

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Covers damaged/  
Couverture endommagée

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Cover title missing/  
Le titre de couverture manque

Coloured maps/  
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Bound with other material/  
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/  
Commentaires supplémentaires:

Coloured pages/  
Pages de couleur

Pages damaged/  
Pages endommagées

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Pages detached/  
Pages détachées

Showthrough/  
Transparence

Quality of print varies/  
Qualité inégale de l'impression

Continuous pagination/  
Pagination continue

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# The Canadian Ecclesiastical Gazette;

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

VOLUME VIII.

TORONTO, FEBRUARY 1, 1861.

No. 3.

## ECCLIASTICAL GAZETTE. NUMBERS WANTED.

January and April, 1855.  
January and March, 1858.  
September, 1859.

Any persons having either of these numbers to spare, will oblige the publisher by forwarding them to him, as he wishes to complete volumes which have been ordered for binding.

HENRY ROWSELL,  
Publisher,  
Toronto.

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

Stoney Creek, Jan'y 29th, 1860.

The Rev. Mr. Alexander of Stoney Creek, acknowledges, with thanks, the favour of a donation visit from the parishioners and other friends, on the evening of the 9th inst; on which occasion they presented him with a sum of money, which, with other articles and sums, paid subsequently, amounted to ninety dollars.

### THE FEBRUARY MEETING OF THE CHURCH SOCIETY, D. T.

In consequence of the second Wednesday of February being Ash Wednesday, and several district meetings having been appointed for the following week, the Meetings of the *Standing Committee and Mission Board*, will be adjourned to Tuesday, the 26th, at 11 A.M., and the meeting of the *Society and Trust Committee*, to the following day, at the same hour.

By Order of the President,  
THOMAS SMITH KENNEDY.

Jan. 23rd, 1861.

### TUNE AND CHANT BOOK.

We are happy to announce that this work is now nearly finished by the professional members of the Committee, who have had its harmonies under their supervision, and that the final meeting of the Committee may be expected at an early day. Immediately afterwards the work will be put into the hands of the publishers.

The Committee will then have to decide, whether it shall be published at 40 cents or at 25. They have considerably more than the amount of subscriptions, (i. e. names and promises,) requisite for publication at 40 cents; but the list still falls short by 500 copies of the number requisite for publication at 25.

The whole number of subscribers at present is 38; and they have subscribed for 1510 copies; and the whole number of clergy in the Diocese is above 160. If, therefore, half the remainder were to subscribe for 6 copies each, and the other half for three copies each, the work would be completely done. When we speak of the clergy,

we speak of them simply as the representatives of parishes or congregations.

The work itself will present advantages, which no other work we have seen possesses. It will contain a sufficient number of tunes for any reasonable choir. It will contain an abundant supply of chants. All of them will be set at such a pitch that any ordinary voice of a man, accustomed to sing, can take the air of all, or almost all. And they will be as a whole of a sterling church character. They will likewise be accompanied by instructions in vocal music and chanting, which will render the book valuable as a class-book, or for the guidance of the individual singer. We do not know of any other book which offers the same advantages at so easy a rate, or without some accompanying disadvantages. Mercer's book contains a good collection of tunes and chants, but the harmonies of too many of them are too scientific, and too foreign for ordinary English congregations; and it is bound to certain hymns and psalms in an undesirable manner. Rutledge's tunes are good, but there are no chants, and no instruction. Some other recent books are not of a character to suit the Church of England, being either too vulgar, too florid, or too foreign. This, no doubt, will not please every one; but the more it is used we are confident the more it will be liked.

Let another effort be made by those who have, or have not subscribed, and the thing will be done.

Clayton, July 3, 1860.

REVEREND AND DEAR SIR.—We, the undersigned Churchwardens, in behalf of the members of the several congregations in your mission, beg to present you with a new buggy, as a token of the respect and esteem in which you are held by us, and trust you will accept it as such, and may be able to enjoy its use, and long continue amongst us to minister in spiritual things to all committed to your charge.

JOHN BOWLAND,  
THOMAS COULTER,  
St. George's.  
JOHN MCCARTON,  
JOSEPH HOUSTON,  
St. James'.

REV. E. H. M. BAKER, }  
Carleton Place.

### REPLY.

Carleton Place, July 5, 1860.

To Messrs. Bowland and Coulter, Churchwardens, St. George's Church, Ramsay, and Messrs. McCarton and Houston, Churchwardens, St. James' Church, Carleton Place:—

DEAR BRETHREN,—I accept, with many thanks, the handsome buggy you have been deputed to present to me, by the several congregations of my charge, and beg you to assure the donors that I have a deep appreciation of the generosity and kindness of feeling which prompted them to make such a valuable offering.

It is a source of much happiness to me that

during my brief sojourn in this parish, the evidences of attachment to myself, and regard for my feeble services in the cause of Christ and His church, have been so abundant and unmistakable. To this I need not say I ascribe the feeling I entertain that "the lines have fallen unto me in pleasant places," no less than the pleasing hope that our connection as pastor and people is proving, under God, in some degree beneficial to us all, a hope which seems the more reasonable when I consider the harmony prevailing in each congregation, and throughout the mission, and the forwardness of all to co-operate with me in every good work.

Trusting, dear brethren, that God may, as you desire, prolong my stay among you, and that my labours, through his blessing, may ever conduce to your edification and growth in grace, and to the welfare of the Church.

I am,  
Your faithful friend and Pastor,  
E. H. M. BAKER.

### COUNTY OF SIMCOE.

Orillia, 26th January, 1861.

Notice is hereby given that the annual meeting of the Church Society for the County of Simcoe, will be held at the Parochial School House, Barrie, on Wednesday, 27th March next, at 1 P.M., when the report will be adopted and officers for the year appointed. Parochial Associations in the country are requested to send in their reports at least one week previous to the County Secretary. Any of the Clergy who are prevented from attending will oblige by sending the names of two lay gentlemen in their several parishes who will act as members of the county committee for the year.

T. BOLTON READ,  
Sec. C. S. D. C. S.

To the Editor of the Ecclesiastical Gazette.

Morrisburg, January 7th, 1861.

DEAR SIR,—Will you have the goodness to insert in your next Gazette, if possible, my thanks to the members of my two congregations and friends of other denominations for their very liberal contributions in response to the resolution of the Synod, in regard to the Offertory at Christmas.

The amount contributed is  
Money ..... \$52.50  
In kind as the Bishop permitted ..... 91.12  
\$143.62

I remain,  
Your obedient servant,  
EDW. J. HOSWELL.

THE LONDON GUARDIAN, a journal as many of our readers are aware, of the very highest literary reputation, notices favourably the volume of sermons lately published by the Rev. J. Carry of

this Diocese, as "affording a very fair specimen and proof of pastoral work, soundly and zealously done, among our Canadian brethren,"—showing "careful preparation and soundness in doctrine"

"It happened to the writer, some weeks since, to be looking over the Directorium of the Diocese of Zara with a priest belonging to it. In Dalmatia the first translation of the Holy House of Loretto, namely, from Nazareth into that province, is celebrated with considerable pomp. We had seen, in conversation, that our friend was an earnest and intelligent man, and therefore ventured to ask, after apologising for the liberty, 'Do you really believe in that translation?' 'Not in the least,' was his instant reply. 'It is difficult to prove a negative; but as nearly as a negative can be proved, this in my opinion can.' 'Then do you not feel it painful to say an office for an event which you know never occurred?' 'Well; God accepts the faith of the people, and they do believe it. Besides, if we were to turn round and say—this tale, which we have taught you for so many centuries, is not true, would they not proceed to doubt every thing?'"

CHRISTIAN REMEMBRANCER.

July, 1860.

DIED.

At Georgina, on the 27th inst., Mary Loudon, Daughter of the Rev. William Ritchie, aged 18 years and nine months.

DIOCESAN CHURCH SOCIETY.

The Parochial Meetings in the Midland District will be held as follows:

1861.	
Storrington.....	7th February
Camden.....	11th "
Napance ..	12th "
Bath ..	18th "
Adolphustown, &c.....	19th "
Sydenham .....	21st "
Portland .....	22nd "
Barricfield .....	25th "
Portsmouth .....	26th "
Saint James's, Kingston .....	28th "
Saint Paul's, " .....	1st March.
Saint George's, " (annual meeting) 7th March.	

