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Canadian Ecclesiastical Gazette

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

VOLUME VI.

TORONTO, NOVEMBER 1, 1859.

No. 20.

We are requested to inform our readers that the annual meeting of the Convocation of the University of Trinity College, will be held in the College Hall, on Thursday, December 8th, at one o'clock, p.m.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

(CIRCULAR.)

TORONTO, October 8, 1859,

REV. AND DEAR SIR,—I send herewith a Form of Prayer, for Morning and Evening Service, to be used on Thursday, the 3rd November next, being the day appointed by His Excellency the Governor-General, for a General Thanksgiving to ALMIGHTY GOD, for the late Abundant Harvest. I have to request that you will call the attention of your several Congregations to the duty of solemnly and religiously observing the day which has been thus set apart.

I would also request you to press upon your several Congregations the duty of "honouring the Lord with their substance,"—of conjoining with the thankfulness of the lips a substantial offering for the extension of His kingdom upon earth.

I cannot, on such an occasion, direct their attention to a more fitting object for which to bestow their alms and offerings, on the day of General Thanksgiving, than the SUSTENTATION FUND, which, nearly a year ago, was inaugurated in this Diocese. Its object, as my circular at the time stated, is to afford a small stipend to such of the Clergy as have not the benefit of a salary from the Commutation Fund, or from any other source, independent of the voluntary contributions of the Congregations to whom they minister.

About £450 were raised in answer to the appeal I then put forth; and although the sum is not very large, it has, I am happy to say, been made to contribute to the comfort of a very considerable number of Clergymen, and to the relief and benefit of many Congregations in the Diocese. Under the directions of the Board appointed by me for this purpose, a grant at the rate of £37 10s. per annum has been made to thirteen Clergymen, nine from the 1st January last, and four from the 1st July. Care has been taken to distribute these grants as equitably as possible, and, accordingly, relief has been extended to one Clergyman in the County of Haldimand; one in Lincoln, one in Peel; two in York; one in Simcoe; one in Victoria; one in Peterboro', one in Hastings, one in Prince Edward; one in Leeds, one in Grenville; and one in Carleton.

Both you and your congregations will share with me, I am sure, the anxiety I feel that these stipends should be kept up, for the disappointment of those thirteen gentlemen would be very grievous if it should be found necessary to reduce them. I hope, however, for even more than this; and rely upon the liberality of our people on the day of General Thanksgiving, to add to the number of

those who shall be benefited from this fund, and even to increase the annual amount of grant to each.

While our Congregations in general were last year liberal in their contributions to this good object, I grieve to observe that, in some cases, no collection whatever was made. I should rather give to such the opportunity of retrieving this error, than animadvert upon it in the manner it deserves. I cannot but feel a confidence that, upon the occasion of our General Thanksgiving, all will be forward and generous in the fulfilment of so important and so bounteous a duty. All, I feel assured, will try to shew that thankfulness for the recent bounties of a gracious Providence, in the very abundant harvest the country has been permitted to enjoy, are not words of course, but the expression of a really grateful heart.

I remain, Rev. and dear Sir,
Your affectionate Diocesan,
JOHN TORONTO.

AWARD.

THE BISHOP OF TORONTO, THE BISHOP OF HURON, AND SIR J. B. MACAULAY, *In re* THE CHURCH SOCIETIES OF THE DIOCESES OF TORONTO AND HURON.

To all to whom these presents shall come. We, the Right Reverend John Strachan, Lord Bishop of Toronto. The Right Reverend Benjamin Cronyn, Lord Bishop of Huron and the Honorable Sir James Buchanan Macaulay, Knight, send Greeting.

Whereas the Church Society of the Diocese of Toronto, and the Church Society of the Diocese of Huron, by bonds bearing date the thirtieth day of June, in the year of our Lord one thousand eight hundred and fifty-nine, became bound each to the other in the penal sum of one hundred thousand pounds of lawful money of Canada, whereby, after reciting that before the Incorporation of the Church Society of the Diocese of Huron, the Church Society of the Diocese of Toronto had received divers lands, stocks, funds, and monies, for the various purposes for which the said Church Society of the Diocese of Toronto, was authorized to hold the same under and by virtue of the Act of Parliament incorporating the said Church Society, and also that the Act of Incorporation of the Church Society of the Diocese of Huron, authorized and enabled the said last named Church Society, to take, receive and hold any property that might be transferred or arranged to that Society by any other Church Society of the Church of England, in Canada; and also, that the Church Society of the Diocese of Huron had just claims to receive some portion of the said lands, stocks, funds and monies of the said Church Society of the Diocese of Toronto; and also, that the basis of apportionment should be decided by the arbitrament of the present Bishops of Toronto and Huron, and the Honorable Sir James Buchanan Macaulay, they were conditional that if the said Church Societies should well and truly obey, abide by and

perform any award that might be made under the hands and seals of the said present Bishops of Toronto and Huron, and the said Honorable Sir James Buchanan Macaulay, or in the event of the said Bishops being unable to concur in a joint award, then, if any award of the said Honorable Sir James Buchanan Macaulay alone, touching or concerning its divisions or apportionment of the lands, stocks, funds and monies of the said Church Society of the Diocese of Toronto, between the said Church Societies, and the manner in which, and the time when such division or apportionment should be carried out, then those obligations should be void.

Now, know ye that we the said arbitrators having taken upon ourselves the burden of the said award, and heard and examined the allegations and matters urged on behalf of each of the said Church Societies, do unanimously award order and adjudge as follows, respecting the matters submitted to us by the said Church Societies.

First,—In respect of the funds of the Widows and Orphans' Fund at the said Church Society of the Diocese of Toronto. We do award order and adjudge that the Church Society of the Diocese of Toronto, shall convey, assign and transfer to the Church Society of the Diocese of Huron, absolutely the full satisfaction and discharge of all claims of the Church Society of the Diocese of Huron, on the said Widows and Orphans' Fund, the following securities:—

Forty-eight shares of the stock of the Bank of Upper Canada	£600	0	0
Debentures of the County of Middlesex, in the schedule hereto annexed, mentioned of the par value of			
£1250, cost	973	8	5
A money bond of Henry Rowsell for...	134	16	6
A mortgage of the Rev. Thomas Green	100	0	0
A money bond of James Hunter	100	0	0
A loan for the parsonage at Manvers	82	0	0
A loan for the parsonage at Elvora...	87	10	0

£2077 11 11

making in all the sum of two thousand and seventy-seven pounds, eleven shillings and eleven pence.

Secondly,—In respect of the lands held by the Church Society of the Diocese of Toronto for general purposes, and for the Students' Fund. We do award, order and adjudge, that all those lands now held by the Church Society of the Diocese of Toronto, which are within the local limits of the Diocese of Huron, amounting to one thousand five hundred & eighty acres, together with two hundred acres within the same limits, held in trust for the Students' Fund, be conveyed, and assigned to the Church Society of the Diocese of Huron for ever, and we also recommend that the Society for the Propagation of the Gospel in Foreign Parts, shall convey and assign all those lands within the same limits, amounting to three hundred and eighty-eight acres, to the Church Society of the Diocese of Huron and their assigns forever.

Thirdly,—In respect of lands held in Special Trust. We do award order, and adjudge that the

Church Society of the Diocese of Toronto shall convey and assign to the Church Society of the Diocese of Huron, and their assigns forever; all lands within either of the Dioceses of Toronto and Huron, to which special trusts are attached for the benefit of any church, parsonage, rectory or otherwise, howsoever, within the limits of the Diocese of Huron, such lands held by the Church Society of the Diocese of Toronto, amounting in all to nine hundred and two acres.

Fourthly,—In respect of all other funds held by Church Society of the Diocese of Toronto, except the Commutation Fund.

We do award, order and adjudge that the Church Society of the Diocese of Toronto, shall transfer, convey and assign to the Church Society of the Diocese of Huron, absolutely, the following securities:

£437 10s. of British America Insurance	
Stock for	£430
Loan to the parsonage at Warwick.....	100

£530

in all five hundred and thirty pounds, to be taken and received by the Church Society of the Diocese of Huron, in full satisfaction and discharge of all claims on all the said other funds of the Church Society of the Diocese of Toronto, except the Commutation Fund.

