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The Canadian Ecclesiastical Gazette;

OR

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

VOLUME I.

TORONTO, SEPTEMBER, 1854.

No. 9.

TO OUR SUBSCRIBERS.

The *Gazette* has now been issued for nine months, and we have often been cheered in our work by the kindly expressions of approbation which have reached us from parties in the three dioceses. We copy the following paragraphs, extracted from the *Echo* of the 1st inst.:

"CANADIAN ECCLESIASTICAL GAZETTE.—This publication appears to increase in interest, and seems so well adapted to its purposes that it is a pity it does not come out at shorter intervals. If the *Ecclesiastical Gazette* continues to be as judiciously edited as it now is, wholly avoiding all expression of opinion, and being really and truly a mere gazette of official notices and statements, and as a record of official deeds, with other religious information of general interest, it ought to be universally taken among our clerical and lay members, and published every week."

But in order to carry on a paper something more than good words are required. We think that we have not in the slightest degree diverged from the course we set forth in our prospectus. The Publisher has been carrying on the paper as yet at a loss, which threatens to be too serious a one for him to incur another year, unless some exertions are made on the part of the friends of the paper to place it on a more satisfactory footing. The Parochial and District branches of the Church Society will shortly be holding their meetings, and then their lengthy reports will be sent for publication. In return the Publisher certainly has a right to expect the paper to be supported by them. Each district might pay a fair price for printing its report, and the parent society for the printing the long list of acknowledgments which is published weekly; then the paper might be issued at least semi-monthly. It is not for want of matter, but for want of funds, that it is now brought out only once a month. We have often by us interesting reports of societies, and other ecclesiastical intelligence, which our space forbids our noticing. At the present price of materials and wages it would be impossible to publish it bi-monthly for less than three times the amount now charged as a subscription; and only then if it was generally taken. It will be observed that the Publisher has not given a single advertisement, though, owing to his connection with *The Church*, he might profitably have done so. The gentleman who con-

ducts it does so without receiving any remuneration, and at very great inconvenience, as his time is otherwise fully employed. If, therefore, it is desirable that the *Gazette* should be carried on after the expiration of the present volume, such arrangements must be entered into as will secure the one against loss, and encourage the other, by shewing that his labours are appreciated.

Special Notices.

The Lord Bishop of Montreal left that city on the 31st ult., to hold confirmations at the different missions of the Church of England, on the Ottawa. On his return, his Lordship will visit the Eastern Townships, and hold a general ordination for that diocese in the Church of St. Luke, at Waterloo, on Friday the 29th of September. Service to commence at 10 o'clock.

Additional confirmation appointments throughout the Guelph Rural Deanery, &c., &c., during September, 1854.

Travelling	Monday	"	18.
	Tuesday	"	19.
	Wednesday	"	20.
	Thursday	"	21.
Huntingford.....	Friday	"	22, 2 P.M.
Ingersoll.....	Saturday	"	23, 11 A.M.
Woodstock.....	Sunday	"	24, 11 I.M.

ARCHIDIACONAL VISITATIONS.

THE ARCHDEACON OF YORK will (D.V.) resume his visitations as follows:

Shanty Bay	Monday	"	18, 11 A.M.
Barrie	"	"	6 1/2 P.M.
Penetanguishine ...	Tuesday	"	19, 4 1/2 P.M.

* The first three here named were postponed from the former visitation.

NOTICE.

The Lord Bishop of Toronto will hold his next General Ordination in the Cathedral, Toronto, on Sunday the 8th of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay, to the Rev. H. J. Grasett, B.D., Examining Chaplain, their intention to offer themselves, and to be present for examination in the Library of the Parochial School-house at Toronto, on the Wednesday previous to the day of Ordination, at 9 o'clock, A.M. They are required to be furnished with the usual Testimonials, and the *vis quis* attested in the ordinary manner.

CHURCH SOCIETY REPORT.

We are requested to state that the delay in the issuing of the Report has been caused by the impossibility of getting the

requisite paper—a want which appears to be felt all over the world. A supply has been promised our publisher next week.

COLLECTION FOR WIDOW AND ORPHANS' FUND.

The Clergy are reminded that the time appointed by the *Church Society of the Diocese of Toronto* for preaching the sermon and taking up the collection for the Widows and Orphans of the Clergy is the month of October.

From the Halifax Church Times.

HALIFAX, August 5, 1854.

REV AND DEAR SIR:—I purpose (D.V.) to hold a Visitation at Halifax on Wednesday, October 11

Having visited every parish once, and the greater part of the diocese more than once, since my appointment, and knowing that the clergy cannot leave their cures without serious inconvenience, both to themselves and to their congregations, I have deferred calling them together in the hope that the questions relating to colonial church assemblies would be settled by the Imperial Parliament. Being disappointed in this, I have at length determined, without further delay, to summon a meeting of the clergy and lay delegates to be held on the day following the visitation day, in order that the members of the church may decide for themselves whether they will hold periodical assemblies or not. If this question is decided in the negative, the business will be thereby concluded. If in affirmative, we shall then proceed to frame regulations for our own guidance, and for future elections of lay members; but no questions except with reference to the constitution and by-laws or standing orders of the assembly will be proposed at this meeting.

It has been allowed by speakers of all parties, in both houses of parliament, that the members of the church in the colonies ought to enjoy the privilege of meeting together, to frame such regulations for their own government as may be required by local circumstances, but various causes have prevented the passage of the bills, which have been introduced into the House of Commons for the purpose of removing any doubts that may exist as to their present position. One objection is, that no legislation is required, and that we have already full liberty to meet according to our own pleasure. This opinion has been acted upon in some dioceses, and it is open to us, if we please, to follow the example of our brethren.

Last year, a bill, prepared with great care by the bench of bishops, was approved by the government, and passed by the house of Lords, where it was introduced by the archbishop of Canterbury. In the Lower House its consideration was deferred because it was not sent down until late in the Session. In March last a new Bill, introduced by the Solicitor General, passed the second reading by the overwhelming major

ity of 146 to 62, being supported by members of both sides of the House. Thus the principle was decidedly adopted, but in committee it was found to be difficult so to frame the clauses as to accomplish the desired object without doing more than was intended, and consequently the bill has been dropped.

Under these circumstances, I have thought it my duty to summon an assembly, taking as our guide the bill past last year by the House of Lords, by which we shall be governed, so far as it may be applicable, until other regulations are framed.

Every Clergyman licensed in the diocese will be entitled to a seat, but deacons will not have a vote. The lay delegates must have been communicants for at least twelve months preceding the day of election, and it will be your duty to take care that no person is proposed who is not thus qualified. The election may be made by the same persons, and in the same manner, as the election of Churchwardens, and two Lay Delegates may be elected for each district forming a separate cure of souls.

You will immediately give notice to your parishioners of the intended election, which must take place before the last day of September. The votes must be taken in writing, and immediately after the election you will forward to the registrar of the Diocese, Henry Pryor, Esq., a list of the persons proposed, with the number of votes recorded for each, and a certificate that the persons elected are duly qualified communicants as aforesaid. The poll book, or list of voters, must be sealed up when the result has been declared, and placed in the hands of the registrar on or before the day of visitation.

I trust that you will endeavor to make arrangements as will ensure a fair and impartial representation of the opinions of your parishioners; and I pray that in all our proceedings, connected with this important matter, we may individually and collectively be guided by the Holy Spirit, that we may have a right judgment in all things.

We hope to be able to provide accommodation for many of the Clergy, through the hospitality of Churchmen in Halifax, and I have to request you to inform the Secretary of the D. C. S., without delay, whether you will require such accommodation.

I am, Rev. and dear sir,
Your affectionate brother,
H. NOVA SCOTIA.

