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Canadian Ecclesiastical Gazette;

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

VOLUME VII.

TORONTO, DECEMBER 15, 1860.

No. 24.

OUR EIGHTH VOLUME

At the solicitation of several friends we have determined to commence another volume of the *Ecclesiastical Gazette*, notwithstanding that, in a pecuniary point of view, "le jeu ne vaut pas la chandelle." We heartily offer to our subscribers the compliments of the season, and trust that they will manifest their good wishes for us, by assisting to increase the number of our subscribers, and forwarding to us such local ecclesiastical intelligence as ought to interest the members of the body not merely in the Province but throughout Christendom. That the cause is gaining ground and prospering in any degree or in any one place ought to be matter of gratulation to every true soldier of the cross. The steps of each regiment of an army engaged in fighting for earthly thrones and honours, are carefully watched and every trifling move noted. Is the cause in which we have enlisted less important? The honours, the rewards, less worthy of contending for? Surely we are bound to do what lies in our power to extend the Kingdom of the King of Kings—we can all pray that the kingdoms of this world may speedily become the kingdom of the Lord and of his Christ; and if we are sincere in our prayers we shall gladly hail every information that a favourable answer is vouchsafed to them. Whilst too many professing to contend for the truth (or rather their peculiar views of it) are rending the body, and doing, unconsciously perhaps, the enemy's work; let us cherish feelings of sympathy and love for all, and not only pray but endeavour to keep the faith in the unity of the Spirit and in the bond of peace, encouraging and strengthening one another's hands.

RESIDENCES AND TITLES OF THE CLERGY.

It being our intention to give a list of the Clergy in the several Dioceses, with their residences and titles in our next number, we hope that any party desirous of correcting errors or omissions in our former list, will be kind enough to write without delay.

The Secretary of the Church Society desires to acknowledge with thanks the receipt by the last mail, of the annual reports of the Venerable Society for the Promotion of Christian Knowledge. Also their beautiful Sheet Almanac for 1860, containing a view and historical notice of Worcester Cathedral; references to the Lessons for each day in the year, and the usual amount of useful intelligence; together with copies of their Almanacs neatly interleaved for accounts, including the children's almanac, containing a passage from Scripture for each Sunday and other holiday in the year, dates in history and biography, the flower garden, short pieces of poetry for children, and general matter suited for schools. Mr. Row-

sell having sent an order for some of these almanacs, is in daily expectation of their receipt.

In consequence of the absence of the gentleman who usually edits the *Gazette* we have hitherto neglected to acknowledge the receipt of two volumes received from the Society for the Promotion of Christian Knowledge, kindly sent to us. The Greek Septuagint by Mr. Frederick Field, A.M., and a concordance of the Canonical Books of the Old and New Testament, to which are added a concordance to the Books called the Apocryphal, and a concordance to the Psalter contained in the Book of Common Prayer. We shall further notice these valuable works in our next number.

TORONTO, NOVEMBER 26TH, 1860.

To the Churchwardens of each Church throughout the Diocese.

GENTLEMEN,—While forwarding to you a resolution passed unanimously at the last meeting of the Synod of this Diocese, and with which I heartily concur, I desire to call your special attention to its bearing.

It is intended that the entire sum collected at the offertory of Christmas Day, in each year in all the Churches, Chapels, and Stations in the Diocese, shall be given directly to the Incumbent of the Church as a free-will offering and a token of love and respect for their pastor, irrespective of and in addition to his ordinary salary or stipend.

I trust that the members of each congregation will exercise a becoming liberality on the approaching Christmas festival, and so enable their Clergyman to provide those additional comforts for himself and family which the season suggests.

Should any willing parishioner prefer sending a donation in kind to contributing through the offertory it will be perfectly in accordance with the spirit of the resolution.

You will be kind enough to cause this communication to be circulated as extensively as may be among the members of the congregation for which you act as Churchwarden.

I remain,

Dear Sir,

Yours truly,

JOHN TORONTO.

SYNOD OF THE DIOCESE OF TORONTO.

EIGHTH SESSION.

TORONTO, THURSDAY, JUNE 14TH, 1860.

It was moved by the Hon J HILLYARD CAM

ERON, Q.C., D.C.L., seconded by W. B. SIMPSON, Esq.,

That the offertory of the respective congregations of the Church, throughout the the Diocese, on Christmas Day every year shall be devoted to the sole use of the Incumbent of the Church in which the offertory is made.—*Carried.*

(Signed)

JOHN TORONTO.

Which we attest,

STEPHEN LETT, LL.D.,

JAMES BOVELL, M.D.,

Secretaries.

DIOCESE OF TORONTO.

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.

St George's Church, Etobicoke, Tuesday, January 16, 7 p.m.		
Sydenham, Wednesday, 16 January, 7 p.m.	16	7 p.m.
Springfield, Thursday, 17 " "	17	" "
Streetsville, Friday, 18 " "	18	" "
Woodbridge, Monday, 21 " "	21	" "
Brampton, Tuesday, 22 " "	22	" "
Bolton, Wednesday, 23 " "	23	" "
St. James', Albion, Thursday, 24 " "	24	11 a.m.
Lloydtown, " " "	"	7 p.m.
Aurora, Friday, 25 " "	25	" "
Scarborough, Monday, 28 " "	28	" "
St. Paul's do., Tuesday, 29 " "	29	11 a.m.
Duffin's Creek, " " "	"	7 p.m.
Columbus, Wednesday, 30 " "	30	11 a.m.
Greenwood, " " "	"	7 p.m.
Prince Albert, Thursday, 31 " "	31	11 a.m.
Uxbridge, " " "	"	7 p.m.
Holland Landing, Monday, 18 February, 7 p.m.	18	7 p.m.
Newmarket, Tuesday, 19 " "	19	7 p.m.
King Station, Wednesday, 20 " "	20	1 a.m.
Onkriges, " " "	"	7 p.m.
Markham, Thursday, 21 " "	21	11 a.m.
Thornhill, " " "	"	7 p.m.
York Mills, Friday, 22 " "	22	7 p.m.
Christ Church, Mimico, time not yet fixed.		

H. C. COOPER,

Secretary.

COLLECTIONS UP TO DECEMBER 12TH, 1860.

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	\$877.05
St. James', Toronto, per T. D. Harris, Esq	34.25
Streetville	\$6.00
Derry West	1.05

Per Rev. R. Arnold

119 Collections amounting to..... \$919.26

ANNUAL SUBSCRIPTIONS AND DONATIONS.

Rev. N. V. Fenn, an. sub. for 19th year ...\$5.00

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.

St. John the Evangelist, Toronto, per Rev. T. S. Kennedy	\$ 17.37
St. George's, Toronto, per Rev. Dr. Lett	50.45
St. James', " " T. D. Harris, Esq	62.00
Streetville, per Rev. R. Arnold	5.00
Trinity Church, Aurora.....	\$6.55
St. John's, Oakridges	1.07
All Saints', King.....	3.65

Per Rev. H. W. Stewart	14.87
Perrytown	4.20
Elizabethville	1.80

Per Rev. J. Hilton	20.0
Brampton, per Rev. R. G. Cox	63.0
St. James', Georgina	2.04
St. George's, "	2.23
Parkes, School House.....	0.97

Per Rev. W. Ritchie.....	5.84
All Saints', Drummondville	6.53
St. John's, Stamford	3.00

Per Rev. C. L. Ingles	9.63
St. George's, Kingston, per Rev. A. Stewart	30.50
Marysburg, per Rev. T. Stanton.....	3.00
St. Phillip's, Weston, per Churchwardens	22.16
Christ's Church, Hamilton, " "	21.40
Morrisburg per Rev. Dr. Boswell	7.16
St. George's, Grafton	8.50
Trinity Church, Colborne	7.50

Per Rev. J. Wilson	16.00
Trinity Church, Hawkesbury	6.26
St. John's, "	2.15

Per Rev. J. G. Armstrong	8.11
St. Mark's, Carleton, per St. G. Scarlett, Esq	1.25
Milton	9.00
Hornby	2.60
Omagh	1.00

Per Rev. F. Tremayne, junr.....	12.60
St. John's, Elora.....	7.75
St. James', Fergus.....	6.55

Per Rev. C. E. Thomson	14.00
St. Paul's, Yorkville.....	50.50
St. Peter's, Credit.....	21.80
Sydenham	2.25

Per Rev. T. P. Hodge

33 Collections amounting to

ERRATUM.

