIONARY STATIONS ON
BEHALF OF THE WIDOWS AND ORPHANS' FUND
APPOINTED TO BE TAKEN UP IN OCTOBER, 1855.

Previously announced.....	£386 14 4
St. James, Kingston.....	3 2 6
per Rev. R. V. Rogers.....	3 2 6
Trinity Church, Howard.....	1 17 6
Bridgetown School House.....	0 11 3
per Rev. C. C. Johnson.....	2 8 9
Trinity Church, Tecumseth.....	1 18 0
St. John's do. do.....	0 14 6
per Rev. F. L. Osler.....	2 12 0
Wellington, per Rev. R. G. Cox.....	1 10 0
Station near York Mills, per Jno. Lea.....	1 6 9
St. John's Church, Richmond.....	1 0 0
North Gower.....	0 16 0
Christ Church, Aslton.....	0 5 7½
Golbourne.....	0 5 3
North Gower Village.....	0 4 4½
per Rev. C. B. Pettit.....	2 11 3
Wilmot, per Church Warden.....	0 13 9
Trinity Church, Thornhill.....	1 0 0
St. Stephens, Vaughan.....	0 4 9
per Rev. D. E. Blake.....	1 7 9
St. James, Ingersoll, per Rev. J. W. Marsh.....	1 18 4
Haldimand, per Rev. J. Wilson.....	1 0 0
Christ's Church, Seymour, per Rev. J. S. Clarke.....	2 5 6
St. John's, Darlington, per Rev. Dr. MacNab.....	2 16 3
Merser, per Rev. John Kennedy.....	0 15 0
Trinity Church, Port Burwell.....	1 0 0
St. Luke's, Vienna.....	2 10 0
per Rev. H. B. Jessopp.....	3 10 0
St. James', Kemptville, per Church Warden.....	0 14 3
Chatham, per Rev. F. W. Sandys.....	2 0 0
St. Mary's Church, Manvers, per Church Warden.....	1 0 0
Smith's Falls.....	0 11 9
Lambar's Corner.....	0 3 10
Port Elmsley.....	0 8 11
per Rev. J. B. Worrell.....	1 4 6
One hundred and seventy-nine collections, amounting to.....	418 10 4

COLLECTIONS MADE IN THE SEVERAL CHURCHES,
CHAPELS, AND MISSIONARY STATIONS IN THE
DIOCESE OF TORONTO, IN THE MONTH OF
JANUARY, IN BEHALF OF THE GENERAL PUR-
POSES OF THE SOCIETY.

Previously announced.....	£2 7 6
St. George's, Etobicoke, per Church Warden.....	0 13 2
Trinity Church, Burford.....	2 8 2
School House, Weirs.....	0 13 5
per Rev. J. Padfield.....	3 1 7
St. Mary's, Magdalen, Picton.....	2 0 0
Grace Church, Milton.....	0 15 6
St. Stephen's, Hornby.....	0 13 2
Lowville, do.....	0 11 4
per Rev. E. Tremayne.....	2 0 0
Trinity Church, Barrie, per Church Warden.....	1 18 2
Consecon, collection after meeting...	1 16 8