We acknowledge with thanks the receipt of a copy of a Sermon preached at an Ordination of Priests and Deacons, held by the Provisional Bishop of New York in Trinity Church, New York, on the 2d July, by the Right Rev. the Lord Bishop of Quebec. The following prefatory note will best explain the occasion upon which it was preached.

PREFATORY NOTE.—The following sermon was preached at the special request of Bishop Wainwright. When it was ascertained that the proposed ordination would bring together a larger number of candidates for the holy ministry than had ever been ordained upon a single occasion in the Protestant Episcopal Church in the United States, the Bishop deemed it a favorable opportunity to add one more to those social ties, of a religious nature, which have been drawing together, in so happy a manner, and with such happy results, two Churches standing to each other in the near relation of mother and daughter. He therefore addressed the senior bishop of the Colonial Church of England on this continent upon the subject,

and requested him on this ground, as well as on the score of the friendly relations that have subsisted between them for a quarter of a century, to be present, and take part in the ordination services. To this request the Bishop of Quebec most readily assented, and made arrangements for a temporary absence from his diocese. His visit to New York was a source of much satisfaction to friends whom he had formerly known here, and to others of the clergy and laity, who gladly embraced the opportunity to become personally acquainted with one whose faithful and successful services in the Colonial Church, both as Archdeacon and Bishop, had long commanded their highest respect.

We trust that our readers will duly weigh the statements contained in the report of the Committee on Clerical Salaries, presented to the Convention of Western New York; conceiving them to be as applicable to many of our Canadian Missions, as they can be to any Diocese, we make no excuse for giving the following lengthy extract from the report, for which we are indebted to the *New York Church Journal*, a Church paper:—

The subject of the inadequacy of the Salaries of the Clergy, and the neglect, in many instances, of the congregations to pay promptly the amount stipulated, is one in regard to which the clergy feel a delicacy in speaking. Many of them will suffer rather than complain, and hence this matter is with great propriety referred to a Committee of Laymen. In older parishes, the salaries were settled at a period when the country was comparatively new, when the means of living were cheap, and the congregations were feeble and poor. The salaries thus fixed have, in most cases, remained the same, notwithstanding the increased cost and expense of living, and the greater ability of the congregations to pay. Parishes more recently established have generally taken the amount paid by the older ones as their standard; and where an increase has been made, it has borne no proportion, or very little, to the increased expense of living. Thus it can be shown that in many places in this Diocese, in the last twenty years, the price of almost every article necessary to the support and comfort of the family has doubled in price—and yet it would be difficult, in the judgment of your Committee, to show an instance where the salary of the clergyman has been doubled, or even increased in anything like a fair proportion.

Examples could be pointed out where statistics would show that not only the cost and expense of living, but the ability of the congregation has doubled in the period above mentioned, and yet the salary of the clergyman remains unchanged.

That the clergy have a right to a competent maintenance, will not, we think, be questioned by any one. They spend their time, their money, and labor, in order to qualify themselves to minister in spiritual things for the benefit of the people. In the discharge of this high and holy duty, they forsake all other means of procuring a livelihood. This sacrifice appears to be necessary, and most certainly is demanded by the people. An actual benefit is conferred upon them, (the people,) and it is only an act of simple justice that payment should be rendered in return.

That there has been so little attention paid to this subject—that the laity generally of our

Church have been so sadly deficient in their duty, your committee conceive to be owing to two causes:

1st. That Christians have not a proper estimate of the duty of devoting to God a reasonable proportion of the money and means which he has placed in their hands and at their disposal. They acknowledge that they are bound to serve God with all their heart, soul, mind, and strength, but seem to think that this is consistent with giving him a very small, exceedingly small portion of their money, and even that very reluctantly.

The means adopted for raising the salaries of the clergy, are such as to cause men to ignore the fact that giving in proportion to their income is a solemn religious duty. The matter is regarded, even by devout Christians, as a mere business transaction. They hire a pew with simple regard to its eligibility, and without reference to their duty to give according to their ability. Or, when the salary is raised by subscription, there are those who will give liberally or sparingly, according to their personal regard for the clergyman, not making it a duty to give according to their means, as God has prospered them, to the support of the clergyman whom the parish may have chosen for its rector. Whereas every Christian should feel himself conscientiously bound to set apart a portion of his money as an offering to God for the support and spread of the Gospel.

2. The second cause of the inadequate support of the clergy, the committee conceives to lie in the neglect arising from thoughtlessness on the part of Christian people. In many instances, all the members of the vestry do not even know what salary their pastor is to receive—and we may say, that in most cases, the majority of the congregation do not know, and do not interest themselves to inquire or ascertain. This subject is committed as a mere matter of business to the vestry, and thus it happens that a clergyman may be deeply beloved by his people, to whom no tidings could be more unwelcome than that their pastor must leave them; and yet the members of the congregation never seem to think that they have it in their power, by a little exertion and sacrifice, to promote their rector's comfort, and render his stay permanent, and conduce to the prosperity of their parish, by preventing the necessity of frequent "clerical changes."

In conclusion, as your committee is required by the words of the resolution, to "make such a recommendation to this convention, as in their judgment may tend to remove the difficulty," they would beg leave to offer the following suggestions:—

1st. That as the inadequacy of clerical support is owing in no small degree to the fact that the congregations are not aware of the magnitude of the evil, and in many cases, not even of its existence, it is proposed, if the convention shall deem the matter contained in this report of sufficient importance, that the ministers of the various parishes be requested to read this document to their several congregations, so that the subject may be laid before every parish in the diocese.

2. That hereafter, in making the annual parochial reports, there be inserted the amount of salary stipulated for the support of the clergyman, together with the amount received from the missionary fund, if any, and also the amount of arrearages, if any—and that hereafter the secretary be directed to leave a blank for that purpose in the printed forms for parochial reports.

3d. That this convention earnestly recommend to each and every parish to pay their minister semi-annually, in advance; thus ena-

bling him to make a frugal and economical use of the means put into his hands for his support, and thereby causing his congregation to be more healthy and punctual.

Since the committee had prepared the foregoing report, that portion of the Right Rev. the Bishop's able address touching the subject of the salaries of the clergy has been referred to us, and we take great pleasure in saying we most cordially concur with him in the view he has taken of the matter, and the recommendation he has made of appropriating our donations upon Thanksgiving Day to that most worthy object; and we hope the convention will adopt, in substance, the following resolution:—

Resolved, That hereafter, that upon each day set apart by the governor of this State as a day of public thanksgiving and prayer, it be recommended to each parish within our diocese, to make a donation to their parish minister.

All which is respectfully submitted.

J. BENEDICT, *Chairman*.
J. JULIAND,
P. M. DOX.

[The resolution above offered was discussed and passed, after being amended so as to read as follows:—]

Resolved, That hereafter, upon each day set apart by the Church, or civil authority of this State, as a day of public thanksgiving and prayer to Almighty God, it be recommended to each parish within this diocese to make a donation to their parish minister, by a collection in church, and by contributions in private, for his benefit.

Some few weeks ago we announced that the Rev. M. M. Dillon (late rector of Dominica) had been selected to organize Church Congregations amongst the colored people in the province. We are happy to be able to state that the Rev. Gentleman has arrived here, and with him a Mr. Ballantine (a gentleman, who is said to be thoroughly conversant with school systems and a devoted friend to the negro race,) who will act as lay assistant and organize schools. We understand that they are accompanied by two female teachers, and that they have brought out several cases filled with books and instruments, &c., that the work may be at once commenced. The work has been undertaken by the Colonial Church and School Society. We have often wondered that so much sympathy could be exhibited by professing Christians of all denominations, with the wrongs of the fugitive slave, but that no attempt was made to save them from a worse thralldom than that from which they had escaped. We are delighted to find that a Church Society has at length determined to establish such a mission. May He, who alone can give the increase, vouchsafe to bless their labours. We quote the concluding paragraph of one of the Society's prospectuses:—

"One powerful motive for supporting this Mission is, that it contemplates not only the spiritual welfare of the fugitives themselves, but the reflex moral influence which they may exercise on the house of their bondage, and which may prove the strongest practical argument for the abolition of slavery.