For St. John's Church, York Mills Parochial Branch } \$20.94 in our last, read St. John's Church, York Mills Parochial Branch, } including the annual subscriptions of the Rev. Dr. Mitchele, and Joseph Beckett, Esq., \$20.94.

Ecclesiastical Intelligence.

ST. PAUL'S CHURCH, YORKVILLE.

The opening of this beautiful church took place on Sunday last, and it must be confessed that it is an ornament to our city, and a credit to the congregation. It is built in the style of the second, or decorated period, and reflects much credit on the architect, Mr. E. Radford.

It is designed to accommodate six hundred comfortably, but on Sunday last there could not have been less than between seven and eight hundred within the walls. The cost when finished, we understand, will not exceed £4,000. The walls are of Queenston stone, lined throughout with brick and stuccoed. The dressings and tracery in the windows are well cut in Ohio stone, and impart a very real and substantial character to the edifice. It is slated with blue and grey slates. The roof is open and is much admired. The chancel window was executed by Mr. Bullock, of this city, and is, we understand, the donation of a member of the congregation. The remainder of the windows are of alternate ground and stipple quarries, producing a very pleasing effect. The altar rail and communion table are of oak and iron, and are admirably executed. The space in the rear of the table is ornamented with encaustic tiles, a contribution from a member of the congregation, and being the first specimen of the sort that we have seen in Canada, appear to be much admired. The tower and spire remain to be completed.

Upon the whole, the building is considered, by competent judges, one of the best, if not the best specimen of church architecture in Canada West.

The opening services were highly satisfactory. The Morning Prayers were read by the incumbent, the Rev. Saltern Givens; the Litany by the Rev. Mr. Williams, assistant minister. The musical services were conducted in an efficient manner under the direction of Miss Kemp, the organist. The Rev. Dr. Adamson preached both at the morning and evening services, to large and attentive audiences. At the morning service he selected for his text the 84th Psalm and 4th verse, "Blessed are they that dwell in the House, they will be still praising Thee," and then said: Such was the exclamation of David when, driven from his home by the unnatural rebellion of his son Absalom, he was deprived of the privileges of religion. In the complication of his sorrow and distress he looks back on the sacred services of the Sanctuary, and laments the rigor of his lot in being excluded from the sublime enjoyment which they had afforded him. Nothing can be more simply and naturally touching or more poetically beautiful than the sentiment expressed in the third verse, in which he compares his own situation with that of the birds of the air, and professes an innocent envy of their felicity, in being allowed that open access to the House of God, which was denied to himself. "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thy altars, O Lord of Hosts, my King and my God." Although man by nature is corrupt, his mind averse from holiness, and his natural efforts in religion blind and bewildered, yet, speaking of the remains of moral light which are left to him, we may state with certainty that to venerate

every high degree of excellence—to esteem every perfection of character—to be charmed with every instance of benevolence is natural to the human mind. And must not the essence of all perfection and all goodness—God—demand the first exercise of these feelings? What idea must the mind, when not debased by impurity or unduly occupied with the trifles of the world—what idea must it entertain of the Being who framed the astonishing compound of soul and body of which we consist; who infused into it the principles of life and motion; who gave us the capacity for happiness; who contrived for us the organs of sense, the power of speech, the faculty of thought, the discernment of good, the consciousness of evil; of that Being who laid the foundations of the earth and placed the sand for a bound to the sea; who prescribes the periodical returns of the seasons and rules the operations of nature. Look at the stars of heaven, and the greater lights which rule the day and the night. Let your eyes traverse the regions of space and behold them filled with glittering orbs, many perhaps rival in every respect of the earth which we inhabit; descend from them to the examination of the most minute insect or the humblest plant which you tread under your feet and mark the agency of a power which created them all in the beginning, and which upholds, supplies, renews, and regulates them still. If it be conceded that the language of our form of general thanksgiving is just, then reason itself, the feeling of right and wrong to the heart, must prompt the acknowledgment of our obligation to render Him the tribute of our worship, and the neglect of it to stamp a stain upon the character in whatever disguise it may appear. Why have we been formed to look upon the wonders of omnipotence which hang over our heads? For what end has the sense of beauty, harmony and goodness been impressed upon our minds, but that being the principal among the works of God, and, as it were, the representatives of creation, we should in our own name and in the names of all the creatures of the same hand offer to the Lord of all the daily sacrifice of devotion, the continually upstreaming incense of prayer and praise. If then it be admitted that it is the plain and natural duty of man to render the tribute of adoration to God, surely, as social beings, still stronger grounds exist for making joint demonstrations of our homage. Man and his brother must always be viewed together. Is it not then becoming that they should concert opportunities of acknowledging their common dependence and of uniting in manifestations of their gratitude for that goodness which is extended to them all? The injunctions respecting such a duty are laid down with sufficient clearness in the Gospel. And though the form of religion may exist where there is a total absence of its reality, yet its vital power cannot have existence without inducing compliance with its forms and institutions. After an heart touching reference to the Church service, the Rev. gentleman continued: All these considerations serve to show that the maintenance of a pure system of public worship ought to be ranked among the leading objects of our lives. Every man living, whether rich or poor, ought to cultivate it as a fixed principle, to be wrought into his character and to govern the disposal of his worldly matters, that a part of all he has belongs to God. Not a mere redundancy or surplus, but a proportion which constitutes some perceptible and considerable sacrifice of worldly indulgences. Remember when you are called upon to give, that this Church is unfinished, and that an unfinished Church is a promise broken to God. After alluding to the shortness and uncertainty of life, the preacher remarked. We need not

wander far for example of the uncertainty of our tenure upon earth. Among many acts of favour lately performed in this Province by the Heir Apparent to the throne of the Empire, was securing the last rivet of that triumph of engineering skill, the Victoria Bridge. With that work two naines are associated, Stephenson, Ross. Before its completion the message "Come away," had been received by the former, while, with the latter, fear almost supplants hope "that the golden bond is broken," that the divine gift of reason has departed from the human sanctuary, leaving only the material wreck for man to mourn over and for God to keep. There is another instance which on this occasion the preacher should not pass over, even though he did not blend with his office the character of friend. Though we do not at present recognise in this structure the perfect work—for much remains to be done—still we cannot separate what we see from what we know of these who projected, encouraged, and supported it, who made it the object of their charity, and the support of their prayers. We naturally love age, reverence piety, return affection and honour rank. There has been one among us, (the late Hon. Mr. DeBlaquiere,) aged, pious, affectionate and dignified, who, in a prominent degree; took a living interest in this work of love, who watched its infancy, waited on its growth, and hoped to worship within its walls. This blessed hope, though unfulfilled in the scene where it was cherished, is doubtless lodged among the precious things of God to find its fruition in the "temple not made with hands" He "who doeth all things well" can relinquish the human disappointment in the heavenly reward, and by sudden death bring sudden glory to his faithful servant. To the prepared in heart and life, to him whose feet have been found in the way of righteousness, it may be blessed to be summoned hastily home, to have escaped the trying discipline of human suffering, the ordeal of pain, the agony of separation, to miss the darkness, to narrow "the valley of the shadow of death," and rapidly to pass the Jordan which rolls between this wilderness of a world and the promised land of rest.

After a few more observations, the preacher concluded his very eloquent discourse, and the congregation responded liberally to his appeal

EVENING SERVICE.