Milton, additional, per Rev. F. Tremayne.....	0 5 0
Christ's Church, Huntingford, per Rev. F. D. Fauquier.....	1 11 9
St. Paul's, Yorkville, per Rev. W. A. Adamson.....	11 12 0
St. George's, Toronto, per Church Warden.....	10 0 0
St. Peter's, Barton.....	1 11 0
St. Paul's, Glanford.....	1 1 8
per Rev. G. A. Bull.....	1 11 8
St. George's, St. Catharines, per Rev. A. F. Atkinson.....	10 5 0
St. Paul's, Peterboro', per Church Warden.....	2 5 0
North Port, per Rev. T. Bonsfield.....	0 6 3
St. George's Church, Goderich, per Rev. E. L. Ellwood.....	4 1 4
St. James, Ingersoll, per Rev. J. W. Marsh.....	2 7 9
Perrytown.....	1 11 2
Elizabethville.....	0 11 8
Christ's Church, Delaware.....	1 6 9
Caradoc Academy.....	0 16 4
per Rev. R. Flood.....	2 1 1
Christ's Church, Hamilton, per Church Warden.....	9 18 6
Holy Trinity, W. Hawkesbury.....	2 12 6
St. Johns.....	1 0 0
per Rev. R. L. Stephenson.....	3 12 6
Elizabethtown, per Rev. W. Clarke.....	1 9 1
Carleton Station, per Rev. W. Stennet.....	1 6 3
Franktown, per Rev. R. Lewis.....	1 0 0
Brockville, per Rev. J. T. Lewis.....	13 7 6
Christ's Church, Amherstburg, per Rev. F. Mack.....	0 15 0
Wilmot Mission, per Rev. J. Van Lingo.....	0 14 0
St. Phillips, Weston, per Rev. W. A. Johnson.....	1 19 6
St. James, Berkeley, per Rev. Dr. Heaven.....	0 12 6
Merser, per Rev. John Kennedy.....	0 10 0
Norval, per Rev. T. W. Marsh.....	3 13 4
Belleville, per Rev. J. Grier.....	4 18 4
St. George's, Drummondville, and St. John, Stanford, per Rev. C. L. Ingles.....	2 13 10
Trinity Church, Chippewa, per Rev. W. Leeming.....	4 16 6
St. Paul's, Fort Erie.....	1 0 0
St. John's.....	0 7 0
per Church Warden.....	1 7 0
St. Paul's, Newmarket.....	0 17 6
Christ's Church, Albans.....	0 12 3
Trinity Church, Aurora.....	0 10 2
per Rev. F. S. Ramsey.....	1 19 11
St. James, Prescott.....	4 10 1
St. James, Maitland.....	1 10 0
per Church Warden.....	6 0 1
Mount Pleasant.....	1 0 0
Cuyuga Heights.....	0 5 0
per Rev. R. Stinson.....	1 5 0
Brock, additional, per Rev. R. Garret.....	0 10 0
Trinity Church, Streetsville.....	1 10 0
Huronario Church.....	0 6 5
Churchville.....	0 7 6
per Rev. R. J. MacGeorge.....	2 3 11
Chatham, per Rev. F. W. Landys.....	1 13 6
St. John the Baptist Church, Oak Ridges, per Capt. McLeod.....	0 14 0
Williamsburg.....	1 18 5
Matilda.....	0 16 7
per Rev. E. J. Boswell.....	2 15 0
Trinity Church, Cornwall.....	4 4 10
Christ's Church, do.....	1 2 6
per Rev. H. Patton.....	5 7 4
Sixty-four collections, amounting to.....	137 18 8

PAROCHIAL BRANCHES.

Northport in full, 25s. special for Widows and Orphans per Rev. Thos. Bousfield.....	3	3	9
Marysburg in full, per Rev. T. Bousfield.....	4	5	0
Picton, Secretary's travelling expenses.....	5	3	9
Consecon do. do.....	1	16	8

ANNUAL SUBSCRIPTIONS.

Rev. R. V. Rogers.....	1	5	0
Rev. J. B. Worrell.....	1	5	0
Rev. R. Garrett.....	1	5	0
Rev. S. F. Ramsey.....	1	5	0
Rev. Paul Shirley.....	1	5	0

MISSION FUND.

Trinity Church, Howard	2	2	6
Clearville School House, Oxford.....	0	12	6
Ridgetown School House, Howard.....	0	5	7
Per Rev. C. C. Johnson....	3	0	7
St. James, Kemptville, per Church Wardens.....	1	11	9
Chatham, per Rev. F. W. Sandys....	1	10	0

T. S. KENNEDY, Secretary.

From the Church.

Arthur, February 8, 1856.

Dear Sir,—Having been lately appointed to the travelling mission of Arthur, &c., I held a service at Mount Forest, a thriving village on the road to Owen Sound, and lying partly in the Township of Arthur and partly in Egremont. I was requested to announce that a meeting of Church people would be held to devise ways and means for the erection of a church at Mount Forest; which meeting was held on the evening of Thursday, the 7th of February, at the residence of William Hamilton, Esq. The following resolutions were adopted. Owing to the darkness of the night, and the difficulty of access to the place of meeting, the number of persons present was not great; but £16 and upwards were unhesitatingly subscribed on the spot, and hopes were entertained that ere long, in what was little more than a wilderness a year ago, a church will be erected amongst the many respectable structures now to be seen at Mount Forest. I should add that the Government have given a site on the banks of the river Maitland for the erection of a church.