Fifthly,—In respect of the Commutation Fund. We do award order and adjudge that the Church Society of the Diocese of Toronto, shall assign, transfer and deliver to the Church Society of the Diocese of Huron, in debentures, in the schedule hereto annexed, signed by us, at their par value, the sum of sixty-six thousand and fifty-two pounds, and five shillings, and in cash, the sum of four hundred and ninety-eight pounds and fifteen shillings, which the said Church Society of the Diocese of Huron, shall accept and receive in full satisfaction, and discharge of all their claims upon the Church Society of the Diocese of Toronto, in respect of the said Commutation Fund, except as hereinafter mentioned.

Sixthly,—We do award, order and adjudge that the said several conveyances, assignments, transfers, deliveries and payments shall be made by the Church Society of the Diocese of Toronto, to the Church Society of the Diocese of Huron, on or before the fifteenth day of January next, and that the Church Society of the Diocese of Toronto shall continue to pay the salaries and annuities charged respectively on the Commutation and Widows and Orphans' Funds, of the Clergyman, Widows or Orphans within the Diocese of Huron, on the first days of October and January next, and that in the conveyance, assignment and transfer of all or any of the securities hereinbefore named to the Church Society of the Diocese of Huron; any unpaid interest thereon shall be calculated to the first day of January next, and allowed to the said Church Society of the Diocese of Toronto by the said Church Society of the Diocese of Huron, as a payment of so much money to the said last named Church Society.

Seventhly,—That on the completion of the said conveyances, deliveries and payments, the said Church Societies shall execute each to the other, under their corporate seals, the following deeds and bonds:

First,—Mutual releases touching and concerning all and every the matters, claims and things mentioned and contained in this award; and all cause and causes of action of every kind and nature either at law or Equity to the date of this our award.

Secondly,—Mutual bonds in penalties of one hundred thousand pounds respectively, to save harmless and indemnified from any loss; any of the Clergy, whose salaries are charged by covenant made with the Church Society of the Diocese of

Toronto, on the Commutation Fund, in either Diocese at the date of this our award, or the widows and orphans of any clergymen in either Dioceses, who are or would be entitled to a charge on the Widows and Orphans' Fund at the date of this our award, if no division of that Fund was made. The Church Society of the Diocese of Toronto, becoming so bound to the Church Society of the Diocese of Huron to make up any deficiency in the annual amount chargeable upon the Commutation or Widows and Orphans' Funds, for the Clergy, Widows and Orphans in the second section mentioned, within the Diocese of Huron; and the said Church Society of the Diocese of Huron being bound to the Church Society of the Diocese of Toronto, in the same manner and to the same extent, for the Clergy, Widows and Orphans in this second section mentioned, within the Diocese of Toronto, but that no such deficiency shall be payable by either Church Society to the other, unless notified by the Church Society so claiming for such deficiency, on or before the first day of February in the year next, after that in which such deficiency shall occur. The year for calculating such deficiency being from the first day of January in one year, to the first day of January in the next year.

Thirdly,—That the Church Society of the Diocese of Toronto shall execute a bond to the Church Society of the Diocese of Huron, in a penalty of ten thousand pounds, that on the deaths of the present Bishop of Toronto, the present Archdeacon of York, and the present Archdeacon of Kingston, severally, the said Church Society of the Diocese of Toronto shall pay to the said Church Society of the Diocese of Huron, the following sums: on the death of the Bishop of Toronto, the sum of two thousand six hundred and eighty-six pounds, thirteen shillings and four pence; on the death of the Archdeacon of York, the sum of one thousand three hundred and thirty-three pounds; on the death of the Archdeacon of Kingston, the sum of seven hundred and fifty-six pounds; and also on the deaths of all of the said three Clergymen, the said Bishop and the said Archdeacons, or on the first day of January in the year of our Lord one thousand eight hundred and seventy, which ever shall first happen, pay to the said Church Society of the Diocese of Huron, the further sum of one thousand two hundred and five pounds, thirteen shillings and four pence, the whole of such payments to be made by the Church Society of the Diocese of Toronto, in any securities held by such Society at the time of each payment, bearing six per cent interest, at their par value, but before any such payments or payment shall be made by the Church Society of the Diocese of Toronto. The Church Society of the Diocese of Huron shall execute a covenant to the Church Society of the Diocese of Toronto; that the said sums so paid in this section mentioned together with the sum of two thousand three hundred and fifty-two pounds, which shall be provided by the said Church Society of the Diocese of Huron, shall stand, be and remain forever a fund from the proceeds of which shall be paid a salary of four hundred pounds per annum, to the Bishop of Huron, for the time being; and a salary of one hundred pounds per annum, for an Archdeacon of Huron for the time being, it being our intention and we do hereby award, decree and adjudge, that similar sums should be paid by the Church Society of the Diocese of Toronto, for the benefit of the Eastern Diocese, whenever that Diocese shall be set apart, on the same conditions as the said sums are hereby awarded to the Diocese of Huron, and that the sum of eight thousand three hundred and thirty-three pounds six shillings and eight pence, should also be set apart from the said Commutation Fund, and stand forever in the said Diocese

of Toronto, as a fund from which after the death of the present incumbents, a salary of four hundred pounds per annum, shall be paid to the Bishop of Toronto, for the time being, and a salary of one hundred pounds to an Archdeacon of the Diocese of Toronto for the time being, and the Church Society of the Diocese of Toronto shall execute a covenant to the Church Society of the Diocese of Huron to that effect on or before the fifteenth day of January next.

In witness whereof we have hereunto set our hands and seals on the twenty-ninth day of September, in the year of our Lord one thousand eight hundred and fifty-nine.

In presence of }
J. H. CAMERON, }
JOHN TORONTO, [Seal.]
BEN. HURON, [Seal.]
J. B. MACAULAY, [Seal.]

BLAKE TESTIMONIAL.

Further subscriptions.	
Captain McLeod, Oakridge.....	\$20.00
Rev. J. A. Mulock	5.00
Rev. T. H. Beckett.....	5.00

COLLECTIONS UP TO OCT. 30TH, 1859.

Collections appointed to be taken up in the several churches, chapels and missionary stations in the Diocese of Toronto, in the month of October, in behalf of the Widows and Orphans' Fund of the Church Society.

Previously announced.....	\$89.80
St. Paul's, Yorkville, per Rev. S. Givens...	50.00
Wallpole, per Rev. S. Briggs.....	6.00
Cayuga	\$13.05
Caledonia	4.50
York	3.40
Per Rev. B. C. Hill.....	20.95
Morrisburg	2.42
Matilda	2.81
Williamsburg	2.18
Per Rev. Dr. Boswell.....	7.46
Perrytown	3.10
Elizabethville.....	1.90
Per Rev. J. Hilton	5.00
Oakville, per J. W. Williams, Esq.	8.27
Georgetown	7.00
Acton	3.00
Norval.....	2.75
Per Rev. J. G. D. McKenzie.....	12.75
St. Luke's, Palermo, per Rev. R. Shanklin	3.60
Christ Church, Brampton, per Rev. R. G. Cox	5.00
St. Paul's, Fort Erie.....	7.24
St. John's	0.76
Per J. Stanton, Esq.....	8.00
St. John's, Elora	6.56
Fergus Chapel	3.37
Per Rev. C. E. Thomson.....	9.93
Hornby	3.59
Milton	5.41
Per Rev. F. Tremayne	9.00
St. John's, Stamford	4.10
All Saint's, Drummondville	10.90
Per Rev. C. L. Ingles.....	15.00
Osnabruck, per Rev. R. Harding.....	5.00