In the evening the Church was again crowded to excess, and the handsome building when lighted up looked well. The assistant Minister, the Rev. Mr. Williams, read the prayers, and the Rev. Dr. Adamson again preached. The Rev. gentleman took his text from the 3rd chapter of the general epistle of John, and the 1st verse—"Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God" The preacher in language the most eloquent, called the attention of his hearers to the marvellous works of God, and to His majestic love in sending His Son into the world for us men and for our salvation. When men displayed a lack of Christian sympathy one towards another, it was an evidence that the heart was not right towards God. In the present instance, they were called upon to aid in contributing towards the erection of the church they were then assembled in. That they were bound to do so by every tie both human and divine no one could doubt, and that they would do so, he (the preacher) felt certain, if they had the love of God supplanted in their hearts, for, unless they took a deep interest in the welfare of Christ's Church on earth, they could not lay claim to be called in the words of the Apostle, "the sons of God."

COUNTY OF SIMCOE.

The Annual Parochial Meetings in the County of Simcoe will be held as follows: - 1861.

Bradford, Monday,	7	January,	7	p.m.
Coulson's, Tuesday,	8	"	11	a.m.
Cookstown, "	"	"	3	p.m.
West Essa, Wednesday,	9	"	10	a.m.
St. Luke's, Mulmer, "	"	"	3	p.m.
St. M'k's, Orangoville, Th'sday	10	"	11	a.m.
St. John's, Mono, "	"	"	3	p.m.
Trinity Ch., Bond Head, "	"	"	2	p.m.
St. Mark's, Oro, Monday,	11	"	11	a.m.
St. James', Orillia, "	"	"	7	p.m.
St. G'ge's, Medonte, T'sday	15	"	11	a.m.
St. Luke's, North Orillia, "	"	"	3	p.m.
Craighurst, Wednesday,	16	"	11	a.m.
Penetanguisheno, "	"	"	7	p.m.
Victoria Hill, Thursday,	17	"	11	a.m.
Barrie, "	"	"	7	p.m.
Thornton, Friday,	18	"	10	a.m.
Church Hill, "	"	"	2	p.m.
St. Paul's, Lunenburg, Friday,	"	"	6	p.m.
Mortimer's S't'out, Monday	21	"	10	a.m.
Whitfield, "	"	"	3	p.m.
Creemore, "	"	"	7	p.m.
Nottowasaga Station, Tu'day	22	"	11	a.m.
Collingwood, "	"	"	7	p.m.

A deputation will attend all the abovo places, as heretofore collections will be taken up and moneys of annual subscriptions received by collectors appointed at the time.

T. BOLTON READ.
Sec. C. S. B. C. S.

Orillia, Dec. 3, 1860.

"The Rev. John Carry, B.D., has given us the first volume of Sermons, we believe, yet published in the Canadas. They are doctrinal, devotional, and practical, showing earnestness, depth, and truth of sound doctrine, and great care in the preparation when it is remembered that they were originally written for ordinary parochial use. Several of them are on the subject of the Lord's Supper, and will be found more than commonly useful,—especially among those congregations where the teachings of Holy Scripture and the Church concerning that Sacrament have been misunderstood or neglected. We hope that every future volume of Canadian Sermons will be as sound and valuable as this, the first-fruits."—*New York Church Journal*, Nov. 7, 1860.

Foreign Ecclesiastical Intelligence.

[We have received our over welcome visitor, the Spirit of Missions for November and December, from it we select the following interesting items of intelligence.]

REPORT OF DOMESTIC COMMITTEE.
STATE OF THE FIELD.

Twenty-five stations are now vacant. Thirty-three Missionaries have been newly appointed during the year, and nineteen have resigned. Three Missionary Bishops, and one hundred and thirty-seven missionaries, are now employed in the field.

In estimating the necessities of our Domestic Missions at the present moment, many elements enter into the account. It ought never to be forgotten, that, while the Church is slowly nerving itself for action, Rationalism and Infidelity are gaining a formidable vantage ground. The mixed character of our population, comprising as it does representatives of every nation on the globe, with every shade of religious belief, from the grossest superstition to the absence of all

faith, presents to our view a problem, difficult of solution in its political aspect, but fearful, indeed, when contemplated in its probable result upon the Christianity of our Republic.

The consolidation of so many nationalities into one people, in those United States; the mingling of so many dialects into the common language spoken by two of the most powerful of the Christian nations of the globe, are facts which speak to us with solemn warning of our responsibilities.

At the present moment the members of the Anglo-Saxon race in India, Australia, and on the Pacific coast of our own continent, are girdling the realms of Buddhism and Mahometanism with a circle of Christianity.

If England and the United States should awake to the full sense of the duty this position devolves upon them, heathenism could not long withstand the assault upon its decaying institutions made by the soldiery of Christ, bearing into the very strongholds of the enemy, the banner of His Cross.

The reflex influence of the work of Domestic Missions upon China and the islands of the sea is thus easily seen. California teems with thousands of Chinese who have come to her shores for gold. Are they to be permitted to plant idol temples in our midst, and establish heathenism in a Christian land, or shall they be brought within the sound of the Gospel, and break their dumb idols, to bend the knee with us to the "One true God, and Jesus Christ, whom He hath sent?"

In attending, therefore, to the claims of the Domestic Field, we are aiding our brethren who are labouring to establish Foreign Missions, and heeding the call of our Master, to go "into all the world and preach the Gospel to every creature."

Another large portion of the heathen element in our midst is to be found in the Indian tribes, whom the advance of civilization has driven from their old hunting grounds to skulk in ambush near the Rocky Mountains and on the southwestern plains, to avenge their wrongs by a border warfare.

During the past summer, a Missionary, appointed by the Domestic Committee to the post of Santa Fe, New-Mexico, found the difficulties of the journey so great from Indian hostilities, that he deemed them insuperable, and felt reluctantly compelled to return home.

As yet the only Missions established by our Church among the Red Men, are to be found in Wisconsin and Minnesota, but the Missionary Bishop of the Southwest is not unmindful of the responsibilities of his own vast field, in this particular, and in time we may hope to see his plans for the spiritual instruction of the Indian tribes in his jurisdiction matured into abundant fruit.

The faithful Missionary to the Onéida Indians in Wisconsin thus writes. "This Mission, by God's continual blessing, is doing great good to our Indian brethren of the Onéida tribe. There is no check upon vice and crime in the tribe except the influence of the Church. The chiefs have neither the power nor the inclination to make and execute laws for the government of the tribe. Thus the Church alone supplies all the rule there is among them, and its power in this way is much stronger than would be supposed by those living under control of law. The Church itself, its doctrines, and its steady, straightforward course, over preaching the pure Gospel of its Lord and Saviour, has a peculiar adaptedness for the work of evangelizing the Indian. This tribe has felt its power in time past, and will feel its good influence for all time to come."

Would that such a Mission could be founded in every Indian tribe throughout our country. Then

would "instruments of cruelty" be changed into implements of labour; and while we should enlighten the ignorant and darkened minds of those children of the forest, God would reward our land with the blessing of peace.

GREECE.

REV. JOHN H. HILL, D.D.; Mrs FRANCIS M HILL, Miss MARY B. BALDWIN.

The communications from Athens which have reached the committee during the past year, have deepened their previous most favorable impressions in regard to the wisdom and prudence with which Dr. Hill and his fellow-labourers have prosecuted their work. From these, moreover, they gather a renewed assurance of the fact, that the faithful labours there bestowed have resulted in great spiritual good to the people of Greece.

Thousands of the females of that land have been, from early infancy to mature years, taught, daily, so soon as they were able to learn, the simple truths of the Gospel of Christ. The single aim of the missionaries, and the sum of all their labour in regard to the children committed to their care, has been to sow in their hearts the precious seed of the Divine Word. They have toiled through twenty-nine years in the holy purpose of training up disciples of the Lord Jesus Christ.

A multitude of those trained in the mission have gone out into active life, and many are now heads of families.

The importance of such an instrumentality, in its bearings upon the future regeneration of the church in Greece, no one can adequately measure.