I remain faithfully yours,

JAMES A. PRESTON.

It was moved by Wm. Hamilton, Esq., and seconded by Mr. Wm. Crozier:—Resolved, That the following gentlemen form a Committee to obtain subscriptions towards the erection of a Church at Mount Forest in connection with the United Church of England and Ireland—viz., Messrs. James Gardiner, James L. Doyle, John Foster, Wm. Crozier, and John Simpson. Carried unanimously.

Moved by Francis Gardiner, seconded by Mr. John Walker:—Resolved, That Wm. Hamilton, Esq., be Chairman of the said Committee, and Mr. Sidney Smith Secretary and Treasurer of the same. Carried unanimously.

Moved by T. J. Graffe, Esq., seconded by Mr. John Foster:—Resolved, That the Rev. James A. Preston, with the Chairman and Secretary, be *ex officio* members of the Committee.

Moved by T. J. Graffe, Esq., seconded by Mr. John Foster:—Resolved, That the managing Committee before named be authorized to provide for the chopping, clearing, and fencing of the Government appropriation of a site at Mount Forest for the erection of a church in connection

with the United Church of England and Ireland. Carried unanimously.

A vote of thanks was then passed to the Chairman and Secretary for the manner in which they had fulfilled their respective duties.

(Signed) Wm. Hamilton, Chairman.
SIDNEY SMITH, Sec.

From the Church.

Prescott, Feb. 7, 1856.

Dear Sir,—On Wednesday last, January 30, I had the pleasure of being present at a donation party given by the congregation of Kemptville and Burritt's Rapids to the Rev. H. E. Plees. During the day the donations from the various members of the congregations were sent in, and in the evening the party assembled at the rectory for tea, bringing an abundance of tea, coffee, and cakes for the occasion. Some of the young ladies and gentlemen undertook the arrangements for the evening, the worthy rector and his lady being their guests.

After tea the Kemptville choir performed a number of difficult pieces in a very superior style; indeed it was quite a musical treat. The party broke up about 9 o'clock, and all returned to their homes, having spent a most agreeable evening. There were, as near as I could judge, about one hundred persons present. During the evening I frequently heard it remarked that this was the first donation party ever got up in Kemptville, and it should not be the last. It is to be hoped that these good people will bear this in mind, and that others will follow the good example given them.

The donations sent in during the day amounted to £20, and in the evening Mr Plees was presented with a purse of £10. Several persons residing in the more distant part of the parish were unable to send their donations on the day of the party, but intended doing so the following week.—Yours truly,

AN EYE WITNESS.

BISHOPRIC OF KINGSTON.

It will be remembered by our readers that a large and influential meeting was held a short time since in Brockville on this subject, and the following is the reply of the Bishop of Toronto to a memorial addressed to him by the members of St. Peter's Church:—

Toronto, Feb. 1, 1856.

Sir,—I have the honor to acknowledge the receipt of a copy of the proceedings of a meeting held in St. Peter's Church, Brockville, at which you presided.

I have read the resolutions adopted with satisfaction, and I trust that the expression of sound principles which they contain, coming as they do from so large and respectable a body of our people, will tend to remove the difficulties sought to be thrown in the way of the free and unfettered action of the church in this diocese.

Those few individuals who have placed themselves in opposition to the wishes of the Synod will, it is hoped, return to that unity of purpose without which they cannot expect to succeed.

Doubtless the churchmen within the limits of the proposed Bishopric of Kingston are quite able, as well as willing, to secure its adequate endowment without accepting subscriptions on terms offensive and degrading to the sacred object which we have in view.

I have the honor to be, Sir, with much respect,

Your obed't, humble servant,

JOHN TORONTO.

John Crawford, Esq., Mayor of Brockville.

MISSIONARY.

From the Church.

We have received the following letter from the Indian Interpreter at Munsey Town, and give it as it is written, as it would lose much of its interest, by being altered. To those who have given of their worldly substance to forward the objects of the Church Society, its perusal will be gratifying, and we trust it will encourage them to double their exertions in the noble and heavenly cause.

INDIANS MISSION,
Munseytown, 18th January, 1856.

