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# The Canadian Ecclesiastical Gazette;

OR

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

VOLUME I.

TORONTO, MAY, 1851.

No. 5.

## Ecclesiastical Intelligence.

### DIOCESE OF MONTREAL.

CHURCH SOCIETY'S OFFICE, MONTREAL, }  
3rd May, 1851.

A general meeting of the Church Society was held this day, in accordance with the resolution passed at the annual meeting held on the 17th January, 1851.

The Lord Bishop in the chair.

After prayers, the minutes of the last meeting were read and confirmed.

It was moved by the Rev. J. Scott, seconded by the Rev. G. D. C. O'Grady, and

*Resolved*, That the following subscribers to the Church Society, who were not members of the original Church Society of the Diocese of Quebec, and, as such, members of this Society, under the act of incorporation, be now elected incorporated members:—Baker, A. L.; Barnston, Dr.; Bedwell, C. R.; Blackwood, Miss M. J.; Bethune, S.; Comeau, A.; Clarke, Mrs. E. A.; Cuthbert Miss; Fulford, Mrs.; Glenn, Miss; Gibb, Mrs. J. J.; Hatt, T. C.; Hatt, Mrs. R. B.; Holmes, Mrs.; Jones, Dr.; Keefer, Saml.; Lindsay, W.; Longueuil, Baroness de; Moffatt, Mrs.; Molson, Mrs. J.; MacNab, Mrs.; Mott, Nelson; Montzambert, E. L.; Prentice, Mrs.; Robinson, W. H.; Reid, Mrs.; Ross, Mrs.; Ryan, Capt.; Robinson, Mrs.; Simpson, Mrs. Alexr.; Sanborn, H. H.; Wilson, Lady; Walton, Mrs.; Vaughan, Samuel; Yule, Mrs.; Yule, Miss; Yule, Miss A.

A letter was read from the Rev. W. Anderson respecting the proposed alterations in the Widows and Orphans' By-Law.

It was moved by Col. Wilgress, seconded by the Hon. Joseph McCord, and

*Resolved*, That in Section III. of the Widows' and Orphans' By-Law, after the words in inc tenth, "or station served by him," all be expunged, and the following substituted in its place: "but it is essential to the stability and prosperity of this fund, so as to meet the demands that may hereafter be made upon it, that every clergyman in the diocese should contribute towards its maintenance. It is hereby declared that any clergyman refusing to become a subscriber, or neglecting to make the annual collections in his parish or mission (except as above exempted), shall not be entitled to any benefits of the fund for his widow or orphans. Should, however, any clergyman fail to become a member, and afterwards desire to join it, he shall make application to the Central Board, through the committee of management; and if the Board should favorably receive his application, it can only be on payment of all back subscriptions."

It was moved by the Hon. Judge McCord, seconded by the Rev. J. Bethune, and

*Resolved*, That in Section VI. the words "by the managing committee" in the fourteenth line be omitted, and also that the remainder of the section after the words "as above provided" in the twenty-second line be omitted."

It was moved by Col. Wilgress, and seconded by the Hon. Judge McCord,

That at the end of Section VI. the following be added: "But as circumstances may occur to

cause this fund to fluctuate in its amount, the Central Board may, on receiving a special report from the managing committee respecting the funds of the Society, increase or diminish the annuity to the widows or orphans, should it appear advisable or necessary so to do."

It was moved in amendment by the Rev. C. Morice, and seconded by the Rev. R. Lonsdale,

"That in the event of the funds being insufficient at any time to pay to all the widows and orphans on the list the annuity of £10 per annum, the deficiency shall be made up by an equal assessment on all the clergy entitled to participate in the benefit of the fund."

The amendment was lost, and the original motion was put and carried.

It was moved by the Rev. C. Morice, and seconded by Dr. Bethune.

That the following be added to the 7th section: "Provided that in certain cases, on the recommendation of the managing committee, the Central Board may reduce the amount of the fine."—Negatived.

It was moved by Dr. Bethune, seconded by the Rev. J. P. White, and

*Resolved*, That the following clauses be expunged: In the 9th section, from the words "as the case may be" to the end of the section; in the declaration to be made by a widow, from the words "a widow" to the end of the clause; in the declaration to be made by the guardian of children, from the word "Montreal" to the end.

The Rev. J. Flanagan withdrew his motion, of which he had given notice at the last meeting.

It was moved by the Rev. C. Morice, seconded by the Rev. G. D. C. O'Grady:

That this meeting be adjourned to the first Wednesday in July, for the further consideration of the Widows and Orphans' By Law.—Negatived.

The following Report of the Committee, appointed at the last meeting of the Central Meeting to devise means of increasing the funds of the Church Society, was then read:

The Committee beg to report that they are of opinion that the above object would be most effectually carried out by the appointment, in every parish or mission, of a committee of ladies or gentlemen, to be named by the clergyman or parochial association, to call on each member of the Church of England within the parish or mission for a subscription, however small, to the funds of the Church Society, the said collectors to be furnished with printed subscription papers. The Committee beg to recommend that deputations should be appointed, who may make arrangements with the different clergy, under the sanction of the Lord Bishop, to visit once a year the several parishes and missions to advocate the claims of the Society. The Committee are also of opinion that it would be highly desirable that all monies collected in the name of the Church Society should be forwarded to the Treasurer at Montreal.

Signed, A. F. Holmes, *Chairman*.

The above report was received, and notice was given by Dr. Holmes that at the next annual meeting he will move that in the first sec-

tion of By-Law No. 7, the last clause, commencing with the words, "one half of all monies," be struck out.

The Hon. Judge McCord gave notice that at the next general meeting of the Society he will move that in future the Lay Committee shall be elected at the annual meeting of the Society, and not at the Central Board, as at present.

It was Resolved, on the motion of the Secretary (notice of which had been given at the annual meeting), seconded by the Rev. R. Lonsdale:

That, in By-Law No. 9, the words "at the first meeting of the Central Board," be struck out, and that the words, "at the annual meeting of the Society," be inserted instead thereof.

May 3rd, 1851.

A meeting of the Central Board of the Church Society was held this day, in accordance with the constitution, the Lord Bishop in the Chair.—The following Report of the Lay Committee was read:—

"An application was received from the Rev. W. Lockhart, asking for £60 towards the purchase of a glebe at New Glasgow. The proposed purchase consists of 80 acres, one-half clear and in a good state of cultivation, with a good house, barn and stable thereon, price £200; towards this the Inhabitants have raised,.....£40 0 0

Contributed by the Lord Bishop from funds at his disposal,..... 25 0 0  
Payable next year, ..... 10 0 0  
The Rev. Mr. Lockhart, ..... 15 0 0

90 0 0  
If the Society grants, ..... 60 0 0

There will be a total of .....150 0 0

Leaving a balance of £60 to be raised within the mission or otherwise before the same may be due, or that amount may be borrowed on mortgage, the Incumbent paying the interest till the amount required be procured. The Central Board is respectfully recommended to vote that £30 be granted, payable immediately, and another £30 at this period next year, or so soon as the inhabitants shall have raised the balance required to complete the purchase, say £50, either in cash or by loan *with* mortgage on the glebe itself.