St. John's, Darlington, per Rev. Dr. MacNab	16.00
St. John's, Ancaster, per Dr. Mackelkan	12.00
St. George's Church, Kingston, per Rev. A. Stewart	13.51
St. Thomas', Cavan	6.00
St. Paul's, "	5.00
St. John's, "	4.00
Per Rev. T. W. Allen.....	15.00
Rockwood, per Churchwarden	2.60
138 Collections, amounting to.....	314.75
STUDENTS' FUND, FOR XVII. YEAR.	
Jordan	2.00
Port Dalhousie	2.50
Per Rev. A. Dixon	4.60
MISSION FUND.	
Previously announced	701.47
Port Hope, per C. Brent, Esq.....	12.00
Perth.....	3.00
Baldersons	1.86
Lanark	2.13
Per Rev. R. L. Stephenson.....	6.49
Jordan	1.50
Port Dalhousie.....	2.85
Per Rev. A. Dixon	4.35
Goulbourn	0.82
Huntley	2.83
Per Rev. J. Godfrey.....	3.15
St. Thomas' Church, Cavan	2.50
St. Paul's.....	4.00
St. John's.....	3.50
Per Rev. T. W. Allen	10.00
142 Collections amounting to	\$787.46
GENERAL PURPOSE FUND.	
St. Mary's, Newboro'.....	\$2.21
St. John's, Leeds.....	3.50
St. Peter's, Newboyne	3.00
Per Rev. J. Davidson	8.71
SPECIAL MISSION FUND.	
St. John's, Darlington, per Rev. Dr. MacNab	7.50

The degree of LL.D. has been conferred on the Rev. Rd. Mitchel, M.A., Rector, York Mills, by Trinity College, Dublin, the University at which he graduated.

HOME DISTRICT CLERICAL ASSOCIATION.

REV. AND DEAR BRETHREN:—

The next meeting of the above Association will be held on the ninth day of November, 1859, at the parsonage of the Rev. W. Belt, Scarboro'.

You are invited to attend, and to notify to him whether you will be able to do so or not, in order to make arrangements for your accommodation. Chapters 2 and 3, St. Paul's epistle of Titus.

Subject.—The advantages of an established Church as contrasted with the voluntary principles. The following rules and mode of proceeding were agreed upon at the October meeting, 1858:

That the brethren meet at Church for Holy Communion on the morning of the first day, at 8 o'clock.

That the morning session be from 10.30 a.m. to 1.30 p.m. The afternoon from 3 a.m. to 5.30

p.m., the interim allowed for dinner. Prayers and sermon at night.

That the Clergyman at whose house the association meets, be chairman, and that he opens and closes the meeting with prayer selected by himself from the Book of Common Prayer.

Minutes and correspondence read, the office for ordering read, and a portion considered.

The reading and considering the portion of Holy Scripture agreed on at previous meeting.

The essay read and subjects discussed; miscellaneous, the appointing subjects for essay and sermon, the portion of scripture for consideration, and also the place of next meeting; the rule adopted as regards the appointing the person to write the essay, be, that each one be called on in turn, taking precedence according to date of ordination.

The subject of sermon being appointed by the Association, the choice of the preacher be left with the clergyman in whose church the said sermon is to be preached.

That all the clergy in the Home and Simcoe Districts paying annually the sum of one dollar, payable at the October meeting, be considered members of this Association and as such have a right to borrow from the library according to the following rule: Three volumes may be taken out at one time and may be kept three months. If any of said volumes be not applied for by another member of the association they may be retained for another term.

The members of the association meet three times during the year.

H. B. OSLER,
Secretary.

FROM A SERMON ON CHURCH MUSIC.

Preached in Port Dalhousie on 16th after Trinity, 1859, by the Rector.

Bear in mind, therefore, that it should be the devout and earnest study of every member of the Church, so far as he has ability, to join in the general song of praise and thanksgiving. Still further let us bear in mind the instruction of the text, "Let all things be done unto edifying." Let all things be done decently and in order, and an opportunity is now offered to us that we never had before of learning to put in practice these apostolic injunctions—an opportunity of becoming acquainted with the best church music, and at an expense infinitely smaller than has been usually paid to a very inferior class of teachers, for I assure you that my candid opinion of the great body of those men who travel the country, giving lessons in sacred music—most usually stragglers from the neighbouring republic, is, that they know little or nothing of what they profess to teach, that their style of singing is vicious in the extreme, and that their main object is to glorify themselves and not God. And as for the books of sacred music, the collections under high sounding names with which the Province is deluged from the States, I think much worse of the great bulk of them than I do even of the capabilities of the professed singers who introduce them. In some the good old church tunes are mutilated and transposed, distorted and disfigured, until in hearing them a man is apt to become bewildered, as if a person read to him a page each from half a dozen of books of totally different characters. In others, the majestic simplicity of tunes, hallowed by so many pious associations, so abundant with sweet recollections, is disfigured by tawdry decorations, which the unhappy perpetrators actually consider improvements. Improvements!—Why they are in comparison with the originals as the clown of a circus, daubed with paint and glit-

tering with tinsel and spangles, is to a well dressed gentleman. These books of music, "Dulcimers" and "Lyres," "Sackbuts and Psalteries," "Harps and Bells" have come up into this land like the plague of frogs into Egypt, and possessing little more true harmony. They have crept into the most of the meeting houses, and a few of our country churches, but I sincerely trust that a better taste in church music will banish them from amongst us. It is a mistaken notion to think that they are the good music of the land whence they came. Good church music is the same in the United States as in England. And many of the churches in the American cities have as good music and of as correct a style as can be heard usually in the parish churches of our father-land. Indeed, in several of them, the organist or leader of the choir is a gentleman who has received his musical education in England.

ST. MARY'S, TULLAMORE SUNDAY SCHOOL.

FESTIVAL.—The children of this school enjoyed a very pleasant holiday on Thursday, 13th inst. After meeting at the Church, where appropriate recitations were given by the scholars in a manner creditable both to themselves and their instructors, a possession was formed, headed by the Tullamore brass band, to one of the Orange Lodges in the neighbourhood, where tea and cakes had been provided by their friends on a most liberal scale. After partaking of these, and amusing themselves for a time in the adjoining fields, they returned to the Church, and were presented, according to their classes and merits, with reward books, furnished at the cost of a member of the congregation, to whose kindness and exertions, on this, as on many other occasions, the Church here is much indebted. The children were then addressed by the Incumbent, the Rev. J. Carry, the Rev. H. C. Cooper, and J. M. Chafee, Esq., and the proceedings of the Sunday School being thus concluded, the annual meeting of the Parochial branch of the Church Society was then opened, and various resolutions were passed and spoken to by the clergyman present and by several lay gentlemen, in a very practical and effective manner. The Church was crowded, and the greatest interest and gratification displayed by all present. Acknowledgments are due to the members of the band for their kind assistance; also to Mr J. Little, Superintendent, and the teachers, as well as to the very excellent choir, recently organised under the leading of Mr. Chafee. A large basket of cakes was forwarded next morning, per train, as a donation from our Sunday School to the Orphans' Home, Toronto.—Colonist.

UNITED STATES.

THE BOARD OF MISSIONS, NEW YORK.

The Board resumed on Monday, Oct. 10th, at 5 p.m., in St. Paul's Church, the Bishop of Tennessee in the chair.

The Bishop of Wisconsin moved that the House of Bishops be requested to appoint a Missionary Bishop for Nebraska and territories adjacent, and supported the motion by detailed description of the vast regions there to be cared for, containing now from half a million to a million souls. He included Nebraska, Dacotah, the Pike's Peak region, Arkansas, New Mexico, Arizona, and Utah.

The Bishop of Western New York thought that the neighboring Bishops could do the duty just as well, and that we had not the means to appoint another Bishop.

The Bishop of Virginia was of the same opinion.

The Bishop of Michigan warmly advocated the appointment, and appealed to the past in proof of the happy operation of the system. If a Missionary Bishop of the North-west had not been sent out in 1835, where there are now six dioceses there would hardly have been one.

The Bishop of Western New York argued that if the Bishop of Wisconsin could attend to his own Diocese, and Minnesota and Kansas besides, the Bishops of Tennessee, Iowa, and Minnesota could easily take care of the rest.

The Bishop of Maryland wanted to know what right his brother of Western New York had to speculate on the services of other Bishops? They had enough to do in their own dioceses. We had no right to entertain even the idea of imposing this extra labor on them.

The Bishop of Iowa was rather indifferent. If Nebraska could not be taken care of in any other way, he might still do something there, but he would rather not.