MY FATHERS, BISHOPS,—I JOIN WAMPUM YOUR SON.—I write in great love to you, the Fathers who govern in our Church in Munseytown. My love to you is great indeed, and I earnestly wish and desire that it was an easy thing for me to go and meet with you, that these eyes of mine might look upon your countenances, and that these two hands of mine might take hold of your hands and shake them,—and that thus might grow and abound my joy by my beholding the faces of my dear fathers; thus do I make known my thanks to you, my fathers in Toronto, thanks for your love to me, thanks, thanks, thanks, for your love which is manifested in your sending us minister to Munseytown, to preach Jesus unto us. This has been of great good to me and to all in Munseytown,—we were in darkness, and we worshipped Idols, the work of our hands, wood and stone, made as like man or woman, has legs, but cannot walk, has eyes, but cannot see, and has ears, but cannot hear,—but now the great light has shined: we were sitting in ignorance, but true wisdom has arrived, we were as people dead, but has come unto us the great salvation; we were just ready to fall into hell, but now we are preparing for heaven, thanks for your great love to us, and for your collecting your riches that you might send the word of God to Munseytown; thanks for your love which has led you to pour out your prayers for Munseytown, and I know that your prayers for Munseytown have been answered,—for I am a poor Munseo Indian man, and I can bear testimony to the value of the Holy Scriptures, and of the labors of the Missionaries. I was a sinner, but I did not know this until I heard the preaching of Mr. Flood, from the Gospel of Matthew, xiii, 30, but when I heard, my heart was pierced, and I awoke up quickly from the sleep of sin and I then knew that I was the chief sinner. I then knew that the wages of sin was death, and I began to repent. I was greatly afraid and pained, and I was much ashamed; and my mind was distressed and troubled, and I knew not as then what I should do to be saved, I longed, and cried, and poured out my prayers in secret, and confessed my sins unto God; my food was bitter to me, I could not relish it, but I drank my tears and ate my sorrow in fear of the consequences of sin, lest they should fall upon me and crush me before God. I continued thus until the day when christians appointed a meeting for the Indians and I was there. I then knew that it was by faith in Jesus I was enabled to believe then in Jesus from the very root of my heart, and I relied upon his blood, and believed in his death, that I might be saved. And immediately the great love of God came to me from Heaven, for there was heard by the ears of my soul the great voice which sounded in me, and which seemed to say thy sins are forgiven thee, and thou art reconciled unto God,

and have peace through Jesus. And this was made plain to my soul that I was saved, for the spirit bore witness with my spirit that I was saved, then began to spring up in my heart my love to the Lord, and my love to the people, and to the Ministers, and to all men. Thus do I present my ahnesheik, or thanks, for your sending us the minister to preach Jesus, by whom I am saved, and since then I have desired to open my mouth to confess crucified Jesus. I was appointed to be interpreter of Munseytown, and there God made me useful. Now I am witness to say great many poor Indians died happy, they gone home to heaven. I went last week to visit one sick man, John Williams, late of Grand River, he died on Monday last, at the house of Daniel Logan of this place. I am happy to say that there is good reason to believe he died in the faith of Jesus Christ, and left this world without regret. Before his death I saw him and talked a good deal to him about the love of the Saviour, and particularly of the pardoning mercy showed to the thief on the cross, which much affected him. Feeling his end approaching he expressed a wish to his wife and those present to have some decent clothes for his burial, where upon they went to my house and procured what was necessary, and when he perceived them he said ahnesheik. He was very glad and calmly laid down and breathed his last to the surprise of all present, who did not expect his death so soon. Now my prayer is, that you will continue praying for us, for the cause of the devil in Munseytown trembles, and is very weak. Many have been saved here, and I hope you will remember us and determine to send us an assistant minister to Munseytown. This is the end of my writing to the Fathers and Governors of our Church in Munseytown.

Your faithful Son,

JOHN WAMUIN,
Munseo Interpreter

The Rev. W. Stewart Darling begs leave to acknowledge, with the deepest thankfulness, the receipt of the following communication together with its munificent inclosure, from an anonymous correspondent :

"A friend to the Church, grateful to Almighty God for many and great mercies, wishes to make a thank-offering.

