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The

Canadian Ecclesiastical Gazette;

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

VOLUME V.

TORONTO, DECEMBER, 1868.

No. 12.

In the report of the proceedings of the Church Society of the Diocese of Huron, we find under the heading, "Ecclesiastical Gazette," sentiments expressed which well repay us for the labour, gratuitously bestowed during the last five years that we have edited that unpretending periodical; for we see cause to believe that all acknowledge that we have maintained the principles which at the commencement we announced would actuate us. We have more than once stated our willingness to issue a Gazette twice a month, or even oftener, if we found sufficient encouragement to do so. At present the expenses of publishing have alone been met. We are authorised by the publisher to state again that if a sufficient number of subscribers, at one dollar in advance, or one dollar and a half if not paid within three months, immediately send in their names, he will commence with the next volume to publish the Gazette bi-monthly, and also publish, as he has always done, an extra gratuitously whenever the Bishop, or the Church Society of any one of the North American Dioceses, desires to issue a notice which requires to be circulated prior to the usual days of publication. Unless we receive the hoped for encouragement, we propose going on as usual, D.V., for another year, and by issuing extras when required, to give timely notice of official communications to all concerned, every difficulty will so far be obviated; but then much interesting matter to the sincere members of our communion must necessarily be withheld.

We have before us Rowsell's Churchman's Companion and Almanac; it contains a complete list of the clergy in the Dioceses of Quebec, Montreal, Toronto and Huron; also the Proper Lessons for every day in the year. It is carefully and neatly got up, and the price only 12½ cents.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

The next Quarterly Collection of the Church Society, (D. V.) is appointed to be taken up in the month of January, on account of the Society's General Purpose Fund. A statement of the liabilities of this Fund will shortly be forwarded to every clergyman of the Diocese.

T. S. KENNEDY,
Secretary.

As the Church in this Diocese has this month been called upon to contribute to a fund for the augmentation of the stipends of the poorer clergy, we have thought that the article taken from the *Echo*, headed "Lay Power," and the report of Mr. Darling's committee, published in 1850, may be very appropriately re-published.

CHURCH SOCIETY, DIOCESE OF TORONTO.

The Society met on Wednesday, the 8th of December. Present:—The Lord Bishop in the chair; Revs. D. E. Blake, Dr. Adamson, S. B. Ardagh, H. C. Cooper, C. L. Ingles, the Provost of Trinity, T. B. Read J. W. Marsh; Hon. P. B. DeBlacquiere, R. Denison, Esq., H. Mortimer, Esq., Hon. J. H. Cameron and the Secretary.

Resolved to forward a power of attorney to the Rev. Dr. Patton, empowering him to treat for the sale of certain lands held in trust for the Cornwall parochial schools, according to the wish of the donor and the trustees of the schools.

Resolved to forward a power of attorney to the Rev. John Wilson and the churchwardens of St. George's church, Grafton, authorising them to manage the lot in Ops, held in trust as an endowment for Grafton, receive the rents, &c., &c.

On application from the Rev. C. Dade and churchwardens, for aid in the erection of a church at Stewarttown. Resolved that it be placed on the list for a grant of £12 10s., the sum to be paid when the General Purpose Fund will admit of it. The Secretary to enquire whether the land on which it is built is deeded.

The Rev. J. A. Preston having provided a satisfactory statement as to the position of his new church at Mount Forrest, it was resolved to confirm the grant of £12 10s. conditionally promised in October.

Rev. R. Lewis applied for a grant for the church erecting at Prescott. Resolved that the

sum of £12 10s. be granted to it in its turn, provided the information as to title, &c., be satisfactory.

Rev. Dr. McMurray applied for a grant to his parsonage erecting at Niagara. Resolved that £12 10s. be granted in aid of this object, to be paid in its turn.

The Lord Bishop proposed that a grant of service books be made to Robert Denison, Esq., for St. Stephen's church, erected at his sole expense, he having been a most regular attendant at the meetings of the Society, as well as a liberal contributor. Granted.

Rev. T. S. Kennedy applied for a grant of service books for St. John's church. Granted.

The Lord Bishop presented an application from the Rev. E. J. Boswell for a grant of service books for his new church at Harrisburg. His Lordship supported it; the books were accordingly granted.

The Solicitor presented his report upon the nature of the investment made of the proceeds of the Darlington lots, also on the various claims referred to him by the Standing Committee, which, being satisfactory, the investment was approved of and the claims ordered to be paid.

The Hon. P. B. DeBlacquiere asked leave again to postpone his notice of motion on the subject of the Widow and Orphans' Fund.

The Hon. P. B. DeBlacquiere gave notice of the following for the next monthly meeting:—

For a committee on the by-law respecting the payment of annuities to the widows and orphans of the clergy, by stating that such annuities were not ever intended to be payable to the widows of such of the clergy as are entitled to annuities from the Gospel Propagation Society, and to report any amendments they may deem advisable.

The Secretary read portions of a letter and two notices from Rev. J. L. Alexander, on the same subject. The consideration was postponed till after the appointment of the committee above referred to.

The Secretary, at the request of W. Westmacott, Esq., nominated Professor Kingston, of the Observatory, as an incorporate member.

THOMAS SMITH KENNEDY,
Secretary.

TRINITY COLLEGE.

The Annual Meeting of the Convocation of the University of Trinity College was held in the College Hall, on 2nd inst., at three o'clock. The Hon. Sir J. B. Robinson, Bart., Chancellor of the University, presided, and the Lord Bishop of Toronto was also present.

The usual prayers having been read, the supplicants for degrees were presented to the Caput, and passed by the Convocation.

The following gentlemen were admitted to degrees:—

DOCTOR OF MUSIC.

G. W. Strathy, Professor of Music,
M. A.

Bolt, Rev. William

Hogert, Rev. James John
Broughall, Rev. A. J.
Higginson Rev. Geo. N.
Jones, Herbert Chilion
Murray, H. W. M.

B. A.

McNeilly, John
Grout, George Wm. Geddes
Cayley, John D'Arcy
Henderson, James
McLeod, Donald S. F.
Middleton, Isaac
Fleming, William
Case, William Hermanus
King, Meade

Prizes were then distributed by the Chancellor as follow :—

The Bishop's Prize to Divinity Students, awarded according to standing in the June examination, 1858—Higginson, Rev. G. N.; and Houston Stewart.

Classical prize in 3rd year—Badgley, Charles Howard.

Mathematical prize in third year—McNeilly, John.

Classical prize in 2nd year—Bethune, Charles James Stewart.

Mathematical prize in 2nd year—Evans, Henry James.

Prize in Chemistry—Bethune, Charles James Stewart.

The Archdeacon of York's prize for English Verse—Bradbury, J. L.

Books were also presented to the Rev. E. W. Beaven, M. A. and to W. P. Atkinson B. A., in acknowledgment of their services as leaders of the College Choir.

ADMITTED TO DIVINITY SCHOLARSHIPS.

McNeilly, John—Jubilee Scholar.
Grout, G. W. G.—Church Society Scholar.
Cayley, J. D'Arcy " " "
Harris, R. H. " " "
Cooper, H. D. " " "

MATRICULATED.

Harrison, Richard, 1st Foundation Scholar.
Henderson, Elmes, 2nd " "
Evans, Louis Hamilton, Cameron Scholar.
Ball, James Henry, 3rd Foundation Scholar.
Mittleberger, Charles Albert, 4th " "
Sutton, Charles Taylor.
Kennedy, John Edward, Denison Exhibitioner.
The Bishop then pronounced the benediction, and the Convocation was dismissed.

OPENING OF ST. STEPHEN'S CHURCH.