The Bishop of Tennessee could not undertake any longer the charge of Arkansas. To visit it satisfactorily would require from two to three months in a year, and he could not spare so much time from his own diocese. As it was, he had been unable to visit the whole. He recalled the former condition of the southwest, and showed that nearly as many dioceses had been the result of Missionary labour at the southwest as in the north-west.

The Bishop of Michigan thought we ought not to hesitate a moment. In a few weeks the Foreign department had found twelve men and \$20,000 for China, and surely as much could be done for our own kindred. To be a foreign missionary was comparatively easy and comfortable. The real difficulties and hardships were on our own soil.

The Bishop of Wisconsin said that when he first began his service as Missionary Bishop, there was one missionary in Indiana; in Missouri one church with no clergyman; in Wisconsin one missionary; and in all the rest *nothing*. Now there were six dioceses; and his missionary work was over.

The Bishop of Maine could not but give his vote for the measure, when sustained by men of such experience as the Bishops of Wisconsin and Tennessee.

The Bishop of Maryland strongly and burning rebuked the time-serving, money-serving temper that weighed upon their counsels, inducing them to hold back until they had money beforehand. A Bishop was due to the Red races; and Utah was crying to heaven against us, with a voice louder than any part of heathendom.

Dr. Cummins had opposed the appointment of a Missionary Bishop of Nebraska and Kansas three years ago; and on writing to the parish at Omaha, his course had been approved by the vestry of that parish, and also by a large number of the members of the territorial legislature. They wanted able-bodied missionaries, and they would be soon strong enough to elect their own Bishop.

The Bishop of Western New York thought that all these vast territories would require a dozen Bishops, and he was willing to send them when he had the means. But no means were now in hand. The true way to get means, was for every clergyman and layman to give the tenth of their income, and pay up the arrears of these tithes which had been accumulating for so many years past. This would support 500 Missionary Bishops. He thought they ought to appropriate \$500 a year to Bishop Kemper during the remainder of his natural life.

Dr. Mead asked, if this theory had been adopted twenty-five years ago, where would have been our western dioceses now? It was absurd

and wicked. The money would easily be raised. His own country parish raised within the last three years \$7000. It was a shame to the Church that more was not done.

The Rev. Mr. Hill thought there ought to be at least three Missionary Bishops appointed. Bishops ought to be sent, whether they are asked for or not. St. Paul did not send to the vestry of Omaha, or to ask the legislature of Macedonia, before going to preach the Gospel. The Church waited and waited, until the open door was closed, and then they had to burst it open. If this was an Episcopal Church, send Bishops. If it is Presbyterian, better cut off the whole bench of Bishops at once.

The Bishop of Wisconsin said there was no fear of any hard-working Missionary Bishop being thrown aside when dioceses were formed under him. He had the chance of being diocesan of four of the six dioceses organized under him. The Apostolic plan was that the leaders should be Bishops. He agreed that a Bishop ought to be sent to the Indians. Only a few weeks ago he preached to a congregation of full-blooded Indians, of whom 100 were communicants. He confirmed fourteen. All the responses were well made by the congregation; the music was excellent; and they were so barbarous, that after service, not a soul of them left the Church till they had come up and shaken hands with him. The Government gave \$6000 for educational purposes, which now went to ministers of other denominations. The door was open among the Comanches, Pawnees, Sioux, and Chippeways; and their hearts were easily touched and won over. He read a letter stating in strong terms the good prospect in Utah; and the Bishop of Maryland, on similar authority, affirmed that the harvest was white in New Mexico.

The next evening (Tuesday, Oct. 11.) at the same time and place, the debate was resumed.

The Bishop of Oregon was in favor of the motion, if a body of clergy were sent with the Bishops, but not otherwise. There had been much of failure, by leaving every thing to the Bishop, and not supporting his work properly. He and the Bishop of California had both been disappointed at the small results of the glowing feeling in 1853 for the Pacific Coast. The Romanists took the right plan in sending thirty-three priests and sisters of charity with their Archbishop of Oregon city, and making collections in their churches to defray the cost. No such effort had been made to sustain him.

The Bishop of Wisconsin said that Bishop Kip, by taking the right means, had obtained most of the men he wanted; and men could be had, if the right means were taken. The Bishop of China found his men, and the money was forthcoming too. Three years ago a band of young and zealous clergymen were ready to go to Nebraska, and were only prevented by a misunderstanding.

The Bishop of Tennessee thought we were not responsible for results, but for doing our duty. And yet there were results enough to encourage even the most desponding. He enumerated the difficulties they had had to contend with, especially in the questionable character of many of the clergy who had drifted over the mountains, so that he had been compelled to suspend or displace more clergy than he had ordained; and yet, notwithstanding all, see how they had grown! He complained that little power was left to the Bishops but *negative* power. There were in the west many Methodists, Baptists, Presbyterians, who were excellent material—good working men as soon as they are put in harness and know what to do. They could be ordained after a year, and would do immense good. The Cherokee nation contained many Church people, and the Church

would there find a ready greeting. It was better to send a Bishop, who could move about from place to place, than to send Presbyters, who would soon fix themselves each in some particular spot.

The Bishop of Oregon did not wish to be misunderstood. He was not discouraged, and thankfully recognised the good that had been done. He had made up his mind that if he wanted men and means, he must come after them himself. He had come, therefore, and would not go home again without them.

On the call of the Bishop of Michigan, the report on the Domestic Committee's Report was read by the Rev. Dr. Clarkson, which took a cheering and progressive view of the whole subject, declaring the state of it to be more encouraging now than ever before. It proposed two Missionary Bishops; and the Bishop of Wisconsin cheerfully accepted this as an amendment of his original motion.

Dr. Van Kleeck called attention to the fact that the area of the territories yet to be organized is greater than that of all the States put together. There was yet very much land to be possessed. There would be no lack of means. The two new Bishops, with several clergy each, would not cost more than \$7,000 to \$10,000. During the past year, \$10,000 had been raised to pay off an old debt; and surely the same, or even double, could more easily be raised for such a noble, progressive movement. The destitution in Arizona was frightful. People could not even get married. [Laughter.] Utah was ready, and so was New Mexico.

Dr. Cummins, of Baltimore, was compelled to oppose. Iowa had a Bishop full of vigor of body. Kansas and Minnesota would soon have the same. Surely these three could take care of the three parishes in Nebraska. In Dacotah there was not a church or a missionary, but only a few whites, and all the rest Indians. A vast part of Nebraska consisted of the Bad Lands, which were as uninhabitable as Sahara. There were not 20,000 inhabitants in the whole territory. Utah was 500 or 1,000 miles from Nebraska, and sagacious men expected a solution of the Mormon difficulty by an exodus, after which the land was so poor it would not be worth living in by anybody. New Mexico was too remote to be looked after by the Bishop of Arkansas. It was filled with a population of degraded half-breeds, the poorest and most hopeless material for any missionary to work on. On Thursday next, at sundown, the Church would have more Bishops than ever before: thirty-two out of the thirty-three States would have its own Bishop. But the normal law of Church growth was to begin with converted sinners, and get to Bishops last. They were the top-stone, the crown of complete glory. Three years ago, one missionary began in Kansas; now it was a Diocese, and for the first time in the history of the country, the Diocese had been admitted before the State had been admitted into the Confederacy. So with other territories. If there was work to do, men would go and do it. Though opposed to Missionary Bishops, however, he was not opposed to missionaries. To prove this, he pledged his parish of St. Peter's, Baltimore, to the support of one missionary. At Pike's Peak, the population was, and would be for years, of a nomadic character, and was made up by depopulating adjacent territories. He was no advocate for Bishops in *partibus infidelium*. In support of his view of normal growth, he referred to Antioch, where the first Christians were not made by Apostles, but probably by laymen.

Dr. Robertson thought that if Antioch were enough to establish a normal law of growth, its history ought to be pursued further. It was in

that city that the first great heretical school had appeared, tainting a large part of the East. Perhaps this might lead one to suspect that there was something wrong in the foundation there. Moreover, there was not now, in that whole city, a man to confess the faith of Christ.