A letter was also received from the Rev. W. Morris, explaining why the Church at Petite Nation was built of wood, and furnishing other particulars relative to the cost of erection and memorandum for title deed of land, which it appears has not been executed. As to the application for means to finish the Church at Petite Nation, to wit,—windows, £40; doors £5 12s.; floor, £11 8s.; lathe and plastering, £16 16s.; forms, £3 12s.; total, £77 8s., the Central Board is respectfully recommended to vote a grant of £25, to be paid so soon as the deed of the same be executed and the Lay Committee shall be satisfied that those concerned have the means in hand to complete the work; and that this shall not be considered a precedent to justify the erection of wooden buildings. The Committee also recommend that the above sum shall

not be paid unless the building shall have been insured. The whole respectfully submitted.

Signed, J. McCORR, *Chairman.*  
F. D. FULFORD, *Secretary.*

On motion of the Rev. J. P. White, seconded by the Rev. C. Morice, the above report was adopted.

The Rev. G. D. C. O'Grady reported that F. D. Fulford, Esq., had been elected the representative of the Mission of Hemmingford.

E. J. ROGERS, *Secretary.*

On Thursday, the 4th of May, the Rev. J. P. White was instituted, by the Lord Bishop of Montreal, to the Rectory of Chambly, void by the resignation of the Rev. Joseph Braithwaite, B. A.

DIocese OF QUEBEC.

INFORMATION FOR THE PEW-HOLDERS OF THE CATHEDRAL CHURCH, QUEBEC, AND OTHERS ATTENDING ITS MINISTRY.

1.—Times of Divine Service.

*I trust that when they said unto me, see will ye, unto the house of the Lord, Ps. cxxv. 1. One day in thy Courts is better than a thousand, 1 Pt. i. xxv. 10. Continually in the Temple, blessing and praising God, Luke xxiv. 53. Not forsaking the assembling of yourselves together, as the manner of some is, Heb. x. 25.*

On every Sunday, on Christmas Day, and on Good Friday, Morning Service at Eleven o'clock, and Evening Service at half-past Three, in the Cathedral; Second Evening Service in All Saints Chapel, in the Cathedral Churchyard, at Seven, and in St. Matthew's Chapel at the Burying-ground in St. John's Suburbs, at the same hour.

N. B.—The Sittings in these two Chapels are wholly free and unappropriated; the Evening Service in All Saints is designed chiefly for the benefit of members of households having Pews in the Cathedral who cannot attend there twice a day, or who may desire to attend Service three; that in St. Matthew's for the benefit of persons unable to hire pews, particularly being residents in the locality of the Chapel itself.

On every Wednesday and Friday in Lent, (except Ash-Wednesday) till Passion Week, Evening Service in the Cathedral at half-past Three.

On the Festival of the Circumcision, the Epiphany, on Ash-Wednesday, on every day in Passion Week, on Easter Monday and Tuesday, and on Ascension day, Morning Service in the Cathedral at Eleven.

On every other day in the year for which a Collect, Epistle, and Gospel is appointed, Morning Service in All Saints' Chapel at Eleven; and on all the minor Festivals, evening prayers in the same Chapel, for the children of the National School only, at 3, who are then catechized after the second lesson.

On every Friday before the Communion, except the Fridays in Lent and the Friday before Christmas Day, Evening Service in All Saints' Chapel at four o'clock.

Morning Prayer every day in the year, in All Saints' Chapel, at half-past Seven, except when there is Morning Service at Eleven, either in the Cathedral or in that Chapel.

At a Sermon or a Lecture is delivered upon all the foregoing occasions, except the daily prayers at half-past Seven, A. M.

2.—Administration of the Sacraments.

The Sacrament of the Lord's Supper is celebrated on Christmas Day, Easter Day, and Whit-Sunday, and on the first Sunday in every month, except January, and except also the case when the first Sunday of the month falls within one week of Easter Day or Whit-Sunday.

The Sacrament of Baptism is administered at any time when Service is held, except the morning of Sunday and the morning of Christmas Day and of Good Friday; and unless where the case occurs of alarm from sickness, is never

performed in any other place than the House of God.

3.—Other Rules and Arrangements of the Church.

The Churching of Women takes place upon any occasion of Divine Service, with the exception of the same occasions as those which are excepted above in the case of Baptism.

Marriage is solemnized only in the House of God.

Due notice must always be given to the Clergy and if possible, a day before hand, of Baptisms, Marriages and Funerals, whether at the Church of England portion of the Mount Hermon Cemetery, or at the old Burying-ground, in order to their appointing a time which will not interfere with their other official engagements, nor require (as might happen) the use of the Parish Registers for different purposes, at the same time.

The Male and Female Sunday Schools connected with the Cathedral are held in the two school-rooms, respectively of the National School-House. Morning Sunday School is held in the boys' school-room, only, at half-past nine. Afternoon Sunday-School, in both school-rooms, at two.

The collections made in the morning and afternoon services of the Cathedral, on Sundays, Christmas-Day and Good-Friday, are appropriated, by the Clergy and Church-Wardens conjointly, in the maintenance of the infirm pensioners upon the bounty of the Church; in contributing towards the support of the Male Orphan Asylum; in the relief of casual pauperism among parishioners, and in providing for the internment of paupers. There is a great strain upon this fund, and it is sometimes found most painfully deficient.

The accounts of the Church-Wardens in charge, respectively, of the Pew Rents and the Poor Fund, are audited and attested, every year after Easter, and are open to the inspection of the Pew-holders, according to the provisions of the Church Temporalities Act.

The collections made at the Sunday Evening Services in the two Chapels, are expended by the Chapel-Wardens for the lighting and warming of the buildings, and other small expenses connected with public worship.

The "Manual" of Psalms and Hymns in use at the Cathedral is for sale by Mr. T. Cary, Bookseller and Stationer, Quebec.

ANNUAL REPORT OF THE CATHEDRAL CHURCH WARDEN IN CHARGE OF PEW RENTS.

In rendering an account of his transactions for the past year, the Church-warden in charge of pew rents begs to report—

The balance of cash in hand is £22 19s. 1d. The stated rental of the entire number of pews at the present rates is £1,062 5s., from which is to be deducted the rents of vacant pews, amounting to £59 7s. 6d., leaving £1,002 17s. 6d. as income for the present year, of which £594 1s. 6d. only has been collected.

The amounts collected for pew-rents outstanding from former years, is—previous to and for 1851, £12 7s. 6d.; for 1852, £297 8s. 1d.; and there remains due prior to 27th August, 1853, £144 3s. 9d., and £103 12s. 1d. due 27th August, 1853.