The handsome new church of St. Stephen, situated on Colledge street, a short distance west of Spadina Avenue, and which was erected at the sole expence of R. B. Denison, Esq., was opened for public service on Sunday 28th November. The corner stone of the building was laid in the early part of the summer, and a full description of the architectural design and character of the structure was given in the *Colonist* and in the *Gazette*. It is therefore unnecessary to repeat the statement; but suffice it to add that the work was carried out strictly in accordance with the plans, in the best style, and with the utmost dispatch, and the result is the erection of an edifice creditable alike to the taste of the architect, and the skill and experience of the contractors, while to the noble generosity of its liberal founder is due all the praise of providing a suitable house of worship for the members of the Church of England in a locality which heretofore has been at an inconvenient distance from any place devoted to devotional purposes. The interior of the building is plain, but exceedingly neat and comfortable and, a point that is often overlooked in the erection of struc-

tures of this kind, well adapted for the transmission of sound. Besides, the sittings are free, each person having the right to bestow himself as he pleases, and all being, as they ought to be in such a place, on a perfect equality in this respect.

On Sunday morning the Church was filled almost to overflowing, Lady and Miss Head and suite being among the congregation. Prayers were read by the Rev. Mr. McCollum incumbent of the Church, and the lessons by the Rev. Provost Whitaker. The whole congregation united in singing the 100th and 122nd psalms, and an eloquent sermon was afterwards delivered by the Rev. Mr. Whitaker.

The Reverend gentleman took his text from Genesis, at the 28th chapter and 19th verse—"And he called the name of that place Bethel." It was eminently to be desired that when a place like this was erected, it should be solemnly set apart and consecrated in the form and manner the church adopts on such occasions. But when circumstances, as in this case, forbade the dedication of it in this manner, it was still permitted to them, however, by God's gracious word, to regard this house as the house of the Lord. He then reverted to the text, and to the act of Jacob who, after his vision of the ladder reaching from the earth to heaven, rose up and took the stone he had put up for his pillow, and set it up for a pillar, pouring oil upon the top of it, and called the name of that place Bethel, saying that it was God's house. And accordingly, on his returning to Bethel subsequently, he then built an altar and called the place El Bethel. So what Jacob then did they might do to-day in a Christian manner. But in order to understand their present duty let them consider more fully what warrant they had to regard this as God's house. They had surely a greater warrant to do so than Jacob had in declaring the spot on which he had built the altar the place of God, for they had the assurance or promise of Christ himself "that where two or three are gathered together in My name there am I in the midst of them;" and the place where they so congregated was consequently his dwelling place. They must then learn with all their hearts to call the name of this place Bethel; and to do so with the spirit of the patriarch Jacob. To do this they must both understand and believe the promise of Christ, and the terms in which the promise was made—that they should gather together in His name. There is a depth of meaning in these words. They marked the characteristics of acceptable prayer, and implied obedience to God's law, and a conformity with the laws by which His church is governed. The preacher then went on to the consideration of some of the services and ordinances of the Church, and their bearing on and connection with the Word of God. But if there be those who look exclusively to the ordinances of Christ without looking to Himself; and those who look to Christ alone as the Redeemer, without regarding him as the Head and Spirit of the Church, their trust is presumptuous and overwhelming. Let us be careful not to separate those whom God had joined together. Therefore let us look to Christ as in His Church and to the Church as of Christ. The preacher in an eloquent manner spoke of the powers conferred on the ministers of Christ's Church, and of the duties of those who attended the house of God. If they united in a proper spirit in the worship of God, much benefit would be derived; but if they came not with this spirit and object, although they might derive some gratification in participating in the sublime services of the Church and take some interest in them, the effect would not be such as to make them feel the blessing of the Divine love. In conclusion, he asked them to unite in thanking God that he had put it into the heart of His ser-

vant to build this noble edifice; and to make it their prayer that He would reward his Christian liberality.

In the evening, service was performed at seven o'clock; and a sermon preached by the Rev. Mr. McCollum. As in the morning there was present a large congregation, who evinced much interest in the services and in the able discourse of the reverend gentleman.

It would be well for clergymen and churchwardens about to erect churches in various parts of the province, to visit St. Stephen's ere they do so. Though a new building, with only two stoves lighted on Sunday last, the thermometer ranged from 55° to 60°. The science of acoustics too appears not to have been forgotten, as the clergyman's voice could be distinctly heard in the remotest seat of the building. In short the external appearance, and internal arrangements reflect the highest credit upon the architect, Thomas Fuller, Esq., who has carried out his plans to such perfection, as proves that he has not lightly glanced at the science of ecclesiastical architecture, but carefully studied it in its minutest detail.—*Daily Colonist*.

COLLEGIUM S. S. TRINITATIS.

NOMINA CANDIDATORUM, TERMINO MICHAELIS, A. D. 1858, QUI HONORIBUS DIGNI HABITI SUNT.

In Literis Humanioribus.

CLASSIS II.

Grout, Georgius Gulielmus Geddes,
Cayley, Johannes D'Arcy.

CLASSIS IV.

Eorum qui in Examinacione pro Gradu A. B. egregie meriti sunt.

Badgley, Carolus Howard.
McNeely, Johannes.
Henderson, Jacobus.

In Disciplinis Mathematicis et Physicis.

CLASSIS I.

McNeolly, Johannes.

CLASSIS IV.

Eorum qui in Examinacione pro Gradu A. B. egregie meriti sunt.

Henderson, Jacobus.

Cæterorum qui Examinatoribus Satisfecerunt.

Case, Gulielmus Hermanus.
Fleming, Gulielmus.
King, Gulielmus Oliver Meade.
Macleod, Donald Ion Forbes.
Middleton, Isaacus.

Johannes Aumbury. } Examinatores.
Edvardus Kay Kendall. }
Georgius Whitaker,—Pro Cancellarius.

TRINITY COLLEGE.

At a Convocation, held on Monday, 11th Oct., the following degrees were conferred :—

B. A. (ad eundem.)

Pettit, Rev. Charles Biggar Pettit.
M. A.

Davies, Rev. Henry William.
Pettit, Rev. Charles Biggar Pettit.

Thursday, 11th November :—

B. A. (ad eundem.)

Salter, Rev. George John Ranking.
M. A.

Salter, Rev. George John Ranking.

COLLECTIONS UP TO DECEMBER 12th.

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	\$627.42
St. John's, Elora	\$ 8.00
A Friend to the Widow.....	1.00
Per Rev. C. E. Thomson	9.00
All Saints, Drummondville	6.79
St. John's, Stamford.....	4.88
Station at Clifton	0.65
Per Rev. C. L. Ingles	12.32
Gayuga	9.00
Caledonia	5.00
York	3.00
2d Con. School-house, Seneca ..	2.00
3rd " " " "	2.00
Per Rev. B. C. Hill	21.00
Lonsdale, from the Orangemen ..	4.62
Christ Church, Mohawk reserve...	0.90
Trinity Church, Shannonville.....	3.48
Per Rev. G. A. Anderson	9.00
Perrytown	2.56
Elizabethville.....	2.44
Per Rev. J. Hilton	5.00
St. Paul's, Columbus	2.50
Manchester	1.50
Per Rev. T. Taylor	4.00
St. George's Church, Guelph	8.87
Puslinch	2.89
Rockwood	1.90
Per Churchwardens	18 66
St. John's, Portsmouth, per Churchwardens ..	6.00
Trinity Church, Hawkesbury	21.12
St. John's, " " " "	5.70
Per Rev. J. G. Armstrong	26.82
Huntley	1.18
Goulbourn	1.27
Per Rev. J. Godfrey.....	2.45
Chester, per Rev. Dr. Beaven.....	1.72
Grace Church, Arthur	1.15
Trinity Church, North "	1.35
Mount Forest.....	1.25
Reading	0.25
Per Rev. J. A. Preston	4.00
Christ's Church, Moulinette	3 00
St. John's Church, Craighurst, per Rev. S. B. Ardagh.....	1.50
Fergus, per Rev. C. E. Thomson	3.00
Dunnville	5.00
St. John's, South Cayuga	3.50
Christ Church, Port Maitland.....	1.50
Per Rev. J. Flood.....	10.00
Lamb's Pond	2.00
North Augusta	3.00
10th Line School-house	1.50
Per Rev. F. Tremayne.....	6.50
Saltfleet	0.76
Ontario	1.95
Stoney Creek.....	2.27
Per Rev. J. Alexander.....	4.98
St. John's, Berkeley, per Churchwardens ..	3.67