A. STEWART,  
Secretary.

GORE AND WELLINGTON DISTRICT.

List of Parochial Meetings, Gore and Wellington District. Revised at Guelph on the 9th inst.

Guelph, Tuesday	19 February	7 p m
Alma, Wednesday	20 "	2 p m
Elora, Wednesday	20 "	7 p m
Fergus, Thursday	21 "	2 p m
Arthur, " "	" "	7 p m
Rockwood, Monday	18 "	7 p m
North Arthur, Friday	22 "	2 p m
Mount Forest, " "	" "	7 p m
Hamilton, " "	26 March,	7 p m

The Clergy are hereby notified that no deputations were appointed for the foregoing meetings, each clergyman is therefore requested to make arrangement for his own.

J. GAMBLE GEDDES,  
Secretary.

BATHURST DISTRICT BRANCH OF THE CHURCH SOCIETY.

The attention of the Clergy and Laity of this

District Branch is respectfully directed to the following scheme of visits—to be paid during the months of January and February next, as resolved upon at the last quarterly meeting of the 19th inst. Wednesday, Ottawa, 6 Feb. service 11 a m Annual Meeting, 7 p m

CHARLES FOREST,

Sec. B. D. B.

Metcalfe, Dec. 26th, 1860.

PAROCHIAL MEETINGS IN THE HOME DISTRICT.

The following scheme of meetings, to be held during the next winter, was adopted by the District Committee on the 9th inst., subject to any alterations that may be suggested, and signified to the Secretary, by the clergymen not present at its adoption:—

1861.

Holland Landing, Monday,	18 February,	7 p.m.
Nowmarket, Tuesday,	19 "	7 p.m.
King Station, Wednesday,	20 "	11 a.m.
Oakridges, " "	" "	7 p.m.
Markham, Thursday,	21 "	11 a.m.
Thornhill, " "	" "	7 p.m.
York Mills, Friday,	22 "	7 p.m.
Christ Church, Mimico,	time not yet fixed.	

H. C. COOPER,

Secretary.

COLLECTIONS UP TO JANUARY 28th, 1861.

Collections appointed to be taken up in the several churches, chapels and missionary stations, in the Diocese of Toronto, in the month of January, received up to the 28th ult.

Previously announced .....	\$ 7.25
St. John's, Portsmouth, per Rev. F. W. Dobbs .....	2.00
Rockwood, per Churchwardens .....	1.50
St. John's, Berkeley, per Churchwardens .....	2.28
St. Paul's, Yorkville.....	20.00
St. Mark's, Niagara .....	12.20
St. John Evangelist, Toronto, per Churchwardens .....	7.00

8 Collections amounting to .....\$ 52.23

WIDOWS AND ORPHANS' FUND.

Previously announced .....	\$900.50
St. Mark's, Niagara, per Churchwardens .....	11.98

138 Collections amounting to .....\$1002.48

SUSTENTATION FUND.

Collections appointed by order of the Lord Bishop of Toronto, to be taken up in the several churches, chapels, and missionary stations, in the Diocese of Toronto, on December 6th, being Thanksgiving Day.

Previously announced .....	\$881.03
St. George's Church, Trenton, per Rev. W. Bleasdel .....	11.15
St. Peter's, Brockville, per Rev. Dr. Lewis Percy, per Rev. F. J. S. Groves, additional .....	8.03
St. Mark's, Niagara, per Churchwardens .....	12.70
St. James's, Kingston, omitted in December, per Rev. R. V. Rogers .....	7.20
Osabruick, per Rev. R. Garret, omitted in December .....	5.00

158 Collections amounting to .....\$900.81

MISSION FUND TAKEN UP IN JULY, 1860.

Previously announced .....	\$904.86
Perth, omitted in December .....	4.00
Balderson's, " " .....	1.40

Per Rev. R. L. Stephenson..... 6.40

ERRATA.

Balderson's .....	\$1.32
Lauark Village .....	1.35

Per Rev. R. L. Stephenson ..... 2.67  
This amount was credited to Widow and Orphans' Fund in place of the Students' Fund, for April, 1860.

PRESENTATION.

To the Editor of the Ottawa Citizen.

As affording an example worthy to be followed by those who have the means of doing so, I send you an account of what took place in St. Mary's Church, March, on Christmas Day. After the offerings of the congregation had been placed upon the Lord's Table, the minister took out of a small box, a very neat communion set, consisting of jug, cup, and plate, and having put them upon the table, called the attention of the people to these vessels, by reading aloud the two following notes:

"Mrs. Hill and Mr. C. H. Pinhey, beg to present the accompanying Sacramental Service to the Minister and Churchwardens of St. Mary's Church, March, which they trust will be an acceptable Christmas offering to the Congregation, to whom they feel endeared by many affectionate and lasting ties."

"Ottawa, 24th Dec., 1860.

"The undersigned, on behalf of the congregation of St. Mary's, March, beg to cordially thank Mrs. Hill and Mr. C. H. Pinhey, for the very handsome Christmas offering, consisting of a set of Communion Service for the use of this Church.

"The fact that such a gift was unsolicited and unexpected, enhances its value, and leads us to hope that the donors will be blessed with the reward which is promised to the cheerful giver.

JOHN BUTLER, M.A., Rector of March.  
W. A. BERRY, Warden of St. Mary's.  
Christmas Day, 1860.

OTTAWA.—The junior members of the congregation of Christ's Church in this city, desirous of evincing their good will toward the Rev. F. Loucks, the curate of that church, waited upon that gentleman a few days since, and presented him with an address, which was accompanied with a purse containing \$45.—Echo.

DIocese OF HURON.

SIMCOE, C.W.—On Sunday, the 23rd ult., Trinity Church was re-opened after the enlargement. The Rev. Rector preached on the occasion a sermon which was much admired, not less for its sound doctrine and earnest piety, than for its chaste simplicity and graceful eloquence. The contractors seem to have given the church authorities great satisfaction by the manner in

which the new chancel has been completed. As a structure, it is substantial and appropriate, and will survive for many generations as a memorial of the present century. The stained glass chancel window attracts much observation, and is greatly admired. It is the work of Messrs. Spencer & McArthur, of Montreal. It is a matter of pride to reflect that this young province possesses artists of her own capable of executing such a work.—*Erie News*.

DELAWARE.—At a meeting of the Church Society of the Diocese of Huron, held on the 8th inst., the following report of the financial affairs of this branch was given, viz.:

Annual collection .....	\$34.07
Annual members' subscription .....	10.00
Quarterly collections .....	28.62
Collections on Thanksgiving Day .....	8.04

Total.....\$80.68

Making a decrease of \$4 and some cents of last year's collection. The quarterly collections had increased. The meeting was addressed by the Rector, Rev. R. Flood, the Revs. J. McLean and Caulfield.—*Echo*.

CHURCH SOCIETY, PAROCHIAL ASSOCIATIONS MEETINGS.

Meetings arranged by the Committee, and approved of by the Bishop.

FEBRUARY.

Tuesday, 5th, Onondaga.....	7 p m
Wednesday, 6th, St. George's.....	2 p m
Wednesday, 6th, Paris.....	7 p m
Thursday, 7th, Galt.....	7 p m
Friday, 8th, Berlin.....	7 p m
Friday, 1st, Thorbury & Williamsville...	
Monday, 4th, Sullivan.....	11 a m
Monday, 4th, St. Paul's Holland .....	4 p m
Tuesday, 5th, Artemesia.....	3 p m
Wednesday, 6th, Proton.....	10 a m
Wednesday, 6th, Durham.....	7 p m
Monday, 11th, St. John's.....	7 p m
Tuesday, 12th, Trinity.....	7 p m
Wednesday 13th, St. George's .....	7 p m
Thursday, 14th, Carlisle.....	2 p m
Friday, 15th, Marr's School House.....	2 p m
Friday, 15th, St. James' Biddulph .....	7 p m
Monday, 18th, Exeter.....	7 p m
Tuesday, 19th, Bayfield.....	7 p m
Wednesday, 20th, Goderich.....	7 p m
Thursday, 21st, Summerhill.....	8 p m
Thursday, 21st, Clinton.....	7 p m
Friday, 22nd, Mitchell.....	7 p m
Monday, 25th, Stratford.....	7 p m
Tuesday, 26th, Fish Creek.....	7 p m
Wednesday, 27th, St. Mary's.....	7 p m

FEBRUARY.