As has been customary, all disbursements will be found entered in the Cash-book, now produced in the minutest detail, and a voucher is submitted for every item.

The Cathedral is now free from debt, and there is a balance of £130 13s. 3d. from the Rectory Fund, which is placed at interest in the Provident and Savings Bank.

The balance now in hand, with the monies to

be collected for outstanding pew-rents, ought to be amply sufficient to meet all ordinary demand against the Cathedral until the rents for the present year become due, on 27th August next.

WILLIAM WALKER,  
Church-warden.

Cathedral, Easter Monday, April 17, 1854.

William Walker, Church-warden, in Account Current with the Cathedral.

Dr.	1853.			
March 25	To balance in hand—viz.,	Cash.....	£ 62 15 4	
		Savings Bank.....	300 0 0	362 15 14
1854.	To received Pew rents—viz.,			
April 17	Due prior to 27th Aug.			
	ust, 1852.....		12 7 6	
	Do. do. do. 1853		297 8 4	
	Do. do. do. 1854		594 1 0	
				903 17 4
				£1266 12 8

1854.  
April 17 To balance brought down £22 19 1

Cr.	1853.			
Dec. 7	By repaid loan from the Heirs of the			
	Into Hon. A. W. Cochran.....		£ 500 0 0	
	Do. paid Dr. Mackie, salary.....		262 10 0	
	Do. " J. Boomer, Clerk.....		60 0 0	
	Do. " Organist and Choir.....		108 18 0	
	Do. " Sexton and Bell-ringer.....		70 16 1	
	Do. " Verger.....		12 10 0	
	Do. " Scrubbing and cleaning.....		28 15 0	
	Do. " Account Rectory.....		21 18 4	
	Do. " Insurance.....		50 7 6	
	Do. " Interest.....		13 13 3	
	Do. " Fuel.....		29 19 10	
	Do. " Assessments.....		52 6 0	
	Do. " Incidents.....		81 2 10	
	Do. Balance on hand.....		22 19 1	
				£1266 12 8

WILLIAM WALKER,  
Cathedral Church-warden in charge of  
Pew rents.

Quebec, 17th April, 1854.

THE CATHEDRAL POOR FUND.

Statement of Receipts and Disbursements by the Church-warden in charge of the Poor Fund, during the year ended Easter Monday, 1854.

RECEIPTS.	
1853.	March 25 Balance in the Chest.....
1854.	April 17 Collections in the Cathedral from the 28th March, 1853, to Easter, 1854, inclusive.....
	£29 11 4½
	528 17 11
	£558 9 3¼

DISBURSEMENTS.	
1854.	April 17 Paid Treasurer of Male Orphan Asylum, from Easter, 1853, to Easter, 1854 (10 girls and 17 boys).....
	Paid monthly allowances to aged and infirm persons and widows.....
	Paid casual and temporary relief to sundry persons and destitute children, not admissible into the Asylums.....
	Paid Heirs Austin, in part liquidation of their mortgage of One Hundred Pounds.....
	Paid for internment of Paupers.....
	Paid for cartage of fuel and ground rent.....
	Paid medical attendance for the poor from Easter, 1853, to Easter, 1854.....
	Paid for Sacramental wine for 1 year ended at Easter, 1854 (Broad 10s.).....
	Balance in the Chest.....
	£148 10 0
	159 3 7
	99 14 4½
	75 0 0
	11 19 6
	12 17 7
	20 0 0
	5 18 0
	25 6 3
	£558 9 3¼

WILLIAM POSTON,  
Church-warden in charge of Poor Fund.

Quebec, 17th April, 1854.

A FORM OF PRAYER.

Prepared for the Diocese of Quebec, upon occasion of the solemn Humiliation and Prayer before God, appointed by the Royal authority in England, to be held on Wednesday, 26th April, 1854, on account of the war in which the Country is now engaged. To be used on

the aforesaid day in the Cathedral Church and Chapels of Quebec: and elsewhere in the Diocese, on the first Wednesday or Friday for which service can be duly notified on the Sunday falling next after the reception of the form—*By authority.*

*The Service shall be as usual, except where it is hereinafter otherwise appointed.*

*Proper Psalms—26, 46, 66.*

*Collect, the same as for Ash-Wednesday.*

*First Lesson, 2 Kings 19.*

*Second Lesson, Mark 13.*

*In the end of the Litany, immediately after the Collect, [We beseech Thee O Lord,] shall be used the Prayer in the time of war and tumults,\* and the three prayers at the close of the COMMUNION, (the first beginning with the words O Lord, we beseech Thee, mercifully hear.)*

**HYMN AFTER THE LITANY.**

(From Horne's Manual, used in the Cath. dioc.)

**HYMN 46.**

*For a Fast Day during War. (C.M.)*

1. ALMIGHTY LORD! Before thy throne  
Thy mourning people bend;  
'Tis on Thy pardoning grace alone  
Our prostrate hopes depend.
2. Dark judgments, from Thy heavy hand,  
Thy dreadful power display;  
Yet mercy spares our guilty land,  
And still we live to pray.
3. O! turn us, turn us, mighty LORD,  
Convert us by Thy grace;  
Then shall our hearts obey Thy word,  
And humbly seek Thy face.
4. Then should insulting foes invade,  
We shall not sink in fear;  
Secure of never failing aid,  
If God, our God, be near.

*For the Epistle, Dan. ix., 1 to 11.  
Gospel, Mark ii., 26 to 22.*

**HYMN BEFORE THE SERMON.**

**HYMN 47.**

*Prayer, and Hope of Victory. (L.M.)*

1. Now may the God of grace and pow'r  
Attend His people's humble cry;  
Defend them in the needful hour,  
And send deliverance from on high.
2. In His salvation is our hope;  
And in the name of Israel's God,  
Our troops shall lift their banners up,  
Our navies spread their flags abroad.
3. Some trust in horses train'd for war,  
And some of chariots make their boasts;  
Our surest expectations are  
From Thee, the LORD of heav'nly hosts!
4. Then save us, LORD, from slavish fear,  
And let our trust be firm and strong,  
Till Thy salvation shall appear,  
And hymns of peace conclude our song.

\* This prayer is always to be used, in Divine Service, during the War.

The CORNER STONE of the Chapel now in course of erection on the lot of ground opposite to Mount Hermon Cemetery, was laid at noon yesterday, in presence of Capt. Rhodes and Henry LeMesurier, Esq., jun., trustees, the architect and contractors, and a few ladies and gentlemen interested in the work. The more formal solemnity had been dispensed with in deference to the feeling of those who had mainly promoted the pious undertaking. The Lord Bishop, who was attended by the Rev. Drs. Mackie and Adamson, made a short and appropriate address, concluding with prayer and the benediction. The parchment deposited in the cavity of the stone contains the following inscription:

On the Fifth day of May,  
In the Year of our Lord 1851,  
And in the seventeenth year of the reign of Her  
Most Gracious Majesty,  
Queen Victoria.

