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Canadian Ecclesiastical Gazette;

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

VOLUME V.

TORONTO, MARCH, 1858.

No. 3.

Ecclesiastical Intelligence.

CONFIRMATION.

TO THE CLERGY OF THE HOME AND SIMCOE DISTRICTS, AND THE SEVERAL DISTRICTS EAST OF TORONTO.

MY DEAR BRETHREN,—It is my intention, God willing, to hold Confirmations in the Home and Simcoe Districts, in the latter part of June, and the other districts in their order, of which more particular notice will, in due time, be given.

To render my visitation as useful and effective as possible, I request you, my brethren, whether resident or travelling Missionaries, to signify to me, at your earliest convenience, the number of your stations, and their distance from one another; more especially those new ones which you may have established since my last tour of Confirmations, that I may so arrange my journeys as to include them in my list of appointments. The day and hour of such appointments will be published in sufficient time to enable you to meet me in your several parishes with your candidates, I trust, well prepared to participate in an ordinance so holy.

JOHN TORONTO.

Toronto, 17th March, 1858.

DIOCESE OF TORONTO.

STUDENTS' FUND.

As in April the annual Collection on behalf of this Fund is appointed to be taken up, we would particularly call the attention of the Clergy to the following statement, which we copy, at the request of the Secretary of the Church Society, from the last Annual Report. We are informed that the collections received subsequent to the annual meeting swelled the total receipts of the past year to £232 10s. 11d. We trust that this Fund will be enabled to entirely support some deserving young men during their course; for there are many, we are persuaded, who require more assistance than that afforded by the small scholarships.

The amount collected for this Fund amounted to £193 12s. 8d., from 121 stations. The sum of £200 was paid towards the sustentation of eight Divinity Scholarships at Trinity College.

It has long been felt that serious objections existed to the admission of Students on Matriculation to Divinity Scholarships, and a modification of the rules respecting Scholarships has consequently been adopted, which, it is hoped, will be productive of great advantage. It has been the practice to offer for competition, annually, to Students entering the College, five Divinity Scholarships—one of £30 currency, two of £25, and two of £20, making a total of £120—and, as the Scholarships are tenable for four years, the whole sum annually devoted to this purpose has been £480. Of this sum, £200 has been furnished by the Church Society, and £280 has been appropriated from the general funds of the College. The £280 will for the future be appropriated by the College as a provision for four Scholarships—one of £30 currency, one of £25, and two of £20—tenable for three years, and open to all candidates for matriculation, whether intending to study for Holy Orders or not. The £200 received from the Church Society will be appropriated as a provision for four Divinity Scholarships—one of £30 currency, two of £25, and one of £20—tenable for two years, which students for Holy Orders are required to pass in the Theological Department, and open to Students of Trinity College who are either graduated in Arts, or who, having spent one year at least in Arts' course, have entered on their twenty-second year.

It is hoped that this rule will guard as far as possible against any disappointment consequent on a change of purpose on the part of Divinity Students,—the tenore of the Scholarship being limited to two years, which are specially devoted to Theological studies, and admission to it being delayed to an age at which a young man may reasonably be expected to have arrived at some fixed and steady resolution respecting his future course.

Students holding these Scholarships will for the future be designated in the Calendar as "the Church Society's Scholars."

It is distinctly understood that any student who offers himself as a candidate for a Divinity Scholarship does thereby declare that he believes himself to be entitled to receive such aid in conformity with the terms employed in the preamble of the Society's Constitution, where its third object is stated to be this: "For granting assistance, when it may be necessary, to those who may be preparing for the Ministry of the Gospel in the said Church within the said Diocese." It is also understood that every Student, without exception, who has been or who shall hereafter be admitted to a Divinity Scholarship, is under a moral obligation to refund any sums received in virtue of that Scholarship, in the event of his not receiving Holy Orders or not serving within the Diocese.

In the case of young men who have avowed the intention of devoting themselves to the sacred ministry of the Church, this clear understanding of the terms on which they are admitted to Scholarships ought effectually to prevent any misappropriation of the funds, and if, unhappily, it should fail to do so in any instance, it is difficult to say what more stringent security might be

adopted which would not occasion unnecessary annoyance to the well principled, while it would be equally inefficient in respect of any who may fail to recognise the obligation under which they are placed at present.

As Easter is drawing nigh, we re-publish, at the suggestion of an esteemed correspondent, the 2d, 3rd, 4th, 5th, and 6th Articles of the Constitution of the Synod.

The Lay representatives shall be male communicants of at least one year's standing, of the full age of 21 years, and shall be elected annually at the Easter meetings held by each Minister having a separate cure of souls; and all Laymen within the cure, of 21 years of age or upwards, who shall have declared themselves in writing, in a book to be provided for such purpose by the Parish, to be "Members of the United Church of England and Ireland, and to belong to no other religious denomination," shall have the right of voting at the election.

The Minister himself, if present, shall preside at the election, and, in his absence, the Curate or assistant Minister, or chairman elected by a majority of those present.

The number of representatives to be elected within any cure shall be one or more, not exceeding three in number.

Each representative shall receive from the Minister or Chairman of the meeting a certificate of his election, signed by the person presiding at the election, and shall continue in office until his successor is appointed.

If a vacancy should occur in the number of representatives, the Minister shall proceed to hold a new election with as little delay as possible after due notice.

We would observe that, though each cure may send three representatives, Article 15, under head "Rules for the Preservation of Order," rules that, as the vote is taken by Parishes, the three votes only count as one.

CHURCH SOCIETY, DIOCESE OF TORONTO.

The Monthly Meeting was held at the St. James's Parochial School House, on Thursday, 11th inst., at 11, A. M.

Present—Rev'ds S. Givins, Dr. Fuller, H. C. Cooper, E. R. Stimson, R. V. Rogers, J. Hebden, S. B. Ardagh, J. Fletcher, E. Baldwin, D. E. Blake, Dr. Beaven, Dr. Shortt, Rob't Shanklin, J. Hilton, J. G. Geddes, S. F. Ramsey, J. Curry, E. Grasett, Thos. Leach, Thos. Campbell, R. Macgeorge, E. H. Dewar, Dr. MacNab, F. Tromayne, Provost Whittaker, A. Broughall, T. S. Kennedy, Messrs. Hon. H. J. Boulton, J. W. Gamble, C. J. Campbell, Clarke Gamble, Geo. Crawford, F. Gates, W. B. Jarvis, Hon. J. H.

Cameron, H. C. Baker, H. Mortimer, T. Harrington, Geo. Hamilton, H. Joseph, W. Gamble, Robt. Denison, Wm. Gooderham, Geo. Gladman, Dr. Low, Dr. Bovell, Hon. G. S. Boulton, Henry Rowell, T. D. Harris, R. Jason, Geo. Crawford.

The Lord Bishop took the chair. The Secretary read the prayers. The Minutes of the preceding meeting were read, amended, and confirmed.

The Rev. T. S. KENNEDY begged to be allowed to withdraw his amendment before the meeting last month, when the adjournment was agreed to, and substitute the following:—

Moved by the Rev. T. S. KENNEDY,—
“Whereas there appears to be a doubt whether the Presentation to the vacant London Rectory belongeth to the Crown, or to the Church Society of the Diocese of Toronto as it existed prior to the division of the Diocese.

“Be it resolved,—That in order to avoid litigation, and to prevent the rights of the Rector presented by either party being ever called in question, this Church Society do petition the Representative of Her Majesty in this Province, conjointly with the Society, to Present as Incumbent of the Rectory of London, C. W., the Clergyman who shall be nominated by the Incorporated members of the Church Society of the Diocese of Toronto, now residing in the Diocese of Huron. The nomination to be concurred in by the Church Society, at a meeting specially to be called for the purpose this day fortnight.”

Hon. H. J. BOULTON said, that if the word “Crown” were substituted for “the Representative of Her Majesty in this Province,” he would second the motion. This alteration was accordingly made by the mover.