The Bishop of Maryland said that waiting for persons to say, "Here am I, send me," was not the true way to obtain Missionary Bishops. The Bishops we had were not obtained in that way. The Church took the quiet, modest, hardworking, faithful man, and said unto him, Go. It was thus the Lord bade Jeremiah to go and preach, whether the people would hear, or whether they would forbear. Must we wait till the degraded half-breeds, and blacks, hold county meetings, and request us to send them a Bishop? It was a new doctrine, too, that men were to convert souls, in order, by-and-bye, to get Bishops. [Dr. Cummins immediately disclaimed any such intention.] What he had said was open to that construction, and even worse, whether he meant it or not. The Church could find men, when she needed them, for harder fields than she had yet conquered. He read the thirty-fourth chapter of Ezekiel—the one appointed for the first Lesson of the day previous—in which God disowned His shepherds because they would not go and search after the diseased and the outcasts. Were not these degraded half-breeds, the Indians, and the thousands of others in the Western wilderness, precisely such diseased and outcast persons as were here meant? If there is no man to care for their souls, God will require it at our hands. This was the work of Shepherds, and specially of Bishops, as chief shepherds. He disowned entirely for Bishops the mere ornamental position of top-stone, and final crown of glory on the system of the Church. No such thing! They were the foundation, not the top; they had to do the hard work of grubbing and breaking up the tough, strong, and thorny soil. He besought his brethren, as shepherds, not to refuse to send a chief shepherd to those vast wildernesses.

Dr. Newton would of course send a Bishop if there was a body of clergy to go: if not, then not. He thought they had no such abundance of either men or means as would enable them to do this. He would not send out a Bishop alone, to go there, and stretch out his hands all day long in vain for clergymen and means. We could send two or three presbyters for the cost of one Bishop.

The Bishop of Western New York protested against the normal law they had heard of. History and fact were against it. The normal law was what Christ made it. He said, not to converted souls in general, but to his apostles, Go ye.

Dr. Cummins did not like to stand in so unenviable a position. He believed there could not be a Church without a Bishop.

Dr. R. S. Mason said that all the Apostles at first were Missionary Bishops. They preached first, and made converts; then confirmed, ordained elders, by-and-bye diocesan Bishops were established over them. He had himself once been opposed to the system of Missionary Bishops; but had seen reason to change his views decidedly. When presbyters and deacons go alone into such fields, they are generally untried men, or such as have tried elsewhere with little or no success. But in sending a Bishop, the Church selected some man who was of mature age, and had proved his success by his past work. There was therefore, every way, a better chance for success. Yet we must not be in too great haste for success. The Moravians were thirteen years in Lapland before making the first convert; yet they finally converted those benighted, half-witted savages.

Dr. Hawks made a glowing and encouraging speech. They were out of debt. There had been a steady increase in men and means, and there was a determined spirit of vigorous zeal abroad on the subject of missions such as they had never known before. He must enlarge on one great cause of their success. There was no part of their field which was not under the control of a Bishop. All their distribution of funds, establishing and discontinuing of stations, and sending of men, were invariably conducted on the fullest and most constant correspondence with the Bishops. The work was cut out, arranged, modified, according to the judgment of the Bishops. Missionaries did better, and were much more willing to go, when they had a Bishop over them. Men were found more easily, too; for the Bishops made it their special business to look them up. It was, as the Bishop of Oregon was now proving, a much more certain way for the Bishop to go after them himself, than to write letters merely, or advertise. He was personally interested, too, in succeeding. And for all these reasons it was always best to have a Bishop *ab initio*. Nebraska, it was said, was mostly a desert; and yet the same gentleman declared that it would be ready to come in, like Kansas, in three years more. If such would be its growth, we could not too soon send it help and guidance. He was in error, however, in placing the population of that territory so low as 20,000. There would be no lack of means. There never was, when a subject was fairly and fully presented. The two Committees report this year a total of \$164,000. If \$10,000 more be wanting, it will come. But if the new ground be occupied at all, he begged that it might be under Episcopal supervision; otherwise there would be no end of trouble. The relation between the Committee and the Bishops had always been of the most cordial, affectionate description. The same feeling spread throughout the whole field. Even the poorest little stations on the outskirts sent in their little contributions. One other reason why a Bishop was the best man, was because he could not abandon the field. He was bound to it for life.

There was no little desire to take the question at once; but as others wished to speak, the debate was once more adjourned.

On Wednesday evening, at five o'clock, the subject was resumed, and after a few words from the Bishop of Tennessee, the question was taken, and decided almost unanimously in the affirmative, requesting the House of Bishops to nominate two Missionary Bishops; one for the Southwest, and one to the Northwest.

The other resolution reported by the Committee on the Domestic Committee's report, then came up, specifying \$100,000 as the amount needed in the domestic field for the coming year. After several modifications had been suggested,

The Bishop of Rhode Island said that all that was wanted, was that every parish clergyman should act as agent for the Board. If this were faithfully done, it would be just as easy to raise \$200,000 as \$100,000. He told his incident of one clergyman in Australia, who raised \$3,000 in his one parish. The Bishop of China had lately started, in feeble health, to raise \$20,000, and his faith rose so high above his feebleness, that he easily accomplished it in a few weeks. In that tour, he had come to his parish in Providence, arriving on Saturday evening, and when it was not thought that he could get more than \$100 or \$200 in the two parishes. He made his addresses, without any previous notice or warning whatever, and got \$1,500, and thought it was very small! The Bishop of China gave it as his experience, that if he asked for a "good" or a "liberal" collection, he got \$100. If he asked

for \$1,000, he was very sure to get at least \$500.

Judge Huntington, of Connecticut, said that the plan was a good one if it could be carried out. But the Board had tried again and again to get the clergy to act as agents; and, except in a very few instances, it was a complete failure. More than half the parishes do nothing at all. To our shame it must be said, that it could not be done. He was for getting earnest and devoted laymen to take the thing in hand. He was sure it would then succeed.

The Bishop of Michigan said it was the fault of the clergy. He alluded to his own parish to show what was done in some cases. That parish last year gave more than \$35,000 for building Churches and for Missions, and of this, \$20,000 was laid upon the altar at once. The laity only want information; and that they have it not, was the fault of the clergy. He did not want to limit the amount called for to \$100,000.

The Bishop of Maryland wished to avoid every thing like a limitation. He moved as a substitute, which was accepted in place of the original resolution, that whereas the Board needed over \$100,000 for next year's work, therefore resolved, That the Board relies upon its members, and especially the Bishops, to secure at least one contribution, according to its ability, from every parish. He wished every member to go home feeling pledged to stir in the performance of that which they had all too long neglected. He would rather have 500 contributions of one dime each, than \$10,000 from one city parish, because it proved the extent of the interest felt. It was necessary to wake up the Church to a sense of her accountability. There were the spiritually destitute everywhere, and the Church was not coming up to her duty.

The Bishop of Western New York agreed to that resolution, for it was just what was done in Western New York.

Mr. E. A. Newton asked whether the proposed resolution would be effective, and whether it was all we ought to have? It was impossible for the central body to do every thing. The indefatigable Secretary did all that a man could do, but he could not do all. \$100,000 could be raised as easily as \$10,000, if the right means were taken; but they must hunt out the dollars with hound and horn. This could be done only by Bishops, Clergy, and Laity, each in their own sphere. He wished the wording of the resolution were stronger.

Dr. Howe adverted to the success of the Domestic Committee for some time past. This was due to the Secretary of the Domestic Committee; and, apart from his ability, one secret of the success was that he was in possession of the facts. The Parochial Clergy do not know the details. He advocated the appointment of local or diocesan agents, who could be masters of the facts. The parochial clergy were distracted by too many other matters to attend to it properly.

The Rev. Dr. Vail also said that there ought to be additional agency for spreading information. The rural clergy were willing, but were hampered by their own narrow incomes and the poverty of their people. It took greater effort in them to raise from \$10 to \$25, than in a city parish to get \$1,600 to \$5,000. It was easy to vote, and pass glowing resolutions; but they would be read by people who were quite cool. Local agencies were needed. A new voice, a new face, did a great deal of itself. They would never get the money unless some such agency were used.