"On these grounds, and, more than these, on the broad ground of Christian love and missionary sympathy, the Committee confidently rest their case. They appeal for continued and renewed help, that the Mission may be launched with adequate guarantees for its effective prosecution. It becomes us to help the fugitive, flying, not for crime, but from oppression; and seeking, not immunity from righteous laws, but deliverance from the chains of slavery. Still more are we called to direct the weary wanderer to that "city made without hands, eternal in the heavens," and, as the fugitive loses his shackles on the British shore, to take care that he is invited to share in that "liberty wherewith Christ hath made us free."

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.
CHURCH SOCIETY'S OFFICE, }
6th Sept., 1851.

A meeting of the Church Society was held this day—the Hon. Judge McCord in the chair. The following report of the lay committee was read, and on the motion of the Rev. W. Bond, seconded by the Venerable Archdeacon Lower, adopted.

"In addition to the applications already before the committee since the 7th June last, and on that day postponed for want of funds to entertain them, a new application was received, of an urgent nature, from the mission of Hemmingford, which having been read, and the Treasurer's accounts examined, whereby it appeared that there only remained in his hands a balance barely sufficient to meet the ordinary salaries due on the 1st proximo, it was thereupon

Resolved, That the Chairman should report to the Central Board the continued inadequacy of the funds of the Society to meet any demands beyond the pledged and current expenditure for its missionaries and officers, and urge that Board to make an earnest appeal to the rectors and incumbents of the various parishes and missions in the diocese, and more especially those within this city, with a view of instituting, under their immediate direction and supervision, an efficient system of collections, so that each individual member of the congregation might be solicited and urged to contribute to this, one of the most important charities of the Church, the insufficiency of whose means has this day compelled the lay committee to refuse assistance to the inhabitants of a new mission, offering to erect a parsonage for their clergyman, which refusal will prevent the execution of the undertaking and deprive that gentleman of a home during the approaching winter.

J. McCord, *Chairman Lay Com.*
2nd Sept., 1851.

It was moved by J. B. Anderson, Esquire, seconded by the Rev. W. Bond, and

Resolved, That a copy of the above report be sent to the rectors and incumbents of the various congregations, that action may be taken thereon.

Two designs of seals were laid on the table, the consideration of which was postponed until the next meeting of the Central Board.

The Treasurer's accounts were laid on the table, from which it appears that the following sums have been received since the last meeting:

Rev. C. J. Haensell's Annual Subscription.....	£1 5 0
Collection after sermon at Henryville, per Rev. E. Davemet.....	17 0
Annual Subscriptions.....	4 2 6

E. J. ROGERS, *Secretary*.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE MISSION FUND APPOINTED TO BE TAKEN UP ON THE 9TH OF JULY, 1851

Previously announced	£213 0 10
Sydenham, Loughboro', per Rev.	
C. C. Johnson	1 2 1
St. Peter's Ch. Tyrconnel ...	2 0 9
Trinity Church, Howard ...	1 3 6
Clearville	0 14 3
Fingal	0 10 0
per Rev. H. Holland	1 9 0
St. Mark's, Niagara, per Churchwarden	5 0 0
Norwood	8 9
Warsaw	5 1
Dickinson's School Ho.	
Otonabee	11 2
per Rev. J. Hilton	1 5 0
St. John's, Berkeley, per Rev. Dr. Beaven	1 4 9
Paris, per Rev. C. Ruttan	1 12 6
St. John's, York Mills	1 11 7
Station, No. 1	15 11
per Churchwarden	1 7 5
Bytown, per Rev. S. S. Strong ...	5 5 9
Nelson and Wellington Square, per Rev. T. Greene	1 10 0
St. John's ch. Bowmanville	2 11 3
Enniskillen	18 9
per Rev. A. Macnab ...	3 10 0
Trinity Church, Wolfe Island	0 10 5
Second collection	0 6 3
per Rev. T. Bousfield...	0 16 8
St. Luke's Church, Camden	0 6 3
Baker's School-house	0 6 6
Hughes Do.	0 4 4
Finers Do.	0 2 2
Red Do.	0 2 0
per Rev. Paul Shirley	1 1 3
St. Mary Magdalen's, Nanpance	0 18 0
St. John's, Richmond	0 4 6
per Churchwarden.....	1 2 6
St. Peter's, Springfield.....	1 15 0
Sydenham Chapel	0 18 3
Port Credit	0 6 9
per Rev. S. Givins ...	3 0 0
Mohawk Mission, Bay of Quinte—	
Christ Church	0 10 3½
Shannonville	0 3 1
St. James	0 1 10½
per Rev. J. A. Anderson.....	0 15 3
Christ Church, Berwick ...	1 17 6
St. Mary's, Tullamore ...	0 15 1
Grahamsville	0 11 6
St. John, Toronto Gore.....	0 10 2
per Rev. J. G. Armstrong	3 14 3
St. John's Church, Elora, per Rev. J. Smithurst	4 0 0
Wilmot Church, per Churchwarden...	1 5 0
Christ Church, Hamilton	7 13 6
Woodstock.....	£3 15 0
Eastwood.....	1 4 8
East Oxford	0 12 11
Embros.....	0 14 7
Beachville.....	0 6 2
per Jas. Ingersoll, Esq.	6 13 4
St. Mark's, Barrie.....	0 17 0
McLean's School House.....	0 7 7
per Rev. E. C. Bower....	1 4 7
Cartwright, per Churchwarden.....	0 14 0
St. Paul's, Newmarket ...	1 0 8
Christch., St. Alban's	10 8
Trinity church, Aurora ...	9 0
per Rev. S. Ramsay.....	2 0 4

Rawdon.....	10	5	
Roslyn.....	5	4	
Cook's Settlement.....	2	6	
Nesbit Reid	1	6	
per Rev. J. S. Groves.....			19 9
St Mary's church, Manvers, per Churchwarden			11 3

161 collections, amounting to £271 8 1
T. S. KENNEDY.

COLLECTIONS MADE IN THE SEVERAL CHURCHES,
CHAPTERS, AND MISSIONARY STATIONS ON
BEHALF OF THE THEOLOGICAL STUDENTS
FUND APPOINTED TO BE TAKEN UP ON THE
19TH OF MARCH, 1854

Previously announced	265	19	7
Trinity Church, Simcoe	3	15	7
Christ Church, Vittoria	1	10	3
Congregation Port Dover per R. F. Evans	0	12	7
Dunbar's School House	0	3	10
Read's School House	0	3	1
per Rev. P. Shirley			0 6 11

123 collections, amounting to 272 4 11

PAROCHIAL BRANCHES.

St. George's Church, Toronto, 1 of Subscription.....	20	16	3
Less Dr Lett's already paid.....	1	5	0
per Churchwarden			19 11 3

ANNUAL SUBSCRIPTIONS.