Monday, 18th, Dereham.....	7 p m
Tuesday, 19th, Otterville.....	7 p m
Wednesday, 20th, Simcoe.....	7 p m
Thursday, 21st, Vittoria.....	2 p m
Thursday, 21st, Port Dover.....	7 p m
Friday, 22nd, Walsingham.....	7 p m
Monday, 25th, Port Burwell.....	2 p m
Monday, 25th, Vienna.....	7 p m
Tuesday, 26th, Tilsonburg.....	7 p m
Wednesday, 27th, Aylmer.....	7 p m
Thursday, 28th, Port Stanley.....	7 p m

MARCH.

Friday, 1st, Westminster.....	2 p m
Friday, 1st, St. Thomas.....	7 p m
Saturday, 2nd, The Gore.....	2 p m
Monday, 4th, Triconnell.....	7 p m

A deputation, appointed by the Bishop, will attend each Parochial Meeting.

The Clergy are requested to make all the necessary arrangements for holding the meetings on the days named; and also to assist at the meetings in their own neighborhood, and kindly to forward the deputations from place to place, so as to spare the funds of the Society as much as possible.

J. WALKER MARSH M.A.

Secretary Church Society, Diocese of Huron. London, December 17, 1860.

DIOCESE OF MONTREAL.

CHURCH SOCIETY MEETING AT MONTREAL.

The Annual Meeting of this Society was held on Tuesday evening, the 16th inst., in the Mechanics' Hall. The hall was crowded; an unusual number of the fair sex being present, who listened to the speeches with intense interest throughout the evening. The Lord Bishop of Montreal was in the chair. On his right sat His Excellency, the present administrator of the Government, Sir W. F. Williams, Bart., K.C.B.; and on his left, the Rev. Dr. Coit of New York. On the platform were the Ven. Archdeacon Gilson; Rev. Canon Townsend, Rev. Canon Bancroft, Rev. Mr. Irwin, Rev. Mr. Bond, Rev. Mr. Scott, Rev. Mr. Wetherall, Rev. Mr. Lonsdale, Rev. Mr. Rogers, Chaplain to the forces in Montreal; Lt. Colonel Maitland, and Major Smith.

His Lordship opened the meeting with a few remarks on the subject which had called the meeting together, and congratulated the meeting on the progress which the Society was making. Though there were some things to cause regret, yet the good the society was doing kept still steadily on the increase.

The Rev. Mr. Rogers, who is secretary to the Society, then read the Annual Report.—The Treasurer's statement shows the finances of the society to be prosperous. The total amount of investments for the Widows' and Orphans' Fund is \$17,830.00. During the year there has been an increase in the amount raised in Montreal of \$424.28, and there has also been an increase in the parishes and missions in the country of \$695.66. The Montreal Parochial Association has paid to the Treasurer the sum of \$1620.05, which includes \$165.94 contributed by the Missionary Boxes. The income of the society has been from ordinary sources \$1013.44 more than last year. The sum of \$308.43 was raised in the name of the society and expended on local objects, independent of the Central Board. This sum is not included in the income of the Society, as it does not appear in the Treasurer's accounts. \$627 have been contributed towards endowments, \$480 have been received from the sale of books. The total amount raised within the Diocese during the year for Church purposes is \$44,331, which is \$6.96 less than last year.

In concluding the report, the Society says:—"While we thankfully acknowledge the efforts which have been made in behalf of the Society, we must again urge the necessity of securing new subscribers, and of increased liberality on the part of those who are already such, in order that the Society may carry on successfully the important work in which it is engaged. Nothing less than this will be sufficient to maintain the Society in its present state of usefulness, and to extend its operations. And surely it would be a disgrace to the members of the church in this diocese, if, through their want of zeal and earnestness, there should be any failure in carrying on so noble and

blessed a work. Let it not, then, be said that by the smallness of their offerings, the Society suffers embarrassment, or that the church is thus in any measure retarded in the execution of her holy mission of extending the Redeemer's kingdom, and saving from everlasting destruction the souls for whom he died."

The first resolution was moved by the Rev. J. Irwin, and seconded by His Excellency Sir W. F. Williams, viz.:—"That the report now read be adopted, printed, and circulated by the Secretary." In speaking on the resolution, Mr. Irwin related a number of anecdotes illustrative of private energy in support of the church; and he urged strongly the necessity of a respectable support for the ministers of religion. Why should men because they are ministers be doomed to live upon less than other men similarly brought up and similarly educated? He further dwelt upon the fact that the ministers must now be supported by their congregations; and members of the church must not be led away by the idea which the Irishman entertained when he said to him, (Mr. Irwin,) "Arrah, Sir, how has the Queen become so poor now that she cannot pay the clergy?" (Laughter.)

The second resolution was moved by Archdeacon Gilson and seconded by Geo. Baker, Esq., as follows:

"That the meeting desires to return thanks to Almighty God for the onward progress which His merc; has enabled the church to make during the past year; for the additional dioceses which have been established by our communion, not only on this continent but in all parts of the world; and it is our earnest prayer that He will be pleased to enable us still more and more to bear witness for His truth and prepare the nations for the coming of Christ."

In speaking on the resolution, the Ven. Archdeacon confined himself chiefly to the missionary labours of the church; the untiring zeal of those pioneers of the gospel, and the good they had done, and were now doing in scattering the light of truth abroad upon the earth.

The third resolution was moved by the Rev. Dr. Coit, of New York, and seconded by Major Smith:

That in order to insure a permanency and efficiency of the ministrations of the church in this diocese, especially in the poor districts, it is very necessary that some systematic efforts should be made to provide for the maintenance of the clergy by partial endowments; and it is the duty of the lay members of the church to endeavor to put into operation some scheme for raising a general Sustentation Fund for the diocese, towards which the Society for the Propagation of the Gospel in England have offered to grant annually very liberal aid."

The Rev. Dr. said he was proud to be here this night. Though he belonged to the States, the Church of England and the Church in the States were one. They had for years been making the experiment in the States of supporting the ministers of religion entirely by voluntary contributions, but he did not like the principle. He liked the word "Endowments." He had been in the ministry for forty years in the States on the voluntary principle, and it often forced a man down to the most degrading shifts to support life respectably. For instance, he knew one case where a minister was offered, in lieu of what the man called his "priest-tax," a load of stones! (Laughter.) He concluded a long address by exclaiming, "What would the Protestant Church be now, had it not been for the noble endowments of the Church of England!"

This resolution should have been seconded by Col. Wilmot, B.A., but sickness prevented him

from attending. A note from the Colonel was read to the meeting, excusing himself for non-attendance and stating his willingness to pay into the fund in the course of the coming year the sum of \$400. This announcement was received with applause.

A psalm was then sung by the audience, standing. During the singing a collection was taken up in aid of the Society's funds, which we understand amounted to about \$100.

The fourth resolution was moved by the Rev. R. Lonsdell, seconded by the Rev. Mr. Scott:

"That the cordial thanks of this meeting be given to all those who have taken an active interest in the working of the society during the past year—especially to the Secretary, Treasurer, Honorary Council and Lay Committee."

Mr. Lonsdell spoke of the necessity of pushing the branches of the church into districts of the back settlements, where it was impossible the residents could themselves, unaided, support a church. He concluded by passing a high eulogium on the different officers of the Society, particularly the Treasurer, Mr. T. B. Anderson.

The fifth and last resolution was moved by the Rev. C. Wetherall, and seconded by Col. Maitland:

"That the thanks of the meeting be given to the Lord Bishop for presiding on the present occasion."

The mover expressed his pleasure in moving this resolution. Pleasure in speaking in praise of the object it; and pleasure that it was seconded by a gentleman of the laity. It was gratifying to find the clergy and the laity uniting cordially in their exertions for the church; and also in paying honour to his Lordship.