The Bishop of Rhode Island said that Dr. Vail had been just such an agent, and while in Rhode Island had obtained a contribution from every parish—a thing never done in any diocese before.

The Bishop of Georgia was anxious that justice should be done to the Church. In our public meetings it was so usual to charge the Church with parsimony and a failure of duty, and with the extreme difficulty of raising funds, that the outside public was likely to form very erroneous notions. It ought to be remembered that, beside our general objects, we have more than thirty dioceses, each of which has objects of its own, and the amounts thus raised are not seen in these general statements. If the parochial clergy are to give so much attention to general calls, they must neglect many others. Nearly all the dioceses had diocesan missions of their own, besides the "Domestic" and "Foreign" work. Their expenses in church and parsonage buildings were heavy. They raised funds for widows and orphans, for aged and infirm clergy, for the support of the Episcopate, besides other Diocesan Institutions, and the current support of their Bishops:—and all this besides the support of the clergy, the worship of the Church, and the poor. If the full aggregate of all all this could be set before them, that assembly would be struck with amazement. The Bishop of Michigan's parish, they had just learned, gave over \$35,000 the past year. His own parish in Savannah seldom gave less than \$18,000 to \$20,000, which went to diocesan work, and *must so do, unless he should send his clergy as mendicants through the land.* He thought the agent would do well to visit, not so much the larger parishes which were not well informed, as the second class rural parishes, which might thus be induced to take a deeper interest. Another thing ought to be remembered. A large proportion of the non-contributing parishes, had really hardly any existence at all. The list included many that had died out. He hoped the resolution would pass. But it should be remembered that we were not one consolidated body like the Presbyterians, but more than thirty distinct dioceses within one Catholic Church, and each portion kept its own separate account. In proportion to our numbers we gave much more than any body of Christians in the land; and could it be added together, the enormous amount would astonish every one that heard it.

The Bishop of Western New York thought it was especially the duty of the Bishops to see that these collections were made; and it was at his suggestion that the words, "and especially the Bishops," were inserted in the Resolution.

The Bishop of Maryland said that his diocese had raised, both this year and last year, more than \$10,000 for diocesan Missions. For Church purposes, other than ordinary parochial expenses, his diocese had raised \$147,000. But in view of all this, they were yet far, very far from the measure of their duty, or rightly valuing the privilege of doing something in God's cause. There were country parishes in his diocese harder and poorer than any in Massachusetts, but none so poor that it could not contribute a quarter of a dollar; and in enclosing, and addressing, and putting the postage stamp on that small sum, an *active interest* would be shown, which would be sure to increase. The formation of an *active habit* was invaluable. If a man passed by the opportunity of giving, because he had only twenty-five cents to give, he would soon do the same because he had only fifty cents, and soon, even when he had \$5, he would button up his pocket; and, by-and-by, he would come honestly to believe that it was absolutely wrong to give his money away at all. He wished every member of the Board to go away feeling pledged to labour more, and pray more earnestly than ever. If the Bishop did not do his duty, let the local agents write to him once a week until he *did* his duty; and if the

parish clergymen failed, let them be treated in the same way. Thus their income would go on increasing in a geometrical ratio.

The Bishop of Louisiana excused his diocese for having so many non-contributing parishes, on the ground that it was so new a diocese, and had so much missionary work to be done within its own borders, which they *did*, without appealing to foreign aid in other dioceses. When their own pioneer work was done, they would be able and willing to do more for the general fund. He hoped the resolution would pass by acclamation.

Dr. Van Kleeck said that he was already acting on the Bishop of Georgia's recommendation, and spent more than half his time in the rural parishes. He mentioned that a gentleman of Alabama had pledged \$200 a-year, if a missionary were sent to Utah. Another had pledged \$25 a-year for three years.

Judge Conyngham said his clergyman held a missionary meeting once a month, with the happiest effect. Another member of the Board suggested that a missionary meeting should be held during the session of every Diocesan Convention.

The resolution was carried, *nem. con.*

The Bishop of Iowa then read a report of a Special Committee appointed two years ago, in regard to increased efficiency in the missionary work in the West. The report went at length into various branches of the subject, and concluded with several resolutions. They first recommended greater concentration of important points, and a larger support to missionaries labouring at such points. The second advocated the establishment of itinerating missionaries. The third advocated the co-operation of the laity in various ways on the frontier. The fourth suggested some organised system for aiding in the erection of churches and parsonages. The fifth called on the parochial clergy to take measures to increase the knowledge of their people in regard to mission work, and secure their earnest prayer. The sixth recommended that special forms of prayer be set forth for the purpose, in accordance with the provisions of the Canon.

The Report and Resolutions were laid on the table, for further action on Thursday afternoon.—*Ch. Journal, N. Y.*

WESTERN NEW YORK.

The Journal of Convention furnishes the following statistics of the Diocese:—

Clergy—Canonically resident (Bishop, 1; Priests, 126; Deacons, 11)...	138
Ordained (Deacons, 5; Priests, 5)...	10
Candidates for Orders.....	19
Parishes in union with the Convention	146
Families.....	8,699
Adults	10,202
Children	4,913
Not specified.....	11,168
Not reported.....	11,640
Total number of individuals	37,818
Baptisms, (Adult, 263; Infant, 1,270; not specified, 3).....	1,536
Communicants, present number ...	10,834
Sunday School Teachers.....	1,221
Sunday scholars	8,773
Contributions,—General \$ 4,094.72	
Diocesan 9,601.86	
Parochial 48,704.82—\$62,401.40	

REPORT OF THE DIOCESAN CHURCH SOCIETY OF NEW BRUNSWICK, 1859.

For many years past, the Society has been

called to consider the propriety of a change in the season for holding its Anniversary Meetings.

This question, wisely referred to the local Committees, has at length been decided. A large majority of the Lay Delegates, at the last meeting of the General Committee, resolved upon the change. By an Act of the Legislature, published in the appendix of the last report, that decision has been confirmed. We meet together now for the first time, under this new regulation, and it is hoped, that the objections urged against the change, may be obviated, and that all parties will work together, in giving increased efficiency to the operations of the Society.

The Society has good reason to be thankful for the success vouchsafed during the year closed at the last Anniversary meeting. It was a period of great difficulty and commercial depression, and yet, the contributions considerably exceeded those of any former year; and it will be found, on reference to the Treasurer's accounts, that there remains a large cash balance, after providing for the last annual appropriations.

Considering the short time since the last report was furnished, it was not thought desirable to call upon the Missionaries for their usual returns, shewing the duties performed in their several missions. The work is, meanwhile, going on, but more laborers are required. It will be seen by many of the reports that Missionaries are earnestly desired.

Since our last meeting, death has taken one from our number. The Rev. C. G. Wiggins, the late devoted Missionary at Greenwich and Petersville, seeking in change of climate for restoration to health, found a grave in a distant land. God has thus been pleased to deprive the Church of one admirably fitted for the Missionary work.

The Society has also of late sustained another heavy loss, by the lamented death of George D. Robinson, Esquire, for many years one of the Auditors. Ever ready to take an active part in the work and to afford assistance in the kindest and most judicious way, the removal of Mr. Robinson has left a blank which cannot readily be supplied.

The Society will be gratified to learn that a considerable addition has been made to its future resources, by a donation from an earnest minded churchman, who desires that his name may not be mentioned. This generous gift consists of a Policy of Insurance, No. 2,467, in the American Temperance Life Insurance Company, of Hartford, Conn., for the sum of \$1000; which has been assigned to the Society, and placed in the hands of the Chairman of the Loan Committee.

To provide for the appropriations required at the present time, the members of the Society have been, in most instances, called upon for a half-yearly contribution. The result will be gathered from the abstracts from the reports of the Missionaries and local Committees.

From the returns, it appears that the following sums have been contributed to the various objects of the Society for the half year ending at the present time, *viz.*:—Aged Clergy Fund, £2; Widows' and Orphans' Fund, £6; General Purposes, £1007 2s. 4d., total, £1015 2s. 4d.

The returns from several local Committees have not yet been received.