Rev. R. J. MacGeorge, 12th year ...	1	5	0
Rev. Henry Holland, 14th year.....	2	10	0

SUNDAY-SCHOOL FETE IN GODERICH

On Thursday last, 17th inst., the annual Sunday school celebration took place with more than usual success and brilliancy. It was calculated that there were no less than 204 children of both sexes, comprising the Sunday School of St. George's Church, and the Sunday School under the able superintendence of Mr. Saunders of the Union School of the township of Goderich. The little people dressed in holiday attire, had been eagerly looking forward to this, their greatest holiday in the year, appeared remarkably cheerful and happy, and service being performed in St. George's Church, at 3 o'clock, the Rev. E. L. Elwood delivered an impressive address upon the general duties of Sunday School teachers and pupils; that the advantages and privileges which they enjoyed in teaching and being taught, were, or ought to be mutual, and that the blessings intended to be conferred upon them through the medium of Sunday Schools, of religious instruction, the simplicity of their working, their assembling of themselves together on the Sabbath with their parents and friends, would become more and more apparent as each successive year rolled over them; but above all, the happy consciousness of having been partakers in their labor of love, could not fail of being a source of great gratification throughout their lives. The service being thus ended the Light Company being formed two and two in their respective classes, the different flags and banners were distributed at

intervals and carried by boys, the school teachers male and female heading their classes, the rector with his churchwardens, Isaac Rattenburg and Hugh Johnston, Esquires, on his right and left, leading the procession, which then moved forward towards the rectory where refreshments and amusements awaited them, in fact a juvenile picnic. One vast awning surmounted with national and other flags, covered tables laden with confectionary, &c., such as the juvenile eye delights to dwell upon. As a great many of the parents and friends joined here the assemblage now swelled to a number within a very little of a thousand. A halt being ordered, Mr. White addressed the assemblage in his usual happy and impressive style. The refreshments being now ready, the young people sat down and partook of them in a way and with a zest that belongs peculiarly to young people. Now came the sports, running, and leaping, and jostling, all seemed determined to make the most of it and set to work in right earnest. It was a happy scene—life in all its stages, the littleurchin that could scarcely walk, the romping boy, the scarce less romping girl, manhood, womanhood, old age in all its different phases. Then there was a Piedmontese with his barrel organ and little monkey dressed grotesquely in scarlet, taking his hat off and gathering pennies, for which he bowed most seriously, and ran off to give it into the outstretched hand of his master, which afforded a great deal of fun; and last, not least, the Goderich Saxehorn band, under their gallant leader, Mr. Packham, of Hamilton, delighted the company during the evening with their sweet sounds. As night began to set in fireworks were let off, and afterwards the assembly reluctantly began to disperse; thus closed a day long to be remembered in Goderich.—Communicated.

MISSIONS FOR THE OTTAWA

To the Editor of "The Church."

REV. SIR,—The subject which I now beg leave to submit to the consideration of the Church Society, through the medium of your columns, is one of vast importance to the interests of our Church; and, believing that it may appear so to yourself also, I trust you will deem this communication worthy of an insertion. The clergy of this section of the Province, neighboring to the Ottawa, took a lively interest last winter in the spiritual destitution of that vast region of country, and, feeling that some exertion should be put forth on their part to investigate the nature of those claims frequently stated by members of the Church along the Ottawa, they appointed a deputation from their number of two clergymen to proceed to Pembroke, as the farthest point, and hold services at the various villages and settlements between Pembroke village and the nearest settled mission, which is Pakenham, and to see what local assistance might be secured towards the support either of travelling or located missionaries. As I happened to be one of the deputation, and as many, both lay and clerical, friends have im-

portuned me to publish my report of the success I met with in prosecuting the object in view, I shall with pleasure comply with their desires.

In the first place, it is necessary to premise that there are two classes of settlers or inhabitants on the Ottawa; the one class are itinerant,—engaged in the lumber trade,—the other class consist of the located or resident settlers, and both might embrace the care and attention of the zealous missionary. With respect to the first class alluded to,—the itinerant lumbermen—my stay was too limited to enable me to visit these, but from enquiries made respecting them I am prepared to give some information even of this class. These denizens of the forests live in isolated positions, some sixty or seventy together; their domicile is known by the appellation "the Shantie." A large shantie may number from 150 to 200 men; the whole number thus resident throughout the Ottawa country, on both sides of the river, may be computed at from 70,000 to 80,000 men! The winter snow is useful to convey their food to them, the frozen lakes affording roads and conveniences for carriage without which they could not be maintained in their barren localities: their occupation is full of risk, but the raftsmen particularly share in all the dangers of the trade; they frequently lose their lives in freeing the timber from the various jams which it meets with when hurrying over the impetuous eddies of rapids and shallows. The spiritual destitution of this class is fearful; for although the majority are Romanists, still a large portion consists of our people, and members of other protestant communions: these poor souls are indeed uncared for, while their position is one of fearful temptation; here the sneer of infidelity is unchecked, immorality prevails, and the Sabbath is desecrated, without any ambassador from God to remonstrate. Many a young man's morals and creed are there ruined; whereas, had he a champion for the truth even occasionally to visit his shantie, his hands would be supported and his faith be saved from a complete shipwreck.

I do not write at present however for the interests of this class, although I cannot but think that the Canadian Church is responsible for not doing something towards the supplying of their spiritual necessities.

With respect to the second class—the resident settlers—as my visit especially contemplated this portion of the inhabitants, I am therefore prepared to give full and (as I think) satisfactory information. The localities assigned to me to visit were Pembroke Village, Westmeath, and Renfrew Village. These places, in my judgment, should be immediately supplied with two missionaries; and their claims, I am prepared to shew, are far superior to any mission that has been opened since the formation of this Diocese. Pembroke Village being the head quarters of the Ottawa trade on our side of the river, was the extreme point assigned for our trip; we therefore passed on to this, leaving notices on our way at various settlements and villages for services to be held on our return. After a few days' travel we reached Pembroke: it consists of two villages, upper and lower, although both at no distant day are destined to be united, and thus form one large town or city. The Allumette Lake assumes a magnificent appearance, neighboring to this village, and the bold, elevated headland which connects both sections of the village will give a commanding position to any buildings erected thereon. The prosperity of this neighborhood seemed far in advance of any other place on the river,—a large class steambot was on the docks, and many improvements of a local nature were progressing.

On Sunday morning, February 13, I held service at 11 o'clock in a school-house outside the village. I had given notice the day before of my intention to hold service, and, as the *British Standard* (a newspaper widely disseminated through the settlement) a few weeks previously stated the object of the deputation, so after divine service I explained matters more particularly. The congregation, though not numerous (as I learned many were absent, being engaged in business at a distance from home, and many others not having heard of the meeting) took a lively interest in the proceedings. As it was previously arranged that each station should be canvassed by a subscription-list, to see what support might be guaranteed from the members of the Church or others towards a missionary, I opened the list for Pembroke Village, which was drawn up as a promissory note, pledging each subscriber in a certain amount for a period of three years at least, towards the support of any missionary sent by the Lord Bishop of Toronto. A good amount was subscribed on the spot; and, before starting for my next station, I appointed a Mr. Gibson, an intelligent and influential gentleman resident in the village, who voluntarily offered himself for the service, to procure other subscribers before I finally might leave the settlement, which I purposed to do next morning.

I then pushed on to my second station, in the township of Westmeath, and held service at Mr. Bellow's school-house,—here a good attendance was in readiness, and a very attentive congregation,—the choir especially struck me as being very efficient. After service, I opened the list for signatures, which proved successful beyond my expectations, and, on leaving I appointed a Mr. McNeily, a praiseworthy young man, who was known to me in one of my former missions, and expects soon to compete for a scholarship in our university. This young man being the school-teacher in the section, voluntarily offered his services, to canvass for subscribers at this station. Mr. Bellows, though not a member of the Church, expressed himself in favour of the movement, and kindly subscribed an annual amount equal to any of our own people. Such liberality from those not belonging to us, when voluntarily offered, should in my judgment be gratefully acknowledged, and it is with feelings of gratitude that I refer to this gentleman's kindness. After service I returned to Pembroke, having thus fulfilled my two novel appointments for the day. On Monday morning before leaving the village, Mr. Gibson, who took charge of the subscription list called on me, and reported progress. He announced that in that short time he had received subscriptions to the amount of £75 per annum in the village, but, that in a few weeks he had no doubt he might procure much more. I have since heard from this gentleman on the subject, and in his last communication he enclosed the subscription lists, whereby I find £100 per annum duly signed for, towards a missionary's support. He also notifies, that a site for a church will be given in the village, and most probably a residence secured for the missionary when he arrives. Now, if we attach to Pembroke the station at Westmeath, twelve miles distant, then we shall have sufficient support, and be able to establish a *self-supporting* mission. The subscription list has been sent me from Westmeath,—with a very slight exertion more it will amount to £50 per annum, while the lumbermen, who pass down the river periodically and who generally remain weeks at Pembroke, would gladly contribute, it is supposed, about, £20 per annum, towards the support of any missionary who would afford them services while in the neighborhood. There are other perquisites too, which I might men-