The pure Word of God which, largely through the agency of the missionaries of the board, has entire freedom throughout Greece, and is every where circulated among the people, is appealed to by the missionaries at every turn. In the schools and elsewhere, they not only present the simple truth, but in the light of that they exhibit to the people the errors of doctrine and practice into which the Greek Communion has fallen, and strive, by affectionate counsel and instruction, to teach them the true and right way.

The committee look with confident expectation for a glorious harvest, at no distant day, as the result of the faithful labours of the missionaries of the Board. They close this portion of their report with the following extract from an unpublished letter from Dr. Hill, dated Athens, 26th July, 1860:

"Our course through the present year, as regards our usual missionary work, has been of peculiar interest. We have never witnessed so many striking and interesting proofs of the silent but extensive influence of our mission, as during the present year. These have comforted us, and been to us 'as songs in the night.' A wide field is open to us, in which we are called to work. This mission is a noble missionary enterprise, and the most successful one, too, when regarded in its proper aspects, and even compared in its results with any mission in the East. I speak advisedly, and with perfect knowledge of what is actually going on. It is a great and powerful instrument of good throughout the length and breadth of this fair land. Our schools, indeed, are considered by us as very important instruments to enable us to carry out our great objects.

"At the beginning of our career they were all important, we could not have taken one step without the aid of this machinery. Through them we do even now convey an immense amount of religious instruction. Still, we regard them as but a small part of our work. We have been erecting a lofty and capacious building: our

schools have served as the scaffolding, but until we have reached the head stone, and crowned it (through the Divine blessing,) we shall have need of the scaffolding."

CHINA.

Since the meeting of the Board last year, a sudden and unexpected change has intervened in China, and the present is a time of great anxiety in regard to the course of events in that land. War has been declared against the Empire by the governments of England and France, and hostilities, it is feared, have already commenced. Of the length or fearfulness of the struggle it is impossible even to conjecture; but if protracted, it cannot be doubted that the loss of life will be immense, and an amount of suffering entailed which no pen can describe.

While threatened by foreign enemies, a fearful internal war prevails in China. The insurgents or rebels, as they are usually called, have renewed the contest with the imperial government, pushing their conquests vigorously, and causing the direst alarm in some portions of the country. Among the events marking their recent progress was the burning of the suburbs of the city of Hang Chow, making by this act two or three hundred thousand people homeless and helpless.

Some remarkable statements respecting these insurgents have recently appeared, touching their possession of the Bible, and their adoption of it as the standard of faith. They observe the Christian Sabbath. Copies of prayers used among them have been published, in which they address God as "Our heavenly Father," and speak of the Son of God as the Holy Saviour.

It will no doubt ere long appear how great importance is to be attached to these statements, and what may be the extent and value of the religious element among them.

Bishop Boone, in a letter dated 16th July, says:

"I am not one of the sanguine ones with respect to the rebels, but they appear to reverence the Bible and to reject idolatry. They have many practices at war with the Bible they receive, and appear to have no idea of the divinity of our blessed Lord. These facts make our intercourse with them one of great delicacy. A too sudden appeal to the Bible against them may cause them to discard the whole authority of the book. Not to call attention to these glaring departures from its doctrines and precepts, would compromise our own standing. The Tai-ping-wong, Hung, is a polygamist. Would he prefer to give up his harem and reign as a christian prince, or will he cleave to it and renounce the Bible? He claims to be a son of God, as well as Jesus. Will he admit the divinity of Christ, and his own consequent inferiority of nature? These questions time alone can answer, but they are of deepest interest, and I cannot but think that it may please God to make our mission useful at such a juncture. If they would use our Prayer Book, or services selected from it, it might be of immense service in securing their orthodoxy."

The panic growing out of the advance of the insurgents has severely affected the city of Shanghai; and although assurance has been given by the foreign powers that that city would be protected against the attacks of these people, the inhabitants, at last accounts, were fleeing by thousands.

These events, however, had not interfered with the usual routine of the missionary operations in Shanghai, and it is hoped and believed that the missionaries will be able to pursue their labours there without hinderance from either of the causes above mentioned.

Bishop Boone and his fellow-voyagers arrived

at Shanghai, on the 21st December, after a very long voyage. Some months before there had been a serious outbreak there, growing out of reported instances of kidnapping of the Chinese by foreigners, combined with the excitement resulting from the repulse of the foreign forces at the Peiho. For a time the condition of things was fearful, and foreigners could not with safety venture into the streets. Our Mission Church in the city was attacked by a mob, doors, windows, and lamps, were broken, and the books and robes thrown into the street. The Chinese authorities, however, interfered, and protected the building from utter destruction, and afterwards paid the mission a sufficient sum to repair the damages.

One week after the arrival out of the Bishop, the mission was called to mourn the loss by death of Mrs. Syle—a lady who had served faithfully for many years in the work, and one to whom all the mission family were tenderly attached. She had been waiting, with intense interest, the arrival of the Bishop and the large company which went with him, and this wish of her heart was gratified, although she was very soon thereafter called away.

The Rev. Mr. Keith and Mrs. Keith, who sailed some months before the Bishop, arrived in Shanghai, on the 18th October.

The Bishop found that very decided progress had been made in the mission during his absence, and shortly after his arrival he confirmed 85 persons, viz. in the School Chapel, 27; in the Church in the city, 8.

The Rev. Mr. Syle, under date of 6th October, reports the baptism of three of the older scholars of the girls' school, and also of a blind boy—making the whole number of baptisms up to that time 103.

The Bishop, since his arrival, has baptised two adults, under circumstances of peculiar interest, and has admitted as a candidate for orders one of the graduating class in the boys' school. At the date of the last letters received from Shanghai, Mr. Syle reported 23 candidates for baptism.

All the newly-arrived missionaries have been laboriously engaged in the study of the Chinese language, under the confident expectation that the time is not distant when they shall be able, by God's blessing, to go forth into other portions of the great field which that country presents, proclaiming the Gospel of the Son of God.

Miss Conover, after spending about a year in the United States, sailed for China on the 5th June last.

The Rev. Mr. Nelson, whose return to this country was mentioned in the report of last year, has been actively engaged in an agency in behalf of the mission in China. He expects to sail for Shanghai in January next.

JAPAN.

Nagasaki.—REV. JOHN LIGGINS, D.D., REV. CHANNING MOORE WILLIAMS, H. EUNST SCHMID, M.D.

The experience of the past year has deepened the impressions expressed at the meeting of the Board in 1859, touching the necessity of extreme caution in the prosecution of the work in Japan. The time of the Missionaries has been spent chiefly in learning the language of the country thus preparing themselves for active Missionary duty when opportunity for this shall offer.

The following extracts from an unpublished communication from the Rev. Mr. Liggins, give particulars in regard to the distribution of books, and furnish evidence of the fact that there is inquiry among some respecting Christianity. After mentioning the fact of his commencing the

regular study of the language about two months after his arrival in Nagasaki, he, says:

"Being presented about the same time with several native books, containing phrases in Chinese and Japanese, it occurred to me that if I should translate the Chinese phrases of some of them into English, and Romanize the Japanese, it would be of service to foreigners when commencing the study of the Japanese language, and also to the Japanese when learning English. A book containing about two thousand of these phrases is now in the hands of the printer.

"Finding the Japanese to be very eager for all kinds of accurate knowledge, I early supplied myself with copies of all the geographical, historical, and scientific books published by the Missionaries in China. I have sold several thousand copies of such books to government officers and other intelligent men from various parts of the Empire. Several of the books are now in course of republication, with Japanese interlinations, by a gentleman of Miaco, who has been to Nagasaki expressly to see me about these books, and with him I am now in correspondence.