His Excel. the Earl of Elgin & Kincardine, K.T.,  
being Governor-General of Canada,  
The Foundation Stone of this Chapel was laid by  
Mrs. Mountain,  
Wife of the Right Rev. George Jehoshaphat  
Mountain,

D.D. and D.C.L., Lord Bishop of Quebec,  
The Funds for the erection of this Chapel were  
collected by subscription, and upon its comple-  
tion it will be transferred to the Lord Bishop of  
Quebec, to be consecrated to the Worship of  
Almighty God, and to the use of the  
United Church of England and Ireland.

The Chancel is the gift of the Bishop above  
mentioned and his family;  
The site has been granted by Dr. and Mrs. Morrin  
of the City of Quebec;

The estimated cost of the building is £2,500  
currency, or 10,000 Dollars.

Trustees of the Building Fund,  
The Rev. Armine Wale Mountain, A.B., Henry  
Burstall, Esq., William Rhodes, Esq., Henry  
Le Mesurier, Esq. jr., Richard Wainright, Esq.

Architect:  
Jonathan Munn, Esq.

Contractors:  
Mr. Louis Amoit and Mr. Joseph Larose.

Foreman:  
Mr. Alexander King.

Witnesses present:  
Rev. George Mackie, D.D., Official and Chaplain  
to the Lord Bishop of Quebec;  
Rev. W. Agar Adamson, D.C.L., Chaplain to the  
Legislative Council of Canada.  
"Tuæ sunt omnia Domine et de tuis dabimus tibi."

**THE FAST DAY.**

According to announcement, yesterday was strictly observed by the Protestant inhabitants of this city as a day of fasting and humiliation. Services were performed in the several churches. A most eloquent sermon was preached in the morning by Dr. Adamson, at the English cathedral, in aid of the wives and children of the soldiers who have been sent to the war, to fight the battles of their country and of civilization. The theme was a grand and noble one, and we feel convinced that we speak the sentiments of all present when we say that ample justice was done to it. The Rev. gentleman commenced his discourse by a retrospective glance at the triumphs and progress of religion, education, and enlightenment, since the termination of the last great war. He described the rapture and gratitude of the nations of Europe when the sword which had spread desolation over the fairest countries of the earth for a quarter of a century was returned to its scabbard. Man then became socially, morally, and politically another being, and, one by one, peace achieved her gentle and unostentatious, but bright, glorious triumphs. A rude hand has however shattered the beautiful fabric of victory which she had reared. *Peace is no more.* The sword again flashes forth from its scabbard, the notes of wailing and of death are again heard; England united with a sister whose hand had been long withheld from her, has drawn the sword to protect the oppressed and to chastise the oppressor. What spectacle could be more noble than that now presented to the world, of these two nations whose enmity was traditional, burying every feeling of animosity, and cordially extending the hand to one another in a great and holy cause, content to commence a new and

bright chapter of their mutual career, and to let their hatred belong to the history of the past.

Dr. Adamson dwelt emphatically on the unanimity which prevailed among all classes as to the justice and necessity of the great struggle in which the country is engaged—and on the perfect exposure of the tyrant whose selfish ambition had caused the evil which every good man must deplore. England had prepared herself to meet the great necessity in a manner worthy of her fame. She had the sympathy of every true heart which could be touched by a sense of chivalry and justice, and roused at the contemplation of oppression. He felt assured that wherever the Red Cross Flag of England waved, and her martial drum (which encircled the earth with its inspiring notes) was heard, there as here, a prayer deep and earnest was breathed to the throne of the God of Battles, in behalf of right against might, and for the triumph of England over her foes. He dwelt with enthusiasm on the achievements of the British Navy, whose heroism was proverbial, and of the British Army who had shown its devotion on many a bloody field, and which might, he said most impressively, at the very moment he was speaking, be engaged in deadly strife. After dwelling on the necessity of the efforts which were being made by civilized Europe he next introduced the topic which was the subject of his discourse, by reminding his hearers that great sacrifices were necessary to accomplish great objects—the statesman devoted his time and his talents, his health and his energies, his nights and his days, to the service of his country—who could justly appreciate his labours and his anxieties—his noble abnegation of self—the magnitude and extent of his sacrifice and his services. But the women of England, and especially the wives, mothers and sisters of the soldiers—what did they contribute to the war? One gave the father of her children, the protector of her babes and sucklings; another her dear son, the pride of her old age; a third a brother; and perhaps a fourth, one who stood in a dearer relation than either, one whose loss would crush her young heart, make life a blank to her, and leave her in sorrow too deep for utterance, of unwedded widowhood. What did all and each of these give to the war? And shall we offer them nothing in return? Should we refuse our sympathy and our assistance in their desolation and distress? He had no doubt of the answer to that question, but as he enjoyed the privilege of addressing the congregation on the subject, he would press them to contribute cordially and freely towards the wives and the children of the soldiers of the British army engaged in the great, just and holy war.

The sermon was listened to with the deepest interest throughout, and many an eye was moistened with a tear of sympathy and compassion, at the most touching and pathetic allusions to the distress and suffering, and to the bereavement and desolation produced by the scourge which was on the eve of deluging Europe with blood.

We trust that those who were prevented from attending, or who belong to another church, will still recollect that they are called on as Christians and as civilized men to aid this good cause, and that the appeal which has been made in aid of distress may penetrate and open every heart—and that Canada may prove herself an integral and worthy portion of the British Empire.

The collections, so far as we have been enabled to ascertain, are as follows: the Cathedral £86 5s. 3d.; St. Andrew's Church £70 5s.; Free Church £25; Chapel of the Holy Trinity £21 5s.; Wesleyan Chapel £11 17s. 8d.; St.

Peter's Chapel £6. We shall publish a complete return on Saturday, when this total will probably be enlarged by further private contributions through the clergy.—*Quebec Mercury.*

#### DIocese OF TORONTO.

The Bishop of Toronto begs to inform his brethren, the clergy of the district of Niagara that he intends (D. V.) to confirm at their several missions and stations during the month of May next, in accordance with the following list. Should there be any error or omission, the Bishop requests the clergyman interested to notify him of the same in time to be corrected.

Toronto, 12th April, 1851.

May. Wednesday	17	Niagara	11	A.M.
" "	17	Queenston	3	P.M.
" Thursday	18	Thorold	11	A.M.
" "	18	Port Robinson	3	P.M.
" Friday	19	Drummondville	11	A.M.
" Saturday	20	Stamford	11	A.M.
" Sunday	21	Chippawa	11	A.M.
" Monday	22	Fort Erie	11	A.M.
" Tuesday	23	Bertie	11	A.M.
" "	23	Port Colborne	2	P.M.
" Wednesday	24	Port Maitland	11	A.M.
" "	24	Dunnville	3	P.M.
" Thursday	25	Cayuga	11	A.M.
" "	25	York	3	P.M.
" Friday	26	Caledonia	11	A.M.
" Saturday	27	Jarvis	11	A.M.
" Sunday	28	Walpole	11	A.M.