The present is a time when the Church seems specially called to that Missionary work for which it was instituted. Never, since the first preaching of the Apostles, did there seem a wider field for its extension, than that so remarkably opened up by the extraordinary events of the few past years.

The unbeliever alone can fail to see the finger of God in making a way for the soldiers of the Cross to the heathen millions of China, Japan, Africa, and India. This is a subject which might well be brought before all the members of the Society at the annual meetings of the several local Committees. Great benefit would result with increased interest and energy, were the Missionary work of the Church in Great Britain and America, and especially the vast efforts being made at the present time, more generally brought under the notice of the members of the Church.

Pressing wants nearer home may hinder us now from contributing to send forth Missionaries to the heathen; but this subject, duly considered, will hasten the time when at least the spiritual destitution in this Diocese shall be supplied without those means which would otherwise be devoted to teach those "afar off"—who know not God—the way of salvation.

AUDITOR'S REPORT.

Report "On the Diocesan Church Society Accounts," as made up by the Treasurer, to 22nd June, 1859.

Assots of the 31st of Dec., 1858, per last Audit	£2,473	0	11
The Treas'er debits himself as follows, as per Account A:			
Sundry Subscriptions	£1,185	17	5
Collect'ns in Churches and Chapels	26	11	6
Interest Collected.....	82	10	0
	1,244	18	11
	£3,717	19	10
Less Sundry payments as per Acct B:			
To Missionaries, &c. £0,534	3	4	
On grants to Church's and Chapels	50	0	0
On grants to Widows and Orphans.....	50	0	0
On grants for Books	100	0	0
Secretary's Salary ...	25	0	0
Treasurer's do.	25	0	0
Contingencies	65	0	6
On Lord Bishop's orders to Missionaries.....	30	0	0
On Lord Bishop's order for education of children of Clergymen.....	6	5	0
	0,885	8	10
	£2,832	11	0
Assets of Diocesan Church Society, 22nd June, 1859, Which is accounted for as follows:			
Amount invested per account C.....	£1,534	1	6
Water Debenture, No. 102	50	0	0
Cash in the Central Bank, and Bank of New Brunswick	1,198	9	6
	£2,832	11	0
The FUNDED SECURITIES, as per Treasurer's Account, C, amounting to	£1,534	1	6
Water Debentures, No. 102	50	0	0
	£1,634	1	6

Should be divided as follows, viz.:

"Seventh Object Fund."

Due this Fund 31st Dec. 1858	£446	6	0
130 days interest, to 22nd June, 1859...	9	10	7
Special Contribution (see p. 24 of 23rd Report of Diocesan Church Society)—	1	10	0
	£ 457	6	7

Less granted 19th Jan. 1859, to the Lord Bishop, to aid in the education of children of Clergymen .

20 0 0

Due this Fund, 22 June, 1859

£137 6 7

"Eighth Object Fund."

Due this Fund, 31st Dec., 1858.....	£728	12	10
130 days' interest, to 22nd June, 1859	15	11	6
Special Contribution (see p. 24 of 23rd Report of Diocesan Church Society)—	9	2	0
	£753	6	4

Granted 19th Janu'y, 1859, to Mrs. Stirling and Mrs. Robertson, £25 each

50 0 0

Less paid to Mrs. Stirling and Mrs. Robertson, grants of 19th Jan. 1859. .

50 0 0

Due this Fund, 22nd June, 1859.....

£753 6 4

"Divinity Scholarship Fund."

Due this Fund, 31st Dec. 1858	£091	9	4
130 days' interest, to 22nd June, 1859...	2	0	2
Special Contribution (see p. 24 of 23rd Report of Diocesan Church Society)—	2	2	6
	£98	12	0

Due this Fund, 22nd June, 1859

£98 12 0

Leaving a balance of the Funded Securities for the credit of the Missionary Fund, or for General Purposes, of

344 16 7

£1634 1 6

Foreign Ecclesiastical Intelligence.

ENGLAND.

The recently consecrated Bishop of St. Helena, Dr. Fiers Cloughton, sailed for his Diocese on Monday, October, 2nd, by the *Imperador* steamer, from Liverpool.

He preached on the preceding Sunday morning and evening in St. Augustine's Church, and administered the Holy Communion to a large number of persons at both services. The town

of Liverpool has long been connected, in a commercial point of view, with those parts of South America to which the Bishop will proceed in due course, to take the oversight of the English congregations there. The see of St. Helena includes Ascension and Tristan d'Acunha, together with the charge of the English on the east coast of South America—a tolerably extensive field for episcopal supervision, formerly comprised, by a curious Colonial-office fiction, in the Diocese of Capetown. The new see becomes a suffragan to Capetown, and thus makes that province to consist of four bishoprics—viz.: Capetown, Grahamstown, Natal, and St. Helena.

The Bishop of Capetown, Dr. Grey, who has been mainly instrumental in procuring the erection of St. Helena into a separate see, is also about to return to the Cape Colony. The Society for the Propagation of the Gospel has voted £1,200 per annum for the foundation of new missions beyond British territory—viz.: in Independent Caffraria, in the Paudas country beyond Natal, and in the Free State, including Moslesh's and the Griqua country. These districts are estimated to contain a population of 400,000. The Bishop of Capetown has succeeded in collecting £20,000 for missionary purposes in his Diocese during his visit to England; and his Lordship states, in a circular letter, that he can appropriate £2,000 towards the foundation of a see in the Free State.

Ordinations have lately been held by the Archbishop of Canterbury, the Bishops of Oxford, Peterborough, Chester, Worcester, Durham, St. David's, Norwich, Lichfield, Ripon, Salisbury, Lincoln, Llandaff, and Exeter. The numbers ordained foot up as follows: Deacons, 110; Priests, 105.

The Bishop of Oxford, in pursuance of his usual custom of holding Ordinations occasionally in the large towns of his Diocese, at the late Ember season selected Windsor for the purpose. The candidates arrived on the Thursday in Ember week, and during that and the two following days were under examination by the Bishop and his two Archdeacons—Clerke and Randall. It is on the mornings and evenings of these days that the Bishop addresses the candidates, after the Second Lesson, with a power to which only those who have been present can attempt to do justice. The address on Friday morning was in the "Inward call of the Spirit to the work of the Ministry;" that on Friday evening on "A Life of Prayer, as the only sustaining power of the Ministry." Saturday morning, when the Holy Communion was received by the candidates and clergy, was devoted to a more general exhortation on the duties of their future calling; and on Saturday evening the Charge was delivered in the parish Church, the subject being the question in the Ordination Service, "Will you be diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh?" Nothing could be more profound than the argument by which the connection was demonstrated between the inner life of the prophet or preacher of God's Word, and the truth or falsehood of the message which he would habitually deliver to his fellow-men; nothing, it may be added, more searching than the application of the subject to the consciences of those before him. On Sunday morning sixteen candidates appeared for ordination, in the parish Church. The services were very solemn. In the evening the Bishop preached to an equally large congregation, with all his customary power and eloquence. It is impossible (says the *Guardian*) to overestimate the good which results to the Church from occasions like this. Not only are the grave responsibilities of their office brought with new and awakening power to the clergy of a particular

town and neighbourhood where the ordination is held, but the more earnest of the middle class lately are led to closer thought and inquiry on the several points raised by the Ordination Service. We are convinced that if the distinctive doctrines of the Church are ever to be received and cherished by this large and important class, it will be by their having the facts which embody the doctrines brought palpably before their eyes.

The foundation stone of the Rev. Dr. Wolff's new church at Isle Brewers, was recently laid by the Hon. Henry Walpole.