"As a Christian element is more or less introduced into these books, and the Holy Scriptures are often referred to in them, many of those who have read the books have been to me for a copy of those writings which are referred to as the only standards of religion and truth; and when I had reason for believing that they were not spies, and were really anxious to read the Scriptures for themselves, I have sold them to them. I could have sold a very large number of the Scriptures, and other religious books, had I judged it expedient to do so; but besides being apprehensive of the Japanese authorities making trouble, I was also advised by Mr. Harris, the American minister, to sell religious books cautiously, and, at present, only to a very limited extent. I have, therefore, sold only about twenty copies of the New Testament, and forty copies of other religious books. They are all in the Chinese language, which is well understood by those to whom the books were sold. I have had pleasing evidence that some of these books have been well read. No less than eight intelligent Japanese have come to me and used language like the following: 'The doctrine of these books is indeed most excellent, and how have we been mistaken in supposing that Protestant and Roman Catholic Christianity were the same. Would that the truth contained in these books was widely known in Japan.'

"But when I have urged upon these men to embrace the truth for themselves, and seek the salvation of their souls, the answer from nearly all of them has been the same: 'It is a capital crime in Japan to become a Christian; and we should suffer death immediately on the government being aware that we had professed to be Christians.'

"Of course I could only refer them to the words of the Saviour: 'Fear not them that kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell.'

"As this was generally met by an evasive answer, it was evident that much as they were persuaded of the truth and excellence of Christianity, they are like those who, in the Saviour's day, were afraid to confess him openly for fear of the Jews. Nevertheless, we should pray for all such; and especially should we pray that that terrible law may soon be repealed, which, while it is unrepealed, Satan will not fail to make use of, to deter many who are almost persuaded to be Christians, from becoming altogether such."

AUSTRALIA.

The following statistical account of the Church

of England in Australia is extracted from a lecture delivered by the Lord Bishop of Sydney, at the Church of England Grammar School, St. Kilda-road, Melbourne. His Excellency Sir. H. Barkly, K.C.B., presided, and among the audience were the Bishop of Melbourne, members of both Houses of the Legislature, and a large number of both clergy and laity.

"THE PROVINCE OF AUSTRALIA.

"In this province," his Lordship said, "there were 250 clergymen in charge of parishes, besides others who were connected with scholastic and other institutions. Of these about three-fifths received some aid from the colonial government, but the other two-fifths were supported without any state aid. From an extensive acquaintance with them, and from the fact of his having been a parochial clergyman in England for upwards of twenty-five years, he believed he was correct in saying that the Australian clergy would bear to be compared with the like number of their brethren in any given area at home, and such a comparison would commonly be in their favour. From their position and from their duties, they are, for the most part, practical and active clergymen, rather than persons who can unite the cultivation of science, philosophy, and literature, with their chief pursuit.

"The dioceses of Sydney, Newcastle, and Brisbane, comprise a Church of England population of 100,000, of which only about 10,000 belong to the new diocese of Brisbane. In the diocese of Sydney, by far the larger portion of the population is collected in Sydney itself, and there the greater number of the clergy are found. The whole number of clergymen is eighty, being an increase of nearly one-half during the last five years. This has been for the most part appropriated to the rural districts. In Newcastle the duties of the clergy are chiefly itinerary, but here the distances to be traversed are greater. In New South Wales the increase of population has not been too rapid or overwhelming to permit the Church in some measure to keep pace with it. The Bishop said he did not think there was any considerable extent of country without ministers and clergymen, except the most northern (in the new diocese of Brisbane), which would shortly be supplied. As to the building of churches and schools in Sydney, during the past year, £27,000 has been expended on these objects, exclusive of the cost of the cathedral, on which £2000 is spent annually. One-third of the clergy are maintained by the contributions of members of the Church, which are paid into a common fund, managed by a Committee. The rest of the clergy receive an allowance of £200 from Government, intended to be supplemented to £300 by the parish; and this, with house and fees, is the ordinary clerical income in the diocese of Sydney and Newcastle.

"THE DIOCESE OF TASMANIA.

"Here the proportion of Church of England population to the whole is greater than in any other Australian colony. They number about 50,000, or nearly two-thirds of the whole. There are thirty six clergymen in the diocese, chiefly in Launceston and Hobartown. Missionary clergymen are much needed, especially for the agricultural and pastoral districts. The Bishop here entered into some details respecting the position of the State Aid question in Tasmania.

"THE DIOCESE OF ADELAIDE.

"This bishopric was established, in a great measure, at the instigation of the late Bishop of Sydney, through the liberality of Miss Burdett Coutts. The proportion of members of the Church of England is smaller in this diocese than in any other—the clergy twenty-eight in number."

The difficulty of obtaining clergymen from England, and the want of provision for the colonial pastor on his retirement, make the position of a South Australian clergyman a somewhat trying one, nevertheless the difficulties are cheerfully met. "A gratifying fact is that the debts upon all the churches have been all but discharged. It has been determined to petition Her Majesty for the establishment of a Provincial Synod, and for the constitution of an appellate tribunal. Two efforts are being made in different quarters of South Australia for the conversion of the Aborigines.

"THE DIOCESE OF MELBOURNE.

"Here, with a population of half a million, the Church of England is supposed to have from one-third to one-half, or 200,000 souls, belonging to its communion. Including clergy and lay readers, there is but one religious instructor to every 2500 persons. In order to preserve the same proportion between clergy and population as Adelaide, there ought in that diocese to be 160 clergymen. The population of Victoria is, however, more densely packed than in other colonies, so that the disadvantage is not so great as appears. Still, forty or fifty additional religious instructors might be very usefully employed. His lordship then appealed to the laity in this behalf.

"THE CHURCH OF ENGLAND IN AUSTRALIA GENERALLY.

"He desired to impress upon his hearers the immense importance of the Church of England, as a social and national institution, as an element of stability and order, as a witness to the value of a learned education, and as a means of preserving those principles, and cultivating those tastes which were essential to a nation's progress. The Church is now on her trial. She is capable of adapting herself to the circumstances of this country, and the circumstances in which her children find themselves. That she may be preserved as a blessing in these lands, that she may hold a forward place in their evangelization, and that disencumbered of the weight of tithes, church-rate, and possibly Government aid, she may not be outstripped in the race of Christian well-doing, must be the prayer of every lover of Christ's Gospel, and this country's good. But especially incumbent is it on her own children to place her in that commanding position in which her influence may be most extensively felt, and her blessings most widely diffused."

AUSTRALIA—BISHOPS' LETTERS PATENT.

The following Petition has been forwarded in duplicate to His Grace the Archbishop of Canterbury, and to the Secretary of State for the Colonies:—

"To Her Most Gracious Majesty, VICTORIA, By the Grace of God, Queen of the United Kingdom of Great Britain and Ireland, and its Dependencies, Defender of the Faith, &c., &c.

The humble petition of the Lord Bishop of Sydney, Metropolitan, and of the Lord Bishop of Adelaide, and the Clergy and Laity of the United Church of England and Ireland within the Diocese of Adelaide, in South Australia, in Synod assembled:

"Sheweth—

"That the Bishopric of Adelaide was erected by Letters Patent, dated 25th June, 1847.

"That the ecclesiastical laws of England, for the maintenance of discipline in the Church there established cannot be enforced in consequence of there being no Consistorial Courts having legal jurisdiction in South Australia: and that the Provincial Legislature has ever expressed a repugnance to enact laws, or erect courts for such purposes.

"That consequently, the diocese of Adelaide is exposed to serious inconveniences and dangers.

"That moreover, the church in the diocese of Adelaide having no maintenance or pecuniary assistance from the State, it is necessary to establish a different organization, and to obtain the co-operation of the laity in carrying out the voluntary principle, upon which the church in future depends for her support.

"That, under these circumstances, and for these reasons, and further, for the more effectual development and combination of the sympathies and energies of the Church in the extension of her ordinances and ministrations throughout the colony; and to the intent that the due supply and support of ministers within the diocese, as well as the management, disposal, and enjoyment of all the real and personal estate and effects of the Church might be secured, your petitioners, the Bishop, clergy, and laity of the Church, in the diocese of Adelaide, after mature deliberation, both in a representative assembly, and also in the various vestries of the congregations throughout the diocese, finally determined upon and agreed to the consensual compact as hereunto appended.