"Being deeply impressed with the necessity of sound religious instruction being given to the young, as pointed out in the Address of the Committee appointed to secure the erection and establishment of a Parochial School in connexion with the Church of the Holy Trinity, he begs to inclose you fifty pounds to assist in carrying out that most desirable object.

Toronto, Dec. 1855."

A concert was held in Stirling on Thursday, the 24th ult., in aid of funds to erect a church in that village. The principal performers were ladies and gentlemen from Belleville and the Trent, to whom many thanks are due for their kind exertions on the occasion, as well as to a Mr. Sewell of Toronto. After all expenses were deducted, there were £52 Ss. 10½d. left.

THE BETTER GIFT.—One of the religious papers has an article on the benefits of life insurance to clergymen. It says:—"We have heard of congregations who have presented their ministers with a tomb; a life insurance policy, it strikes us, would be a much more acceptable gift."

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, January 4, 1856.

It will give great satisfaction to all who are interested in the progress of missions to learn that an important step has recently been taken towards the endowment of native churches in India by the natives themselves. More than sixty years ago the seeds of the Gospel were first sown in Tinnevelly, and that province has of late years been distinguished from others by the more abundant blessing which seemed there to be vouchsafed to the efforts of Christian missionaries. Seven ordained missionaries of the Society are stationed in Tinnevelly; and one of these, the Rev. A. F. Cæmmerer, who has under his charge at Nazareth nearly 3000 native Christians, has recently issued the following important and successful proposal for the commencement of a Nazareth Endowment Fund:—

"The Tinnevelly mission has long been the receiver of the overflowing bounty of English Christians. It has been in existence, more or less completed for a century, during which it has experienced ever increasing support. Some forty years since the mission was divided into districts, over which European clergymen were sent to preside. Nazareth was one of these districts. In it were baptized the most early Christians, and it has enjoyed longer than any other district the care and expensive support of the Mother Church; and so the English societies are now justly beginning to look to the native Christians to support their own Church, and self-sustentation is the idea on which every missionary in the province must more or less keep his eye fixed. As the spirit of religion is to be kept alive by the Christians themselves in their hearts (by a diligent use of the means of grace), it is but right that all the external appliances of that religion should be supported by themselves. Some societies have already been obliged to withdraw that support which for years they have been in the habit of giving to the Indian Church, and which is more imperatively called for in other neglected vineyards. The time will come when this help will necessarily be taken from all our missions. Aaron and Hur cannot always support the arms of Moses. To prepare for this time, which is surely coming, and to give the Christians of Nazareth a helping hand at starting, it is proposed to found the 'Nazareth Endowment Fund.'

"For six years past it has been the custom to hold annual collections in every village of the district, during the joy of the Easter week. The natives themselves give liberally and their donations have been largely increased by the benefactions of a

few European friends to the mission. So that latterly these collections have realized annually a sum somewhat exceeding 800 rupees.

"The collections last Easter Monday were 828 rupees.

"Hitherto the money thus collected has been spent in supplying the wants of the district, in building substantial churches and schoolrooms, in purchasing gongs and bells, &c. Henceforward it is proposed to make the money that may be realized from time to time the basis of a sinking fund, which will go on gradually accumulating till the interest alone shall maintain the future catechists and supply the other wants of the Nazareth missions, rendering it in a few years independent of continued aid from its Mother English Church.

"The money is for the present to remain in Nazareth, and be let out on good security at interest. Six of the oldest catechists will act as trustees of the fund. The secretary will be Mr. H. Pope, and the Rev. A. F. Cæmmerer will be the president responsible for its proper management. Accounts will be rendered twice a year to the M. D. C. S. P. G. F. P.

"From the last year's collection there is a sum of rs. 800 untouched. To this will be added that which we are about to gather at the coming Easter; and then it is hoped that the Venerable Society under whose auspices this mission was founded will liberally give an equivalent (thus doubling the sum), which will at once be laid as the foundation-stone of the building we hope to raise.

"Having thus given an outline of our state and our prospects, an appeal is now grounded thereon to all who wish to see the tree of our Saviour's kingdom take root in India. The ground below is hard, the sun above is hot, the difficulties on all sides are great; and hence the need of now making an effort, the effect of which shall be permanent and enduring. Money is often asked to support a girls' school or to maintain a catechist. Five rupees perhaps are given to the missionary, who at the end of the month gives them to the catechist for his labours, and then the work is done; a month's labour has been secured, instruction has been given to so many people, the money is spent, and to the outward eye all is over. The stone was thrown into the water, a few rippling circles have appeared on the surface, and in a moment all was calm and still.