After singing the doxology, and the benediction being pronounced, the meeting adjourned.—*Montreal Transcript.*

## DIocese of QUEBEC.

### CHURCH SOCIETY MEETING AT QUEBEC.

The annual meeting of the members of the Church Society of the Diocese of Quebec was held at the Lecture Hall, St. Anne Street, on the 9th inst. The Lord Bishop opened the proceedings in an introductory address of considerable length. The annual report was then read by the Secretary, but neither facts nor figures are given in the newspaper report before us, to show the progress that had been made. The following resolutions amongst others were passed:

The Rev. Mr. Petry moved:—"That this meeting would express its gratitude to Him, from whom all good things do come, for His blessing vouchsafed to the labour of the Society from its commencement."

The Rev. Dr. Hellmuth moved:—"That this meeting desires to urge strongly upon all the members of the church throughout the Diocese the pressing necessity that exists for taking immediate measures for placing the clergy, now labouring among them, on a just footing as regards the sufficiency and permanence of their incomes."

W. Spraggo, Esq., moved:—"That this meeting desires to record the expression of its continued interest in the welfare of the sister societies in the other British North American Dioceses."

After a hymn had been sung, and the benediction pronounced, the meeting dispersed.

## Foreign Ecclesiastical Intelligence.

### CHINA.

The annual report of the Foreign Committee, published in the November and December num-

bers of the "Spirit of Missions," mentioned the panic which prevailed among the inhabitants of Shanghai, on account of the advance of the insurgents toward that city. On the 18th of August they came, but were speedily repulsed by the foreign forces, and, after remaining in the neighbourhood for a few days, they retired into the interior.

Danger had been apprehended by our missionaries, and arrangements were made for embarkation on board American ships lying there. Happily, however, it was not found necessary to leave the mission premises, except for a very short time.

The insurgents, it is stated, repeatedly declared their purpose not to interfere with the foreign population, and were particularly friendly in their expressions toward missionaries, whom, as they said, they looked upon as brethren of a common faith. What will be the effect of the repulse they have received at the hands of foreigners remains to be seen.

The following extract is from a private letter from Shanghai, published in the "Southern Episcopalian":

The English Consul and many merchants and missionaries sympathise strongly with the rebels, and I have no doubt they have been told so, and told, moreover to "bide their time," but not to come here at present. Soon after the return of the missionaries from Soo-Chow, a meeting was held for conference. All the brethren of all denominations were invited to attend, to discuss the subject, "Are we to regard the Nanking insurgents as Christian brethren?" A very large number attended the meeting, ladies included, and we had a very interesting evening. The question was changed before the discussion began. No one felt prepared to go so far as to look upon the rebels as Christian brethren, and the true subject for discussion was, "How are we to regard the Nanking insurgents, and what is our duty to them at the present time?" There was a good deal said that was interesting. Some were strong believers in and advocates of the rebels, and others were not convinced that they were sincere in their present professions and promises. Bishop Boone said he thought there was one proof by which their sincerity might be tested. They professed the Bible as well as ourselves—would they allow that to be the authority in matters where they differed from us in doctrine and practice? The advocates for the rebels thought there were excuses to be made for their heresies and errors. They had studied the Old Testament principally, and had no assistance in trying to understand the Bible. The prophets of old had had visions and dreamed dreams, and Tai-ping might be under a delusion on that point, and not intend to impose on the credulity of his followers. They were in earnest, and their views of the divinity of Christ and of the Holy Ghost, and other vital truths, might be corrected. They had applied for missionaries to come among them. Bishop Boone agreed that these late facts were most interesting. He thought the missionaries ought to respond to their call, and to deal most kindly and faithfully by them,—point out what we considered vital misconceptions of the doctrines of the Bible, and see whether they will acknowledge the Bible as the standard of truth, or whether the later visions, &c., of the celestial king would be considered the newer and more reliable revelation. All agreed that many of the pretensions made by the leaders, in the earlier stages of the rebellion, were attributable to the eastern king, who was killed several years ago. It seems that the man Mr. Edkins wished to enquire about is now the second king, next in power to Tai-ping, and, in a

book which has recently fallen into their hands, and written by this former teacher, they perceive a very great advance in stating Christian truths over any thing that has before appeared. Mr. Edkins wrote to the second king while he was at Soo-Chow, and the letter was forwarded to Nanking. A few days ago two letters were brought to the London Mission, in a silk-bag, from two kings—the one at Soo-Chow, and the one Mr. E. had written to. The second king stated that, as soon as he had received Mr. Edkins' letter, he had started for Soo-Chow, hoping to meet him there, and requesting him to come and see him. He would wait for his answer. He also wished six missionaries to come and stay among them. Mr. Edkins sent the letters for us to look at, and has, of course, gone again to Soo-Chow to have an interview.

I cannot begin to tell the half of the interesting things we hear about the rebels, nor of the awful state that the country is in. Some of the gentlemen who have been in different directions (merchants as well as missionaries) say that the country in some places is covered with dead and mutilated bodies. The scene and odour made one of the missionaries very sick. The rebels say the imperialists kill more than they do, and the number of suicides has been immense. Every sort of wretchedness the country people are exposed to between the contending parties, for there are unrestrained bands of robbers and ruffians following in the wake of each army, and every enormity is perpetrated on both sides that the wicked can devise. The missionaries have urged the rebel leaders not to come to Shanghai, but they always say they must come. They want the custom-house and foreign duties, and merchants do not feel inclined to have them too near their strong boxes. The foreign authorities say they will resist them if they come; but what with? Both the American men-of-war have gone north with Mr. Ward, and the allies have left about 1,200 troops here. These are scattered about, and I think, if they excite the hostility of the rebels by resisting them, and have not force enough to do it effectually, we shall be worse off, perhaps, than if we had no force at all. I don't see the reason for the American forces all being carried off; however, we know that "unless the Lord keep the city, the watchman waketh but in vain."

### LETTER FROM THE REV. D. D. SMITH.

The following letter gives particulars of the progress of the missionary in the acquisition of the language, and his employment of the knowledge acquired. It furnishes also some interesting statements in regard to the movements of the insurgents—their visit to Shanghai, and their religious views.

SHANGHAI, August 31, 1860.

REV. AND DEAR BROTHER—Several months have passed since I wrote you, and what can now be said will not differ much from what was contained in that letter. I was then busy studying this language, and just beginning to understand a few words when spoken by my teacher. The daily routine as my journal testifies, has been since that time very much the same: each morning beginning immediately after breakfast, my teacher patiently listening to the incessant repetition of verse after verse of the morning lesson, and this monotonous work is kept up until nearly four hours are consumed. I have now been studying about seven months, and feel greatly encouraged with my progress. The language is intensely tedious, and requires unceasing perseverance and patience.

Besides this regular work of gathering up

vocabulary, I have been engaged somewhat in making use of it. For a few weeks, until their vacation, I opened every morning a school of girls, first reading a chapter in the New Testament, upon which a few questions were asked, and after this a few short prayers. I have also a regular day-school at "Sing-Dzak," to which I go two or three times a week. Here there are about twenty-five boys, who are instructed by one of the candidates for baptism, in the Catechism, Creed, Lord's Prayer, and Gospels. The teacher seems to be a conscientious man, and instructs the children faithfully, and from their answers to the questions propounded them, show that they have a little knowledge of the subjects of their studies. The Chinese system of education, if one may judge from their method of recitation, too often results in the pupil "making nothing of it," both as regards the rapidity with which he pours out the words, and certainly as regards the comprehending a single idea contained in the lesson.

The teacher of "Sing-Dzak" is, like the majority of his nation, very polite and garrulous, so that with his aid I find my knowledge of the language gradually increasing. Besides this work, a class in our Sunday School, and occasional preaching in English, are all that I can record.

I am very happy to say that my health has been very good, better even, I might say, since I came to China, than it was before I sailed from America. With proper care and prudence I hope long to continue in such a condition as will not impede my duties.