"That, in pursuance of such compact, and in accordance with the fundamental provisions and regulations thereby adopted, the regulation of the affairs of the Church in the Diocese of Adelaide has been entrusted to a Synod, consisting of the Bishop, of the Clergy, and of Synodsmen elected by the respective congregations; and that such Synod has, from the date of such compact, 9th of October, 1855, down to the present time, met annually, and that a Standing Committee, elected in manner as by such regulations provided, has executed and performed the various duties assigned to it by the Synod.

"That, amongst other matters arranged by such Synod, certain model trust deeds, also hereunto annexed, have been prepared, and have been since adopted by various churches in the diocese.

"That your said petitioners, and the laity in the diocese, have and still continue to subscribe funds, and to purchase land, and to build churches and parsonage-houses, on the faith that the compact so entered into, and the various matters done by the Synod, shall be recognized, accepted, observed, and enforced, by succeeding bishops who may hereafter be appointed to the see of Adelaide.

"That doubts, however, have been expressed as to whether future Bishops, so appointed, would be bound to govern the Church in the diocese of Adelaide in accordance with such compact, and to recognize and observe the fundamental provisions, regulations, and forms of trust deeds, above mentioned.

"Furthermore, that there at present exists no regularly-constituted mode of exercising the Appellate Jurisdiction granted by your Majesty in your Royal Letters Patent to the Bishop of Sydney as Metropolitan of the Province of Australasia, nor any means of enforcing the judgment which the said bishop may, as such metropolitan, give upon any case of appeal from the diocese of Adelaide.

"That your petitioners, the Bishop, and the clergy and laity, in Synod assembled, being desirous to supply this defect, and anxious to cement the union of the various diocesan churches in the province of Australasia, will be prepared to recognise the authority of such metropolitanical court of appeal as may, with your Majesty's approval, be hereafter established: and to make such alterations in, or additions to, the fundamental provisions as may be requisite for giving effect to the sentence of such court.

"That your petitioner, the Lord Bishop of

Sydney, as Metropolitan, approves of, and gives his assent to, so far as such assent may be requisite, the establishment of such Synod and the adoption of fundamental provisions and regulations, and trust deeds in the diocese of Adelaide.

"That your petitioner, the Lord Bishop of Adelaide, for the furtherance of the objects of your petitioners, is willing and desirous, and hereby gives his consent, that his Letters Patent should be revoked, and that other Letters Patent framed accordingly, should be to him issued.

"Therefore, your petitioners humbly pray that your Majesty will be graciously pleased to revoke the Letters Patent of the said Lord Bishop of Adelaide, and issue such other Letters Patent as shall recognise the above-mentioned fundamental provisions and regulations, and forms of trust deeds as valid and binding: and provide, that in future all bishops shall govern the Church in such diocese in accordance therewith, or make such other order as your Majesty may deem fit.

"And your petitioners, as loving subjects and as in duty bound, will ever pray, &c."

DIocese of RUPERT'S LAND.

The Bishop of Rupert's Land has just returned from visiting the Missions of the Church Missionary Society among the Moose Indians, James' Bay. On July 11th, the Bishop held an ordination in the Mission Church, Moose Fort, when the Rev. T. Hamilton Fleming, of the Church Missionary College, Islington, was ordained Priest, and Mr. Thomas Vincent, Schoolmaster and Catechist, and formerly of St. John's Collegiate School, Red River, was admitted to Deacon's Orders. The Bishop returned by way of Lake Superior and Canada.

DIocese of NOVA SCOTIA—MEETING OF THE SYNOD OF THE CHURCH OF ENGLAND.

A Meeting of the Synod of the Church of England was held on Thursday, 11th October. The Bishop occupied the chair. Archdeacon Willis and the Archdeacon of Prince Edward Island sat beside him.

PRELIMINARY PROCEEDINGS.

The Bishop opened the meeting with an appropriate prayer. The Rev. Mr. Gilpin was unanimously re-elected clerical secretary.

Colonel Myers was elected lay secretary by acclamation.

In his preliminary address, the Bishop expressed his gratification at seeing so many of the laity present, who took an interest in the welfare of the Church. He was glad to be able to report that more attention had been paid throughout the country to the election of delegates. There had been four elections already of which he had an abstract. The first number elected was 55; the second, 61; the third, 70; and this year there were 83. This increase had arisen mainly from the fact that the various parishes were allowed by the constitution to elect non-residents as delegates to the Synod.

His Lordship then went on to refer to his late visit to Richmond, Virginia, where he had the pleasure of seeing the working of the church conventions of the United States. There he saw men who had come many thousand miles to attend the convention. It impressed one with the importance of the sister branch of the church to see men from all quarters, clergy and laity, from Maine to Texas, and from the Atlantic to the Pacific States. One fact struck him as worthy of notice. In that democratic country Bishops not only have an absolute voice, but carry on their deliberations with closed doors. Nothing, accordingly, that occurs in the House of Bishops is allowed to transpire.

He then alluded briefly to the visit of His Royal Highness, and referred to the objects of the meeting. One of the most important motions was the notice relative to an application to the Parliament of this country for an act. A similar course had been pursued in other colonies. Some persons take no part in the Synod in consequence of having serious doubts as to the question whether they could thus legally meet together. The Church of England here is in a peculiar position. At home from its alliance with the state, it has had various advantages conferred upon it, and some restrictions. Amongst these restrictions was a restriction upon their right of assembling together. But these restrictions are necessary in England, and there have been doubts whether they apply to the colonies. Different opinions had been given; but all would remember that Her Majesty's ministers had more than once declared that there were impediments in the way. However, people still had their doubts, and consequently various acts had been passed to remove them. In almost all these acts it had been stated "whereas doubts exist." In 1853 an act was introduced and passed in the House of Lords, relative to these Synods. It passed a second reading in the Commons, and was then only withdrawn simply on this account, lest the Colonial Legislature, who are very jealous of any interference, should consider it in that light. It would be also remembered that the Synod in Canada had presented petitions to the English Government, and they were told that it would be better if they got a law passed by their own Legislature. So anxious were they in England to avoid any appearance of interference, that Mr. Labouchere, at the same time, wrote to the Governor of Canada, that an act should be passed. This was done, and now in the Canadian dioceses the Synods met regularly.

It was much better, therefore, since these doubts existed, that they should be removed by an application to Parliament for an act. He had considered the notice and prepared a short draft. A petition, also, would have to accompany the act. He would accordingly call upon the mover to make his motion, in order that a committee might be appointed to consider the matter, and report thereon immediately. The question for consideration was, whether they would apply for such an act as that passed by the Canadian Legislature, not going into details, or whether they would have it in detail.

NAPLES.

On Tuesday, the 23rd ult., a deputation on behalf of the English residents at Naples, headed by Messrs. Stamford and Maingay, acting as chapelwardens to the Church of England congregation, went to Caserta to present a memorial to the Dictator, that he would be pleased to grant permission to the English community at Naples to purchase a site whereon to erect a church. They found the illustrious General, not in the royal apartments, but in a modest room where no King of the Two Sicilies had ever been; and upon making known the request of the British residents, Garibaldi immediately took up his pen and wrote in Italian as follows:—"Grateful for the efficacious and generous sympathy of the English, the Dictator thinks this a very small return to make for so many services received from them in support of the noble cause of the Italians. Not only is permission granted to erect a church within the limits of the capital to persons who worship the same God as the Italians, but the English are requested to accept as a national gift the small spot of ground required for the pious object for which they desire to use it.—G. GARIBALDI."

THE NATIONAL BOARD AND THE PRESBYTERIANS.

To His Excellency the Earl of Carlisle, Lord Lieutenant of Ireland.

MAY IT PLEASE YOUR EXCELLENCY.—We, the members of the Presbytery of Antrim, most respectfully beg leave to represent to your Excellency that we are among the earliest, and have been among the steadiest friends to the National System of Education established in Ireland in the year 1832; that both individually and as Presbytery, we have repeatedly borne our public testimony in favour of its fundamental principles; that we are, all of us but one, patrons and managers of schools in connexion with the Board; and that some of us have several such schools under our charge.