tion, incidental to this mission, so that if we rate the salary of the mission as a commencement, at £175 per annum from the people, I think we shall be free from all exaggeration. Here then is a fair claim for a missionary of the Church. I feel it my duty to plead for equal rights and privileges towards these people, for I cannot see, how the Church Society can escape the accusation of partiality in the distribution of its funds, if it will guarantee assistance towards other sections of the province far less deserving than what this report proves of the people of the Ottawa. On returning homewards, I held service at Renfrew village, which is situated about forty miles from Pembroke. This was the third station on my list. Neighboring to this village, is the estate lately purchased by Mr. Hincks, and to which the newspapers have made such *honorable* allusions. This property (consisting of, I believe, 600 acres) is situated about one mile from the present village of Renfrew, and, already an infant village, is surveyed, and staked on a remarkably bold and elevated table land—the immense water privilege is the great attraction here, which is said to be the most superior in British North America. With such an advantage as this there is little doubt but that the village, now only imaginary, will in a very short time eclipse the present one. A lot for a church has been kindly offered by a Mr. Stewart, nephew of Mr. Hincks, who resides in the village, and of course we intimated our desire to accept the proffered gift with thankfulness. When the hour arrived which I had appointed for divine service, I found many pressing eagerly forward to be in time, and although many were unavoidably hindered from being present, owing to the nature of their occupation, viz., lumbering, still a good congregation assembled in the village school-house. During service, I explained, as in former instances, the object of my visit, I exhorted them to make some effort themselves *first*, and the Church would endeavour to extend to them the same consideration, which, through the Church Society she extends to other sections. Remembering, however, that I stood on ground, abandoned from year to year to the teaching of dissent, and that in consequence our people's affections towards the Church might be warped, I thought it necessary to take the ground for the church, as the church of the Reformation—the bulwark of protestantism,—and the glory of all lands—"lamenting the innovations of misguided perverts, and the pernicious influences of heresy—that, although they heard often no doubt of such spots, and blemishes, yet our church remained unaltered; her Prayer Book and Standards the same as in days of old: the errors in doctrine we had to lament were in the individuals, not in the church, and that all we needed was a wholesome and vigorous discipline to correct such transgressors when they manifested themselves—whic discipline I hoped would soon be restored by synodical action, now commencing." After service, I opened the subscription list. A good sum was immediately subscribed towards the annual support of a missionary. I left behind other lists for signatures, and entrusted them to some members of the church, who have since forwarded them to me well filled. On inspecting these lists, I find we can plant another missionary at Renfrew Village on quite as independent support as at Pembroke. Renfrew Village, as a centre, will give £50 per annum; Cobden, a village and neighbourhood sixteen miles N. E., will give £25. The "Third Chute," a very promising settlement, where an exertion to build a church was made some years ago, but the promise which aroused the settlement not having been complied with, nothing now remains to prove "the bones ever stirred" but a heap of building

stones and a site where the church was about to be built, will give at the lowest estimate, £50 per annum, while the "Bonchero Point," eight miles from Renfrew, will form an eligible station, and with portions of Admaston and Bronley townships, neighbouring, will give £50 per annum. So that here is support of £175 towards the yearly stipend of a missionary. The greater portion of this stipend has already been guaranteed by subscription lists, and therefore I consider it a matter of justice, that no mission now vacant should be supplied with a clergyman, or, no new mission should be opened, until such missions prove a prior claim by guaranteeing a greater support, and failing this, then Pembroke and Renfrew should be the *first* places attended to. I am aware, however, that they labour under two misfortunes: first, their claim is not urged by people of influence, and secondly, they do not reside in more highly favoured portions of the province, but I trust our impartiality will feel interested in these cases, and will triumph over every temptation—from utilitarian motives—to abandon such providential openings.

In supplying this portion of our vineyard with missionaries, it will be necessary to attend to the stamp of men sent. This is of so much importance, that many have alluded to it throughout my trip. They must be men of sound scriptural views, and some experience in missionary life; men who can "hit up Christ in all his fulness," remembering the spiritual death which reigns around; men who will not put "the church first," and "Christ next," but Christ, as of old, "the Alpha and Omega" of the sinner's hope. True, all such men are wanted *every where*, as well as for this section of country, but the isolated position of the missionaries on the Ottawa, as well as the peculiar nature of their charge, would render it doubly imperative for them, in order to be successful, to be of the stamp I allude to. I might speak more on this subject, but my object is merely to say enough, so as to be understood, knowing how difficult a matter it is even to allude to such a subject without some fastidious fault-finder starting up; therefore, having ventured merely to allude to it, I shall leave the matter in His hand who can put it into the hearts of the men needed for this service to say, "Here we are, send us." And should there be any of this stamp who "have toiled much in their present spheres, and have taken nothing," and who have often felt a missionary thirst for better and more promising soil, then, I would say, "Here is an open! here is thirsty ground! here are willing souls! a vast field 'already' white for harvest!" Assuredly, in a missionary church it will not be hard to find men for this work. Indeed, while writing, I feel confident "God will provide."

In bringing this report to a conclusion, I must ask, in review, "Are there any sheep like these sheep? abandoned and neglected so long, and yet so anxious for our ministrations? Other missions have been supplied, and are being planted these many years, where our missionaries are grudging the miserable pittance eked out of covetous souls, after much importunity. But these people are ready in a moment; their gold and precious things they are willing to give, if they can procure a supply of those refreshing streams which "roll fast by the oracle of God," through the ordinances of our sanctuary, and though they are importuned from year to year, to seek other waters—other pastures; still, they remain firm; they remember what the church was in their fatherland, and the language and feeling still uppermost is: "If we forget thee, Oh! Jerusalem, may our right hand forget her cunning." But we must remember, "hope deferred maketh the heart sick," and that, if this report fail to turn the

attention of the church towards them, then, we lose a large number of brethren; we extinguish our church in a most important section of the province:—this, and more also, we shall be guilty of doing, though professedly a missionary church, and having at our disposal a society pledged to "extend her ramparts, and strengthen her stakes."

I remain, Rev. Sir, yours, &c.,
ALEXANDER PYNE.

Perth, Aug. 12, 1854.

ADDRESS PRESENTED TO THE REV. GARRETT NUGENT, 17TH AUGUST, 1854.

Barrie, Canada West, 17th Aug., 1854.

Reverend and dear Sir,—We, the members of the Church of England and Ireland of the town of Barrie, included as a portion of the mission intrusted for the last three years and a-half to your charge as resident minister, would, on the eve of your departure from amongst us, and returning to your native land, desire to express to you our genuine regret and unfeigned sorrow at this severance of the ties which have hitherto bound us. In doing so, and calling to mind the extent of the mission and its requirements, the nature of the climate, the exposure to which you must often have experienced, and withal the cheerfulness, ardour, and punctuality with which you performed the severe and trying duties of your position, we cannot but admit that our regrets are selfish, our cause of sorrow your gain; that we are aware that the same active zeal, untiring watchfulness, and persevering industry so constantly exerted amongst us, coupled as they have been with affectionate kindness and great urbanity, can, and we feel assured, will be displayed in other spheres, to the glory and honor of God and the furtherance of His holy Gospel, so that other ties and other duties in the Great Household of our Lord and Master in occupying your attention may soften if not lessen your regret, but we in this new country will sorely feel your loss and long regret your retirement from amongst us.