The hot summer is passed, and with it the alarm which we recently received from the rebels. You will have heard, I doubt not, from other sources, before this reaches you, that they have been here. They represented that they were invited by foreigners to come and take the city of Shanghai, and certainly their quiet method of approach, and considerate and respectful treatment of all Europeans and Americans, established beyond a doubt their strong desire to be at peace with us. But whoever invited them hither did not convey to them the opinions which those in authority held concerning them, for they were met in the most warlike manner, with shot and shell. After one or two ineffectual attempts to gain the city, they retreated as suddenly and as quietly as they came, leaving only a Chinese proclamation, full of bombast and absurdity. Their excesses together with the outrages of the local thieves among the inhabitants about us, were cruel and abominable. From the accounts given by some of the country people, the horrors of the French Revolution could scarcely exceed the scenes enacted here. My own teacher had his house plundered—all his winter clothing and furniture taken, even the doors and windows of his house carried off. One of his cousins was seized and taken captive to Soo-Chow, and another beheaded.

This is but a specimen of what has taken place. I trust that the rebels may not be stupid enough to return hither again.

A very strong feeling of sympathy for them seems to have filled—does yet possess—the minds of many here; but from what I have learned from them, they seem to be little else than marauders.

Some gentlemen lately visited Soo-Chow, and were greatly impressed in their favour. The rebels professed to believe in God, to worship the Saviour, and to have a fair idea of the Holy Spirit. They held public worship, and were punctual in asking a blessing before and after meals. A second visit destroyed much of the favourable impression produced by the first. The only man among them there from whom much could reasonably be expected, Kang Wong,

although a baptized Christian, and formerly a teacher in the London Mission, had so far backslidden as to adopt polygamy. This he confessed was wrong, but that he had consented after earnest persuasion, almost from compulsion. He professes to be anxious to do his people good.

A third visit, by one of the gentlemen who first went to Soo-Chow, to the head quarters, the city of Nankin, has resulted in a thorough upsetting of all our hopes that they will or can evangelise China. He found it, as he expresses it, not a purer system than that of the out-skirts of their territory, but a "tissue of blasphemy." Their idea of the Deity is material—one of their former kings, who was destroyed for his ambitious desires, has been placed in the calendar, and is worshipped. Another is said to have ascended to heaven, and has married the daughter of the Heavenly Father. Such honours were paid to the chief as led the gentleman to believe that he (Hoong Sin Tauer) was worshipped next after the Father and Son—thereby according to him such reverence as fully, or nearly, made him equal to them. Hoong Sin Tsuen, the original chief and mover of the rebellion, is a kind of second Mahomet. He has had his visions, in which a great trust was committed to his charge, and the preaching of a new religion given him. He, too, has been to heaven, and his revelations are such, that he is able to dispense with any teaching in the Bible which does not please him. He is said to read the Scriptures constantly; but with such freedom and power to interpret them, we may well suspect that the truth, pure and unadulterated is not known or preached.

The city of Nankin does not exhibit signs of improvement. Although the insurgents have held it for seven or eight years, still it is a desolate place. No commerce—no new buildings—only a kind of garrison. The whole movement itself exhibits signs of dissolution. One of the chiefs, and the only one who is a general, has set up for himself, and it is said that others will follow his example.

Many persons, and among them many missionaries, have looked hopefully towards this movement, as a powerful instrument in the regeneration of this unhappy country. Their great opposition to idols, and the incessant destruction of these false gods, with their heathen temples, certainly promised something toward the beginning of better things; though even this method of introducing a new religion is not the best way to exterminate such deep-seated idolatry.

But the other tenet of their creed, the slaughtering of so many human beings, whom they choose to designate as "the Imps," is most decidedly contrary to the gospel of peace, and is not taught in the Scriptures which they profess to believe.

Instead of setting up the only true religion, I fear it is but displacing one superstition by one equally as bad, if not far worse.

Equally in China as in our own, or any other country, is it true, that an evangelical and enlightened ministry is needed to plant, nourish, and extend the true Church of Christ.

Just as truly here as at home are earnest, faithful, and efficient men needed to spread the truth contained in the living word.

You will also hear before this reaches you that hostilities at the north are nearly at an end. The English are victorious, and we can only hope that the result of the negotiations may be favourable for the greater prosecution and extension of the work in which we are engaged. May God hasten it in his own good time.

Sincerely and affectionately yours.

## ANNUAL MEETING OF THE COLONIAL CHURCH AND SCHOOL SOCIETY.

(Reported for the Montreal Gazette.)

On Wednesday evening last, the annual meeting of this Society was held in the Mechanics' Hall. On the platform we noticed Col. Wilmot, R. A., Rev. Canon Townsend, Rev. Canon Bancroft, Rev. Mr. Bond, Rev. Mr. Irwin, Rev. Mr. White, H. Bancroft, Esq., T. Simpson, Esq., T. A. Evans, Esq., Mr. Hicks, &c.

The evening was hlement and the hall not full at the opening, but later in the evening it was well filled.

The LORD BISHOP of the diocese occupied the chair, and having opened the meeting with prayer, addressed those present. He said the inclemency of the weather that evening might lead them to expect that many who would otherwise have been with them on that occasion were kept away; but let us not believe that it was not with us as with him of whom it was stated "the stars in their courses fought with Sisera"—that in this inclemency of the weather there was really a test for those who wished to give their help to come forward; and when he considered it was not the many who did the work of God on that occasion, but the few, they might take heart. When they remembered it was the few honest, and good, and firm hearts that did the work, let them be more earnest in their work. It was the 300 with Gideon that gained the victory for the Lord—therefore, let them be encouraged and put forth greater efforts that they might warm up their friends and make them regret they were not with us now. Sometimes they compared what they saw around them now with what they remembered in times past, and were apt to congratulate themselves on the progress now made; and when they now looked at the schools in operation, under this the Colonial Church and School Society—whose cause they were advocating, when they knew the work carried on in the Normal and Model Schools in this city, and the many masters and mistresses sent out from those schools, well trained and capable of conducting schools in a most efficient manner, they might take courage and endeavour to make this work more progressive and successful. (Applause.) But they must look further and see how large a field is yet unoccupied. They saw here the progress made by the Normal and Model Schools, which were as excellent schools as could be found in any part of the Province. But they must endeavour to have such secured throughout the Province at large. There were some very good schools connected with this Society at present, but had they more means, improvements could be made, and they could send out better educated teachers to superintend them. In the country there were schools closed constantly, because the salaries for teachers could not be made up; and with the aid the Society might give, were they in a position to do so, the teachers could be retained, and the schools continued in operation. A school-master was employed by them in a distant part of the diocese, who certainly did a great work there; but the people began to fancy that he was not sufficiently educated, nor an efficient master, and that they might do better than retain him. They began to value him at a low price, and he went away. They thought they would choose for themselves, and the first they got soon left them. They got another, and he ran away with some of the money; and at last they sent for the old master, for whom they declared they would increase the salary. (Applause.) The Society professed to undertake, and trusted it did so, not to give its imprimatur to those not of sterling value. But

the Society did not merely undertake to develop the intellect and teach knowledge, without that teaching and knowledge being based on scriptural knowledge, and every year that passed by ought to convince people that education on the basis of religion ought to be considered of the most paramount importance. They were now in an age when people were beginning to worship human knowledge, and set it above the word of God, and therefore it was of paramount importance that education should be founded on the Scriptures, and have for its objects the glory of God and the welfare of man. His Lordship sat down amid hearty applause.

Professor HICKS then read the annual report, the first clause of which stated that the operations of the Society for 1860 have been attended with marked success. The number of students at the Normal School was 60, and the number of juvenile pupils at the Bonaventuro schools were, boys 172, and girls 160. Infant school 110. The report of the working of the country schools was, like that of the city schools, highly satisfactory, showing that the proficiency and good conduct of the teachers were unexceptionable, and that the schools were increasing in usefulness. There are now 22 schools in all in operation aided by the Society, in which 1852 scholars are instructed.

INCOME OF THE COLONIAL CHURCH AND SCHOOL SOCIETY'S SCHOOL.

Parent Society .....	£661	10	7
School Fees .....	320	2	10
Private Contributions .....	1088	18	6

Total.....£2073 11 11

EXPENDITURE.

Salaries .....	£1705	1	0
Books, Apparatus.....	412	15	0

Total.....£2117 16 0

The Rev Mr BOXB, Superintendent and Secretary of the Local Committee, moved the first resolution.—

That this meeting receives with satisfaction the report, an abstract of which has been presented, and promises its sympathy and support of the great object of the Society in this Diocese, viz., the promotion of education on a scriptural basis.