It is, therefore, as old and tried friends to the National System that we venture to approach your Excellency, to deprecate a change which, as we have, to our extreme sorrow learned, it is contemplated to make in the constitution of the National Board.

We have seen it stated in the public prints that, during the late session of Parliament, the chief Secretary for Ireland announced in the House of Commons, that it is the intention of Government to appoint as many additional commissioners of the Roman Catholic persuasion as will make the number of the Roman Catholic members of the Board equal to that of all the other commissioners of the different Protestant Churches taken together.

This is a measure which we most earnestly pray your Excellency not to sanction.

Such a change would practically give to the Roman Catholic commissioners a majority on every question, whether of principle or detail, that would come before the Board, and would, in effect, throw the whole working of the National System of Education into their hands. We deprecate the conferring of such an undue preponderance on the adherents of any particular church. It would undoubtedly tend to diminish still further the confidence of the general public in the impartiality of the Board—a confidence which, we feel bound to inform your Excellency, has already, in several quarters, been much impaired by some of its recent acts. It would neutralise or destroy the good results that might fairly be expected from the published sentiments of his Grace the Lord Primate; and it would place in a very invidious position those clergymen and other members of the Established Church who have, acting on his Grace's recommendation, given in their adhesion to the National System.

It is possible that our apprehensions are groundless, no such step being seriously contemplated by her Majesty's Ministers; but, in any case, we feel assured that your Excellency will pardon the anxiety which we feel on behalf of the fundamental principle of the National System of Education, and the jealousy with which we would endeavour to guard against any departure from the strictest rules of impartiality in the constitution or administration of the Board to which its management is entrusted.

We have the honour to remain, &c., your Excellency's most obedient humble servants—
(Signed, on behalf and by order of the Presbytery.)

JAMES CARLEY, A.M., Moderator.
J. SCOTT PORTER, Clerk.

Belfast, October 9, 1860.

[REPLY.]

Dublin Castle, 12th October, 1860.

Sir,—I am directed by the Lord Lieutenant to acknowledge the receipt of the communication,

dated the 9th instant, from the members of the Presbytery of Antrim, relating to the Commissioners of National Education, and I am desired to acquaint you, for the information of the Presbytery, that they have been rightly informed that her Majesty's Government have determined to increase the number of Roman Catholic members, so as to give them an equal share in the constitution of the Board.

I am, sir, your obedient servant,

EDWARD CARDWELL.

The Rev. James Carley, Belfast.

THE DEAN OF DOWN AND THE ORANGE-MEN OF LECALÉ.

The following correspondence has been published:—

“TO THE VERY REV. THE DEAN OF DOWN.

“VERY REV. SIR,—We, the Orangemen of the Lecale District, desiring, in conformity with the Laws and Ordinances of our Institution, to consecrate, by a religious service, the Glorious Anniversary which we observe, in memory of that Great Deliverance which secured to us the priceless blessings of our Protestant Constitution, in Church and State, wish to attend Divine Service, in Down Cathedral, on the 6th of November, and to hear a sermon from the Rev. Dr. Drew, one of the Grand Chaplains of the Institution, and Preceptor of Down.

“That a solemn sacrifice of prayer and praise in God's holy temple is the very fittest commemoration of national blessings, can give offence to none, and is liable to no cavil or objection, we are quite confident you will feel.

“We, therefore, respectfully intimate our desire thus to commemorate that day, and shall, if the Lord will, present ourselves then before the Lord, in that venerable Cathedral of which you are the presiding clergyman.

“Signed by order of Lecale District, in regular Lodge assembled.

“Wm. JOHNSON, D.M.

“9th October, 1860.”

The subjoined is the reply of the Dean to the foregoing application; though it appears that there was another letter from him of previous date, which has not been given to the public:—

“University Club, Oct. 13, 1860.

“MY DEAR MR. JOHNSON,—In reply to your letter of 11th instant, conveying a request from the Orangemen of Lecale for the celebration of Divine Service, in Down Cathedral, on the 6th of November next, I beg to repeat the purport of my former communication to you on the same subject, viz., that it never has been the custom to celebrate Divine Service on that day; and that I see no reason this year to commence a service which would be an innovation on established usage.

“I beg further to remind you that by an act of the Legislature (22 Vic. chap. 2.) the special service formerly appointed for November 6th is abrogated; and it would now be a breach of the law to perform that service.

“I can assure you, I should most gladly comply with a request of yours, if consistent with my duty; but I trust, I have given you a satisfactory reason for my non-compliance on the present occasion.

“Believe me, my dear Mr. Johnson,

“Yours, most sincerely,

“T. WOODWARD, Dean of Down.”

THE BISHOP OF RIPON ON CHURCH MUSIC.—At the annual *soirée* of the Wakefield Church Institu-

tion, the Bishop of Ripon, who presided, said he rejoiced that there was such an institution in Wakefield. Adverting to its leading objects, he dwelt more particularly on one of them—the cultivation of church music. What did he mean by church music? He would tell them what he did not mean. He did not mean such elaborate and artistic music as could only be practised by comparatively very few out of the congregation—music of such a kind that the exercise of it was monopolised by a very privileged few, the great part of the congregation being turned into passive listeners or admirers of the exquisite skill of those who perform. (Cheers.) He was not against music. There was a time and place for every thing, and the House of God was not the place for fine solo performances. (Cheers.) Church music, in its finest, noblest aspect, was such music all could unite in, so that it became the vehicle as for the praises of the whole congregation to ascend as grateful incense to heaven. Wherever they had an opposite system to this introduced,—such a system as he had unhappily witnessed, he would not say where,—such a system as was in force at places where solo performers stood out from the rest of the choir, and sang very beautifully he admitted, but very much out of their place, while the congregation was listening in rapt attention—he said that there the church was converted into a concert-room, and he regarded that as little better than a profanation of the House of God (loud applause.) The Bishop then related an anecdote with regard to the musical services of a church at which he was some time ago called to preach. There was a fine and very elaborate service, which lasted so long that when he ascended the pulpit he could not help observing a degree of languor pervading the congregation, in which, indeed, he could not help participating, and he felt that the morning had been spent in listening to fine music instead of to God's Holy Word. At the close the clergyman asked him how he liked the service. He replied that he did not like it at all, and being asked why, he replied that the choir was not large enough. The clergyman expressed his surprise, stating that in addition to their own choir they had at least two-thirds of the best singers belonging to the choir of a neighbouring church. He replied that the next time he preached they must have the whole congregation for the choir, and then he should be satisfied, (loud cheers.)

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, LINCOLN'S INN FIELDS,

(Continued from our last.)

On the recommendation of the Standing Committee, the Board agreed to place at the disposal of the Bishop of Huron 200*l.*, for the purposes of church building in his diocese.

A memorial had been received from the Rev. F. W. Sandys, the Rector, and the Churchwardens of St. Paul's, Chatham, Canada West, dated June 26, 1860, countersigned and recommended by the Bishop of Huron, and recommended and supported by a letter from Colonel O'Hara. The parishioners, it appeared, had raised 1200*l.*, and a church had been partly erected, when a financial crisis in the colony involved many in loss and ruin, and stopped the work,—the building having now remained for five years in an unfinished state. The sum required to complete it was 600*l.* and the Society's help was asked for.

The Board granted 50*l.*, to be paid when the church was ready for consecration.

The Lord Bishop of Newfoundland, writing Sept. 13, 1860, asked the Society to place at his disposal a few more sets of Service Books for churches which he was about to consecrate. The Bishop acknowledged four sets previously granted.

The Board of Missions sets of Service Books.

The Rev. Julian Middleton, in a letter dated Upper Island Cove, Newfoundland, Sept. 6, 1860, asked for a grant of Tracts for distribution in his Mission, having a population of 2690, with four churches to serve in turn. Mr. Moreton had just been appointed to this Mission, having left that in which Cape Froels is situated.