The Hon. J. H. CAMERON, seconded by H. C. BAKER, Esq., moved, in amendment,—

“Whereas the Diocese of Huron, within which the Rectory of London is situate, was set apart from the Diocese of Toronto before the said Rectory became vacant.

“And whereas grave doubts exist whether the Church Society of this Diocese has any legal right to present to the said Rectory.

“Be it therefore resolved,—That this Society, with the view of preserving harmony and preventing any disunion between the members of the Church in both Dioceses, will abstain from taking any further action in presenting to the said Rectory at present.”

This amendment was declared carried.

The following gentlemen were elected incorporate members:—the Rev'ds J. H. Abrahall, M.A., Toronto; J. Carry, Woodbridge; H. W. Stewart, Guelph; and Dr. Duckett.

The following names were proposed for election at the next meeting:—Messrs. Edgar Judge, Toronto; Andrew Geddes, Elora; Thomas Galt, Esq., Toronto; Geo. Atkinson, Peter Grant, C. H. Jarvis, W. R. MacDonald, H. S. Papps, Andrew Stevens, V. H. Tisdale, and Samuel Walkington, of Hamilton.

COLLECTIONS UP TO 12TH MARCH.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of January, in behalf of the General Purposes of the Society.

GENERAL PURPOSE FUND.

Previously announced\$491 66
St. George's, St. Catharines, per Rev. A. F. Atkinson 25 25

Caledonia\$ 5 00
Cayuga 3 75
York 2 25

Per Rev. B. C. Hill 11 00
Trinity Church, Collingwood, per Rev. J. Langtreay -2 63
St. George's Church, Guelph..... 4 38
Church at Puslinch..... 2 18

Per Churchwardens 6 56
St. Mary's..... 3 10
St. Mary's, New Boyne 3 00
St. John's, Leeds 5 10

Per Rev. John Davidson..... 11 20
Trinity Church, Cornwall 17 60
Christ Church, Moulinette 5 00

Per W. Patton 22 60
St. George's, Grafton 6 20
Trinity Church, Colbourn 4 80

Per Rev. J. Wilson 11 00
Manchester, per Rev. Thomas Taylor ... 2 00
Camden East, per Rev. George White ... 3 00
St. Paul's, Cavan 5 00
St. John's, " 3 00

Per Rev. T. W. Allen 8 00
Streetsville, per Churchwardens..... 4 00
Colbourn 27 16
Stiles' School House 1 80
Bourns 3 43

Per Ven. A. Bethune 32 39
Stirling 2 00
Hungerford 1 00
Roslyn 1 00

Per Rev. F. Groves 4 00
Brockville, per Rev. Dr. Lewis 28 00
Trinity Church, Chippewa, per Rev. M. Leeming 15 15
St. James's, Perth 8 00
St. James's, Baldersons 1 75
St. Paul's, Lanark 0 80

Per Rev. R. L. Stephenson..... 10 55
Christ's Church, Port Stanley, per Churchwardens .. 4 10

113 Collections, amounting to\$693 09

DONATIONS, SUBSCRIPTIONS, &c.

Rev. J. A. Broughall \$5 00
Mrs. M. Boulton 5 00
E. Judge, Esq 5 00
Rev. J. A. Mu oeh 5 00
W. Gooderham, Esq for 1857 and 1858, 10 00

WIDOWS & ORPHANS' FUND.

Collections up to 12th March.

Appointed to be taken up in the several churches, chapels and missions in the month of October, 1857.

Previously announced\$1777 16
St. George's Church, Guelph, per Churchwardens 17 67
Victoria, per Rev. F. Evans 5 37
Pembroke, per Churchwardens 2 00
St. James's, Stratford, per Rev. E. Paterson 6 25

167 Collections, amounting to\$1808 45

MISSION FUND.

Collections up to 12th March.

Collections appointed to be taken up in the month of July, 1857.

Previously announced\$1124 48
St. James's, Stratford, per Rev. E. Paterson 6 00

114 Collections, amounting to\$1130 48

PAROCHIAL BRANCHES.

Pictou Parochial Branches, per Secretary 25 00

In the December Gazette, \$9.20 was erroneously credited to St. Paul's Church, Adolphustown, instead of to St. Paul's, Kingston.

CHURCH SOCIETY MEETING.

The annual meeting of the Bathurst District Branch of the Church Society was held in the Temperance Hall in this City on the evening of the 10th instant. The weather was cold and stormy, yet notwithstanding the attendance was large and most respectable.

The Rev. R. G. COX took the chair, and called upon the Rev. C. R. PETTIT, the Secretary, to open the meeting with prayer. After which it was moved by Rev. C. B. PETTIT, seconded by Judge Armstrong:

That the thanks of this meeting are due, and are hereby offered to the Rev. Dr. LEWIS, for his very able and effective discourse delivered in Christ's Church this morning. (Carried.)

The annual Report was then read by the Secretary, of which the following is a copy:—

The Annual Report of the Bathurst District Branch of the Church Society of the diocese of Toronto, for the year 1857:

Your Committee, in presenting their Annual Report to the members of this Association, desire to express the deep sense they entertain of the goodness of Almighty God, in sparing them through another year, and permitting them again to assemble together and record that measure of success which has attended their labours. They are deeply sensible indeed that under the great blessings they have enjoyed more might have been effected, and that such has not been the case they have to attribute solely to the weakness of those instruments which God graciously employed in this work and labour of love. Therefore, to God's goodness we desire to ascribe the praise. The year just passed has been signally blessed by the Giver of all good and perfect gifts to the inhabitants of our country generally and those of this district in particular. There has been a general enjoyment of the greatest of all earthly blessings, good health, peace and plenty. The earth has brought forth its increase abundantly, and the farmers have received a bountiful return for all their toils and labours in the fields.

It is true that those things which the wisdom of man directs have not been equally favourable. A panic has seized on our commercial affairs, and greatly impeded their prosperity. While your Committee earnestly hope that they may soon be restored to their former healthy state, they would advise the members of this Association not to trust too much to man's wisdom, but place their chief reliance on that Gracious Being who will never fail those who trust in him.

The following is a brief statement of what was effected by the various parochial associations in the district last year. It must, however, be remembered that this was done previous to the district having been duly organized, each parochial association working independently of the rest, corresponding and reporting immediately with the Secretary of the Parent Society. Your Committee, therefore, in presenting this statement, express a hope that now that this District

Branch is duly organized, their combined exertions will, with God's blessing, produce more favourable results.

STATEMENT.

	Parochial Subscriptions.	Remitted.	Special Collections.
Ottawa.....	£51 16 0	£13 17 9	£13 9 8
Richmond..	43 16 4	12 10 0	4 15 0
Perth	7 10 0	7 10 0	6 12 6
Pembroke..	7 10 0	7 10 0	
Fitzroy	23 4 4	5 10 0	4 8 9
Franktown.			1 10 0
Carleton Place.			4 16 8
Smith's Falls.	3 10 0	1 18 9	1 11 3
Huntly.....	8 2 2	4 8 7	1 14 9
Total...145	8 10	53 5 1	39 8 7
Total Remitted.....	£92 13 8		

Your Committee might assign many reasons for the subscriptions and collections in this District being so small, but they fear they cannot give sufficient reason to exculpate the Churchmen of the District from the charge of withholding what duly belongs to God; of preferring their own comforts and conveniences to the promotion of God's glory, and the good of their fellow-creatures.

The wants of the District generally, imperatively demand our attention. It is within the ability of the Churchmen to provide for those wants, if they will only arise to the importance of their position. Churchmen had never such reason for cheerful and energetic action; and, in conclusion, in view of all, we say—"Arise! awake! or be for ever fallen!"

All which is respectfully submitted.

The Rev. J. A. MORRIS, of Fitzroy, moved,—"That the Report now read be adopted."