#### NOTICE.

The gentlemen composing the managing Committee of the Synod are requested to attend a meeting in the Board Room of the Church Society, on Thursday, the eighth day of June next, at 10 A.M., to take into consideration the objects for which they were appointed.

By command of the Lord Bishop of the Diocese,

THOMAS SMITH KENNEDY.

#### EPISCOPAL ENDOWMENT MEETING.

A meeting was held in the board room of the Church Society, of the Clergy and Lay Delegates, and several other influential laymen, inhabitants of the Home Rural Deanery, on Thursday, the 4th inst. The Rural Dean took the chair, and proposed that the Rev. T. S. Kennedy should act as Secretary, which was unanimously agreed to by the meeting. The Chairman opened the proceedings by reading two or three appropriate prayers.

He then read an able Address, which was listened to with the greatest attention:

The following Resolutions were then put and carried unanimously:—

Moved by John W. Gamble, Esq., seconded by the Rev. H. J. Grasett:

*Resolved*,—That the Pastoral Letter of the Lord Bishop of Toronto, upon the subject of the division of the Diocese, and raising an Episcopal Fund, is deserving of the most respectful and serious attention of all churchmen within the Diocese, not only as emanating from a Prelate, whose untiring zeal to promote the interest of the Church entitles him to the confidence of all the members of our Communion, but as

bringing formally under the notice of the Church in this Diocese a project which has a most vital bearing upon the spiritual interests of the people, and which, if carried into effect, will, in the estimation of this meeting, be productive of the most lasting benefits.

Moved by John Arnold, Esq., seconded by the Rev. S. Givins:

*Resolved*,—That, in compliance with the Lord Bishop's suggestions, a Committee of general management, for the Home Rural Deanery, be now appointed, to consist of all Clergymen having Pastoral charge in the Deanery, together with their Lay Delegates for the time being, to the Diocesan Synod, also the following gentlemen:—The Chief Justice, the Chancellor Blake, Hon. Robert Baldwin, John Arnold, J. W. Gamble, George Allan, Esqrs.; Rev. Geo. Whitaker, M. A., Rev. E. St. John Parry, Rev. C. C. Irving, Rev. T. S. Kennedy, with power to add to their number; of whom five, including the Chairman, shall be a quorum; that the Rural Dean, if present, shall be *ex-officio* Chairman; that meetings of the Committee may from time to time be convened under the authority of the Chairman, or a quorum of the Committee, at Toronto, and that, at their first meeting, which shall be held on the 1st Wednesday in June, at the hour of 10 o'clock, A. M., a Treasurer and Secretary shall be appointed.

Moved by George Allan, Esq., seconded by the Rev. H. C. Cooper:

*Resolved*,—That the Clergymen, the Lay Delegates for the time being, to the Synods and Churchwardens of each Parish or Mission, with power to add to their number, shall form a sub-Committee to co-operate with the Committee of general management; and that said sub-Committee be requested to procure and furnish to the Committee of general management, on or before the 1st of September next, lists of the names, residences, and assessed value of the property of all members of the Church, residing within their respective Parishes or Missions.

Moved by John W. Gamble, Esq., seconded by James Magrath, Esq.:

*Resolved*,—That the Churchwardens of the several Parishes be the Treasurers for their own locality, to whom all monies shall be paid over as collected, to be by them transmitted to the Treasurer of the general Committee of management.

Moved by Mr. Marsh, seconded by Rev. T. S. Kennedy:

*Resolved*,—That all subscriptions of £1 5s., and upwards, may be secured by notes made payable to the Treasurer or bearer, or by other securities; the interest whereof shall be paid annually, until the same be redeemed by payment of the principal, at any time convenient to the subscribers, within five years from the date of the said note, and that the following be the form of heading appended to the subscriptions:—We, the undersigned, do hereby promise and agree to pay to \_\_\_\_\_, the Treasurer of the Committee of general management for the Home Rural Deanery, or his successors duly appointed, the several sums set opposite our respective names, for the purpose of raising a fund for the endowment of a Bishopric for the Diocese of Toronto, as contemplated by the Pastoral Letter of the Bishop of Toronto, upon the express condition that the Clergy and Lay Delegates, from the several Congregations within the intended new Diocese shall be permitted to elect their own Bishop. The said sums to be paid on or before the 1st day of January, 1855, with the privilege, if required by the subscriber, of paying any sum amounting to £1 5s., and upwards, by note, payable with

interest, half yearly, within five years from the date, and to be subject to the disposal of the Synod, to and for the sole purpose towards which said sums were subscribed, and no other.

Moved by John Gamble, Esq., seconded by

Jas. Magrath, Esq.:

*Resolved*,—That the Secretary of the Church Society be requested to open a deposit account with the Bank of Upper Canada for the fund now proposed to be raised, to be called the Episcopal Endowment Fund, and that the Churchwardens be requested to deposit all monies they may collect for the same in that institution, enclosing the deposit ticket to the Secretary.

Moved by Captain Harris, seconded by W. Gamble, Esq.:

*Resolved*,—That the thanks of this meeting are due, and are hereby tendered, to the Rev. Rural Dean Blake, for his kind and judicious conduct in the chair on this occasion.

Toronto, May 4th, 1851.

The Secretary announced, at the close of the meeting, that the names of the Lord Bishop, and the Rev. D. E. Blake, were on the list as subscribers for £100 each. We trust that many will be ready to imitate these generous examples.

#### CHURCH SOCIETY.

Present—The Lord Bishop in the chair.

The Hon. P. B. De Blaquiére, the Revs. Jas. Beaven, D. D., D. F. Blake, A.B., J. Fletcher, A.B., W. S. Darling, Henry Rowsell, Esq., and the Secretary and others.

Prayers were read by the President.

Then the minutes of the preceding meeting were read by the Secretary, and the book signed by the Chairman.

An account against the late Depository being presented, the subject of the debts still, according to the books, due to that concern were discussed, and in accordance with the recommendation of the standing committee it was determined that the books be placed in the hands of R. C. Manners, Esq., with instructions to take immediate steps to have every account settled, in order that the Society may be enabled to liquidate all claims against it.

The sum of £12 10s. voted to the Rev. C. C. Brough, to aid in the completion of a church in the township of London, so soon as the funds of the Society would admit of it, was ordered to be paid.

The sum of £25 was ordered to be paid to R. C. Manners, Esq., for extra services.

On the application for aid towards the erection of two stone churches in the township of Beowith, being read, the Secretary was desired to write to the Rev. R. Lewis, and state that there is every desire on the part of the Society to render his mission such aid as its funds will allow, and request him therefore to forward full particulars regarding the work that is to be done—the size of the churches—the amount required—and the sums subscribed, &c.

A grant of prayer-books and bibles amounting to £2 10s. was voted to the mission of Loughborough, on application of the Rev. C. C. Johnson, and Wm. Holditch, Esq.