"The appeal now made is of a different nature, and in this lies its strength. The pecuniary aid which is now sought is to be stored up for the future, and the rupee now given is to bear fruit for ever. All who by the mercy of God shall be spared to

take their part in our coming Easter collection will, in the course of years, pass away to be numbered with the men before the flood; but their benefactions will remain. The little seed which they may now plant, shall, with Divine blessing, become a stately tree, under, the shade of which the future Christians shall dwell, till they come to that blessed tree in the midst of Paradise, 'whose leaves are for the healing of the nations.' 'The cup of cold water' which they may now give will be a perpetual stream, from which 'if any man thirst' he may drink.

"The liberal deviseth liberal things, and by liberal things shall he stand."—Isa. xxxii. 8.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts xx. 35.

"The Nazareth district comprises seventeen villages, and in them there are in connexion with the mission 4147 persons, of whom 2793 have been baptized. During the past year 83 adults and 129 children were baptized. The number of communicants above 100 791 children are receiving Christian instruction; boys 426, and girls 365, Sunday schools are kept in all the villages, and are satisfactorily attended.

"A. G. FRE. CEMMERER. Tinnevely, Nazareth, 19th March, 1855."

This appeal was answered by a collection last Easter of 2077 rupees in the Nazareth mission.

The Society, at its last monthly meeting desiring to encourage and assist the self-denying exertions of the native Christians in Nazareth and in the other missions of Tinnevely which have taken part in the same movement, resolved to open a special fund for the endowment of native churches in Tinnevely.

It is hoped that such an object will meet with the warm sympathy and support of that numerous class of persons in England on whom the spiritual wants of India have a special claim. Contributions for Tinnevely Church Endowment Fund will be thankfully received by the Society's Treasurers, 79, Pall Mall.

The Rev. H. G. Randal, of Bishopworth, Bristol, has been appointed Organizing Secretary for the Archdeaconry of Bristol. Clergymen within the archdeaconry, willing to assist the Society by holding meetings and preaching sermons in their parishes, are respectively requested to communicate as early in the year as possible with the Rev. H. G. Randall, respecting the visit of a deputation from the Society.

In the present month, when arrangements for charity sermons are under the general consideration of parochial clergy-

men, the Society desires most earnestly to impress on all its friends the great and special necessity under present circumstances of annual sermons in aid of its inadequate funds. The organizing secretaries and other officers of the Society will thankfully respond to any request to provide a preacher where such aid is desired.

A new series of the "Monthly Record" has just been commenced under the title of the "Mission Field." It is published for the Society by Messrs. Bell and Daldy, Fleet street, and is especially intended for circulation among the educated and middle classes.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, January 1st, 1856.

The Ven. Archdeacon Sinclair in the chair.

The undermentioned members of the Society were proposed by the Standing Committee for election on the 5th of February, as the Committee of General Literature and education for the year ensuing, the list being the same as that adopted in February last.

- | | |
|-----------------------------------|----------------------|
| Very Rev. the Dean of Chichester. | Rev. George Currey, |
| John Le'ster Adolphus, Esq. | Rev. Thomas Dale, |
| Ven. Archdeacon Allen, | Rev. T. G. Hall, |
| Thomas Bell, Esq. | Rev. Dr. Hessey, |
| Rev. R. W. Browne, | Rev. W. G. Humphry, |
| Rev. F. C. Cook. | Rev. J. G. Lonsdale, |
| | John D. Powels, Esq. |
| | Dr. Thomas Watson. |

The Lord Bishop of Toronto, in a letter dated Toronto, 7th Dec., 1855, said,—

"The Rev. Dr. McNab, of Darlington, as well as the Rev. Thos. Marsh, of Georgetown, Esquesing, are very much gratified with your gifts towards building their respective churches. The Rev. Mr. Van Lyngé also, and his poor Germans, were delighted that their humble application had been promptly answered by a donation of £15. Indeed, as I have already said, our people, poor as they are, value the notice of the Society even more than the gifts themselves.

"Permit me to solicit your favorable attention to the two applications enclosed.