The reverend speaker said he regretted the absence of the gentleman who had been selected to discharge the important duty which he was now suddenly and unexpectedly invited to assume. He trusted that the meeting would look with charity on his efforts, and by a ready and willing acquiescence leave him no occasion to lament any loss of their interest, in practical sympathy, for the society, the report of which for the present year they had heard read, and their adoption of which he begged to urge. He was entirely opposed to the too prevalent habit of the several branches of the society, as well indeed of other bodies, congratulating themselves at their annual meetings on the success which may have attended their operations. He could see no good, but, on the contrary, much harm to result from such a practice; because it had the effect of deluding people with the idea that they had fully discharged the whole duty of giving, when in reality they had not all realized a sense of its value—nay of its necessity. He would, for example, contrast the amount which, according to the report, the adoption of which he was now moving, has been subscribed, professedly for the promotion of the missionary interests of the church by the immense number of respectable, intelligent and wealthy members of her communion within the district, with their incomes and the object which they have been called upon to aid. Such a contrast affords no subject of congratulation, but rather cause of shame. He would, however, be far from insinuating that so apparently discouraging a contrast should induce a feeling of despair. He (the speaker) felt his hopes by no means affected by unsatisfactory antecedents. The cause of the inadequate response hitherto made to recent earnest, urgent, and repeated appeals of the clergy to the members of the church on behalf of the Church Society, her great and only organiza-

tion for gathering in and distributing the offerings of her children for the advancement of her great work, he would prefer to attribute to themselves rather than to them,—rather to the imperfect knowledge possessed by the laity of the nature and objects of the society, than to their indifference to their duty or to her claims—rather to ignorance of the society's missionary character, than to a studied and determined intention to reserve for the gratification of selfish and material desires that portion of their worldly substance which by right does not belong to them but to God, which it is an important religious act to devote to His service, and which, by such application of it, blesses, consecrates, increases and imparts additional value to the remainder. Had the Church Society, been longer known to them, the knowledge of its operations been more extensively understood, and its machinery more efficiently worked, he had no doubt whatever that the financial part of the report would present a much more correct reflection of that piety, liberality and intelligent appreciation of duty which constitute the groundwork of the mutual constitutions of the members of the church. He assumed it to be an incontrovertible fact that the church being a divine agent for the overthrow of error and vice, and for the true enlightenment of the soul in all points of social as well as spiritual interest, she has been endowed with sufficient power from on High for the execution of so sublime and unselfish a purpose. If she has not fulfilled her design, it must be because she has not put forth her power. Speaking in the abstract, he would throw the blame on her of all her unfinished work. But when it is remembered that according to the divine decrees human and material appliances are absolutely essential to the advancement of the Spiritual Kingdom of Christ—that as it is by God, so also it is by man, that man shall be saved—that their money and religion—gold and the gospel, are inseparably connected,—he would put it to their own consciences to say what proportion of blame they would and ought to assume to themselves, and what they would impute to the church. Has she mis-used the means which they placed at her disposal? Have not the results produced been commensurate with the aid administered? And has that aid been sufficient for the purposes? No doubt whatever could exist that she has not been sustained—the selfishness and cupidity of christians have been and still are stumbling-blocks in the path of the church—impediments and obstructions in her way. He hoped and believed, that they would not exonerate themselves from all blame—that as the consciousness of error is the first step to amendment, they would see in their past neglect of their missionary duties the necessity of an immediate change of feeling and of action—that their sympathies and practical interest would in future bear a juster proportion than hitherto to their high privileges, their position and duties as members of the purest branch on earth of the church catholic—that church whose militant and peaceful spirit is not manifested alone towards the infidel and the heathen, but is likewise exerted towards all those religious societies by human organization whose errors and separation she deplores, and whose reunion with her, it is her most cherished hopes and desire to accomplish, that all may once more, as of old, be joined together in the unity of the spirit and in the bond of peace.

The Rev. Mr. TANE, of Osgoode, seconded the resolution, which was carried.

The Rev. R. L. STEPHENSON, of Perth, moved the next resolution,—

"As the constitution of the Church Society has

for its object the building up of the Church, and seeks to accomplish it under God through the instrumentality of an educated Ministry, circulation of the Word of God, the book of Common Prayer, and Tracts of approved reputation, it has a special claim upon the prayers and hearty co-operation of the members of the Church."

The Rev. Mr. STEPHENSON, in supporting this resolution, gave some interesting information relative to the Church Society, its objects and purposes, and the success which had attended its operations. He said the Society was a voluntary religious association, and was established on the 28th April, 1842, by the Lord bishop of Toronto. It had for its object the sending of ministers to remote settlements; giving assistance to young men to stud for the ministry; contributing towards the maintenance of the widows and orphans of deceased ministers; encouraging and supporting day and Sunday Schools; aiding in the erection and endowment of churches and parsonages; and assisting superannuated ministers; repealing, enlarging, and forcibly and effectively bringing these different objects separately before the meeting. He then referred to the efforts which have been put forth by churchmen to extend the benefits and comforts of the Gospel and its ministrations to the red men of the forest, while at the same time the destitution of religious instruction in their own land had been greatly overlooked. He spoke of the labour of man, and the return he received for such labour. The church did not wish to impoverish any man, or interfere with his necessary comforts; it was merely asked that each and all should contribute a portion of their incomes; all that was required was merely a portion of the substance of every churchman, for the advancement of the Gospel of Christ; he referred to the teachings of the New Testament in that respect: to the Mosaic law, when under the Jewish dispensation one-third of the goods of the Jewish people were demanded for the support of their church; to the patriarchal times, to Jacob and Abraham and their gifts,—contrasting their free-gift offerings with those of enlightened christians of our own times. He said if there were parts in this land unprovided with the Gospel, it was not the fault of the Society, but of churchmen, who withheld their claims from God. He spoke of the disadvantage under which the people residing in the back townships near Perth laboured from the want of spiritual comforts, and the urgent necessity that existed for missionary labour in that section of the country; saying that while the people had contributed to the support of missionary labor in India, the Sandwich Islands, and even amongst the French Canadian people, our own countrymen in the remote settlements had been almost totally neglected. Such a state of things, he hoped, would not be allowed long to continue, and he trusted the people of Ottawa would earnestly consider the matter, and set an example in well-doing to other congregations in this section of the country.

Judge ARMSTRONG seconded the resolution. He congratulated those present on the increased interest manifested in the objects of the Soc.ety; it was most creditable to the city, and to him was one of the most satisfactory occurrences of the season. He agreed fully with the remarks which had fallen from the last speaker respecting the disadvantages under which members of the Church in the back settlements labour, and conceived it to be the bounden duty of their more favoured brethren to put forth efforts to improve their spiritual condition and to advance the interests and requirements of the Church. The emigrant left an endowed Church establishment in the land of his nativity—there he was not called upon for its support; here he found nothing of

the kind, and it was hard to make him understand his duty in that respect. He alluded to the great labours of clergymen and the small remuneration they received therefor; he referred to the power and influence of the Church—she was the Church of England, and if her members did their duty she would become essentially the Church of Canada. He looked with pride and satisfaction upon the number of clergymen assembled around the platform—a stall of young clergymen that were a credit to the country and would be an honour to any land—who only wished for an opportunity to slave on for the benefit of their fellow creatures; and he hoped that all would assist—they were only called upon to contribute their mite, and that they ought to do cheerfully.

The Rev. Dr. Lewis, of Brockville, moved the next resolution:—

"It is the opinion of this meeting that it is the bounden duty of all who profess and call themselves christians systematically to set apart a certain portion of the talents with which they are entrusted by the Almighty for the promotion of His glory and the welfare of his Church."