Seymour	2.65
Percy	1.63
School-house	0.72
Per Rev. J. S. Groves.....	5.00
106 Collections, amounting to.....	\$780.01
STUDENTS FUND, XVI. YEAR.	
St John's, Portsmouth.....	2.00
MISSION FUND.	
(Collections up to December 12th.)	
Previously announced	929.20
Chester	1.40
Sabbath School Missionary Box...	1.00
Per Rev. Dr. Beaven	2.40
145 Collections, amounting to.....	\$931 60
ANNUAL SUBSCRIPTIONS.	
Rev. T. Taylor	10.00
" R. Garrett.....	5.00
ADDITIONAL SUBSCRIPTIONS TO EASTERN EPISCOPAL ENDOWMENT FUND.	
PENBROKE.	
Rev. E. H. M. Baker.....	£ 5 0 0 Note.
G. McTravish	30 0 0
Sampson Coombe	10 0 0
Francis Reynolds, M.D.....	5 0 0
Jno. Clendinning, M.D.....	5 0 0
Henry Bellerby	5 0 0
John Park	5 0 0
Jas. Bell	5 0 0
Daniel Frazer	4 0 0
James Bromley	4 0 0
W. H. Gibson	3 15 0
R. MacLean	3 0 0
R. C. Mills	3 0 0
James Wark.....	3 0 0
M. Reily	3 0 0
Chas E. Kirsch	3 0 0
Wm. Hawkins.....	2 15 0
Abraham Astleford.....	2 10 0
Robert Powell.....	2 10 0
H. G. Flint	2 10 0
Alexander Lyons.....	2 10 0
Capt. J. G. Cumming.....	2 10 0 Cash.
W. A. Hunter	2 10 0
Wm. Curnigie	2 10 0 Note.
Sol. Davine	2 10 0
Oel Anderson	2 10 0
Andw. Johnston	2 10 0
Chas. Nolt	2 10 0
Jno. McMullen.....	2 10 0
Thos. H. Boland.....	2 10 0
Jno. Boland	2 10 0
Chas. Coulter.....	2 10 0
Jno. O'Hare	2 10 0
Wm. Bennett & Jas. Lynch ..	2 10 0
Wm. Halpenny	2 10 0 Promised
Hy. Bromley	2 10 0 Note.
N. Frazer	2 10 0
Pet. Robertson	2 10 0
Wm. Wilson.....	2 10 0
Ed. Farrel	2 10 0
Ed. Stubbs	2 10 0
Jno. Balfour.....	2 10 0
Jas. Howe	2 10 0
Thos. Holmes	2 10 0
Joseph Schofield.....	2 10 0
Rob. Fitzimons	2 10 0
D. C. McNab	2 0 0
Daul. Curnigie.....	2 0 0
Hy. Howard	2 0 0
Wm. Wright.....	2 0 0
Wm. Dobson & Wm. Burgess ..	2 0 0

Geo. Don McDonald & Ed. Hawkins	2 0 0	"
Richd. Hays & T. Boxwell ..	2 0 0	"
Geo. Johnston & Mat. Owens	2 0 0	"
Wm. Bromley	2 0 0	"
Capt. Dan Cowley	2 0 0	Cash.
Elihu J. Burritt	2 0 0	Note.
Geo. Wilcocks	1 15 0	"
Thos. Lett	1 10 0	"
Sam. Ross	1 15 0	"
Martin Lebough	1 10 0	"
R. McLoughlin	1 10 0	"
Jas. Coffey	1 10 0	"
Joseph Phillips.....	1 10 0	"
Robt. Calback.....	1 10 0	"
Richd. Benlo	1 10 0	"
Ed. Sutton	1 10 0	"
Jas. Sweeney	1 10 0	"
Mat. Liby.....	1 10 0	"
Andw. Clark	1 10 0	"
Thos. Edwards.....	1 10 0	"
Thos. Burko	1 10 0	Cash.
Geo. Thompson	1 10 0	Note.
Jno. Sadlier.....	1 10 0	"
Ed. Leech.....	1 10 0	"
Wm. Thomas	1 10 0	"
Wm. Pierce	1 10 0	"
Jno. Armstrong	1 10 0	"
Geo. Boland.....	1 10 0	"
Thos. Brownlee	1 10 0	Cash.
Jno. Daglerty.....	1 10 0	Note.
Jas. Smith	1 10 0	"
Martin Lebough.....	1 10 0	"
Robt. Hicks.....	1 10 0	"
Jas. Condie	1 10 0	"
Ed. England.....	1 10 0	"
Michl. Fletcher	1 10 0	"
Robinson Lyon	1 10 0	"
Jno. Ryan.....	1 5 0	"
Mrs. Litle	1 5 0	"
Geo. Ross.....	1 5 0	Cash.
Orange Wright	1 5 0	"
Joseph New.....	0 15 0	"
Jno. Smith	1 5 0	Note.
Dav. Bremner.....	1 5 0	"
Hy. Grovy	1 5 0	"
Robt. Cartman.....	1 5 0	"
Sam. Hynds.....	1 5 0	"
Mos. Brownlee.....	1 5 0	Promise.
Jno. Moore	1 5 0	Note.
Rd. Dobson	1 0 0	"
Jno. McAlister.....	1 0 0	"
Robt. Sadlier	1 0 0	"
Abm. Sursees	1 0 0	"
Wm. Morris.....	1 0 0	Cash.
Ed. Robinson.....	1 0 0	Note.
A. T. Mausell	2 0 0	"
W. J. Warren	1 10 0	"
Margt. Kenny.....	1 15 0	"
FITZROY AND PAKESHAM (Continued.)		
Chas. F. Baines	7 10 0	Note.
John Baird	5 0 0	"
Robt. Maginly.....	5 0 0	"
Geo. Baird, senr.....	4 0 0	"
Ed. Owens	3 0 0	"
Jas. Story	3 0 0	"
Geo. Cockle.....	3 0 0	"
Robt. Gomersall	3 0 0	"
Jno. McAdam	3 0 0	"
Sam. Needham	3 0 0	"
Jas. Shaw	3 0 0	"
Wm. Baird	2 10 0	"
Geo. Baird	2 10 0	"
Ed. Green.....	2 10 0	"
Mos. Green	2 10 0	"
Wm. Hamilton	2 10 0	"
Geo. Humphreys.....	2 10 0	"
Allan Frazer	2 10 0	"
Wm. Green	2 10 0	"

Sam. Baird	2 10 0	"
Wm. Story	2 10 0	"
Dav. Story	2 10 0	"
Wm. Grango	2 10 0	"
A. Holmes	2 10 0	"
Thos. Ellis	2 10 0	"
Saml. Blackwood, M.D...	2 10 0	"
Chas. Dunlop	2 10 0	"
Wm. Latimer	2 10 0	"
Math. Serson	2 10 0	Promise.
Dennis Cavanagh	2 5 0	Note.
John Frazer	2 0 0	"
Wm. Boyle	2 0 0	"
Wm. Low	2 5 0	"
Wm. Clarke	2 0 0	"
Wm. Shannon	2 0 0	"
Fras. Cockburne	2 0 0	"
Jas. Craig	1 10 0	"
Wm. Gourley	1 10 0	"
Sarah Hodgins	1 10 0	"
Jas. King	1 10 0	"
Andw. Low	1 10 0	"
Wm. Scott	1 10 0	Cash.
Jao. Smith	1 10 0	Note.
Hy. Meredith	1 10 0	"
Andw. Scott	1 10 0	"
Chas. Curtis	1 5 0	"
Noble Dean	1 5 0	"
Jas McVeety	1 5 0	Cash.
Thos. Hodgins	1 0 0	"
Benj. Hodgins	1 0 0	"
Jno. Frazer	1 0 0	Promise.
Dav. Low	1 0 0	Note.
Thos. Bradley	1 0 0	Cash.
Jno. Timmins	1 0 0	Promise.
Jno. Ayres	1 0 0	Note.
Owon McCarthy	1 0 0	"
Michl. Son	0 10 0	"

MICHMOND (Continued.)

John Vaughan	2 10 0	Note.
Robert Craig	2 10 0	Cash.
Robert Cowan	1 5 0	Note.
Robert Cowan	1 5 0	Cash.