He said—

My Lord,—Churchmen do not meet together often enough; we should impart to each other spiritual warmth, we should be fused and more closely united, if with your Lordship at our head we were more frequently in contact upon these warming and inspiring themes of the glorious Gospel. And my Lord, if we could often enjoy the warmth reflected from our gracious Saviour, in the zeal, and piety, and eloquence of him who has favoured us at these meetings, from our sister church in the United States, we should still be more benefited by these meetings. But my Lord, when we thus meet for the purpose which has brought us together to-night, the promotion of education on a scriptural basis, I am sure that the whole country as well as the church will recognise that these meetings are of the utmost value, and in moving this resolution, I shall with your permission make a few remarks, which I think will conclusively prove this assertion. In the first place, what will tend greatly to advance the interests of the church of Christ, and consequently the material prosperity of the country? There is but one sensible reply to that question, and that is, education: educate the masses. Aye, true, but there is another important question, what description of education shall it be? I have no confidence in a merely secular education. You are only giving power and training to evil, by imparting merely a secular education. Go into our penitentiaries,

read our criminal statistics; who are the most accomplished and successful villains? Men often of first-rate education. No, we want a sacred, religious and scriptural education. We do not mean simply reading the Bible as a *task book*; that may only excite disgust for religion, but an education which surrounds the scholar from the moment he enters the school until he leaves it, with an atmosphere of religious influence, which teaches him that his time, his powers, his whole being are God's, and that, because God loved him and gave himself for him; and that to an ever present God he must give a strict account. Now this is the education this Society professes to give, and not without success, and for the promotion of which we are here assembled to-night. For 20 years the society has been struggling to accomplish this, and in that time has planted 100 schools, through which under its care at least 10,000 scholars have passed, and thus not been an inefficient arm for our beloved church. It has been the fashion of late to sneer at our church, when she has been called "the poor man's church," but let me ask upon this point what denomination has done as much for the poor man in giving him a sacred education as the Church of England? This society is founded and mainly supported by churchmen. Other denominations have kindly subscribed when called upon; nevertheless it is essentially of the Church of England. But this is what I am concerned with, the Society has cared watchfully for the poor and destitute of the Church of England by thousands in this country, but not only so, no poor man's child was ever presented to the Society, whatever his denomination and (if it were possible to admit him) refused—never, and that without conditions. Without forcing upon any one our peculiar views, thousands have been thus admitted. If to love our own church beyond all others, aye, second only to her glorious head, the Lord Jesus, be bigotry, then are we bigots, and glory in the name; and if to love our fellow christians with brotherly affection, and to stand side by side with them whenever we can, be liberality, then are we liberals also. The great work of the Society, however, has been the establishment of Normal and Model Schools in Montreal. I need but refer to the Model Schools with their boys, girls, and infants, numbering upwards of 400, in daily attendance, and receiving an education such as I have referred to, for from 3d. per week for the infants, to 1s. per week, for older pupils for which every thing is provided, and French taught. It is, however, worth while to tell you what stirred the committee to their resolute and determined effort to establish a Normal School. It was the utter impossibility of procuring suitable teachers. Take an illustration: some years ago, the superintendent, in visiting the schools, went unexpectedly into one, supposed to be pretty well conducted. The first thing that met him was a scent as if the room had been inhabited by, I was going to say, an animal that should be nameless, or what is quite as bad, one of our modern inveterate smokers. Boys and master smoked together. And the next thing was, the room had evidently been used as a kitchen, and no doubt to the great delectation of boys and girls, cooking was going on. You may imagine the state of the school; but the Training School has changed that. Take another illustration. A school was visited where the children were very busy reciting; the teacher—an old lady—was hard at work teaching; matters looked well enough—but we enquired what was taught. "Catechism" was the reply; a few questions more were put when lo! and behold—the school mistress herself could not read. As you may suppose; the training

schools have changed all that, and now the Normal School turns out a fine body of teachers—intellectually and morally—as are to be found in any part of the world—because they are well grounded and well trained in the *mode* of teaching. And now I may be permitted to remark to my brethren of the clergy that they do good service to the cause, and to deserving young men, by inducing suitable young men to enter upon the honourable career of a teacher. My Lord, the history of the efforts of the committee in getting up these schools is interesting. After many representations to the society in England, a letter was received intimating that a suitable master was all but engaged. What were we to do? There was no school-room, and none could be procured, but a little church in St. Maurice street was offered for sale. If we could only get that! And here let our public acknowledgments be made for the first time to a merchant of this city. Our difficulties were mentioned to him, he went and purchased the building for upwards of £1000, and said, here it is, pay me when you find it convenient. Alas! before we could take possession another letter came saying that no master was coming, and the society would have nothing to do with buildings; we were obliged to throw the church upon the hands of our friend. Most providentially he was enabled to sell it again at a profit, which he distributed to the poor, and £25 of which went to the poor of St. George's Church.

My friend Mr. Hicks was then looming in the distance, very great, and very greatly desired. When he came he proved all that we had hoped for. I do not believe that we could have procured a more suitable man, and here is one proof: he bestowed as much care upon the 11 little ragged urchins in a tailor's shop—that formed our first school—as he did upon that into which it gradually grew, 3 schools of upwards of 400 scholars with 30 or more pupil teachers. He was faithful in the small things as well as the great things, and he now holds a deserved and high position in the McGill Normal School, where he gives a watchful supervision to the Model Schools. Well, now we had to look for a building again; none to be rented—no money—what were we to do—there is a carpenter's shop for sale with a stone foundation for a building upon the premises, but we have no money—away again to our old friend the merchant. "Go on," he says, "I will help you," and we went on until the present buildings were raised worth £2300, upon which there is now due only £600, 158 having been paid off during the present term. For this happy result, in great measure, the liberality of the citizens of Montreal, as appears by the report, has (under God) to be thanked.

But the Committee has still much to do. They had to obtain an act of incorporation, and the sanction of the Government in their work, and they sent a deputation to the Legislature for that purpose, and it is right to say that whilst the Government said—especially the Hon. J. A. McDonald, and Hon. Mr. Cartier—that they did not see their way clear to put into operation the Government Normal School, they would afford us every facility; and they did enable us to succeed as we have done. I shall only touch upon one point more in this report, and that only briefly, as it is the subject of a separate resolution. I mean that of the city mission. Ah! the amount of labour demanded in this part of the work is evidently enormous, and think of the amount of good that is done, by upwards of a thousand visits during the year, besides attending at the hospital and shipping. I will only refer to one instance. Having heard that a man was ill and destitute in one of the lowest hovels of the city,

the missionary descended into the cellar and found a human being apparently dying, in cold, filth, and wretchedness beyond description, without one to give him a cup of cold water, and without any covering but an old skin. That man was well known to the speaker, as an educated and talented man, and he would have perished—I was going to say like a dog—but no, he had an immortal soul that would never die, he would have perished if the city missionary had not found and relieved him, and I trust and believe that now in another land he is striving to win an honourable livelihood. Have I not now presented to you in connection with this society sufficient ground to warrant your promise of sympathy and support to its great object—the promotion of education on a scriptural basis.

Colonel EARLY WILMOT, R. A., said:—I have been requested to second the resolution which has been read to you. As speaking in public does not belong to the profession of a soldier I trust to your forbearance to receive the few words that I have to say on it with due allowance. We are called on by this resolution, not only to receive this report, to go through the form of accepting it, and having it printed, but to do so with satisfaction. Let us not agree to this lightly. The question is for us all—do you receive it with satisfaction? I say unhesitatingly that I do. I do so not only because it reports that the funds are in a prosperous state, though that is a cause of thankfulness; not only because it tells us of the activity and zeal of those engaged in its work, nor yet only because it speaks of the success of our schools and teaching. The crowning cause of my satisfaction is that it speaks of Christ plainly and unhesitatingly, it sets forth before all men its confidence and faith in Him, whom to know is life eternal. Here is the secret of its success, and so long as this society is a faithful and true witness for Christ, so long, be assured, He will never cease to bless it, nor to stir up the heart of man to contribute to its support. I have an additional cause of interest in this society. Many years ago, in a distant colony, where the Church of England was in a state of rigidity, the anxiety expressed for such aid as Church of England societies ought to give, was among the many causes which led to its original formation, and I believe that among the first lay agents sent out from England, was one to that country. He laboured well and faithfully, and refreshed the hearts of many. I rejoice to find this branch of it faithfully proclaiming the same glad tidings, and I do not think that there is one among us but what will thank God, and say he receives the report with satisfaction. We are called upon to make another solemn resolution. We promise our sympathy and support to the promotion of education on a scriptural basis. The end of all education, in its true sense, is to bring men to Christ. The time was when to love Christ was considered to be a mark of a weak mind. Let me quote the words of a man whose intellect no man can pretend to slight—Coleridge. He says, "Never yet did there exist a full faith in the Divine Word (by whom light, as well as immortality, was brought into the world,) which did not expand the intellect, while it purified the heart; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions." The powers of the mind and the understanding are the gift of God, true talents which every Christian man is bound to cultivate. The Apostle says, add to your faith knowledge, and to knowledge "manly energy" or virtue. The Scripture teaches us what are the true objects of life, and points how we are to strive. So in the matter of education, are we not to use the same elements of success?