The Rev. Dr., in introducing the resolution, said that he took it for granted that the point of the resolution to which he had to direct their attention, was that portion which referred to systematic contribution. The fact of giving systematically, more than giving in some shape, was the chief thing for consideration, for all professing christians were expected to contribute in some way or other to the support of the Gospel. He mentioned it as a striking fact, that that which was characterised as being "the root of all evil," should have so great an influence on the progress of religion. To do their work effectually they must be supplied with money—without it they could effect comparatively little. Money was the great instrument. Money was the test of sincerity in religious matters. If the contributions to a religious society be large the reports are usually couched in congratulatory language for the abundant grace bestowed upon their operations. On the other hand, if the contributions be small, the fact is generally announced in terms of regret. It is not unreasonable, therefore, to conclude, that if, when the contributions are large it is attributed to the grace of God bestowed, so when they are small it should be attributed to a withdrawal of that grace. He remarked that there was much need of increased zeal in the cause of Christ. A large portion of our population, if not professedly infidel, were at least secretly sceptical, and this class should be reached and influenced. It is now well understood that religion, to be popular, must be cheap, and the expense of religious establishments afforded the sceptical an excuse for connecting himself with any church. He then spoke of the mode of contributing, and urged that they should contribute regularly, statedly and systematically. Every thing which came from the hands of God was systematically done, and all that man does should be systematically done if he desires the approval of his Maker. He then entered upon a lucid course of argumentation to prove the correctness of his position:—the works of creation were systematically performed—the plan of salvation was systematically devised—man himself was systematically fashioned. This was a systematic age—it was well understood nothing great could be accomplished without system; to effect certain purposes clubs were formed, societies organized, and various associations devised,—and shall the church be wanting in this respect? God forbid! St. Paul in his epistles laid down a plan to guide us in the duty of contributing. "Upon the first day of the week, let every one lay by him in store as God has prospered him,"—"by which," says Archbishop Paley, "I

understand St. Paul to recommend *the being charitable upon a plan.*"—He next referred to the work going on in England in ecclesiastical matters under the voluntary system. Wonderful progress had been made there within the past 20 years by voluntary contributions; \$40,000,000 had been raised for the building of churches, and within the same period 2,000 churches had been erected, more than had been built since the days of the reformation. He said God had a claim upon the people—they were the trustees of Jehovah, and it was as bad to withhold from Him a portion of their means, as it would be to deprive their neighbour of his just right. He made an earnest and eloquent appeal to those present to do their duty and lend their assistance, for the furtherance of the objects of the Church Society,—and concluded in following language, by saying that unless all our works of piety and charity proceeded from that living principle, *love to Christ*,—unless that precious jewel pervaded every heart,—the chariot of the Gospel would move but slowly onwards while hearing the glorious news of salvation to all mankind.

Mr. Cousins, of Ottawa, seconded the motion, which was adopted by the meeting.

The Rev. Mr. Armstrong, of Hawkesbury, moved the next resolution, as follows:

"That since growth is the great proof of life, the Church, in order to prove her possession of that spiritual vitality which belongs alone to the mystical body of Christ, must ever seek to enlarge by earnest missionary exertions the sphere of her holy influence."

The Rev. Gentleman said he had great pleasure in addressing so large, respectable and intellectual an audience; he congratulated the Churchmen and women of Ottawa upon having secured as their minister the Rev. Mr. LAUDER, who was an old college friend of his, and of whom he spoke in the most satisfactory manner, and to whose exertions he doubted not much of the interest manifested on the present occasion was owing. He regretted he was not prepared to speak to the resolution as he would like; he would throw himself upon the bosom of their indulgence, and felt sure they would overlook his many imperfections. If growth was the great proof of life, then was the Church of England a living Church, and to prove that assertion he had only to refer to her influence. He referred to the success of the church in order to prove her vitality. He admitted that at one period the influence of the papacy had so encircled the church as well nigh to crush out her vitality, but her vital life had not been entirely destroyed—the lamp of life, though burning dimly, was not entirely extinguished. And after a period of darkness, shaking off the dark veil which had been thrown around her, she emerged again to light and eminence. He spoke of the assistance which England gave to religion, and laboured to show that England was not a selfish empire. In Canada, he said, the church was making rapid progress. At the origin of the Society there were only 40 or 50 ministers in the diocese of Toronto—now there were 150; the people then were very few—now they were very numerous—which was another proof of the vitality of the church. If they wished to prove that the Church of England was a missionary church they must give their worldly goods for her support. He referred to the spiritual destitution existing in various places around here, and said he felt certain that the people required only to be made acquainted with the true state of the case, and to be spurred on a little, to induce them to contribute largely. He spoke of the emigrant, the pleasures and the comforts that were within his reach in his native land, and his trials and deprivations in this the land of his adoption; his feel-

ings and his position; and in a feeling manner contrasted his present with his past life and enjoyments. He referred to the noble endowment bestowed on the church in Canada by that wise and christian monarch George III; how the church had been despoiled of her heritage, and had now to depend upon her own resources and the alms of her children. He appealed to the people of Ottawa, the proud city of Ottawa, the city of Canada, to come forward and set an example to other congregations becoming their position. He desired Canada to become a truly religious country, and the Canadian people a religious people; and he hoped they would set an example in well-doing worthy of being followed by others—even by the people of the land from whence they came.—He closed with a warm and urgent appeal to their generosity and christian feeling in support of the Society.

The Rev. Mr. BAKER, of Pembroke seconded the motion. He said he felt great diffidence in rising to speak after the appeals that had been made. He would confine himself to some practical observations, and present a few particulars in order to show the necessity that existed for missionary work around them. He came from the highest up mission on the Ottawa, that of Pembroke, where they had no church, not even a burial ground; and the church people there had not spiritual comfort but what he could afford them. There were six congregations in his mission, numbering from 50 to 150 members each. There was a field for missionary labour lying at their doors to cultivate, a wide field whereon a rich harvest of souls might be gathered and saved. He had been sent to the mission of Pembroke at his own request, and had hoped and laboured hard to succeed, but regretted to say that he had not—one-fourth of his support came from the Church Society; some of the congregations had contributed to his support, but some of them had not, and were not able to do so. His mission extended over four and part of the fifth township, and was 100 miles above this city. Between his mission and that of Fitzroy and Pakenham there was another mission, containing about 2,000 members, in which no minister of the church laboured. To show the many disadvantages under which the people up there laboured, he would state, that women have carried their children on their backs to him for baptism, some of them as much as forty miles. He had celebrated divine service in a scoop-roofed log shanty, which was crowded with people, and many could not find room inside, but had to remain on the outside during the service—some of whom had come in canoes 25 miles, some came on ox teams, and many of them had not so much as a shoe on their feet. They had no church. Such was a sample of the disadvantages and hardships which the people in his mission had to suffer. He implored the assembly seriously to consider the situation of their brethren on the Upper Ottawa—they asked for their prayers, and would depend upon their alms. He had been solicited to go 80 miles above Pembroke to celebrate the Lord's Supper, but could not comply. The people are the poorest of the poor. He witnessed great changes going on here, evident marks of progress, and saw prospects of increase. Little did the people here know what the people had to endure in the new settlements. He had celebrated divine service, read evening prayers, and lived amongst people who were not able to supply a light to their table—their only candle was a blazing rag in a bowl of fat. Ottawa he said had grown to be a city and had been made the Capital of Canada; she had derived much of her revenue and trade, and consequently importance, from the country above her—indeed she would not now be what she is, were it not for that

section of the country;—a strong claim existed upon their generosity. If they would not give for the sake of Christ and the extension of His Kingdom on earth, then in common honesty let them give in return for what they have received from the people up there. Six churches were required in his mission, some of which were partially begun, but much depended upon the citizens of Ottawa whether they could manage to construct one or not; but he hoped and trusted that after knowing something of their condition the citizens of Ottawa would contribute promptly and liberally towards that object.