A grant of books and tracts amounting to £2 10s. was voted to the Protestant Orphans' Home, Toronto, on the application of the Chaplain to that institution, the Rev. Dr. Lett.

A grant of books and tracts to the amount of £2 10s. was voted to the Rev. John Hilton, for the use of his mission.

This meeting declined to grant the assistance prayed for by the Rev. John Fletcher, towards the erection of two log churches in his mission.

The sum of £6 10s. expended by the Rev. Dr. O'Meara, was ordered to be repaid him, and the Secretary was desired when writing to him, to enquire the cost of erecting a church and residence for a minister at Garden Island on Lake Huron; and whether the Indians have not some funds which might be appropriated to such a purpose.

In reply to the Rev. J. A. Morris's letter informing the Society that the inhabitants of Carleton place were not likely to pay for their glebe, the secretary was desired to obtain full particulars concerning the title, and if a proper assignment can be obtained, the Society will undertake to complete the purchase as an investment, promising to reconvey it to the parish as an endowment, whenever the sum advanced is repaid.

The Secretary informed the meeting that he had received from the Registry Office at Port Hope a deed of 8 acres of land being part of Lot 10, in the 1st Con. Hope, presented by Dr. Smith of Port Hope to the Society in trust for the endowment of St. John's Church in that town. This land is of very great value.

It was moved by Rev. T. S. Kennedy, seconded by Rev. James Beaven D. D., and carried.

That the best thanks of the Society are due, and the Secretary is hereby authorized to convey them to Dr. Smith of Port Hope, for his munificent donation towards the endowment and maintenance of the Rectory of St. John's Church in Port Hope.

Moved by the Rev. T. S. Kennedy, seconded by the Rev. James Beaven, D.D.

That the thanks of this Society are due and are hereby tendered to Dr. Chas. Jones, for the trouble he has taken in order to secure as an endowment for the Church at Sydenham, Owen Sound, certain valuable lots bequeathed for that purpose by the late Rev. A. W. H. Rose.

Lot 24 in the township of Warwick was ordered to be leased to Mr. Charles Tamer.

Lot 11 in the 4th Con. of Berchem was ordered to be leased to Mr. Dugald Carmichael.

H. C. Gates Esq., of Hamilton was proposed to be elected an incorporated member by the Secretary, and was duly elected by ballot.

Secretary gave notice that at the next meeting he would propose that the Rev. J. A. Morris, of Carleton place, Mr. Wm. Humphries of Elizabethtown, Mr. P. G. Adams of Cornwall, and Robt. Armour Esq. of Darlington, be elected incorporated members.

Prayers were then read.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO:  
COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE THEOLOGICAL STUDENTS' FUND, APPOINTED TO BE TAKEN UP ON THE 19TH OF MARCH 1854.

Previously announced .....	£211 19 8
Christ-church, Scarborough	1 7 6
St. Paul's ch. do.	15 0
St. Jude's ch. do.	10 0
per Rev. W. Belt.	2 12 6
St. Philip's, Markham.....	4 6
Gracechurch .....	2 6
per Rev. George Hill.	7 0
Belleville, per Rev. J. Grier .....	2 15 8
St. John's ch. Berkley, per Rev. Dr. Beaven.....	16 3
Christ-ch., Port Maitland	2 1 6
St. John's ch., S. Cayuga	15 0
per Rev. A. Towley.	2 16 6
Hillier .....	15 0
Wellington .....	5 0
per Rev. R. G. Cox.	1 0 0
Carried forward.....	£222 7 7

Brought forward .....	211 4 8
West Hawkesbury, per Rev. J. Lewis.....	3 15 6
St. John's Church, Mersea	11 3
Township of Raleigh	10 3
Township of Harwich	6 0
East Tilbury.....	10 0
West Tilbury .....	7 6
per Rev. J. Kennedy	2 5 0
Peterboro', per Churchwarden.....	1 15 0
Christ-church, Grantham, per Rev. Henry Phillips .....	1 0 0
St. Peter's Ch., Tyrconnel	1 10 0
Fingal .....	12 0
Trinity Ch., Howard.....	17 10
Chairville .....	13 3
per Rev. H. Holland	3 13 1
Bath, per Rev. W. S. Harper .....	10 0
St. Paul's, Fort Erie, omitted previously.....	11 3
St. John's, Limestone-Ridge, do.....	5 0
per Churchwarden.	16 3

160 Collections, amounting to.....	£236 2 5
WIDOWS AND ORPHANS' FUND (Additional).	
Brought forward .....	£153 6 3
Otterville, per Rev. Charles Brown	1 5 0
Sacramental offerings of the congregation at Oak-ridges.....	1 2 2

322 collections, amounting to.....	£455 13 5
GENERAL PURPOSE FUND (Additional).	
Brought forward .....	351 5 6
St. Philip's, Markham	11 3
Gracechurch, do.	4 6
per Rev. George Hill.	15 9

217 collections, amounting to.....	£356 1 3
PAROCHIAL BRANCHES (Additional).	
Additional, Vaughan, 1, per Rev. D. E. Blako	£0 6 3
Mauver's quota to Parent Society, per Secretary Parochial Branch	2 0 0
McClellan's Sch. House, Pittsburgh, collection in-full, per Rev. E. C. Bower .....	1 1 3
Emily, additional, per Rev. R. Harding .....	5 0
Caradoc and Delaware, per Rev. R. Flood.....	14 0 0

MISSION FUND (Additional).	
Previously announced.....	£200 18 6
Smith's Falls, per Rev. J. B. Worrell .....	0 4 9
Paslinch .....	0 8 10
Worsfold's Erasmus.....	0 12 6
St. James's, Kemptville	1 10 0
Christ Ch., Marlborough	0 11 3
per Rev. H. E. Plees.	2 1 3
Port Hope, per Rev. J. Shortt.....	1 7 6
Norval, per Rev. T. W. Marsh.....	1 0 0
Colchester, per Rev. F. G. Elliott...	0 10 0
St. John's, Whitby .....	0 3 0
St. George's, Oshawa ...	0 2 6
St. Paul's, Whitby .....	0 2 1
per Rev. H. E. Plees.	0 8 4
Otterville, per Rev. C. Brown .....	1 5 0

170 collections, amounting to.....	£208 16 8
SUBSCRIPTIONS AND DONATIONS.	
Rev. A. Lampman .....	£1 5 0
Rev. Jas. Beaven, D. D.....	2 10 0
Rev. F. Bousfield, Life subscription	12 10 0

THOS. SMITH KENNEDY,  
Sec. C. S. D. T.

Toronto, May 3, 1854.

CONTRIBUTIONS TOWARDS THE EXPENSES OF SYNOD.	
Previously announced .....	£12 0 0
St. Paul's Church, Dunville.....	0 11 0
per Rev. A. Townley.	
St. Mary's, Blunchard, per Rev. A. Lampman .....	10 0
St. George's Church, Toronto, per Churchwardens .....	3 0 0
St. John's Church, Berkely, per Rev. J. Beaven, D. D.....	0 8 9
Franktown, per Rev. R. Lewis.....	0 10 0
	£16 19 9

THOMAS SMITH KENNEDY.