NORTHPORT.

Col. Ruttan	1 5 0	Cash.
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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	" " " 19th,	7 p.m.
Glanford	Thursday, " 20th,	11 a.m.
Saltfleet	" " " 20th,	3 p.m.
Stoney Creek	" " " 20th,	7 p.m.
Ancaster	Tuesday, February 15th,	3 p.m.
Dundas	" " " 15th,	7 p.m.
Elora	Wed sday, " 16th,	7 p.m.
Guelph	Thursday, " 17th,	7 p.m.
Georgetown	Friday, " 18th,	7 p.m.

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

J. GAMBLE GEDDES, Secretary.

REPORT

Of the Committee of the Church Society of the Diocese of Toronto, appointed to report on the best means to be adopted for raising contributions towards the Stipends of the Clergy in the various Parishes and Missions of this Diocese. Read at the Monthly Meeting of the Society, held on the 3rd of April, 1850, and ordered to be printed.

1. Until the members of the Church at large are induced, from a principle of faith in God's promises, and love to his holy cause, to look upon it as a privilege to be permitted to honour

the Lord with their substance, and with the first fruits of all their increase, the manifold evils of the voluntary system, in its ordinary development, must surely be acknowledged by every reflecting member of our communion.

2. The Church in this Diocese being, to a certain extent, under this system, must, to a similar extent, be exposed to these evils,—evils which will ultimately be more fully developed unless guarded against by timely precaution.

3. In addition to that unholy and palpable tendency of the voluntary principle to tempt the pastor to deal unfaithfully by his flock, it is a system which from the peculiar organization of the Church, appears calculated to exert a more injurious influence over her than over religious communities of merely human origin.

4. While unity is an essential feature of the Church at large, unity of feeling and of action is absolutely necessary to the progress and prosperity of every Diocese within her pale; but the principle under consideration has a direct tendency to injure, if it cannot destroy that unity, because every Clergyman who is absolutely and directly dependent upon his flock for maintenance, and who can by any means make himself popular among them may—if he be so inclined—be tempted to exhibit in his own flock a defiance of Episcopal authority which must ever be regarded as the great element of Diocesan unity.

5. The un mutilated Gospel has ever excited the opposition of the human heart, and, consequently, he who determines to speak fully and faithfully concerning "Christ and the Church," will frequently, in spite of all the discretion he can use, have to encounter much opposition; and should it be, that he is either partially or wholly dependant for his maintenance upon the voluntary system, he may be reduced to straits, and perhaps to poverty, because though diligent and conscientious, his faithfulness may destroy his popularity.

6. The Clergy are men of like feelings with others, and it is often difficult even for duty to silence the dictates of delicacy. This, however, must to a considerable extent be done by every Clergyman who would teach his flock the scriptural doctrine, that the labourer in spiritual things is worthy of his hire, for the bulk of his congregation will generally regard him when addressing to them such admonitions as more anxious for the augmentation of his means than for the welfare of his flock. It may be said that the Clergy are bound to teach the whole truth, whether it bring upon them good report or evil report, and that this misapprehension or misrepresentation is a part of that cross, which, as the messengers of their Master, they are called to bear. But, though this may be true, it is to be feared that it is a truth which is not acted upon, for there is reason to think that the duty alluded to, is neither taught by the Clergy nor practised by the laity as it ought to be, to the great loss and detriment of both parties.

7. Seriously impressed with the gravity of these disadvantages, your Committee would respectfully suggest that contributions from the various parishes and missions in this Diocese, to the general mission fund of the Church Society, seems to them a plan, the apparent tendency of which would be to remedy these evils. That it appears to have been a principle acted upon in the primitive Church, in which, up to the fifth century, the whole contributions of the people, destined to the maintenance of the Clergy, were paid into a common fund.

8. It is a system which, if it could be adopted, would manifestly tend to promote unity in the Church, and to combine the advantages of greater actual independence in the Clergy, with a salutary control in the proper quarter.

9. The adoption of the system suggested would

also tend to save the Clergy from any strong temptation to keep back from the people committed to their charge wholesome but unpalatable truth, by rendering them, to a reasonable extent, independent of their people, while at the same time any decided falling off in the contributions of the parish or mission, or any positive refusal to fulfil the pecuniary obligations under which they had voluntarily come to the Church Society, would, in many cases, afford a test by which to form some judgment of indiscretion, incapacity or neglect of duty on the part of the Clergyman officiating therein.

10. There is little reason to doubt that one great cause why the members of our communion are so backward in contributing to the support of the Church, is to be found in the fact that they are not sufficiently taught their duty in this respect by their legitimate instructors: and, unquestionably, the motive which induces so many of the Clergy to fail in admonishing them on this subject is the natural feeling of delicacy before alluded to, and which many among them acknowledge their inability to overcome. The adoption, however, of the system which your Committee respectfully suggest would tend, in a great degree, to remove this obstacle, and many, it is believed, would zealously exert themselves in procuring contributions to a general fund, who could not be induced to make a similar effort in order to urge their people to effect a direct augmentation of their individual stipend.

11. Your Committee are strongly inclined to think that the duty of the laity, in contributing of their earthly things, to those who minister to them in spiritual things, would under the system suggested, be much more generally and emphatically taught and much more effectively performed than it is at present.

12. Your Committee having thus adverted to some of the most prominent disadvantages of the present mode of raising contributions, towards the stipends of the clergy in the parishes of this Diocese, and having pointed out the benefits which they are inclined to think, would flow from the adoption of the system which they have now suggested, would proceed to the consideration of some of the details, which would be necessary in carrying the plan into operation.

13. (1) The first point to be considered is the amount, which any parish or mission applying to the Bishop for the services of a Clergyman shall be required to raise.

The recent regulations of the Society for the Propagation of the Gospel, (to devise the best mode of complying with, which, is the object of your Committee) require that in addition to a parsonage house, every parish or mission shall raise at least the sum of £50 currency per annum, towards the stipend of the clergyman, which sum, or any further sum, up the extent of £100, that Society agrees to double, giving pound for pound.

Your Committee would therefore suggest that the Bishop of the Diocese, judging from such information as he shall possess, of the resources or ability of any parish or mission, making application for the services of a clergyman, shall frame the amount between these two extremes which such parish shall pay into the General Mission Fund of the Church Society, on which the Society shall undertake to pay to the clergyman such a stipend (not exceeding the sum guaranteed by the parish) as the Bishop shall appoint.

(2.) With reference to the mode in which such contributions shall be raised within the several missions of the Diocese, whether by direct subscriptions, pew rents, or otherwise; your Committee feel that this is a subject which must to a great extent be left to the discretion of the various parishes, merely suggesting that in the older settled townships, or in neighbourhoods having easy

access to markets, the full amount of the contributions shall be in money; and that such localities shall not take advantage of the suggestions hereinafter offered, for allowing the remoter townships to pay in kind, unless the clergyman of such mission, shall specially request it.

(3.) Another most important consideration is the manner in which the sums to be raised by the several parishes shall be secured to the Church Society.

Your Committee are of opinion, that in the great majority of cases, the safety of the Society will require, that, when it undertakes to pay a stipend to a clergyman in lieu of direct contribution from his parishioners, the amount to be paid to the General Mission Fund of the Society from such parishes shall be previously secured, and if possible for a period of three years, by an agreement signed by some substantial members of the congregation who will kindly undertake, that if the Church Society shall pay to their clergyman the sum named by the Bishop, the amount shall be remitted by them to the Society, which amount they would then of course exert themselves to collect from the congregation.

(4.) From some acquaintance with the rural neighbourhoods of this Diocese, your Committee are convinced that in many well settled parts of the country, it would be difficult, and in some cases perhaps impossible, to comply with the requirements of the Society for the Propagation of the Gospel, if the amount of contributions expected from such neighbourhoods were required to be paid in money.