"First, the Church of Orillia. At my visit in May, fifty-six were confirmed, and the exertions making by the people are highly creditable. The Rev. Thos. Read has been very diligent and successful since he was removed (at his own request) from Port Burwell to Orillia, on account of its healthy locality, and deserves every encouragement we can give him.

"Secondly, the village of Fitzroy Harbour, though still attached to the mission of Pakenhams, is fifteen miles distant, and must, as soon as possible, be separated as a distinct mission. It is well situated on the river Ottawa, and promises in time to

be a great lumber place of business, for it possesses valuable water privileges. As yet, however, the inhabitants are few, and have many difficulties to surmount; they require, indeed, some men of capital to come among them before their local advantages can be made available, but such in this rising country will not be long wanting.

"When I was there in the end of August, I encouraged them to solicit subscriptions generally throughout the diocese, and to make the present application as soon as they thought a reasonable donation would so far complete the church as to enable them to hold public worship within the same. Should the Society be pleased to grant them such a donation, it would greatly promote the success of the general subscriptions they contemplate.

"A short time before his death Sir Wm. Molesworth sent a despatch to his Excellency Sir Edmund Head, our Governor General, which implies more than a hope that the diocese will be divided as soon as we can furnish reasonable endowments."

The Bishop certified the correctness of the statements made in the applications above mentioned.

It was agreed to grant,

1. On the application of the Rev. T. Bolton Read, towards the Church at Orillia, to be paid by the Treasurers when it shall have been certified that the promoters of the building are out of debt and that the sum voted by the Society will complete the structure—£10.

2. On application of the Rev. J. A. Morris, and the Churchwardens of Fitzroy Harbour, towards the completion of the church at the place—£25.

LONDON DIOCESAN CHURCH-BUILDING SOCIETY.

Proposed fund of half a million pounds. This Society has put forth an appeal, specially, but not exclusively to landowners, with a view to raise a fund of £500,000, in ten years, for the purpose of promoting the formation of one hundred new ecclesiastical districts now urgently required to meet the growing spiritual necessities of the diocese.

The scheme originates, we understand, with Lord Robert Grosvenor, who gives £1,000. Considerable sums have been raised or promised. Her majesty heads the list with £500. Among other munificent donations we find—

- | | |
|--------------------------------|---------|
| The Crown (from land revenues) | £10,000 |
| The Duke of Bedford | 10,000 |
| The Marquis of Westminster | 10,000 |
| The Bishop of London | 5,000 |

With such a commencement, there is little doubt of effective and speedy pro-

gress. The committee state that the proposed fund is "not designed to supersede, but to call for and aid local efforts, and would, if judiciously expended, suffice to keep up with the probable increase of population during the next ten years." They add the following important passage:—

In distributing the funds entrusted to them, the committee leave the local subscribers, in every case, to determine in whom the patronage shall be vested, and are careful to avoid all unnecessary restrictions or requirements. They intend, as sufficient funds are placed at their disposal, to promote in large parishes the formation of new districts, to which a minister may be appointed to collect a flock, and to obtain temporary accommodation for the performance of Divine service until a permanent structure can be provided.—*Record*.

Miscellaneous.

ARRIVAL OF BISHOP WEEKS AT SIERRA LEONE.—By the African mail steamer Candace, which arrived at Plymouth, on Tuesday, we (the *Record*) learn that Bishop Weeks and his missionary party reached Sierra Leone in safety on the 14th of November.

The *New Era*, a Freetown paper, thus notices the arrival of the bishop in his diocese:—

"The Ethiopie brought us our-looked-for bishop, the Right Rev. J. W. Weeks, D.D., with a number of missionary clergymen, for this and the coast. The arrival of Dr. Weeks among us, as may have been expected, from the familiar acquaintance with him of the many who had, in days long past, experienced the benefits of his earlier ministry, created an almost indescribable excitement. One and all rushed to the wharf to greet him who, though *new* as bishop, was still their same old friend.

"The demonstration on the part of the native people was pleasing in the extreme. All eager to shake hands with their old father, and their beloved matron, Mrs. Weeks, they seemed, for the moment, to forget all decorum; and hugging as closely as possible to the beloved pair, a little timidity alone restrained them from giving vent to their natural warmth of African gratitude and affection.