The Rev. Mr. PÉTRIT rose and said, that as he had no resolution to move or second, he would claim the liberty of making a few remarks in support of the resolution before the meeting.—The speakers who preceded him had called upon those present by the love of God, by the love of their own souls and those of their fellow creatures, to come forward and contribute to the support of the Society. These were the great objects that should induce the members of the church to contribute towards such a cause. He would, however, call upon them to show their gratitude to the church by contributing towards her support. They should remember that the church had for many years ministered the consolations of religion "without money and without price." She ministered to them when they first settled in this country, and were in straitened circumstances, and not able to support a minister themselves.—Now that the church has come to poverty and they had grown rich, he called upon them to show some feelings of gratitude and liberality.

The resolution was then submitted to the meeting and adopted.

The Rev. Dr. LAUDER, of Napanee, moved the next resolution:

"That the members of the Church in this Parish have heard with much satisfaction that a further division of the Diocese of Toronto is contemplated, and a See to be erected in the Eastern portion of it, as increased episcopal supervision would tend greatly to the prosperity of the Church; and that they pledge themselves cordially to support any movement for the attainment of this object, provided it be in accordance with the wishes of the clergy and laity in Synod assembled."

He said that owing to the lateness of the hour, he would not attempt to detain them with a lengthened speech. The prosperity of Canada must be a subject of rejoicing for every true Canadian—he had transferred his affections to Canada, here he meant to live and die, and in her prosperity he was greatly rejoiced. That Canada was in a prosperous and happy condition, the fact that she stood the late commercial crisis fully showed. Her financial state was sound, her trade was prosperous, and her institutions stable; she was the first of England's colonies, and was truly a great country, but the people must remember their God from whom all greatness flows, and their duty towards Christ's church. Have the people of Canada done their duty? He then referred to the United States, and the disrespect for religion existing in that unhappy land, and urged them to take warning from the unfortunate state of affairs in that country, with its riots, murders, and wholesale infamy,—a state of things to which he hoped this country might never be reduced. In Canada the Government has been separated from religion, the church has now to look to the people for support. But he feared not that they would forget their duty; he thought God's sons would support the church. We must not retrograde, we must advance. Much had been said about the spiritual destitution which existed in the neighbouring settlements,

but they had the remedy in their own hands and should apply it. The great hindrance to the progress of the Church in this part of Canada was the want of a Bishop, the Church had grown so large in Upper Canada, within the last twenty years, that it now required three Bishops to do what was then the work of one. The new diocese of Huron had been completed, and the new Bishop was working away. This had been accomplished by the voluntary contributions of the church people in the West. He hoped the church people in the East would imitate them in zeal and alms-giving, and that liberal contributions would flow into the fund now being raised for the new Bishopric in this part of Canada. In a week or to the deputation appointed by the Bishop of Toronto would visit this city, when, he trusted, the people would show by their good works that the Church shall not fall back in this portion of Canada for the want of a Bishop to urge on its progress. He eulogised the Bishop of Toronto, and spoke in feeling terms of his labours and his age, and shewed the impossibility of his now attending to this portion of his extensive diocese. He stated that the establishment of this Eastern diocese was the great work the Bishop of Toronto wished to see accomplished before he died,—and he called upon the churchmen in this section of the country to contribute liberally towards the episcopal fund, that this venerable apostle might finish his course with joy. He next referred to the great privileges conferred upon the Church by Synodical action, and the equal rights enjoyed by the laity in the Synod, in voting upon all matters concerning the Church, particularly the election of a Bishop. They had now the right of choosing a Bishop for this section of Canada, and he felt satisfied that if they had a Bishop resident among them they would soon have an improved state of things. In support of this he referred to what had been accomplished in Australia, and in other Colonies, since the appointment of Bishops there. It was a well ascertained fact that wherever the episcopate was increased, there the clergy increased also. They had an inducement to contribute, as the choice of a Bishop was left to themselves, and he trusted they would select a man who would endeavour to remedy existing evils, and supply the wants complained of. He then directly appealed to the assembly to give their attention and support to this movement. He said they now occupied a proud position in the land—they had won the seat of Government, and secured all the advantages and benefits that were sure to follow; he said the people of the new diocese would look up to them for an example in well-doing in all things, spiritual as well as temporal; he exhorted them to give liberally, assuring them that blessings would follow in return. He repeated that a Bishop was needed here, and that they had one he felt confident that there would soon be a manifest improvement visible.

W. H. THOMPSON, Esq., seconded the motion, which was cordially agreed to.

The Chairman then rose and said that he had great pleasure and satisfaction in occupying the chair on the present occasion, but by so doing he had been robbed of the pleasure of moving or seconding any of the resolutions. He would now claim the privilege of offering a few remarks. He desired to refer to two or three observations made by some of those who had spoken during the evening. It had been remarked that the Rector of Ottawa had taken great interest in the objects of this society, and that to his exertions was attributable the large attendance at the meeting. That he did not deny; yet he thought that from present appearances they had reason rather to bow their heads with shame than to rejoice.

When the number of people inhabiting the city was taken into account—the proud city of Ottawa—the future capital—he thought that the present assembly, composed as it was of about 160 persons, was but a sorry proof of the interest taken in the objects of the Church Society. He would refer them to the attendance of their dissenting brethren at meetings of a similar character, if they wished to see evidence of the interest taken in such matters. He would say to them "Awake! Arise! or be forever fallen!"

It had been remarked that such had been done for the interest of the heathen in foreign lands by members of the Church in Canada, while the backwoods settlements had been left neglected; he thought that when they had spent a red cent for that purpose they would have a right to complain, but not till then. He was of the opinion that if churchmen generally would expend a portion of their energies in evangelizing the heathen in some quarter of the world, it would improve their hearts and consciences. He desired to see an increase of Bishops, and with an increase of Bishops an increase of clergy was sure to follow. The want is pressing, and the demand urgent—the work is pressing upon us, he said, and we can't fulfil it: if the people did not exert themselves in this matter he did not know what might occur.

The Rev. J. S. LAUDER then came forward and briefly thanked the people for their attendance, for he was gratified to see so many present on such an inclement night. With respect to the Chairman's remarks, he would merely observe that he thought he must have come to the meeting in a covered cab, and had not made any allowance for the severity of the night.

The Chairman assured the meeting that he had travelled all the way from Carleton Place in an open vehicle, and found it bad travelling, nevertheless he had made his way to the meeting.

The proceedings were then closed by the audience singing the doxology, and the Rev. Mr. Pettit offering up a suitable prayer to the throne of grace.

The meeting was certainly one of the best attended that has taken place here for some time, which shows that the laity are becoming deeply interested in the prosperity and welfare of the church. The Church members are fast dropping into the voluntary system, thus forcibly imposed upon them, and doubtless ere long they will carry it out fully with spirit and effect. The speeches delivered on the occasion, of which we have given but a very imperfect outline, were remarkably good; that of the Rev. Dr. Lewis was one of the best we have ever had the pleasure of listening to in this place.—*Ottawa Citizen.*

PRINCE EDWARD DISTRICT BRANCH.

ANNUAL REPORT.

The Prince Edward District Branch of the Church Society of the Diocese of Toronto for the year 1858 reports as follows, viz:—

That this Branch of the Diocesan Church Society consists of the Parish of Picton and Mission of Hollowell, of the Mission of Ameliasburgh, that of Hillier, that of Sophiasburgh, and that of Marysburgh. The proceedings of each, as to their membership with the Church Society, we shall now detail.

Picton—The sum collected by subscriptions by the young ladies employed in 1857 amounted to £23 6s. 3d., and now in 1858 to about £25. The four quarterly collections amounted to £10 9s., exclusive of a special collection for the Indian Relief Fund of £4. The Sunday and daily Parochial Schools have proceeded with success similar to that reported of the prior year.