They would consequently suggest that every reasonable facility ought to be afforded to the system of contributing in kind, and they conceive that such facility might be offered without in any degree interfering with the system of contributions to a general fund which is advocated in this report, by simply requiring the churchwardens to transmit a receipt from the clergyman for the value of such contributions as had been made in kind; which receipt would be received by the Treasurer of the Society, and credited to the mission as if it was a payment made in money; and charged to the clergyman as so much paid to him by the Society.

(5.) Another point which, though almost self-evident, would still clearly have to be understood, is, that the Society could assume no further responsibility than would be warranted by the express obligations received from the several missions, and that if on the expiration of such obligation, the churchwardens or other parishioners shall decline to renew it, the clergyman of such parish or mission shall have no claim upon the Society for the continuance of his stipend, but shall lay his case before the Bishop for the time being, to be dealt with according to his discretion.

(6.) Your Committee would further suggest that it should be very explicitly understood, that though the Church Society would thus become the medium through which the stipends of the clergy would be paid, that circumstance would in no respect influence the disposal or appointment of them to their several spheres of duty, but that the nomination to, or patronage of all ecclesiastical preferments, will of course rest as it does at present.

(7.) It now remains for your Committee to express their views upon the last clause of the resolution which has called them to the performance of their present duties, and which requires them to direct their attention to the question "whether in some cases it might not be expedient to support a clergyman for a time, depending upon his exertions to secure subscriptions to the Society from the mission to which he is appointed."

Your Committee are aware that cases are not unfrequent where neighbourhoods originally settled by a large proportion of the members of the Church, in consequence of long but unavoidable neglect, have become indifferent to her ministrations, and have grown reconciled to their state of spiritual destitution. To expect them while in this state of apathy, to make the exertions required by the recent rules of the Society for the Propagation of the Gospel; in order to supply that which they have almost ceased to regard as a want, is scarcely reasonable. Could they, however, enjoy, though but for a season, those spiritual privileges from which they have been so long debarred, it would re-kindle their love for the ordinances of God's Church, and incite them to make suitable exertions to secure their continuance. Influenced by these considerations your Committee desire to suggest that it appears to them highly expedient that the Bishop should be enabled, by this Society, to send a clergyman to such localities, for the space of one or two years, on the conditions contemplated by the resolution, giving the members of the Church distinctly to understand, that at the conclusion of that period they must be prepared for one of two things—either to contribute the required sum towards the stipend of their clergyman, or to lose his services. The question, however, by what means the funds necessary to enable the Society to effect this object are to be raised, is one of considerable difficulty, and here with all deference and with every feeling of gratitude to the Society for propagating the Gospel, your Committee would respectfully express their apprehension that the recent regulations affecting this Diocese, passed by that venerable and munificent body, may be found to act as a very serious check upon the extension of the Church in the more destitute and remote parts of this Diocese. The indifference arising from long continued destitution, prevent such localities as your Committee have just referred to, from making the necessary effort required by the regulations of the Society—while in the newer and more remote regions poverty precludes the hope of their being able for some few years to come up to the standard which it demands—by contributions either in money or kind—and this naturally brings your Committee back to the principal object of this report, and affords another argument in favour of contributions to a General Fund. There are in this Diocese several endowed parishes and others which enjoy the advantages of a virtual endowment in as far as their pastor derives almost his entire income from sources extraneous to, and independent of the parish or mission in which he ministers. Now if these and other more wealthy parishes, which at present do comparatively little for the extension of the Church, could be induced to contribute in some degree in proportion to the privileges they enjoy, a surplus mission fund might gradually arise, which might be most usefully expended in assisting those remote or more destitute missions, contemplated by the concluding clause of the original resolution.

As it is by no means impossible that difficulty might arise in assigning individual contributions to the benefit of the parish to which the donor strictly belonged, in consequence of the present somewhat indefinite limits of the various missions, your Committee would further suggest that, in their opinion, it would tend to the harmonious working of the plan which is here advocated, and indeed of that mode which is at present in operation, if, by the authority of the Bishop, the territorial limits of each parish were to be as accurately defined as circumstances would permit, subject nevertheless to such fur-

ther alterations as might appear proper to the Diocesan.

In conclusion, your Committee would observe that, though sensible the subject on which they have been called to report is not free from difficulties, they are, nevertheless, strongly disposed to think that the adoption of the system of contribution on the part of the missions of the Diocese to a general fund would operate beneficially,—that it would tend to unity of feeling and energy of action, and that, while it placed the clergy in a more comfortable position, it would never render the independence of their people such as to prove a temptation to neglect of duty.

All which is respectfully submitted.

W. STEWART DARLING,
Chairman.
March 25th, 1850.

PAROCHIAL CHURCH SOCIETY MEETINGS,
HOME DISTRICT, 1850.

Weston	Tuesday, January	11th, 11 a.m.
Etobicoke	" "	" 7 p.m.
Sydenham	Wed'sday, "	12th, 11 a.m.
Springfield ...	" "	" 7 p.m.
Streetsville ...	Thursday, "	13th, 11 a.m.
Brampton	" "	" 7 p.m.
Tullamore	Friday, "	14th, 11 a.m.
Yorkville	Monday, "	17th, 7 p.m.
York Mills	Tuesday, "	18th, 11 a.m.
Thornhill	Wed'sday, "	19th, 7 p.m.
Okridges	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, Sc'rb'r'	Wed'sday, "	16th, 11 a.m.
L'amoreux ...	" "	" 7 p.m.
Mark'hmVil'ge	Thursday, "	17th, 11 a.m.
C'rst Ch. Sc'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.

PRESENTATION OF A SOLID SILVER MEMORIAL COMMUNION SERVICE.

The Church of the Holy Trinity, at West Hawkesbury, County of Prescott, C. W., has just been enriched by the presentation of a solid silver Communion Service, in memory of the late George Hamilton, Esquire, of the firm of Hamilton, Brothers, the extensive Lumber Merchants on the Ottawa.

This beautiful and valuable presentation is a strong attestation of the high esteem in which the deceased was held by all who had the pleasure of his acquaintance. Mr. Hamilton was called away in the prime of life, and after a very short illness. He was beloved by all who knew him, and has left behind a character unsullied by any thing that could possibly detract from the virtuous reputation of the Christian and the gentleman.

Not the least important and exemplary feature in the above presentation is, that over two thirds of the whole amount required, was subscribed by those who have been years in the employment of Hamilton Brothers; and without any scruple on account of creed or country. Mr W. C. Morri-

son, the manufacturer of these handsome vessels, was awarded the *first prize* for his gold and silver work at the late Provincial Exhibition. The following notice we extract from the Toronto Colonist, of the 16th ultimo:—

SOLID SILVER MEMORIAL COMMUNION SERVICE.

In consequence of the great number of articles which were presented at the Exhibition last week, we were prevented from giving that prominent notice, which it deserved, to a Solid Silver Memorial Communion Service, manufactured by our justly celebrated and enterprising fellow-citizen, Mr. W. C. Morrison. We now call special attention to it, because it is one of those services which are generally imported from London, under the false impression that such articles cannot be properly manufactured on this side the Atlantic.

The chalice stands about nine inches high—the bowl, which forms a half globe, standing on a stem of exquisite design. The knob, about the handle of the stem is pierced, and projects in Gothic tabernacle-work of the most delicate texture, which, while it gives a light appearance to the whole, affords a substantial grasp to the person holding it. The pattern, in its main features, is from an ancient one in Trinity College, Oxford, and, we are informed, is in perfect keeping with the architecture of the church named below. The pattern is made to fit the bowl of the chalice, and is exquisitely engraved. The flagon stands fourteen inches high, and has nothing of the Coffee-pot shape. The curved line which is generally considered a characteristic of beauty, is preserved throughout.

The three articles are taken from a service which is in St. George's Church in this city. The designs are by John Butterfield, the well-known church architect of City Road, London.

The three articles are to be presented to the Church of the Holy Trinity, Hawkesbury, C. W., in memory of the late George Hamilton, Esq., as the following Latin inscription (which each of the sacred vessels bears) will show:—

"In memoriam Georgii Hamilton Hawkesburiensis, de civibus in vita optime merentis, D. D. D. Amici valde desiderantis. Obiit 21^o Maii A.S. MDCCCLVIII. ætatis sue XXXIV.—In usum perpetuum SS. Trinitatis Ecclesie apud Hawkesburienses in Canada Ulteriori. Johanne Strachan S.T.P.L.L.D. Episcopo Torontouensi: Johanne Gilberto Armstrong A.B. Ecclesie Rectore. Joh. Hamilton: Joh. Gul: Higginson, Edittus."