"The appointment of a bishop to this colony could not have been more happy. The people seem to feel at home with him, and to regard with him the affection of a father, whom they have loved. Their simple and unaffected demonstrations could not fail to be pleasurable even to the most disinterested observer."

THE CHURCH IN JAMAICA.—The Legislature has passed a Clergy Bill, with a duration clause of fourteen years, whereby a saving of twelve and a-half per cent, on the salaries paid to the clergy has been effected, or about £3,000 per annum.

COMPLETED.—The iron church and parsonage granted by the Society for Promoting Christian Knowledge, to Diocese of Melbourne, have been erected at Williamstown, and are said to answer very well.

BATTERSEA TRAINING EXTRAITS.

The Examination, which commenced on the 10th and terminated on the 20th of December, was superintended by Her Majesty's Inspectors, the Rev. F. Temple, and Joshua Huddock Esq.

There were ninety-four resident students, candidates for certificates and annual grants; and seventy-seven pupil teachers, candidates for Queen's Scholarships. Twelve of the latter were examined at other colleges.

Thirty-six masters in charge of schools were also candidates for certificates, and five were candidates for grants of apparatus. Fifty-four resident students are now leaving the Institution to take charge of schools.

The Rev. W. Fry, of Leicester, offered eight prizes for the best examination papers on the English language and school management, four to be given to the senior students, and four to the junior.

THE GOSPEL IN TURKEY.—Missionary advices state that the fall of Sobastopol has quieted the adherents of the old Armenian Church, who before had hoped that the triumph of Russia would annihilate Protestantism in Turkey. Another most extraordinary sign of the times, which is referred to in every recent letter, is the readiness of Mohammedans to read the Bible. It is impossible to tell whereunto this may grow.

On Christmas day a Methodist Sabbath School in Brooklyn gave us their united offering to the missionary cause, the sum of one thousand dollars, collected entirely from among themselves.

The Rev. Mr. Clark, in referring to the extensive range for missionary work in Yoruba, Central Africa, says: "From morning till night, had we the power, we could preach the Gospel to listening multitudes. I believe we have here the elements of a religious revolution, under the power of Divine truth which will make the ears of the religious world tingle with delight."

THE DEANERY OF DOWNS.—This deanery has been conferred on the Rev. Thomas Woodward, Vicar of Mullinger, and a younger son of the Rev. Mr. Woodward, Rector of Fethard. As an author, the now dean has distinguished himself as the editor of the works of the late Rev. W. Archer Butler, formerly Professor of Moral Philosophy, Trinity College, Dublin.—*Times*. From this it would appear that the original announcement of the nomination of the Rev. John Gregg was incorrect, or that the appointment, if offered, has been declined by that gentleman.—*Record*.

THE ANTICIPATED VISIT OF DR. MEDHURNS TO ENGLAND.—For nearly forty years this distinguished Chinese scholar and indefatigable missionary has prosecuted his labours in the Gospel: first in the Malayan Archipelago, and, since the year 1843, in China proper. Having

recently learnt that the progress of these labours has begun to tell with serious effect upon his health and spirits, the Directors of the London Missionary Society have invited him to pay a visit to his native country in the course of next summer.—*Missionary Magazine*.

SWEDEN.—The remarkable work of God is making progress in Sweden. The present revival has extended over a very large proportion of the parishes of Dalecarlia. A gentleman, says the *British Banner*, holding the office analogous to that of Sheriff, in Scotland declares that many of the rich and powerful have come to believe in the Lord Jesus, and work zealously for the kingdom of God. Mr. O. H., proprietor of iron mines and of a large estate in the dark district in which he resides, every Sabbath gathers around him large companies, and proclaims to them the gospel. The King and the Crown Prince during their recent journey to Norway, visited Mr. H., and at his invitation, took a meal at his house, when he spoke of his doings, in proclaiming the gospel among his dependents. In many parishes remarkable and extensive awakenings have appeared and continue. The instruments have been, one christian minister, besides many colporteurs.

On St. Luke's Day, (the 18th ult.) the first Bishop of Lebaun was to be consecrated at Calcutta, by the Metropolitan of India and the Bishops of Victoria and Madras; the first instance of an English Bishop being consecrated out of England. In a recent letter to a friend in London the now Bishop asked the prayers of the English Church.

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