I know no reason why you should not pray over a proposition of Euclid, for guidance, and discernment, and ability, as on any other occasion. If young men would strive to surround themselves with an atmosphere of prayer in all things, what a joyful harvest would there be after the seed time of school or other education. At the present day you cannot prevent inquiry. The time has passed when the most subordinate mind that has any knowledge, can escape the plausible difficulties so frequently intruded on him, or hope to shield himself by closing his eyes. It is this which renders it necessary that education should be on a scriptural basis, for nothing else can satisfy. Yes, and when all other knowledge is passing away, I appeal to all who are growing older, and drawing nearer to their heavenly rest, these scriptural truths shall come out fuller and brighter, speaking more and more plainly of Him, who will not leave nor forsake them. This society has been spoken of as a Church of England Society, and the Church of England as the poor man's church. I thank God for both these things, for I love the Church of England as a faithful and true witness; not as she is darkened by the teaching of some, but as she is in reality. And I rejoice that the faithful teaching of the church among all classes has created such an instinct, that it has, on the whole, utterly repudiated and refused those teachings which at one time, arising from within, threatened to overwhelm her. And as regards the sceptical neology to which the Bishop has alluded, I feel confident that after many painful scenes, the same well taught instinct will, by God's blessing, as entirely prevent its adoption among us. I would that all young persons would satisfy themselves in early life, for I fear they are not likely to do so afterwards, as to our beloved church, that they would read and re-read such writings as those of Hooker, Bramhall, and Barrow, and others; so would such things generally fall unheeded on their ears. Then would their attachment to the church be in accordance with their love to the church's Lord; not varying with the opinions and views of those bearing rule within her for the time being, but entirely irrespective of the fancies of men. Then would they support and strengthen her even more steadily when they thought she was darkened by evil counsels, rejoicing ever in such an opportunity as this, of expressing sympathy and offering support in her well accustomed work of promoting education on a scriptural basis.

The second resolution was then moved by the Rev. Dr. COLE:—

"That the City Mission under the auspices of the Society, and its labours in the hospital and for the benefit of the seamen frequenting this port deserve the support and encouragement of all who love the Lord Jesus Christ."

The Rev. Doctor said he felt it a privilege to be present on this occasion and to contribute his mite to the interest of the occasion. And he took it as an act of christian love and christian courtesy, as an act especially vouchsafed to him, as a token of the regard and love that the two branches of the church on this continent had on each other. He had been refreshed by what he had heard and seen on the two occasions which had brought them together; he felt that he was identified in this work, and that he would return to his own home, and stir up his own people to acts of benevolence. He did not wish to flatter or compliment them but he did think it a privilege, and considered himself amply rewarded for coming here to have heard the gentleman who had just taken his seat, and he thanked him from his heart for his plain, out-spoken, hearty words, on behalf not only of christian benevolence but of

the cause which was dear to all their hearts, the cause of their blessed Lord and Saviour Jesus Christ. He was glad in this day of so called liberality which he should call laxity, to hear any one speak earnestly and faithfully for the faith as it was in Jesus, the pure faith of the Gospel, and to speak too for the Church of God. He thought that looking abroad on the world, they all had great reason to bless God that they lived at this day when there was so much done and doing, and—he ought to add—so much to be done. Yes, it was a privilege to live in a day when they knew that the fields were ripening for the harvest, and he did thank God for the privilege. A spirit of active benevolence was being awakened, and although there might yet be much more of that spirit to be aroused, though they had reason faithfully to beseech God that he would stir up the hearts of his people to go forth to the good work, yet they could not but discern in the signs of the times a growing spirit of activity in the cause of humanity. Not only was there zeal to send the Gospel to the furthest corners of the earth, to preach the glad tidings of salvation, to those who have been sitting in darkness, but there was also an increased desire to go abroad in their own cities, and to search out the destitute and the perishing. But this was the legitimate work of the church. Was it not the character of their Lord and Saviour to go about doing good, and so the church—walking in his footsteps and following his example should go about doing good. How gracious were the promises to those who engaged in these works of benevolence, who made the poor and the wretched their special object! Whose heart could be steeled against the appeals for relief of suffering humanity, when they heard Jesus say, "he that giveth the cup of cold water in the name of a disciple, shall not lose his reward." Who would not rejoice to go to the prison, to the hospital, to go out and relieve the stranger and the desolate, and to minister to the sick and the afflicted, when they heard their blessed Lord declaring "in as much as you did unto one of the least of these my brethren you did it unto me." It was a special feature of this time that greater efforts were being put forth in this vein than ever before. He could recollect looking back to his young days in his native state, when efforts of this kind were almost unknown. There were indeed societies of females, who were always ready for every good work, first at the cross, first at the sepulchre. There were societies of females, holy women, who like Dorcas made garments for the widows and orphans, but such a thing as a city mission was unknown. For no remembered well a good man who was an exception, who was acting, he believed, on his own responsibility as a missionary, who went amongst the poor and visited the hospitals and the prisons, and all other places where were the poor and the wretched; and this man he well recollected, was often spoken of slightly, as being only Mr. So-and-so, missionary to the poor, who preached in the prisons and the hospitals. The name of that man he would always revere, and one of the most interesting books of his (the speaker's) boyish days was the journal in which he had recorded most interesting incidents which he had met with in his visits among the poor, and at the prisons, and at the hospitals. He had said that a most noteworthy feature of the present day was the extent of the missionary work done among the poor and the destitute. He thought it one of the happiest efforts of the day. They could not tell how many of the poor would rise up to witness against them in the last day and say, "Lord there was no one to care for our souls!" but now there are those who go out and in among them and tell them of



the poor man's friend, Jesus. They go to those crushed under the burthen of abject want and wretchedness and tell them the sweet words of the Saviour's invitation, "come unto me all ye who labour and are heavy laden and I will give you rest." And who can tell what blessings had descended on thousands of poor souls thus sought out by city missionaries and redeemed to God's service! The resolution recognised the benefits to be derived from the labours of city missionaries among the sick in the hospitals and seamen coming to this port. The hospital, that garner-house of human suffering and deep distress! It was indeed a good work to visit the sick there and speak to them of the change which was perhaps just before them, or of the gracious design of God in sending sickness and its bowing down the soul's health and strength might be secured,—that so, if spared longer upon earth, they might become instruments of His glory. Yes it was the best work to visit the sick and minister to their spiritual needs, to tell them of their Saviour and invoke His blessing on them, and if possible, at the last, ere they passed away, to administer to them the Holy Sacrament of His body and blood; fitting them, and strengthening them for their great change; or if they were spared to acquire renewed strength to fit them and induce them to live better christian lives. This was the most blessed work in which a missionary could be engaged. He might say he hoped without appearance of egotism, that the most precious moments of his ministerial labours had been found in visiting the sick poor and administering to their spiritual needs; and those who had engaged in similar work would say that the most pleasing though painful moments of their labours were spent at the bedsides of the sick and dying, that their souls were there most strengthened, and new accessions of grace were there most plentifully vouchsafed to them such as were granted them in none other. Yes, they should encourage such men to do this work at the hospitals. There they would find the afflicted of the household of faith longing for the ministrations with which they had been familiar, strangers perhaps, from another land, cut off from intercourse with family or friends, yet longing again to hear the familiar sound of the prayers of the Church in which they had been reared. They had reason to believe that if the Saviour himself were again to come among us and renew his earthly labours this was one of the works he would be foremost in doing; for when he did walk upon earth he laboured constantly to comfort the sick and afflicted—may we learn that he did carry his ministrations to the only hospital they read of in that land and that day, the pool of Bethesda. The resolution spoke also of the labour among the seamen resorting to this port, and all would now readily confess the necessity for this work. Yet he remembered when such a mission was first proposed among the seamen resorting to his native city of New York, the merchants connected with the shipping trade and captains of vessels looked on it as a hopeless enterprise, as labour and pains to be thrown away. But the effort had been made and they knew it had been blessed of God. Many souls among these had been brought to Christ. What class of men had they the right to pronounce so hardened as that labour spent to bring them to God would be bestowed in vain? None, for God's spirit could as easily work upon the heart of the poor mariner, could as richly enlighten him with divine grace and awaken in it as true a love of His Maker, as tender a sympathy for his fellow-men as in the heart of those esteemed the most refined. He would say to those engaged in it "May God prosper this work of yours and give you many crowns of rejoicing in the great day!"