CHURCH SOCIETY, DIOCESE OF HURON.

The meeting of this Society took place in St. Paul's School-room, on Thursday evening, 9th inst. The members present were Right Rev. Lord Bishop of Huron; Revs. J. W. Marsh, Sec.; Holland, Brough, Townley, Flood, Caulfield, Hughes, McLean, Patterson, Smythe, Sandys, Nelles, Mortimer, Ralley, Messrs. Lawrason, Peters, Hupper, Buckley, Pope, Going, Cronyn, Phillips, Hamilton, Goodhue, Hayley, Stephenson, Lester.

His Lordship the Bishop presided.
Meeting opened with prayer.

SALARY OF CLERICAL SECRETARY.

This matter, which was discussed at the meeting of the standing committee in an earlier part of the day, when he [the secretary] declined receiving any remuneration for the present year—being again brought up, the Rev. Mr. Holland said that the present income of the society was small, but that the sum named was perfectly inadequate to remunerate the secretary for his valuable services.

Moved by Rev. Mr. HOLLAND, seconded by L.

Lawrason, Esq., that the sum of £30 be awarded the Rev. J. W. Marsh for 1859, as a small compensation for his services.

Mr. Lawrason here paid a marked compliment to that gentleman, for the ability he had displayed in the performance of his onerous duties, and hoped that at the end of the year they might be able to considerably add to the present small sum.

Rev. Dr. Townley did not like to oppose the motion brought forward, but considered the resolution inopportune; as the reverend secretary had kindly consented to give his services for the year gratuitously, he would rather leave the matter over until the end of the year.

Moved by Rev. Dr. TOWNLEY, seconded by Rev. Mr. MORTIMER, that this matter be laid over until the close of the year.

Hon. J. G. Goodhue would rather carry out the original motion, to give the secretary the sum named, not in the shape of salary, but as a slight acknowledgment.

Rev. Mr. Brough would vote for Dr. Townley's amendment.

Rev. Richard Flood thought Dr. Townley's amendment out of place.

Mr. Samuel Peters, Senr., would prefer adding something to the small sum named, and increasing the salary gradually, as the society might be in a position to afford.

Mr. James Hamilton thought the amount named by the Committee was £30 a year, but if they supported Dr. Townley's amendment, they left it in the hands of the committee to arrange it at the end of the year.

His lordship remarked that he thought Dr. Townley's amendment would be the best to adopt. They ought to be careful at the outset of their proceedings, and not get into difficulties as other societies had done,—at the expiration of the year, name a sum in accordance with the means in the society's hands.

Revs. Messrs. Holland and Townley then withdrew both the original resolution and amendment.

THE "ECCLESIASTICAL GAZETTE."

Moved by Rev. Mr. CAULFIELD, seconded by Rev. Mr. HOLLAND, that the "Ecclesiastical Gazette," so long as conducted as at present, would form a suitable medium of communicating to the members of the society and the diocese at large, notices of meetings and reports of the proceedings of this society; and that the society be requested to have such notices inserted therein, at the same time, suggesting to the publisher the expediency of having it published once a fortnight.

Mr. L. Lawrason thought that a paper more generally read would be a better medium of communication.

The Bishop said that the "Gazette" gave full information of all meetings in connection with the church at home, which was to them a circumstance greatly in its favour.

Hon. J. G. Goodhue remarked that if they published their proceedings in that paper, it would be necessary for the local journals to copy from that journal—the question was, will the local papers be in possession of the facts in sufficient time to give the particulars to their readers?

Rev. Mr. Holland concurred with the resolution; but would object to the publication of the journal fortnightly, simply because they made it a channel of communication.

Rev. Dr. Townley spoke warmly in favor of the "Gazette" from the large amount of information regarding church matters in Europe, the States, &c., it contained; but if not published once a fortnight it could not expect to be as largely supported as it otherwise would be. The resolution as above, was carried.

Moved by Rev. Dr. TOWNLEY, seconded by the Rev. Mr. BROUGH, that in consideration of the

short-period which has elapsed since the adoption of the constitution of the Church Society, the time for the payment of the subscriptions of the incorporated members for 1858, be extended to the end of January next, for this time only.—*Carried.*

PAROCHIAL ASSOCIATIONS.

Moved by the Rev. Mr. BROUGH, seconded by the Rev. Dr. TOWNLEY, that a committee be named by the Lord Bishop of the Diocese be appointed to make arrangements for meetings of parochial associations, and members of the church in general, during the present winter, with a view to the advocacy of the claims of the Church Society—such arrangements to be subject to the approval of the Lord Bishop.—*Carried.*

The committee named by the Bishop to carry out the spirit of the above resolution were to meet next morning at the St. Paul's school room, at nine o'clock, and to consist of the following gentlemen, viz.: Rev. C. C. Brough, Dr. Townley, Saint George Caulfield, J. Sandys and the secretary.

NEWLY INCORPORATED MEMBERS.

The Rev. Secretary read the names of the following newly incorporated members, viz.: Hon. J. H. Cameron, who subscribed £5 to the society for missionary purposes (we trust many others will follow his laudable example,) H. R. Marsh; S. Peters, senior; Dr. F. B. Going; J. F. Claris; H. Chisholm; Thomas Rymal, and J. W. Acres.

The Rev. Secretary, in introducing the name of Mr. Cameron, said his views were, that if the present depressed state of the Diocese of Huron were sufficiently known, there were many who would come forward and help them with their means.

The Rev. Secretary proposed, seconded by the Rev. Dr. TOWNLEY, that Hon. J. H. Cameron be admitted an incorporated member of this society.—*Carried unanimously.*

The Rev. Dr. Townley, in seconding the resolution, said that he was forcibly struck by the remark of one of the leading churchmen in England lately to the effect that we ought not to look to them for aid, being (as he said) a wealthy colony. But, said Dr. Townley, that individual forgot to mention that Great Britain and Ireland were constantly sending us annually large numbers of emigrants; hence we had fifty back townships destitute of spiritual knowledge.

Rev. Mr. Caulfield was anxious to press the matter on the societies at home, and would like to see a committee appointed who would confer with them.

Rev. Mr. Holland suggested that his lordship the Bishop was the proper person to correspond with the Propagation and other societies favourable to us in England.

The Bishop observed that he had, when last in England, brought the matter prominently before the different societies, and found great difficulty in convincing them that we were not what is generally represented at home, a wealthy people in Canada. Ultimately, however, he made an impression, and induced them to give us a little assistance. He had a letter ready for mail, addressed to the Rev. Mr. Hawkins, London, England, bearing on this subject, and some time back he (the Bishop) received a letter from an illiterate person in Kincairdine, expressing the spiritual destitution of that part of the diocese, which he also forwarded to the same gentleman in England.

EPISCOPAL TRUST FUND.

Mr. Lawrason said he was not prepared to make a report at present, from the fact that it was found impossible to call the committee together. Mr. Wilson, one of the most active members was engaged in the courts, and hitherto

could not attend. Nothing material had occurred in the matter of the fund since he last addressed them, except that £1,200 sterling had been received from societies at home. A loss to the fund had been felt by the failure of parties, but he hoped to be able to furnish them with a more favourable account at their next quarterly meeting.

Rev. Secretary said as there were but three members of the trust fund resident in London, and as it required those three to form a quorum, he suggested the propriety of naming two more to be added to the list. This was the second time they had met without receiving a report.

It was then moved by the Rev. Mr. BRADY, seconded by George RYMAT, Esq., that James Hamilton and Benjamin Bayley, Esqs., be added to the committee.—*Carried.*

The Bishop closed the meeting with prayer.

After we had copied the above report from the columns of the Colonist, we received the account from the Rev. the Secretary, but too late for us to do more than make a few slight corrections.

EDITOR GAZETTE.