General Sir John Michel had given a suitable piece of ground of about half an acre, about a quarter of a mile distant from the present church of Isle Brewers. The ceremony of laying the foundation-stone was attended principally by the clergy of the neighbouring parishes, and commenced by a service in the schoolroom, where Dr. Wolff's fast friend, the Archbishop of Taunton, delivered an interesting address. At its close, Dr. Wolff in a few words expressed his thanks to the visitors present for their kind attention, and the Hon. Henry Walpole then laid the stone in the customary form and manner. The new church will be in the decorated style, with chancel and nave and will seat 150 persons. It will be built of flint stone, with Ham-hill stone dressings, and, with its octagonal tower, will be a most picturesque object. £1,000 out of the £1,400 which the building is to cost, has been collected. The old church is to be immediately pulled down. Sir John Pakington, who was to have performed the ceremony, was unfortunately prevented by illness. Archdeacon Denison, alluding to the origin of the Rev. Dr. Wolff, the incumbent, by whose efforts the funds for the new church had been chiefly raised, said:—He would remind those who were the inhabitants and neighbours of that place of the many things which combined to make that a day full of tender recollections, upon what might be called the private grounds of the case. They stood there in the parish of one not of their own nation—of one born among God's ancient people, brought in God's own good time, now nearly half a century ago, to the knowledge of the Lord Jesus Christ—*one who, after a life of many vicissitudes and very great endurance, had found his refuge in the bosom of the reformed Catholic and Apostolic Church of England—Catholic and Apostolic because Reformed—Reformed because Catholic and Apostolic.* Here he had come among them; and what was it that he—with one whom God had been pleased to take from them—had been enabled, by God's mercy, to do for the people of that place? Fifteen years ago, he found that parish with an old decaying church, with no parsonage-house, with no school, and he had built for them a residence for a minister, exactly what an English clergyman's residence ought to be—sufficient, yet not more than sufficient; he had built a school for training up the children of that place in the nurture and admonition of the Lord; and now, by God's mercy, he was still amongst them, though he had lost one who was his right hand in the work, to lay the first stone of a new church, which, by God's blessing, should remain many centuries to be a testimony to the people of the district of the honour and glory of Almighty God, of His blessed Son, and the Eternal Spirit."

EXCURSION IN PALESTINE AND SOUTHERN SYRIA.

(Continued from our last.)

Tuesday, May 2nd.—Roused betimes by the creaking of the Persian water-wheel in the yard—a simple contrivance, by which all the gardens of Jaffa are irrigated twice or thrice in the day—I rose and enjoyed the delicious freshness of the morning, and the view over the orange-gardens, which, more than a hundred in number, envelope

the town on three sides for many a furlong, and extend quite up to the wall. The modern representative of that very ancient city, so familiar to the students of Holy Scripture, from its connexion with the history of Solomon the king, and Jonah the prophet, not quite unknown to classical mythology as the scene of the story of Perseus and Andromeda, is situated on a narrow swell of land, extending along the shore, and rising to a considerable elevation above the sea, towards which it falls so rapidly on the west, that the houses appear to hang one over the other on the shelving rock. From my point of view it looked exceedingly lovely, with its white towers strongly illuminated by the eastern sun, standing out sharp against the deep azure of the western sky, while the blue Mediterranean formed the horizon both on the north and south, and the whole picture was set in a fringe of the most luxuriant foliage. Here, however, as in all eastern cities, the illusion is dispelled immediately on entering the gates, when the eyes, and ears, and nose are assailed by sights, and sounds, and smells that do violence to all the senses at once. Its objects of interest are soon told. Outside the town, in a garden, a questionable tomb of Dorceas. Within, a picturesque fountain near the east gate; the ruined castle, infamous in the history of Napoleon (where he gave orders for the sick and wounded to be poisoned when he resolved to abandon them on his retreat from Acre,) and the ruin on the seashore, below the Latin convent, which a worthless modern tradition requires the credulous pilgrim to believe was once the house of Simon the tanner. However, we will not quarrel with the story, as it enables us the better to realize the fact that this was indeed the place where that great vision, so momentous in its consequences to the Christian Church, the very introductory passage in the history of missions to the heathen, was revealed to the apostle St. Peter, and from hence that he was summoned by that godly soldier of Cornelius's household to open the door of faith to the Gentiles. We shall presently follow his footsteps when we have first saluted our friends for the last time, and taken a long farewell of the garden-house in which I had passed so many happy hours during my former visits.

Leaving Jaffa at one P.M., we proceeded across the plain in a direction north-east to Kul' at Ras-el-Ain, a distance of ten miles, which occupied us just four hours. This is, as its name implies, a castle, situated at the fountain head of the Jaffa river, now called Nahr el-Aujeh; erected, no doubt, for the purpose of guarding the great caravan road which runs through the whole length of this plain, from Mount Carmel to Gaza. A village named Mejdal, which was pointed out on our right, under the mountains, informed us that another tower had been built at no great distance, probably to secure the communication with the interior. The castle, which is situated on a low artificial mound, and flanked with circular towers, was formerly very extensive, but is now a complete ruin. Although we could discover no inscription of any kind, it was not difficult to assign it a date and a founder. It probably owed its origin to the renowned Saladin, and was one of a line of defensive works prepared by him against the Franks of the third crusade, which enabled him to contest every inch of coast with our lion-hearted king. Proceeding still northward, we passed through Khibbet el-Medineh, "the ruins of the city," in an hour from the castle, and in another hour through Jiljilieh, unquestionably an ancient Gilgal, but hardly the same as that which belonged to the petty king of Dor, in the days of Joshua; since Tantura is too far to the north.

Jiljilieh has a peculiar character, as its mosque and other buildings have a better and more substantial appearance than those of other villa-

ges. It was probably in former ages an important caravan station one day north of Ramleh. We found Kuphr Sabn only twenty minutes distant from Jiljilieh, and reached it in the dusk, at 6.45, where we found our tents pitched and dinner prepared. Here we had the satisfaction of believing that St. Paul and his escort had halted on their way to Caesarea.

CHINESE WORSHIP.

But what does China worship? We shall not, on the present occasion, look into the temples, but into domestic life and family worship. It is new-year's eve. The members of the family are in their best attire. The principal room is tastefully lighted up, and looking unusually clean and tidy. In the centre stands a table, at other times used for ordinary purposes, on this occasion converted into a ceremonial one. At the top of it is set a high chair, over the back of which are thrown three distinct scrolls, with uncouth paintings to represent Shingto, the chief deity. Before these daubs are set three tea-cups and three cups of wine, offerings being usually placed before their idols in triplets. Further on are set twelve wine-cups, to signify the twelve months of the year. The rest of the table is spread with joints, vegetables, incense, candles, wine, sugar, new-year cakes, ornamental candles, and the *ful* offerings, i. e. offerings denoting happiness, and consisting of three sorts, fish, pork, and fowl. At the foot of the table, and on the floor, a red cushion is laid, upon which the worshippers are to kneel. The head of the family repeatedly kneeling, bows his head to the earth, continuing for some time in a kneeling posture, both his eyes cast to the ground, and his lips moving in prayer. Then come the sons, making like observances. Outside, at the firing of heavy crackers, painted scrolls, or a heap of silver paper are burnt; while on the roof of the house a cup of wine, mixed with fulho offerings, is emptied out, in gratitude to the demi-god Shiuung, who taught, it is supposed, mankind to cook their food, instead of eating it raw. The god of the kitchen also receives due attention. Then follows the worship of ancestors of the male branch only, their respective portraits being served with a bowl of rice, a cup of wine, and a pair of chopsticks. The conclusion of the ceremonies is a hearty supper, in which the whole family engages.

The worship of the dead is the chief superstition of China, and is observed chiefly in the month of April, when family groups set out to visit the family tombs. Neglected ghosts, it is thought, will haunt the houses of forgetful relatives. They must therefore be cared for, and provided with such things as it is thought they need—food and other comforts; gold and silver paper shaped as copper money dollars and sycee bars; these, set on fire, pass through the smoke into the invisible world, where they become real money. Besides these, clothes, sedans, furniture made of pasteboard, are transferred to cloud land for the use of the dead. The living relatives, having fulfilled the pious duty, hope to live the longer, and enjoy the more richly the good things of this life. What need is there not here of Gospel light to illuminate the thick darkness, and instead of those dim and useless fables, give them the great realities of life and immortality as made known in Christ?—*Spirit of Missions.*

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E. G., Lyndhurst, in full; J. G., Harlem, in full; Rev. J. D., Newboro', vol. 6; Rev. W. F., Reslin, to end of vol. 7; Rev. Dr. McN., Darlington, to No. 18, vol. 7; Rev. D. F., Melbourne, balance of vol. 6; and to No. 20, vol. 7.