We depend so much on seamen for the comforts of our lives, those who traverse the ocean depend so much upon them for safety in crossing the great deep, that a mission for their benefit must surely commend itself to the heart of every man. He was much pleased to hear in the report, of the children the society were educating and of the teachers they were training for the work, but he was especially glad to hear of this work in the hospitals and among the seamen. He prayed God to bless all their efforts and thanked them for the kindness and courtesy extended to him during the meetings he had attended here. (Applause.)

Mr. HENRY BANCROFT seconded the resolution. He said that the resolution declared the city mission deserving of the support and encouragement of those who loved God—and as he understood it such a declaration pledged them to support it. It spoke of the various agencies employed. What had they been? Some of them had been already pointed out—religious services among the seamen in port and visiting the sick at the hospital. There had been abundant proof of God's blessing resting on these efforts of their missionary. But these were not all. The report speaks of services held for the poor. The activity of the lay element in the religious efforts of the day had been spoken of as one of the marked features of our generation; and he almost regretted, he must say, that so soon as these laymen doing duty as city missionaries gave evidence of their usefulness, they were obtained members of the clergy and lost to the effective ranks of the lay workers. He almost regretted to learn that Mr. Seaborn was to be ordained, though he rejoiced at the gratification it would afford him, as a mark of his faithfulness and a change congenial to his wishes. Yet they needed some such lay agency, and it seemed hard that so soon as a layman had proved himself useful, nay almost indispensable to the work, he was taken from them. They heard a great deal about the necessity that all the mission work should be directed by the Church—but surely they were perfectly right to support any agency whatever, which did the work of the Lord and Saviour. Therefore, when they marked the great labours being performed in London and Edinburgh, and the cities of Ireland, and found there the lay element doing God's work, and stirring others up to do His work, why not frankly accept them and their work as God's? They said by the resolution that the city mission deserved encouragement and support. Were they affording all the encouragement and support it deserved? Were they using the lay element as effectively as they might to build up this mission? Were they coming up to the aid of the people as it was their duty to do? They had now a special service for the poor at St. George's; they had a free service each Sunday at the Cathedral, and better than either, they were about to have opened—thank God—a chapel altogether free. This showed some activity in the cause for which they should thank God and be glad. But, were they doing all they could? They must ask themselves this question, and earnestly determine never to be satisfied till they had done all they could in the cause. (Applause.)

The resolution was then put and carried by acclamation.

A collection was then taken up, and the Hymn sung.

"There is a fountain filled with blood," &c.  
The Rev. CANON BANCROFT, in moving the last resolution read it as follows:—

"That the general work of the Society is regarded with great interest by this meeting; and this meeting would bless God for the success with which the efforts of the Society have been attend-

ed. It would also thank the Right Rev. the Bishop of Montreal for the kindness which he has manifested in presiding at the meetings of the Committee, and on this occasion."

He said that His Lordship in presiding there that night as in presiding over the annual meeting of the Church Society on the previous evening must experience profound gratification. When they looked back a few years and recalled the struggles which they had then to make, when they reflected how few used to attend the meetings, and the small collections made, which almost caused them to hang down their heads for shame, they must rejoice to see the crowded audience of last night, the largest ever gathered on a like occasion, and the manifest tokens of the Society's progress to which the report had borne witness. Meantime this Church and School Society had been growing up beside it, and enjoying also its share of increasing prosperity, tending to add another honour to His Lordship's unwearied labours in the Diocese. He intended to leave the second part of the resolution, the expression of thanks to His Lordship, to be dealt with especially by the lay gentlemen who was to succeed him, but he could not forbear, in leaving the subject, to tender to His Lordship on his own behalf, and that of the other members of the Committee, their hearty thanks for the uniform kindness and unwearied assiduity with which he had presided over and assisted their labours. (Applause.)

(To be Continued.)

#### SUBSCRIPTIONS RECEIVED TO JAN. 31, 1861.

To END OF VOL. 7.—Rev. S. C., Cape Cove; Rev. J. A. McL., Christville, (to No. 2, vol. 8;) J. T., Toronto.

To END OF VOL. 8.—Archdeacon B., Cobourg; Rev. F. M., Amherstburg; Rev. G. H., Penatanguishene; Rev. F. J. S. G., Campbellford; W. A. H., Pembroke; J. H. L. W., Cobourg; Rev. J. H., Perrytown; J. C., Toronto; Rev. W. A., Sorel; Rev. H. B., Nicolet; Rev. Dr. F., Thorold; Rev. Dr. L., Brockville; Rev. F. R. T., Brockville; Rev. J. VanL., Orangeville; Rev. T. R., St. Catharines; Capt. B., Niagara; Rev. F. D. F., South Zorra; Rev. J. S., Merritsville; J. E., Belloville; Rev. R. R. B., Montreal; Mrs. W., Hamilton; Rev. Dr. G., Wellington Square; Rev. J. A. M., Kingston; Rev. R. N. R., Kingston; Rev. J. P., Burford; Miss S., Chippewa; J. C., Toronto; Rev. S. B. A., Barrie; Rev. H. B. O., Lloydstown; Rev. W. M., Picton; Rev. H. W. D., Cornwall; J. C., Paris; Rev. V. C., Peterboro'; Rev. R. G. P., Quebec; Hon. G. S. B., Cobourg; Rev. H. H., Fort Erie; Rev. R. L. S., Perth; H. D. S., Perth; Rev. W. C. C., Fenelon Falls; Rev. J. G., Dawn; Rev. R. H., Adolphustown; Rev. E. G., Simcoe; Rev. E. C. B., Barriefield; Rev. J. P. W., Chambly; Rev. H. P. J., Port Burwell; Rev. W. M. R., Orillia; Rev. W. B., Montreal; Rev. J. C., Sombra; Rev. A. S., Kingston; Rev. J. H., Kemptville; W. H. B., Kemptville; Rev. J. K., Barry; Rev. G. W. G. G., North Gower; Rev. J. L. A., Stoney Creek, (to No. 12, vol. 8;) J. C., Tapleystown, (to No. 12, vol. 8;) E. T., Woodburne, (to No. 12, vol. 8;) Rev. J. L., Collingwood; Mrs. F., Ancaster; Rev. E. H. M. B., Carlton Place; W. H., Carlton Place; J. H., Carlton place; A. C., Innisville; Rev. E. L., Ottawa; Ven. Archdeacon G., Montreal; Rev. P. S. W., North Douro; G. W. B., Ottawa; Rev. C. F., Metcalfe; Rev. E. M., Barrie; Lord Bishop of Montreal; S. R., Perth; Rev. J. B., Chambly; Rev. Dr. A., St. Catharines; Rev. F. L. O., Dundas; Rev. A. J. B., Toronto; Rev. A. D., Port Dalhousie; Rev. T. B. R., Orillia, (3 copies); Rev. G. A. B., Barton; Rev. E. D., Toronto; Rev. F. T., N. Augusta; Rev. Dr. S., Port Hope; W. H. L., Kemptville; Rev. J. C., Stanbridge.

HOWSELL & ELIIS, PRINTERS, KING ST. TORONTO.