—
DIOCESE OF HURON.
—

MISSION FUND.

Previously acknowledged.....	\$481.74
St. George's, London Township, per the Lord Bishop	5.00
St. John's, London Township, per Rev. C. C. Brough.....	12.00
St. Anne's, Adelaide, per Rev. A. Mortimer	1.92
Church, Strathroy.....	1.75
	\$462.41

WIDOW AND ORPHANS' FUND.

Previously acknowledged.....	57.00
St. George's, London Township, per Rev. C. C. Brough	5.20
	\$ 62.20

ANNUAL SUBSCRIPTIONS.

H. Crotty, Ingersoll	\$5.00
Hon. G. J. Goodhue, London	5.00
Peter Roe, St. Thomas's	5.00
Rev. J. Smyth, St. Mary's	5.00
S. Peters, Sen., London	5.00
Rev. A. Mortimer	5.00

J. WALKER MARSH.

Ingersoll,
Dec. 13, 1858.

Sec. C. D. II.

NOTICE.

The Clergy of the Diocese of Huron are notified that the Lord Bishop has directed the next collection for the Church Society, to be made during the month of January, the proceeds to be applied to the Widows and Orphans' Fund.

A copy of the pamphlet containing the constitutions of the Synod and Church Society, and also the acts relating to Synodical action and the Church Society acts, &c., have been handed to, or mailed to, each incorporated Member of the Church Society. Attention is called to article V of the constitution of the Church Society which points out the conditions upon which members are continued on the Society's list.

The time for closing the books has been extended to January the 31st, for Incorporated Members for this year.

Applications for pamphlets can be made to the Secretary who is authorised to supply them at the rate of five cents each.

THE LAY POWER.

(The Echo.)

How much may be done by the Laity; even by those who have much business of their own to attend to; has been exhibited lately, through the devoted and untiring energy of Mr. BRADY, one of the chief clerks of the Admiralty. He has come to the assistance of a zealous but overworked clergyman in a London suburb, and has enlisted cordially and largely the sympathies of the poor inhabitants, in aiding to provide for themselves the advantages of public worship, and for their children the benefits of improved education.

The emergencies of daily increasing trade and commerce have created in the parish of Plaistow just across the London border, two new towns or districts bearing respectively the names of Halls-ville and Canning's Town. The palace is a reeking marsh some seven feet below high-water mark, intersected by stagnant ditches, which run in and out amongst the houses, evaporation and soakage being the only means for escape for the sewage. One of the witnesses said that it must be seen to be appreciated: of course paved streets are out of the question. On one occasion the clergyman is stated, during his parochial visitations, to have lost his shoes, and not for some time to have discovered his loss, so completely had his feet been encased with mud. The houses stand on the ground rather than in it, so slightly are they built and so shallow their foundations. In this wretched locality from four to five thousand people are compelled by the necessities either of their poverty or their occupation to make their abode, and it is not unlikely their numbers may be largely recruited by the contemplated extension of the new Victoria Docks. They are more than two miles distant from their parish church. The Incumbent's income, but scanty at the best, was of course quite unequal to the strain which the creation of this new district entailed upon it. For some time, however, with a self-denial "which made Lent extend considerably beyond forty days," he managed to provide a curate, but was compelled at last by sheer necessity to dispense with him. An attempt was made at a school, but the only school-house was a wooden lean-to erected against the side of the last house in an unfinished row. Meanwhile the town grew and the school increased, but it was long before a better and more commodious building could be secured. As might be supposed, there was no dearth of public houses. One beer-shop or gin-palace to every 100 of the population, i.e., to every 20 or 25 families supplies abundant temptations to intemperance, and, according to the evidence, something worse.

Who, on this side of the Atlantic, would imagine that such a state of things could exist in the suburbs of the mighty Metropolis of the British Empire? Should not such cases prevent us from being discouraged and despondent as we think of the vast amount of Spiritual destitution which exists in our Colonies; and make us feel thankful for the comparative prosperity in temporal matters which we enjoy.

Thousands of men there are in England who have abundant means for the relief of such cases. But every where it is found that, as a general rule, the wealthy are not the persons from whom much aid is to be expected. But see what can be done by one zealous worker.

In the early part of last year one of the chief clerks of the Admiralty, Mr. BRADY, had occasion to go down to this district. While there his attention was called to the lean-to school-shed, in which the Incumbent of Plaistow was carrying on the education of nearly 200 children, and where, too, it is stated that on a wet day the mistress might be seen doing her work beneath

the protection of an umbrella! It occurred to him that a man who was doing so much with so little was deserving of help. So he invited him to his house, and after an evening's consultation sketched a plan of operations, and after securing the Bishop's sanction, made it public. This was to build schools which might answer for worship on the Lord's day, and education in the week. We need not go through the details. Suffice it to say, that in little more than twelve months, an iron church and schools have been erected and paid for. £1000 is promised for a permanent church. Three curates are at work, two of whom are paid by the Mission, and one at Canning's town by the Pastoral Aid Society. Nearly £3,000 was received during the year. There are also subscriptions to the amount of £400 a year for the payment of the clergy till such time as the church shall be self-supporting, or be provided with an endowment. Of course this has not been done without great labour on the part of Mr. BRADY and his colleagues in the work. But, as he says, "the most gratifying part of all is the extreme interest which the poor have taken in it. Upwards of 400 of them have subscribed sums varying from a farthing to half-a-crown, in quarterly, monthly, and even weekly subscriptions. The clergy testify that the people are most grateful for the exertions which have been made on their behalf, and that both churches and schools are very well attended. It is the testimony of one that he was never in any cure where he found more heartiness and real good will.

What are the Laity doing in our Canadian Dioceses? No doubt many of them are doing well, in co-operating energetically with the clergy in every good work. Our Synods show the willingness of the Laity to take hold, and to do their part; and one great benefit of Synods is, that they give opportunity to good men among the Laity to show their zeal for the cause of Christ and the church.

But let every man exert himself still more; especially in his own locality. Let him not delay for a moment to enjoy the great luxury of doing good. The reward that accompanies the outlay of money, time, influence, and prayer, for the good of one's fellow-creatures, and for the glory of God, richly remunerates, even in this present world, all that is expended; and returns more than a 100 per cent. of real comfort and pleasure. And what can the largest pecuniary profit do more than that? It is not the money itself that is valued by any except a monomaniac miser, but what money procures. If the erection of a church at his own expense, procures more pleasure and happiness to a man than the building of a railway, is not the building of the church the better investment. Surely it is a kind of insanity to suppose that man is intended to be a mere mechanical machine for making money.

If the intelligent and christian laity of the Church of England would but take example by Mr. B., how speedily would the dark blot of spiritual neglect which lies against us to be wiped away? A few such laymen in every district, fired with godly zeal and compassion, might, under the Divine blessing, be the salvation of those crowded parishes, many of which, to all outward appearance, are fast drifting into universal irreligion and ungodliness. The Laity, says Mr. BRADY—and no one has a better right to say it—must second their clergy. They are as much a part of Christ's church as ordained ministers, and are as fully responsible for past omissions. Almost any thing is better than cold indifference. Would that many of our wealthy laymen could say as he says, "I cannot any longer sit down quietly to the blessings I enjoy, and leave so many thousands of my neighbors to the teaching of the devil!"

KAFIRS IN SOUTH AFRICA.

Copied from the October Quarterly paper of the S. P. O. F. P.

In this paper we propose to lay before the reader, first, a specimen of Kafir superstition in the proceedings of a "witch-doctor;" and secondly, an instance of the efforts which Missionaries are making to bring these heathens under the influence of Gospel light and love.

Among the Kafirs some persons are set apart, after a regular initiation and trial, as priests or "witch-doctors." They are so called because they are supposed to possess a peculiar power of detecting, or, as their expression is, "smelling out," witchcraft. When a Kafir incurs the dislike or jealousy of the chief of his tribe, the chief commonly gets rid of him in the following way. The chief privately tells the witch-doctor that he wishes to kill the man, and take his cattle, and promises the doctor a reward if he will help him to fulfil his wish.