This application being recommended by the Lord Bishop of Newfoundland, the Board granted Tracts to the value of 5l.

The Rev. A. K. Symonds, in a letter dated Madras, Aug. 23, 1860, forwarded a report of the manner in which the Society's grant of 500l towards Schools in Tennevally had been appropriated.

The following are extracts:—

"Last year was one of decided progress with us, as you will observe, in several respects. The number of our native Clergymen was increased from 7 to 11, of Communicants, from 3220 to 3305, of Baptized Members of Congregations from 16,112 to 16,783, of Catechumens from 4304 to 5305, and of Children in Schools from 4836 to 6148. The increase of children in the schools you will perceive is a very considerable one for one year, and we owe it in no small measure to your aid.

"It may be well, perhaps, that I should point out to you how your grant, together with that of the Society for the Propagation of the Gospel, has been brought to bear.

"First,—It has enabled us to take up entirely new positions in localities before unoccupied.

"Secondly,—We have greatly strengthened our position in other places in which we had some previous footing.

"Thirdly,—We have very materially improved and enlarged several existing schools, so as greatly to add to their influence and efficiency.

"Fourthly,—We have organized a small body of School Inspectors to visit the smaller village schools of the districts, and to keep both teachers and pupils up to the mark.

"Fifthly,—We have set on foot four new Boarding-schools for boys. Such schools are, you are aware, regarded by us of capital importance.

"Sixthly,—We have erected seven school-houses, and have furnished them all with the various apparatus necessary for efficient working.

"All this, I think, you will admit is a pretty fair year's work, and I am assured you will allow that your grant has not been unproductive."

The Secretary stated that a second grant of 400l was voted in July last.

The Rev. E. J. Spring, of Bombay, under date of July 17, 1860, sent a satisfactory statement of the proceedings of the Bombay Committee consequent upon the Society's grant for Schools, and a statement of payments made. A superior school for girls, and a grammar school for boys had been established in Bombay.

The grant referred to was 500l, granted for five years.

The Rev. Thomas Skelton, in a letter dated Delhi, June 11, 1860, applied for a grant of maps and other publications for the students of St. Stephen's College attached to his Mission. Mr. Skelton stands in high repute with the Society for Propagating the Gospel, and his application was recommended by the Rev. W. T. Bullock. The Lord Bishop of Calcutta, in writing to the Society for Propagating the Gospel, spoke of the

necessity of "Strengthening the hands of Mr Skelton, who was labouring with real devotion."

The publications asked for by Mr Skelton were granted by the Board.

The Rev. J. W. Welch, of Birkenhead, sent his forty-fifth Quarterly Report of proceedings, as Visitor of Emigrants.

The following are extracts:—

"During the past quarter I have been often and sadly put out in my arrangements for visiting the ships. Frequently for weeks together the river has been very unsafe for small boats, sometimes it would be impossible to procure men to accompany me. On such occasions I have, as formerly, availed myself of the river steamers plying between the landing stage and the different Cheshire ferries.... The English, Scotch, and North-Irish emigrants, still continue to prefer our colonies; the greater portion of the English always choosing Australia, New Zealand, whilst the majority of the Scotch and Northern Irish make their way to British North America.

"Why this should be so I cannot tell. But the rule holds good generally, the only exception to it being the free Government emigration, which applies only to Australia and the Cape of Good Hope. Perhaps these few emigrants not having the power of choosing Canada, in case of their being Irish or Scotch, proceed to South Africa or Australia.

"Although I have managed to visit during the past quarter nearly as many ships as during the corresponding period of last year, I have not been able to hold much more than half the number of services, and the time much shorter..... On board many ships I induced well-disposed young men to undertake the duties of day and Sunday-school teachers to the young people.....

"The ruling passion in this country at present being that of volunteering, I have found it strong even on board our Australian ships. Some fine spirited fellow will go amongst the young men and raise a splendid corps of fifty or sixty in about as many minutes. These he soon commences to drill and instruct as best he can, and the privates and subordinate officers appear to enjoy their exercises prodigiously.....

"The object of all this, they tell me, is to prepare themselves to defend, if need be, the colonies they are going to, against the Queen's enemies, and I have no doubt that they would come forward right loyally if ever their services were required.....

"It is generally from the ranks of these 'volunteers' I pick my gratuitous teachers, and I find them all most useful in assembling the people for Divine Service.

"The Government are now sending out to India large numbers of the wives and children of the soldiers at present quartered there. They will be, from time to time, each under my spiritual charge while they remain at the Emigration Depot, and lie at anchor in the Mersey.....

"When prevented by stress of weather from boarding vessels in the river, I have spent my time in visiting the emigrant lodging-houses.

"It is with much pleasure I state that there is a most wonderful improvement in these establishments.

"You will remember my description of them in my Report in 1850 and 1851. Now they present a powerful contrast. Cleanliness, order, and civility, have taken the places of dirt, confusion, and rudeness. The act has therefore done wonders, so far as lodging-houses are concerned.....

"I have nothing new to state with regard to the nature of my work. I still keep up the service at the Depot every evening while the people

remain in residence, and hold service on board ship how and when I can.....

"I am most thankful for the liberal supply of books and tracts sent to me by the Society. The emigrants being for the last few years of a much superior class to those of former years, they do not need so many books and tracts, having tolerable supplies of their own. But we shall always have hundreds to whom a book or a tract will be a boon."

The following grants of Books and Tracts were voted:—

For a Sunday School at Rockwood, Canada West, on the application of the Rev. C. H. Drinkwater.....5l.

A set of Service Books for the new Church of St. Paul's Yorkville, Canada West, on the application of the Rev. S. Givens.

For a Lending Library and distribution in the district of St. John the Evangelist, Toronto, on the application of the Rev. T. S. Kennedy.....5l.

For Sunday Schools and distribution in the County of Simcoe, diocese of Toronto, on the application of the Rev. A. J. Fidler.

LITANY AND LECTURE AT ST. ANNE'S CHURCH.—

According to the Rubric, before the Litany in the Book of Common Prayer, that General Supplication is to be used, besides on the occasions stated, "at other times, when it shall be commanded by the ordinary." The present seeming to be a time, in the opinion of ministers of every communion, requiring an alternative, so to speak, in religious treatment, the Archbishop of Dublin enables his clergy to give the Special Service or Rogation allowed by that Rubric. As the judicious Hooker said of the Litany, "What dangers at any time are imminent, what evils hang over heads, God doth know, and not we. We find by daily experience that those calamities may be nearest at hand, readiest to break in suddenly upon us, which we in regard of times or circumstances may imagine to be farthest off. Or if they do not indeed approach, yet such miseries as being present all men are apt to bewail with tears, the wise by their prayers should rather prevent. Finally, if we for ourselves had a privilege of immunity, does not true Christian charity require that whatsoever any part of the world, yea, any one of all our brethren elsewhere doth either suffer or fear, the same we account as our own burthen? What one petition is there found in the whole Litany whereof we shall ever be able at any time to spie that no man living needeth the grace or benefit therein craved at God's hands?" The united and hearty way the mass of people assembled at St. Anne's on Tuesday evening, gave out, at the instance of their vicar, their responses in this most life-like and practical part of our service book, showed the selection was the right one in the right place. It was preceded by a metrical psalm, and followed by a metrical hymn in full chorus, and then the Rev. Mr. Day, ascending the pulpit, read the 9th chapter of Hebrews, from the 11th verse, from which he simply discoursed on the past, present, and future work of Christ there set forth. After the Doxology was sung and Benediction pronounced, the congregation departed within one hour and quarter from the commencement of the Service.—Saunders' News Letter, Nov. 8.

SUBSCRIPTIONS RECEIVED TO DEC. 15.

TO END OF VOL. VIII.—Rev. S. H., Arthur; Dr. C. B. H., Toronto; Rev. W. B. R., Mitchell.

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