Ameliasburgh.—The Rev. H. E. Pices reports that for the past year no subscriptions have been taken up for the Church Society in his Mission, owing to the heavy demand made upon it to enable it to pay off the debts existing on the glebe lands; towards this object nearly \$1,000 have been subscribed. The four collections amounted to \$8 95. These subscriptions and collections, added to the sum guaranteed for the support of the Missionary, amounts to an aggregate of about \$1,200 raised or subscribed in the Parish during the past financial year.

Hillier.—Although no subscription was taken up in Hillier last year in behalf of the Church Society, yet much has been done there for the interests of the Church. The want of a parsonage having been very much felt in the Mission, a subscription was entered into for the purpose of erecting one. The sum subscribed amounted to upwards of \$2,000; one individual giving \$400, nine others giving \$100 each, whilst many gave sums varying from \$5 to \$60, according to their ability. The parsonage, now partly built, is expected to be finished in the course of the ensuing spring. A bazaar was likewise held by the ladies of Wellington for the benefit of St. Andrew's Church of that place, the proceeds of which amounted to upwards of £60. The Clergyman has been paid his stipend of £75 per annum, and has been presented with a valuable horse, towards which one individual gave the handsome sum of £20. Altogether the amount contributed for Church purposes in Hillier, in one year, is not far short of £700. A subscription is now being taken up in behalf of this Society by which £8 or £10 will in all probability be raised: this sum will be handed in to the treasurer in time to be transmitted to the Parent Society in Toronto. The quarterly collections for the Society have likewise been regularly made. In the course of another year, by which time all present liabilities will probably be removed, the contributions to this Society will no doubt be considerably increased. The Church people in Hillier are not very numerous, nor are they more wealthy than their brethren in other places; but "where there is a will there is a way," and hence the large amount of their liberality for Church purposes. It is to be hoped their good example will not be without its effect throughout the country generally.

Marysburgh.—Vacant; no report.

Sophiasburgh.—No report.

In conclusion, we deem that every person who considers the vast and good aim of this Church Society, and reflects also on the amount of good, temporal and spiritual, which in the short period of its existence—viz., 16 years only—it has done in the advancement of Christ's holy religion and the extension of Church privileges throughout the Provinces particularly, will be prompted to join with hand and heart in its pious and benevolent designs, and to unite with all its members in praising the Lord and Saviour for the vista of happiness and joy which he has graciously been pleased to open through it to all the poor and afflicted in the Provinces, and ultimately, it is hoped, to here and there a small community, throughout all the universe of man.

THOMAS BOG,
Secretary P. E. D. B.

Picton, Feb. 24, 1858.

DIocese OF MONTREAL.

Church Society's Office,

Montreal, March 3, 1858.

A meeting of the Central Board of the Church Society was held this day, the Dean of Montreal in the chair

REPORT OF THE EDUCATION COMMITTEE.

The Committee to whom was referred the letter of the Principal of Bishop's College, Lennoxville, on the subject of aid towards the education of the sons of the Clergy, from which it appears that the Council of the College, in establishing their grammar school and junior department, have resolved (to enable the Clergy of the Dioceses of Quebec and Montreal to send their sons to it) to reduce the fees for tuition from £9 to £6, and their charge for board from £40 to £25 per annum, now respectfully report that, so soon as the funds of the Church Society will permit, a sum of not less than £60 be annually appropriated for the purpose of affording aid to Clergymen within this Diocese desirous of sending their sons to the junior department and grammar school at Lennoxville, at the rate of £10 per annum for each of five children, not more than one of the same family receiving aid at the same time, precedence being given according to priority of application.

(Signed) J. S. McCORD,
Chairman.
EDW. J. ROGERS,
Secretary.

The Secretary informed the Board that he had been authorised by the Rev. Mr. Doolittle to offer to the Society the sum of £10 per annum, to be applied towards the education of the sons of the Clergy in this Diocese at the grammar school at Lennoxville, on condition that the appropriation for the present year be made in accordance with his wishes; also, that another party had made a similar offer of £10 per annum, on condition that the donor be permitted to make the first presentation; and it was resolved that these generous offers be thankfully accepted.

The Treasurer reported that the following sums had been received since the commencement of the year:—

Collection at Frost Village.....	\$7 50
Subscription at do.....	17 17
do. at St. John's.....	71 50
do. at Dunham.....	59 89
Collection at Ormstown.....	2 50
do. at Cowansville.....	4 93
do. at Vaudreuil.....	9 13
do. at General Meeting.....	142 50
do. at Sorel.....	25 00
do. at S. Roxton and Milton.....	5 20
Subscription of Rev. Pro. Thompson.....	5 00
do. at Cowansville.....	8 59
do. of Rev J. C. Davidson, '57.....	7 50
Sub. of J. E. Blackwell, per Rev. W. Bond.....	10 00
do. of Rev. W. Anderson.....	10 00
do. of Rev. J. Johnston, 1856 & '57.....	15 00

For Widows' and Orphans' Fund.

Collected at Frost Village.....	\$1 00
do. at Ormstown.....	3 10
do. at Cowansville.....	6 00
do. at St. George's Ch., Mont'l.....	127 83
Subscription from a countryman, per Rev. W. Bond.....	2 00

English Ecclesiastical Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

Tuesday, February 2nd, 1858.

The Rev. Wm. Short in the chair.

A letter was read from the Lord Bishop of Toronto, dated Toronto, January 1, 1858.

"I regret to commence the year with fresh applications for assistance, but I know not how to refuse submitting the two following memorials to the kind consideration of the venerable Society.

"1st. The Rev. Charles Leyecester Ingles, B.A., has been labouring something more than ten years in a village which he has grown up about the famous suspension bridge, near the Falls of Niagara. During that time he has succeeded in gathering a good congregation, and building a substantial stone church, upon which his people, with the help of their neighbours, have already expended £600. Although not finished, it has been opened for the worship of God since the memorial was written.

"I inspected it in August last, and found it to be a very substantial structure, and built in good taste. In the interior something considerable still remains to be done, viz., making a decent chancel, pulpit, and reading desk, with open pews for free sittings, &c. But the people are generally poor, and require some help to encourage them to proceed.

"The Falls of Niagara being one of the wonders of the world, is resorted to during the summer by strangers from all nations, and more especially from England, and the Rev. Mr. Ingles is naturally anxious to have a sacred edifice in some degree worthy of our Church. He is very deserving, and has worked hard to bring matters to their present condition, and I trust the Society will reward him with a small donation to complete his work.

"2ndly. The statement of the Rev. C. B. Pettit, B.A., is very correct. The people, at the commencement of the settlement, built a small wooden building, which is now very old, and so dilapidated, as not to be worth repairing. Moreover, it has been for many years much too small for the increasing congregation. They have built a snug parsonage-house of stone, and are now preparing to erect a new church of brick or stone, but the majority are struggling with poverty, and they require assistance."

The two memorials, the former requesting aid towards the erection of a new church at Drummondville, the latter for a grant towards a new church at Richmond, both in Canada West, were laid before the meeting.

It was agreed to grant to Drummondville £25, to Richmond £25.

A letter was read from the Lord Bishop of Huron, stating that he had, by the good providence of God, arrived safely at home. He has found the province in which the diocese of Huron is situated depressed in pecuniary matters, the Episcopal Fund having suffered much. The Bishop had drawn upon the Treasurers for £200 towards the endowment, and £300 for church building. "I intend," he said, "to make it effect as much as possible, by granting it in small sums, for the erection of churches in new settlements."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The first evening meeting this year was held on January 28, at the Society's rooms. The Archbishop of Canterbury presided. Mr. Cyril Graham read an interesting paper on the Druses of the Hauran, and strongly recommended the Society to take advantage of present circumstances, and to send a missionary or lay teacher thither.

The Society has issued the following address on the subject of missions in India;—

The Society for the Propagation of the Gospel asks for an increase of its present income to the extent of £30,000 per annum, for the special

purpose of strengthening and extending its missions in India.