When this has been arranged between them, the chief sends the unsuspecting Kafir away on some errand, and entices his wife and children out of their hut. The witch-doctor then enters the hut, "and steals from it some two articles, both alike, and of the same kind; as, for instance, two pipes or two spoons. One of these he buries under the floor of the hut, covering the spot over with the matting, so as to prevent its being observed by the inmates on their return; the other like article he takes away, and buries it in the same spot or part, within the chief's hut. Having done this, on the return of the Kafir and his family, he administers a quantity of diluted vegetable poison to the chief's cattle, in the water which they drink; he also mixes it with the milk and food of the chief, his wives and children, and awaits the result. Very frequently, having done thus much, he disappears from the 'kraal,' and goes off in the night to some neighbouring tribe—for the twofold purpose of disarming suspicion as to his having any thing to say to the matter, as well as to increase his own importance in the eyes of his tribe, by the confusion which he knows will be created by searching and sending for him.

The effect of the poison is, of course, soon made manifest by the chief and his household, and his cattle also become violently sick, perhaps one or two of the weakest among them dying; or, what is regarded as equally unimportant, a child or two from his young nursery: being added to the number.

Search is immediately made for the 'witch-doctor,' as of course it is at once conclusively seen that 'somebody has bewitched the chief.' This is a crime of high treason, and one always visited by capital punishment; the greatest excitement then prevails to see who is to be 'smelt out' as the delinquent.

On the arrival of the witch-doctor, his first care is to alleviate the sufferings of the bewitched; and, with every expression of concern and outward demonstrations of alarm, lest the life of the chief should be sacrificed through the malignity of the dose of witchery which he has unfortunately swallowed, he hurries about, officially preparing medicines, and administering remedies to man, women, children, and cattle alike. His consummate skill seldom fails in affecting a speedy cure; and then, all apprehension as to the mischief spreading further being allayed, he next appoints a day for the ceremonial of "smelling out the witch." Great preparations are made for this solemn ordeal. An extensive gathering of the tribes is convened, and the oxen are slaughtered, and devoured in the revolting manner in which this is always performed.

The cattle are all removed from the interior of

their 'kraal' or inclosure, in the centre of which an immense fire is lighted. Around this the tribes assemble, and sit in rings in mute silence and expectancy; whilst large baskets, full of bullocks' blood hot from the animals' veins, are passed round and drank off in silence.

As night approaches (for their deeds of darkness are always, by choice as well as by instinct, performed 'in the night season'), the 'doctor' appears in the ring, quite naked, except a few tigers' tails as a fringe round his loins. A low solemn chant is then raised by the women; whilst several old crones, placed in the rear with sticks, and ox hides stretched upon frames, beat time to the singing. The cadences of this are first very slow, but gradually increase, whilst the 'doctor' leaps and dances, and shows in the wildest and most demoniacal manner. The lurid glare of the fire; the pitchy darkness of the surrounding night (the time chosen usually being at the new moon, and in the darkest weather); together with the glaring eyes, inflamed countenances, and excited frames of the swarthy community, and dusky 'doctor' in the centre; these all combine to make the scene one of the wildest and most awful that can well be imagined upon earth.

A few hours of such employment and fare as this suffice to bring the assembled tribe into a state of absolute frenzy, and fit them for being engaged in any scenes, or amount of barbarity and cruelty. This the 'witch-doctor' anticipates, and so soon as he deems their feelings and evil passions to be sufficiently inflamed, he then ceases dancing, as gradually subsiding in time to the music, as he before rose and increased to that degree of rapidity which kept him in a motion so excessive, that he not unfrequently falls upon the ground, during his evolutions, quite exhausted.

A solemn silence then ensues, during which the 'doctor' rests himself, and then proceeds, with a bundle of divining rods in his hand, to walk round throughout the assembly. As he approaches the chief, he watches the rods in his hand, and dexterously makes one of them move, or leap out, from amongst the rest. He then singles out this rod, and throws the others into the fire, and being rubbed with a kind of inflammable matter, they there crackle and blaze brightly, thus demonstrating to the Kafirs that they are charged with supernatural powers; with the remaining one he then proceeds through the assembly again, and this time he makes it vibrate, not only when opposite the chief, but also when in front of the victim whom he is about to single out. When this is perceived, he stands several minutes confronting this man, and gazing intently at him, whilst the silence of death ensues. This process he repeats three times, and then he leaves the 'kraal' and proceeds to the chief's hut. Here he walks about, always making the rod leap from his hand when ever he comes over the place where he buried the article which he had stolen from his victim's hut. He then marks this spot by driving an 'assegai' into it, and proceeds to the suspected man's hut. Here also he goes through the same mummeries and pretends to discover the corresponding spot in this hut to that in the other, and marks it in a similar manner.

The next part of the proceedings is to commence excavations at these spots, which is done by numbers of the surrounding Kafirs; when, as a necessary consequence, the articles deposited there are brought to light. This is deemed conclusive evidence, and on it the supposed culprit is seized, tried, condemned to death, and all his cattle are forfeited to the chief. From whence the 'witch-doctor's' promised fee is paid, and too great honour cannot be heaped upon him, by the tribe, for having so ably delivered the chief from the influence of the wizard.

The most terrible part of the picture then appears—the death of the victim. The usual manner of this is by causing him to be stung to death by ants and reptiles, or by burning.

Such is a specimen of Kafir superstition and cruelty as described by a Clergyman who lived many years in South Africa (Rev. F. Fleming's "South Africa," pages 273–278). Surely it is high time that the light of God's truth should be made to shine upon these benighted people.

The Rev. W. Greenstock, a Missionary who is well acquainted with the Kafir language, was sent last May by the Bishop of Grahamstown to a place called East London, in British Kaffraria, where he has both English and Kafirs to attend to. Last June he wrote to say, "This is an excellent position for a Mission to the Kafirs: so many are collected in the neighbourhood . . . I have twelve Kafirs, old and young, in my household: three are baptised, and two more will be soon. They have regular worship in their own language twice daily." In his Journal Mr. Greenstock writes thus:—

"May 2d (Sunday).—Went soon after sunrise to the Kafir location. All the natives seemed very sleepy, but Kona collected a few in his hut, and I had service with them. While they were getting together, I had an opportunity of speaking to Kona on the duty of thankfulness for his recent deliverance from prison. I reminded him that through God's mercy he had time given him to hear the Word in peace, and that it is the Lord who disposes all hearts. He acknowledged all this, and said that while he was in prison he had remembered God. I preached to them on Ps. ix. 17. When the people delayed to come together, Kona said, 'Don't they know that Europeans worship twice on a Sunday?'"

In the afternoon went again to the Kafirs. Kona had got his hut cleaned out, and some grass put for me to kneel on, with an evident desire of having worship in decency and order. The house was well filled with an attentive congregation. After Ps. lxxvii., Confession and Lord's Prayer, I read Ps. ix. Then we sang the hymn, 'Bawo, ngabubele bako,' to the tune of 'Sicilian Mariners.' They joined in very heartily, and the melody was very cheering. Then I stood up and recited the Creed, and addressed them on 2 Pet. iii. 9, closing all with the General Thanksgiving, and the blessing from Num. vi. On coming out of the hut a man asked me to persevere in teaching them. He said, 'We are living in great ignorance, but you may find some one (convert) if you continue.' I answered, 'Let it be you.' He replied, 'Perhaps it may be;' and we parted.

OBITUARY.

At the residence of her husband, Bloor-street, in this city, Rebecca Wilson, the beloved wife of Thos. J. Preston, Esq., aged 49 years. During a protracted suffering, which she bore with christian resignation, she was surrounded by a large and affectionate family, comforted by the ordinances of the Church, and sustained by an humble faith in an atoning mercy. She patiently resigned her spirit to God who gave it, at three o'clock on the morning of the 9th inst.

SUBSCRIPTIONS RECEIVED TO DEC. 15.

To end of Vol. V.—F. T., Nicolet; J. S. H., Toronto.

To end of Vol. VI.—Rev. G. H. Penetanguishene, Rev. S. S. W., Melbourne; W. H., Carlton Place.

ROWSSELL & ELLIS, PRINTERS, TORONTO.