We sincerely and devoutly pray that all success may attend your ministry wheresoever your lot is cast, and that whatsoever of true happiness this world can afford may be yours.

We are, Rev. and dear Sir,
Your sincere friends and well-wishers,

JAMES R. GOWAN,
D. WHITLEY,
M. SANFORD,
H. BOYS,
D. A. MCCARTHY.

Signed on behalf of ourselves and those whom we represent.

To the Rev. GARRETT NUGENT

THE ANSWER.

My dear Friends,—I receive with the sincerest pleasure the very affectionate and flattering address which you have just now presented me, and in doing so allow me to reciprocate all your very kind wishes and regrets at parting. It is to me a matter of very great thankfulness that services so imperfect as I feel mine have ever been at the best are regarded by you with such kindness and so great partiality, and I trust that, having been received so favourably by you, they may not have been unaccompanied by the blessing of God. The difficulties which your generous kindness has so greatly magnified I have ever thought more deserving of a smile than of any serious consideration; and surely no man blessed with health, who believes Christianity to be true, can ever regard them in any other light, especially when he has before him the example of a diocesan whose untiring zeal,

even in age, either overlooks them altogether as beneath his notice, or mentions them only as a source of amusing reminiscences.

Other ties may soon bind me once more in "my own, my native land; but I trust distance shall never remove from my mind the memory of absent friends, and that the kind appreciation of my poor services which you have so generously exhibited may ever render my duty pleasing and make my work a "labor of love." Believe me, few will more rejoice in your temporal advancement, in the prosperity of Canada, than myself; and I trust that while I am permitted to do so, the purer satisfaction may be yours to feel and know that the "righteousness which exalteth a nation is ever more and more hallowing your prosperity, and leading you more and more to "honour the Lord with your substance and with the first fruits of all your increase."

That His kingdom, which is "righteousness, peace, and joy in the Holy Ghost," may be firmly established in the hearts of each one of you is, my dear friends, the sincere prayer of your very affectionate well-wisher,

GARRETT NUGENT.

To J. R. Gowan, D. Whitley,
M. Sanford, and others.

TESTIMONIAL.

We copy with sincere pleasure the following testimonial to the Rev. Mr. Armstrong:

On Saturday last, the 26th inst., the members of the loyal Orange lodge, No. 61, (called the "Connaught Heroes,") presented the Rev. John Gilbert Armstrong, Incumbent of St. Mary's Tullamore, and one of the grand chaplains of the grand lodge of British North America, with a very elegant set of silver mounted harness, with whip, &c. complete. The harness was manufactured by Mr. Arthur Griffiths, of Stanley's Mill, late of Yonge street, and does him very great credit.

The following is a copy of the address accompanying this handsome gift, and of the Rev. Mr. Armstrong's reply thereto:—

To the Rev. John Gilbert Armstrong, &c.

REV. SIR AND BROTHER,—It is with unfeigned pleasure I undertake the pleasing duty which devolves upon me as Master of Orange lodge No. 61, of addressing you in the name of the officers and members of this section of our institution.

Being desirous at the present time of making a public acknowledgment of many obligations under which we rise to address you, for the free and faithful exercise on your part, upon various and important occasions, of those noble and exalted talents of which you are known to be possessed, we beg that you will permit us respectfully to present to you this token of the undivided esteem and affection of the brethren of our lodge towards you.

Of the present itself we desire to offer no recommendation. It is too poor to merit a consideration; too ordinary to be an object of curiosity; and too plain to be desirable as an article of taste. Still we trust it will not be looked upon as altogether inappropriate, and that you will value it on account of the genuine feeling of respect which prompts us to bestow it, rather than on account of the mere intrinsic value of the article itself.

It is a subject of grateful acknowledgment and devout thankfulness to the Almighty, that while our duty to our God has been by you inculcated, both by doctrine and example, you have not left us in ignorance, nor permitted us to stumble, in any respect whatever in our duty to ourselves and our country in our prosperity.

With our congratulations be assured of our best offices; and, believe us, that whatever adds

to your happiness will be to us also a source of unmingled satisfaction. And that you may be spared amongst us as our faithful minister, our respected councillor, our able champion and our beloved brother, is the sincere and earnest desire of every individual member of our lodge here present.

Signed on behalf of lodge No. 61.

GEORGE HAMILTON,
Master.

Tullamore, Aug. 26, 1854.

To GEORGE HAMILTON, Esq.

Master of Orange lodge No. 61.

SIR AND BROTHER,—The present which you have handed me, and the address which accompanies it from yourself and the members of lodge No. 61, are to me as complimentary on your part as they are unmerited on mine.

I assure you I highly prize the token of your good wishes towards me—which your becoming modesty precludes you from commending—as a very elegant gift; and more especially, as one of the many proofs at your hands of that regard and attachment which, I believe, has always subsisted between us since I was appointed your grand chaplain.

As to my humble services, on which you have been pleased to pass so high an encomium, I desire to say nothing, but rather fervently to reciprocate the sentiments which close your address; and with the best wishes for your happiness, here and hereafter,

Ever to remain faithfully yours,

J. GILBERT ARMSTRONG,
Incumbent of St. Mary's, Tullamore;
And one of the grand chaplains of the Royal Orange Institution of British North America.

Christ's Church Parsonage,
Berwick, August 28, 1854.

From the Echo.

OPEN AIR PREACHING.

We had intended before this to refer to the accounts we have seen in late papers, of the successful experiment lately made by the Rev. T. S. Kennedy, the indefatigable Secretary of the Church Society, in conducting open air service, in the neighborhood of Carlton, on the Weston Plank Road. In addition to his regular morning and evening services at Weston Church, Mr. Kennedy preaches every Sunday in a suitable grove in a neighborhood at present unprovided with a church or suitable building for the purpose. No doubt the result will be, that the congregation, if us brought together will soon become so far organized, as to procure the erection of a suitable building, which, when they become able to build a church, will answer for a school-house.

We find, by our English papers, that open air preaching is becoming quite a common occurrence with those of our clergy whose parishes are so situated as to make it a necessity, if they would fully discharge their office of preaching the Gospel to the poor. There are, no doubt, many localities in Canada where Mr. Kennedy's example might be followed with great benefit. For instance, we are informed that in St. James' Cemetery, in this town, many are to be found on Sunday afternoons, in family parties, taking the air and exercise from which their incessant week-day occupations debar them. In such a scene the mind would become prepared, in some measure, from the surrounding associations, to profit by an open air service. We should think also that the large body of laborers employed in different localities by the Grand Trunk Railway, might be readily brought to avail themselves of an open air service, though it might be difficult to collect them in a church

NEW BRUNSWICK.

MICHAM MISSION.—INFORMATION WANTED.

We find the following correspondence in the *Halifax Church Times*, with a request to the Canada papers to give it circulation. We commend the matter to any reader who is able to give the information required.

DEAR SIR,—As there are known to be several flourishing missionary stations connected with the various Protestant bodies in Canada, I beg to inquire, through the medium of your paper, if there may not be found at some of those stations some of the Micmac tribe, or some who are conversant with the Micmac language, who might be obtained and usefully employed in the work of evangelizing their brethren in these Provinces.

My reasons for supposing there may be converted Micmacs in Canada, are founded on the following facts, viz:—

1. There are plenty of Micmacs there. They go and come continually as far as Montreal and farther. Many of them remain in that country. How possible is it that some may have united with the Protestants?

2. There was once a missionary establishment at Sussex Vale, N. B., at which many of the youth of both sexes were under a course of training. They belonged to the Millecites and Micmacs. That establishment was afterwards removed to Canada, but I do not know to what particular locality. Information on this point is sought; but it does not seem an improbable supposition, that some of these connected with the establishment may have followed it, and that there may be some educated pious Micmacs who would be prepared to enter at once into this field, where we may truly say that "the harvest is great, but the labourers are few."