The Society appeals to all classes alike—to the hereditary aristocracy, the landed gentry, the great capitalists and merchants, the members of the learned professions, and of both services, especially the retired civil and military servants of the great East India Company,—as well as to the middle and lower classes, from whom a large portion of the Society's income is derived. The call is an extraordinary one, but so is the occasion that has drawn it forth.

The Indian mutiny, it is hoped, will soon be decisively quelled; but it remains for us to profit by its teaching. What lesson, then, shall we draw from the terrible disaster that has befallen us?

The notion that it was occasioned by the indiscreet zeal of missionaries is now abandoned. Whatever its immediate causes may have been, one consequence we may thankfully acknowledge: a strong and universal feeling of national responsibility has been awakened.

"Shall there be evil in the city and the Lord hath not done it?" We have been warned, as by a voice from heaven, of our unfaithfulness as a Christian people towards the heathen population of our great dependency. Without denying or underrating the endeavours which have been made to advance their material prosperity, we have done very little when compared with their wants or our opportunities to impart to them the richest gift we had to bestow—the faith of Christ.

On this conviction the Society for the Propagation of the Gospel founds its present appeal.

The Society asks for £30,000 a year, in addition to its present income. It asks for more givers, and for larger gifts than it has hitherto received. Let us double the present number of our missionaries, catechists, and schoolmasters in India. Let us direct their efforts to new quarters, to the highly educated but unconverted classes in the chief cities of India, to the millions of despised outcasts, to the children whose religion is a matter of indifference to their heathen parents. And let us not fail, at the same time, to press upon the attention of the Government the grievous inadequacy of the present number of bishops and chaplains to meet the spiritual wants of the country.

The Gospel has not yet been offered to one-twentieth part of the native population. There are Indian states which number their tens of millions of heathens, yet have not a single Christian missionary. In the territories where missionaries are stationed, they are so few in number that the great mass of the people never hear the word of salvation. It reaches the ears of a few thousands; whilst millions are passing every year out of this life, silent witnesses of the negligence of their Christian masters.

With its present income, the Society for the Propagation of the Gospel can maintain only fifty missionaries among 180,000,000 of Hindoos and Mahometans.

In the diocese of Calcutta the Society began its work in the year 1618. It has now eight distinct missions, of which four are in Calcutta and its neighbourhood: one, Saugor, lies in Central India; two, Cawnpore and Delhi, lie out in the north-west; and one, Debroghur, far in the north-east, in Assam.

In the diocese of Madras the Society began its work in 1825. Here it has twenty-five distinct missions; seven in Tinnevely, the extreme south; eleven in the province of Tanjore; and seven in other parts.

Fifty clergymen, conversant with the native languages, have pastoral charge of these missions, and preach to the heathen in the neigh-

bourhood. There are 20,000 baptised converts, and 7,000 natives under instruction preparatory to baptism. In each diocese there are superior schools and a college, for the education of native schoolmasters, catechists, and clergymen.

Other Christian bodies also—some with more extensive machinery—are labouring for the conversion of India. But, without entering into their statistics, it must at once be admitted that the whole agency so employed is quite inadequate to the end. In the emphatic language of the Bishop of Calcutta, "It is nothing, comparatively speaking. Instead of a few missionaries only, there should be thousands. And there would be, if Christians at home and in India were properly awake to their duty. The time is most favourable. The aids afforded of an external nature are almost miraculous. Now is the crisis for India's conversion."

Now, when a stern chastisement has roused the nation to a sense of its own remissness and of the exceeding wickedness of the idolatry which it has more than tolerated, the Society for the Propagation of the Gospel, the oldest missionary organ of the Church of England, asks to be enabled to take advantage of the present crisis. It calls upon this great nation to make an effort worthy of itself, a deliberate and united effort, in humble reliance on the help of God, for the peaceful overthrow of idolatry and false religion, and for the conversion of India to the faith of Christ.

The altered policy of the Indian government encourages such an effort now. It seems tolerably clear that caste, the great obstacle to Christianity, will no longer be fostered; that idolatry will not be even indirectly supported; and that the Koran and Shastras will not be treated with a favour which is withheld from the Bible. Up to the year 1813 no missionary, as such, was allowed to reside in Bengal. In 1819, the first Sepoy convert was removed from his regiment, solely, as Bishop Heber says, "in consequence of his embracing Christianity." More recently, a Christian officer of the highest rank, who refused to sanction an act of idolatry, was driven to resign his command. But now one of the ablest representatives of the Government publishes a proclamation to the effect that "a change has come—native Christians will be eagerly employed—officers of every class must be entertained for their merits, irrespective of creed, class, or caste."

The increased respect with which missionaries are regarded by natives favours such an effort now. A remarkable testimony was borne by Mokerjee, a native not a Christian, in addressing, last August, a public meeting of his Hindoo countrymen in Calcutta—"However we may differ from the Christian missionaries in religion, I speak from the minds of the people generally when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land; they are held by us in the highest esteem."

The intellectual progress of the Hindoos not only favours, but demands such an effort now. Conversion proceeds slowly. But secular schools, the use of the English language, and the diffusion of European science and literature, are gradually undermining the whole system of Hindooism; and a numerous class of highly educated Hindoos are brought to the point of choosing between Christianity and scepticism. Their choice may, by God's blessing, be determined in many cases by placing them in communication with a superior Christian missionary.

The improvement of European society in India favours such an effort now. In a former genera-

tion, professing Christians in India presented a great obstacle to the spread of the religion which they dishonoured by their lives. But of late the standard of morality has been elevated, and the spirit of Christian love has been manifested in public and private acts of kindness to the native races. The conversion of India cannot, indeed, be effected by the mere example of a Christian nation, without the direct instruction of Christian teachers. But no argument is so powerful in bringing home the missionary's words to the hearts of unbelievers as the holy lives of Christians.

The position which Christianity has already won amongst the natives favours such an effort now. The number of baptised converts, the extent to which translations of the Holy Scriptures, and other Christian books are read, the constancy and fidelity shown generally by native Christians in their recent fiery trials, the undisguised forbodings of the Brahmuns, and the fanatical opposition of the Mahometans, are proofs that Christianity has at least taken hold on the native mind, and that real progress has been made towards that object of so many prayers and labours—the conversion of India.

All these considerations point to the duty of vigorous co-operation in this great work. The Society has had its own troubles, beyond its share in the common grief which has touched the heart of every British subject. But as our countrymen have done bravely in the scene of conflict, so we trust that the soldiers of the cross will not lose heart because some of them have fallen at their posts. A voice comes to us from the graves of our young and devoted missionaries at Delhi and Cawnpore; and men like-minded with them, we trust, will step into their places, and carry on the good work to which God had already vouchsafed his blessing.

Humbled by our past omissions, encouraged by the outward leadings of Providence, full of the conviction that this work is the work of God, and trusting that He will crown it with success in His own good time, we cast our burden upon the conscience of an awakened people. We seek from Christian England sympathy, alms, and prayers. The duty of all times is specially the duty of this time. God has indeed chastened us; but in judgment He has remembered mercy. He has given victory to our arms, and doubtless for his own gracious purposes has left India under British rule. To Queen and parliament belongs the task of repairing our losses, and amending what is faulty in our Government. It is for the Church of Christ to improve the opportunity, and turn to the best account a great national crisis. May He from whom cometh every good and perfect gift help us to do this faithfully and with a glad heart; and may He guide our counsels, and accept and bless our efforts, to the lasting benefit of our fellow-subjects in India, and to the glory of His own great name!

CHURCH MISSIONARY SOCIETY—INDIA.

The following important Memorial is now in course of signature—

MAY IT PLEASE YOUR MAJESTY,
We the undersigned—Vice-Patron, President, Vice-Presidents, Friends and Supporters of the Church Missionary Society for Africa and the East—your Majesty's most humble and devoted subjects, approach your Majesty with sentiments of profound grief at the late mutiny in British India, in which numbers of your Majesty's Christian subjects have been treacherously massacred by infuriated Mohammedans and Hindus, and the national honour has been outraged and insulted by the barbarities inflicted on women and children.