TRINITY COLLEGE, TORONTO.

Mr. Wm. Gilmor passed his final examination, and the following gentlemen the first examination for the degree of Bachelor of Medicine:—

- Mr. Weston Herriman,
- Mr. Edwin Goodman,
- Mr. W. Bettridge, B.A.,
- Mr. Isaac Ryall,
- Mr. David E. Burdett,
- Mr. Paul R. Lewis.

JAMES BOVELL,  
Dean of Faculty of Medicine.

ANNUAL REPORT OF THE NEWCASTLE DISTRICT BRANCH OF THE CHURCH SOCIETY FOR 1853.

In this district also, to which more especially their operations are limited, your committee are happy to report a decided improvement in the affairs of the Society since the last annual meeting. It is at all times cause of deep gratitude to be able to note any increase in the number of labourers in the Lord's vineyard, or of usefulness and efficiency in the field of their missionary operations. And when we consider the rapidly increasing wants of the Church in this extensive country, it is surely no slight cause of rejoicing to see the servants of our Divine Master going forth with faithful hearts and zealous hands to prosecute the Church's work, and to build up the waste places of our Zion. Since the last annual meeting, three clergymen have been admitted into this district; the Rev. T. W. Allan has been appointed to the Rectory of Cavan, vacant by the decease of the late Rector, the Rev. Samuel Armour. The Rev. J. S. Clarke has been appointed to the mission of Seymour and Percy, which had been for some time vacant, consequent upon the removal of the Rev. E. C. Bower. The large and important Rectories of Clarke and Darlington were recently divided; and the Rev. Dr. McNab appointed to the latter, and the Rev. Henry Brent to the former. By these recent appointments, the whole number of clergy now laboring within the bounds of the Newcastle District amounts to ten, being precisely double what it was ten years ago. If, in every ten years, we could thus double the entire number of our clergy throughout the land, what a glorious result would soon be apparent for the Church; and what uncounted blessings might not the next generation be privileged to enjoy!

The following Parochial Associations are at present in connexion with this District Branch, viz:—*Cobourg, Port Hope, Cavan, Clarke, Darlington, Cartwright, Mauvers, Rice Lake, Grafton, Colborne, Seymour and Percy.* Meetings have been held in nearly all these places during the present winter, and the claims of the Society advocated and pressed upon the people with much zeal and earnestness on the part of the clergy. These meetings, with very few excep-

tions, were generally well attended; and our clerical brethren felt amply repaid for their toil and labour, by witnessing a growing zeal on the part of our members, and a generous readiness to co-operate in carrying out and promoting, to the best of their ability, the various objects of the Church Society.

The following abstract will shew the sums respectively raised by the various Parochial Associations within the District during the past year: by which it also appears that the whole amount thus obtained for the Society's objects is £300 11s. 5d. being an increase of £1. 17s. 1d. on the amount raised in the preceding year.

	1852.	1853.
Cobourg .....	£85 0 0	£108 6 3
Port Hope .....	9 5 0	45 11 10
Cavan .....	11 15 0	31 11 10
Clarke .....	6 17 6	30 0 0
Darlington .....	1 0 0	21 10 9
Grafton .....	19 5 0	20 7 9
Colborne .....	22 6 10	23 0 0
Rice Lake .....	3 15 0	5 0 0
Manvers .....	— — —	8 0 0
Cartwright .....	— — —	7 0 0
Perryown .....	3 10 0	— — —
	£165 14 1	£300 11 5

From this brief review of the Society's operations within this District during the past year, it will be seen that there is much cause for gratitude to the Author and Giver of all good, by whose gracious aid and fostering care the cause of the Church has met with so much acceptance. Feeble indeed are all our efforts, compared with the magnitude of the great work which lies before us; but when we go forth in the strength of the Lord, carrying forth the everlasting Gospel of the grace of God, and setting forth the Divine Ordinances of the Church, in all their fulness and life-giving efficacy, we need not doubt that a blessing will rest upon our labors, however feeble and imperfect in themselves; and that God will give his people the disposition and the will to be instrumental in carrying on the work of the Gospel by such organizations as the Church Society.

Although the objects of our Society are varied in their nature, and require for their full development and successful operation the combination of much Christian zeal, talent, disinterestedness, and self-denial, yet there is a principle of harmony pervading all its efforts, which is extremely grateful to every sincere churchman. In all our exertions in the cause of religion, the unity of the Church is fully recognized and acted on. Our Society is essentially and exclusively a Church Society, supported and maintained by Churchmen, for the promotion and extension of Church objects; and by a principle of its constitution, is intended to include every man woman and child of our communion throughout the land. In circulating the Holy Scriptures and the Book of Common Prayer, together with other approved books and tracts, it becomes a Bible Society, a Prayer Book Society, as well a Religious Book and Tract Society. In establishing and promoting Missions, it is a Church Missionary Society; in aiding and encouraging the erection and endowment of Churches and Parsonage Houses, it is a Church Building Society; in promoting and establishing Daily and Sunday Schools, it is a Church School Society; and in making provision for the families of deceased clergymen, it is a Widow's and Orphan's Society. All these varied and excellent objects the Church Society comprises in its constitution, and is constantly endeavouring to carry out according to the extent of its ability. And surely we must all admit, that in endeavouring to promote such ends and objects, the Society is worthy of our best exertions and

most cordial co-operation. Other religious and beneficent societies may be more or less worthy of support, according to the principles on which they are established, and the objects which they are intended to promote. But to churchmen in this Province there is no Society which can present so many claims to their prayers and beneficence; nor, indeed, any other religious society with which they can consistently unite in promoting similar objects. The Church Society is for churchmen,—a channel by which they can accomplish the largest amount of good,—an organization which is pervaded and governed in all its proceedings by the principles and doctrines of the Church, as taught in the Holy Scriptures and the Book of Common Prayer.

Into this great treasury of the Church, therefore, should all our people bring their alms and oblations, in full assurance that by such united and harmonious efforts, more real good can be accomplished than by frittering away their contributions, by bestowing a trifle on every association that may present itself before them. The Church of our fathers claims our warmest love, our purest regards; and therefore, whatever measure of good we may be enabled to accomplish should be done through and by her instrumentality. The maxim which the great Luther recommended by his life and teaching, was—“*Let us pray in the Church, with the Church, and for the Church.*” and we should say to all our brethren, whatever be their station or circumstances,—“*Let us work in the Church, with the Church, and for the Church.*” Let us never compromise our principles, under the specious plea of a spurious liberality; nor be found bartering away our birthright under cover of a worldly expediency, or in order to secure a mere human popularity. The earnest and faithful churchman will be true to his principles, sound in his allegiance, and devoted to the best interests of his spiritual Mother. He will never be found pandering to her enemies, fomenting strife and discord, weakening the ties which should unite all her children in dutiful affection; nor attempting to build up systems which are contrary to her divine teaching, by assisting to disseminate principles and opinions which are at variance with those views of religious truth which he himself professes to hold. As obedience is the test of our discipleship: so if our principles are in accordance with our profession, they will make us humble, dutiful, and faithful in all things; remembering, that after we have done all that we can or should do, we are still, as our Saviour has taught us, “unprofitable servants.”