3. I have direct testimony, and I think of a reliable nature, to the point. An intelligent Indian woman belonging to New Brunswick once informed me, that several relatives of hers had been induced to abandon their religion and go to Canada, where others had preceded them, and there to adopt the dress, and habits, and religion of the English Protestants. She related, too, how fearful judgments had overtaken some of them for their heresy. But possibly some have survived the storm—the conjuring up of which is easily accounted for—and might be ready to return to their own house, and to their own kindred, and tell how great things the Lord had done for them.

As already intimated, many Indians speak Micmac fluently, who do not belong to their tribe. The Indian dialects are so similar, that they are learned by the Indians of different tribes with scarce an effort. Thus there may be Indians, Protestant Indians, in Canada, not Micmacs, who can speak the language of the latter as though it were vernacular. And even though they cannot now speak, a few months intercourse might enable them to do so, especially as they can be provided with books—a dictionary and a grammar—for their assistance.

If any of the ministers in Canada, or any other persons will take the trouble to enquire, and will communicate the result of their inquiries to the writer, or to the Rev. Dr. Twining, or to Rev. P. G. McGregor, of Halifax, they will confer a great favour.

SILAS T. RAND,

Missionary to the Micmacs.

Huntsport, N. S. Aug. 3rd, 1854.

UNITED STATES.

THE CHURCH IN THE WEST.—It is with no little pleasure that we have heard of an important movement which has just been commenced,

and that promises to be productive of vast results for good in our great Western missionary field. We allude to the organisation of a "Church Land Association for the West," with the devoted Bishop KEMMEL at its head, assisted by a noble band of clergy and laity. The Church needs, and must have, now, lots and lands in and about all the growing towns of the West, for the erection, at a suitable time hereafter, of Churches and Parsonages. It is intended to secure locations *now*, while the price of lands is comparatively low; than which there is nothing so likely to promote the progress of the Church. There are many liberal Churchmen at the East who own large tracts of land at the West, some of which lie just where flourishing towns will soon spring up, and we are happy to hear that not a few are willing to donate portions of such tracts to the Church, as soon as Trustees are legally competent to hold them for her benefit. Had such a plan been adopted thirty or forty years ago, in relation to what was then called "the West," who can estimate what the results might have been? We understand, from a circular received this week, that it has been determined—

1st. That the operations of this association should extend to Iowa, Minnesota, Wisconsin, Nebraska, and Kansas.

2nd. That the sum of \$10,000 be raised immediately (and if possible in sums of \$500 each from twenty persons) for the purpose of purchasing lands and town lots under the direction of the trustees.

3d. That donations of lands and lots in these five States and territories for Church purposes, be solicited from all Churchmen holding property therein.

4th. That the Rt. Rev. Jackson Kemper, D. D., Rev. H. W. Lee, D. D., Robert B. Minturn, of New York, Wm. H. Aspinwall, of New York, Edwin H. Sheldon, of Chicago, and John A. Dix, of New York, be incorporated as Trustees of "The Church Land Association of the West," and proceed at once to take steps for the raising of \$10,000.

[Here follows a list of the officers of the Association.]

ENGLAND.

CHURCH MISSIONARY SOCIETY.

The following extract from an unpublished statement, circulated among the friends of the Society, contains a correct and very interesting narrative of the progress of the New Zealand Mission:—

"By the abounding grace and compassion of our God, the people of New Zealand have been converted almost entirely to Christianity. Of the entire population the late Governor estimates that there may not be more than a thousand professedly heathen natives remaining. From being one of the most ferocious, warlike, and revengeful of the heathen tribes, they have been changed into a quiet, industrious, friendly and even devout people.

"The useful arts of life—agriculture and commerce—have made considerable progress among them; and property once valued by the measure of a few hatchets, has become as well understood and as capable of ready conversion, as in many countries whose civilization dates from a remote period.

"And these marvellous changes in the character and condition of this nation have been wrought within the period of a simple generation! The first convert to Christianity was baptized in the year 1825. The translation of the Holy Scriptures was commenced in 1828. A printing press and water-mill were introduced in 1830. These

changes have been accomplished by agencies employed by England, under the guiding hand of its heavenly Father; and 'first and foremost' among those agencies, according to the testimony of the late Governor of the Island and of Bishop Selwyn, is that of the Church Missionary Society.

"The late Governor and the Bishop of New Zealand have concurred in strongly deprecating the immediate withdrawal of the Church Missionary Society's agents from the island, as a step calculated seriously to impair the admirable work that has been accomplished, a view in which the Society have fully agreed. The bishop has under these circumstances submitted to the society the following proposals.—

To divide the present diocese into the following sees—

New Zealand, or Auckland,
Tauranga,
Waiapu,
Wellington,

and to receive a commission to consecrate, with the assistance of the Australian bishops,—

The Venerable Archdeacon Brown,
The Venerable Archdeacon W. Williams,
The Venerable Archdeacon Hadfield,

to the bishops of the sees, erected upon the basis of their respective archdeaconries.

"The bishop offers to surrender the £600 per annum paid to him by the Society through the Colonial Bishopsricks' Fund.

Allowing to each bishop his present salary—
of 600;

Granting landed estates, out of the Society's landed property;

300 acres at Auckland to Auckland;

1000 acres at Tauranga to Tauranga."

"Bishop Selwyn has been enabled to resign the £600 a year he received from the Church Missionary Society, and a similar sum allowed him by Government in consequence of the native and European Christian population of the Island having engaged to provide adequately for the support of the established Church by tithes and land endowments. The bishop however deserves great praise for the Christian disinterestedness and liberality with which he has on this occasion voluntarily resigned a considerable portion of his emoluments for the advancement of the cause of religion.

It became a question of very serious consideration with the Church Missionary Society, whether they could, consistently with their principles and objects, as a purely missionary society, agree to the elevation of their agents to the episcopal office. They have decided, on mature consideration, upon accepting Bishop Selwyn's proposals, with the distinct understanding that the new bishops will continue to carry forward the missionary work in which they have been hitherto engaged. The important questions of the disposal of patronage and endowments, and of the ecclesiastical constitution of the Church in the Island, had to be considered. These questions were, however, necessarily left for future arrangement, as it is in the contemplation of the Government to bring forward next year some general measure on Colonial Church legislation. It is understood that the Society's views will receive due attention in regard to the details of this highly important measure.

By consenting to the appointment of missionaries as bishops they have secured the incalculable advantage of these new sees being first occupied by men of sound scriptural and protestant principles, and of long-tryed and established piety. These New Zealand Bishops, by continuing to prosecute their humble missionary labors will also present excellent models of the true scriptural character of the episcopal office.

In accordance with the word bishop—'overseer'—we have ever felt that bishops should be continually occupied, as their first duty, in the 'ministry of the word' among their flocks."