Recognising in these events the judgment of Almighty God, your Majesty lately appointed a day of public humiliation "to obtain His pardon for our sins, and to implore His blessing and assistance on our arms for the restoration of tranquillity."

Your Memorialists therefore humbly venture to bring under your Majesty's consideration some things in the system of Government hitherto pursued in your Majesty's territories in the East Indies, which, as they conceive, have been at variance with the duty of Christian rulers.

The Government of India has professed to occupy a position of neutrality between the Christian and false religions. Such profession, as your Memorialists believe, dishonours the truth of God, practically discourages the progress of Christianity, and is inimical to the social welfare of the natives. Especially they conceive it to be inconsistent with a right discharge of the duties of Government in endeavouring to repress those anti-social evils which are mainly attributable to caste-distinctions, public indecency in idolatrous rites, and generally to a false standard of morality—evils which have been fearfully exhibited amidst the revolting cruelties of the present rebellion, and which can only be effectually counteracted by recognising the Christian religion as the basis of the law and social order.

Your Memorialists also humbly submit that neutrality has not been, and cannot be practically maintained by a Christian Government in the midst of Hindu and Mohammedan institutions. The Government, for example, has been compelled to suppress by law, certain so-called religious practices, which violated the laws of humanity; and, while professing to respect false religions, has unavoidably undermined their foundations by educational and social improvements. Thus your Majesty's Government has presented to the people of India a disingenuous aspect, and has exposed itself to the charge, falsely alleged against it by the mutineers, of designing to make them Christians by fraud or coercion.

Your Memorialists would therefore humbly beseech your Majesty to have it declared to the Public Authorities in the East Indies—

1. That the existing policy will be no longer professed or maintained; but that, as it is the belief of your Majesty and of this Christian nation that the adoption of the Christian religion, upon an intelligent conviction of its truth, will be an incalculable benefit to the natives of India, the countenance and aid of Government will be given to any legitimate measures for bringing that religion under their notice and investigation.

2. That since the Government, in addition to maintaining its own educational establishments, provides grants-in-aid to all other schools which provide a prescribed amount of secular knowledge, according to the principles laid down in its Educational Despatch of July 19, 1854; the Bible will be introduced into the system of education in all the Government schools and colleges, as the only standard of moral rectitude, and the source of those Christian principles upon which your Majesty's Government is to be conducted.

3. That any connexion which may still subsist between the Indian Government and the revenues or ceremonies of the Mohammedan, Hindu, or other false religions, shall at once cease and determine.

Your Memorialists humbly suggest that it should at the same time be made known to your Majesty's Mohammedan and heathen subjects, that attendance at Government schools and colleges is, and will be, purely voluntary; that Christian principles forbid the employment of fraud, bribery or coercion, of any kind whatever, as the means of inducing men to profess the Christian

faith, and allow to every man the free exercise of his choice or conscience in religious matters; and that, in conformity with these principles, none of the rites or usages of the Hindu or Mohammedan religions will be interfered with, unless at variance with humanity or public decency.

Finally, your Majesty's Memorialists humbly submit to your Majesty that there can be no fitter time for inaugurating these changes than when the armies of England have gained a signal triumph through the blessing of Almighty God, and British authority in India appears again in its strength and confidence.

And your Memorialists will ever pray, &c.

—Irish Ecclesiastical Gazette.

PREACHING IN WESTMINSTER ABBEY.—Driven from Exeter Hall, the promoters of the new religious movement among the working classes have suddenly remembered that there are cathedrals and churches erected for worship. The good men who began the wholesome movement of preaching to the poor forgot their own homes—they ignored St. Paul's and Westminster Abbey. They have opened the latter for evening service, and on Sunday night last Dean French looked down from his pulpit on 3,000 people. Why was that not thought of and done before? Why is Westminster Abbey to be closed against the purpose for which it exists, and Exeter Hall to be converted to a purpose unsanctioned by law?—*Colonist.*

SCOTTISH EPISCOPAL CHURCH.—It may be recollected that the government some time ago withdrew the *Regium Donum* of £200 biennially granted to the Scottish Episcopal Church, which sum, amounting to £600 per annum, was almost equally divided in supplement of the incomes of the bishops and stipend aid to the poorer clergy. To compensate for the loss thereby sustained a very liberal subscription has been entered into by the wealthier members of that church, and subscriptions to the amount of £14,000 or £15,000 have been advertised, in addition to £1000 for procuring residences for the bishops. The subscribers to this capital sum have the option of immediate or periodical payment within five years. Among the larger contributors are Sir John Maxwell, £2000; the Duke of Buccleuch, £1000; the Marquis of Lothian, £500; Lord Rollo, £500; Lady Montague, £500; Sir Archibald Edmonstone, £500; Mr. Malcolm of Pottaloch, Mr. Oswald, of Auchincruive, £500; Mr. W. G. Don, £500; Sir William Forbes, £300; Mr. Stewart Nicholson, of Carnock, £300; the Right Honourable W. E. Gladstone, £200; Lady Preston Hay, Richmond, £200, &c.

"A party of parishioners and others to the number of at least 120 assembled on the evening of the 8th instant at the house of the Rev. James L. Alexander, Stoney Creek, and brought with them, to supply his granary and store-room, a quantity of grain and provisions, to the value of \$50; and, after spending with him a pleasant and social evening, presented him, before taking their leave, the sum of \$62 in cash."—*Communicated.*

STAINING IN GLASS.—The stained glass window, in the school attached to St. George's Church, referred to in yesterday's issue, in execution and design far surpasses any thing which has hitherto been produced in this Province. The window is in three compartments, with tracery; in the centre is a banner richly emblazoned with the name and date of erection of the school; over which is placed, in brilliant colouring, a lamb and banner, emblems of our Saviour's meekness and dominion; in the side openings are the emblems of the two

christian tenets, with appropriate scriptural texts, the whole surmounted with a rich tracery, including the dove, the mitre, and the Holy Bible. Should any of our readers feel inclined to take a walk westward, and view this window, it will amply repay their trouble; for our own part, we were not aware that the art of staining glass was carried to such perfection in our new country. It was executed at the factory of M'Causland and Bullock, Temperance-street, and we sincerely trust that these artists will meet due encouragement in the expensive business in which they have embarked. No more beautiful and at the same time appropriate presentation could be made to a church or church school house than a similar window. In England, memorial windows are frequently erected to the memory of friends who have passed away. We omitted yesterday to mention that there are four smaller windows, also of stained glass, which have likewise been presented by ladies of the congregation.—*Colonist.*

DIOCESE OF HURON.

A local meeting of the Church Society, lately held at Paris, was very numerously attended, the Bishop of Huron being present, and concluding the highly satisfactory proceedings with an eloquent and very impressive address, which affords high gratification to all. A cordial Address was presented to the Bishop, on behalf of the parish, by the Rector (Dr. Townley), the Churchwardens and Vestrymen.

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TO END OF VOL. V.

Rev. R. H., Emily; T. F., Toronto; R. B. D., Toronto; Rev. J. A., Toronto; Rev. E. R. K., Toronto; Rev. J. A. P., Arthur; Rev. J. W. M., Ingersoll, Dr. M., Stamford; Rev. W. S., Toronto; Rev. J. S., Elora; G. W. B., Ottawa; Rev. C. F., Grenville; Rev. T. L., Brampton; Rev. J. A. M., Kingston; Dr. G., Toronto; Rev. J. L., Collingwood; Rev. J. R., Frelighsburg; Asst. Comt. Gen. F., Prescott; J. G., Harlem; Mrs. J. C., Brockville; Rev. S. B. A., Barris; J. S., Maple.

TO END OF VOL. VI.

Rev. A. M., Adelaide.

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