The Rev. D. Hulbert, Incumbent of Saint Philip's Haggerstone, Phillip street, near Kingsland bridge, is anxious to elicit active sympathy with a truly-called evangelical aggression on the masses of Shoreditch. He writes:—"For six months have I been toiling and labouring on a very stony soil; thorns and briars and thistles have had it all their own way—except that some stray braying being now and then has gone in amongst the prickly crop and made choice of some mouthfuls most to their own peculiar palate. Last February I was informed that Protestant Dissenters (Calvinists) had withdrawn two years ago from the field, leaving it all open and free for the enemy of souls to sow all the vilest seeds, wherewith all vacant land so soon overspread. Licensed by the Lord Bishop, I took my stand by planting a cross, receiving benediction. Only my officials, all voluntary but one can recount the arduous task of clearing my ground to sow good seed. No less than twice have I had churchwardens resign within the six months: £12s. 6d. is all the donations they could get: £22 was all I could get to forward even the opening of the fabric for use of the Church of England. Now it has pleased God to raise me up a tried friend, who sends to my help a deacon (of fifteen years experience) from the diocese of Newfoundland, and I want seven literate Christians to come forward and volunteer aid in visitation—one of the seven quickly to be selected, if God and the Bishop permit, for presentation to a title for holy orders. As the Pastoral Aid Society have withdrawn their previously voted grant of £70, because £80 voted from the parent church of St. Mary's Haggerstone, has also been unpaid to St. Philip's district (through declining revenues of the incumbent of St. Mary's), I can promise no wages or any pay (having none now myself). But God will find the money, I am convinced. On Sunday next (v v) at nine o'clock, A. M., there will be morning prayer, followed by sermon, *sine* Litany. At eleven o'clock, Litany and Holy Communion, with sermon, and an administration of that holy sacrament of God's institution. At three o'clock the Sunday School. On Sunday last about a hundred and seventy young ones came, most of whom have never been taught the Creed, the Lord's Prayer, and the Decalogue, and there are no paid teachers to help me. Sometimes an administration of holy baptism, at two o'clock, P. M., on Sundays, but most of the unhappy parents have been taught to care for bodily things more than what concerns the souls of their young, and they tell my district local visitors they have had them all registered, and they care not for baptism into Christ. At half-past six o'clock evening prayer and sermon. A volunteer organist has enabled me to raise a large singing class by ear, and smaller class to sing by note (*vide* an article on Church Music in the last *Church of England Quarterly*). On Tuesday evenings, at half-past seven, P. M., by the help of Jesus, lectures on the Catechism, *extempore*, will commence on the 29th instant; and, life and health and strength granted to me, will long continue, and after the second lesson at evening prayer; proving, by the Scriptures, that our Catechism is neither Roman (as such), nor ought else but Christian. And on Thursday evenings, at half-past seven, P. M., I have a Missionary Church Service; being a course of extempore sermons, specially designed to let all industrials know they are the property of the greatest of all builders, *Jesus*. Sir, yours, &c.,

Daniel P. M. Hulbert, Incumbent of St. Philip's, Haggerstone.—August 28, 1854."

Last week bills were posted in Wednesbury, announcing that the Rev. R. Atkins, Incumbent of Pendeen, would preach on the following Sunday in St. James's Church. Accordingly on Sunday the rev. gentleman preached two powerful sermons on the subject of conversion to large congregations. On Monday evening he preached again, taking for his subject the conversation of our Lord with the woman of Samaria. His sermon occupied one hour and twenty minutes, and the preacher exerted himself to bring conviction home to his hearers. The congregation, which was large and respectable, was remarkably affected by the eloquent discourse of the preacher, and several gave utterance to their feelings. A deep impression seemed to be made on the whole congregation; and after the service, at half past nine o'clock, a meeting was held at the parsonage, when the house was crowded. A most exciting scene, we are informed, was witnessed on the occasion—some were weeping, some were praying, and some were singing. The preacher was occupied speaking to some personally and affording consolation, assisted by the Rev. J. Twigg, the Rev. J. Winter. The meeting continued till nearly eleven o'clock, and a great impression was made upon many. Mr. Atkins is staying at the parsonage, and was to preach three times during the week, and twice again on Sunday. He preaches in the surplice, and is said to hold High Church principles. He formerly belonged to the Wesleyan body, and preached in their chapels, but for some years he has conformed to the Church. Mr. Atkins has lately been at Leeds, preaching in St. Saviour's Church, and a great revival is said to be taking place in that town.—*Staffordshire Advertiser*.

ENGLISH MISSIONARY BISHOPS.

The Archbishop of Canterbury, in a recent speech before the Society for the Propagation of the Gospel, made the following able defence of the appointments of their missionary bishops, the wisdom and propriety of the selections having been called in question by some cavillers. He observed that one great encouragement for them in this work arose from the character of persons who were now found willing to go forth, and were able to be the leaders in this holy warfare. He touched upon this, because an attempt had been made, with no friendly spirit towards this Society, to throw reproaches on certain appointments, as not likely to carry out the object they had at heart. One way to meet vain arguments was to give positive facts. He looked at the appointments made during the last few years, he did not say by this Society, but for the purposes for which the Society was constituted, and in which, no doubt, they had more or less concern. First, there was Bishop Anderson, in Rupert's Land, a man who might have adorned any station in this country, fixed on that inhospitable shore, living in a temperature seldom much above the freezing point, merely with the hope of bringing the inhabitants of that region to the warmth afforded by the Sun of Righteousness. He looked to the other quarter of the globe, and there was the Bishop of Victoria, with equal energy, talent and zeal, watching every opportunity for introducing the Gospel into China, and endeavoring to avail himself of the present movement to introduce indeed a new dynasty—the dynasty of Jesus Christ. He looked to India, and there was the Bishop of Madras, bringing his experience, zeal and talent to bear upon the important settlement of Tinnevery. The Bishop of Bombay was his worthy companion, using all the means in his power to bring the population by whom he is

surrounded to the knowledge of one God. In the Bishop of Nova Scotia was the instance of a man leaving all the comforts and advantages of the University of Oxford for a not very desirable climate or enviable position, with no increase of this world's goods. On the coast of Africa there was Bishop Vidal, risking the danger of the climate, and displaying a remarkable aptitude for leading a heathen population to the knowledge of the truth, by his skill in the language of the country. He would not speak for those present, because they were able to speak for themselves much better than he could. There was only one more case, that of a bishopric for the first time created, and those who know Mr. Ryan would agree that it was the most favorable and desirable choice.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The late anniversary of this venerable and noble institution, says the *Banner*, being the 153d, was one of the most interesting it has ever held. It met in St. Paul's Cathedral, and there were not less than 5,000 persons, amongst whom the number of dignitaries of the Church was greater than on any similar occasion. The Lord Mayor, Sheriffs and Aldermen attended the service in their robes of office.

The Society's operations now extend from the North American and West Indian colonies [to which for upwards of a century they have been virtually limited], to India, Australia, Van Dieman's Land, New Zealand, South Africa, and Borneo. Within the last thirty or forty years, 25 additional colonial bishoprics have been founded, and in 21 of these the Society has missionary stations; so that it is engaged in propagating the Gospel from Rupert's Land and Labrador to the islands of the Indian and Pacific Oceans.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

The forty-sixth anniversary of this Society was held on May 6—the Earl of Shaftsbury in the chair.

The committee announced an increase in the annual income of about £1,000, of which more than £2,000 has been derived through *auxiliares* and from donations. The gross income of the Society has amounted to £31,644 18s., and the expenditure £30,805 17s. 11d. The sum received for the temporal relief fund has been £444 9s. 4d., of which £416 14s. 7d. has been distributed. 2,086 Hebrew Bibles, 6,412 portions of the Bible in Hebrew, and 1,068 Hebrew New Testaments have been issued in the course of the year from the Society's depots; and upwards of 50,000 books, tracts, *old paths*, and portions of the Holy Scriptures in the modern languages.

REMITTANCES RECEIVED TO SEPT. 16.

Rev. J. H. N., Lennoxville; R. Y., Goderich; J. D. B., Brockville; Rev. G. H., Penetanguishine; S. R., Brockville; Asst. Com. Gen. F., Prescott; Rev. F. J., Amherstburg; Rev. W. J., Farnham, vols. 1 & 2; Rev. J. W. M., Ingersol; Rev. A. H. W., Sheffield; Rev. J. H., Norwood; Rev. J. C., Leeds; Rev. J. B. W., Smith's Falls; Rev. W. A. J., Cobourg; Rev. T. B. R., Orillia, vols. 1 & 2; Rev. G. M., New Carlisle, vols. 1 & 2

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