Your committee beg, in conclusion, most earnestly to recommend the claims of the Church upon all her members; that they would study to promote her best interests by their prayers, their time, their talents, and their contributions. By such means only can they be instrumental in carrying on the work of the Gospel, first in their own hearts, and then in the hearts of others. They beg to conclude their Report in the words of a departed brother, who was wont on such occasions as the present, in his own plain and homely but forcible and straightforward manner, to urge the claims of the Church upon this assembly. In the immediate prospect of death, and only three days before he was released from his earthly tabernacle, in writing to the Secretary of this Branch of the Society, he thus expressed himself: “*I wish the Society success; and I wish and pray that none of our Clergy will either speak or act to injure it.*”

All of which is respectfully submitted.

JOHN WILSON,

Secretary.

Cobourg, 8th March, 1854.

#### ANNUAL REPORT OF THE TALBOT DISTRICT BRANCH OF THE CHURCH SOCIETY.

The Committee of the Church Society for the district of Talbot have much pleasure in being able to state that the improvement manifested last year, when the society seemed in a manner to be resuscitated, continues; and that there is an encouraging prospect of its becoming more and more efficient.

The number of contributors last year, including the congregations at Vittoria and Port Dover, was 96, and the sum collected £23 6s. 3d., which, with the exception of 8s. retained for incidental expenses, was remitted to the parent society, to be divided between the Widows and Orphans' fund and that for general purposes. This year the collections from Simcoe alone are from 80 subscribers, and amount to £18 17s. 6d.; while Vittoria, where there will in future be a separate parochial branch, has raised £6 12s. 6d.

The peculiar position of this district branch, as alluded to in the last year's report, continues essentially the same as it was then described, the operations of the society, in the matter of annual contributions at least, being mainly confined to the parish of Woodhouse. The quarterly collections from the parish of Woodhouse have amounted to the sum of £11 7s. 6d.

During the past year the churchyard at Vittoria has been surrounded with a substantial fence. A brick church at Port Dover has been contracted for, at a cost of £500, which is well advanced towards completion; and a small church at Watersford, under the charge of the Rev. E. R. Stimson, will shortly be ready for the service of God. A bell, weighing upwards of 7 cwt, has been provided, by voluntary contributions for Trinity Church, Simcoe. It is expected, also, that steps will be taken immediately to put the old church and cemetery of St. John in a proper state of repair, and that the funds at the disposal of the Churchwardens of Trinity Church, Simcoe, will be applied to surround it with a suitable fence.

The Committee have very great satisfaction in being able to testify that an increasing spirit of Christian liberality characterizes the proceedings of Churchmen among us, which, it is hoped, will keep pace with the rapidly improving circumstances of the population at large, the marks of which have been discoverable in instances of generosity, the recital of which does not enter into the duties of your committee.

In conclusion, your committee feel that we should bless God for the measure of success which He has vouchsafed to this and kindred branches of the Society, and they look forward with pleasing anticipations to the results which may reasonably be expected to ensue from the synodical action taken by the church in this province, and from the very important measure of the sub-division of this vast diocese, which is now urged upon the community by our venerable Bishop.

All which is respectfully submitted.

GEO. M. EVANS,

Sec. T.D.B.C.S.

Simcoe, March 2, 1854.

#### CHRIST'S CHURCH, HAMILTON.

The enlargement of this Church, by the commencement of a new edifice, as an addition to the former building, on the east end, took place in 1852, and is now completed; the Church being opened for public worship, including the enlargement, on Easter Sunday last; and considering the difficulties that had to be surmounted in attaching a portion of a new building, entirely different in style to the old structure, the general effect obtained is decidedly good, even much better than could be possibly sup-

posed to be made; but we hope that the day is not far distant when we shall see the whole edifice carried out, as from what has been done it leads us to infer that it will be altogether a grand and imposing structure.

The building has been erected from the designs, and under the superintendance of Mr. Wm. Thomas, Architect, of this city. The style of architecture is of the Early Decorated English Gothic of the fourteenth century, with a nave and clerestory 36ft in width, and 56ft high; side aisles 18ft wide, and 35ft high; the whole being 72ft clear width, the portion of the new building now erected being 70ft in length.

The interior of the building throughout has been finished in a very careful manner, and with due and proper regard to details, which are elaborately beautiful. The nave ceiling is arched, groined and pannelled, with moulded ribs and rich and varied bosses at the intersections; the groins spring from enriched corbels, and with column shafts continued from the floor through the nave piers. The chancel roof has the principals exposed, the roof being open to the interior of the apex, being 5ft in height, and pannelled with arched and moulded ribs on the flat, and flowers at the intersections; the pannels being further divided into small lozenges, with subordinate ribs. The principals are an arched trefoil, with pierced tracery springing from moulded and enriched corbels, terminating at the wall with crowned angels. On the small transverse beams near the top are inscribed with letters in gold, "GLORY TO GOD IN THE HIGHEST." The chancel has an enriched cornice in open work, and the pannels and arches of the chancel and large end window, are studded with enrichments characteristic of the style throughout. The chancel window of seven lights is now being glazed with stained glass of a beautiful design, executed by Messrs. Ballantine & Allen, of Edinburgh, Scotland. The clerestory windows are emblematical of the Trinity, or three in one, being three quarterfoils in an equilateral arch, and the whole being glazed of stained glass in figures of a varied character; it imparts to the interior a rich, subdued, and mellowed tone in effect. Some figured portions of the aisle windows are of stained glass, and the windows being otherwise glazed with ground glass in diamond quarries, the appearance of the whole is exceedingly rich.

A particular feature in the completion of the interior, and we believe the first introduction of this kind of Church decoration in this Province, is that the pannels of the nave and chancel ceilings and grounds of the wall enrichments are in positive colors; the ceiling pannels being of a beautiful light ultra marine blue, and the grounds to the wall enrichments vermilion red, the moulded ribs and foliage being white. The roof principals of the chancel are picked in with vermilion, gold bronze, and white. The walls are tinted of a red sandstone color, and jointed.

The interior of the side aisle roofs are openly timbered, having principals with pierced tracery on moulded corbels, with ribbed boarding of grained oak.

The new part gives an accommodation of 65 additional pews; in the whole, 370 sittings.

The Church has been erected of stone, with bold projecting buttresses on the exterior, having pinnacles on the angles of the Church and chancel, the gable of which is surmounted by a decorated cross. The end of the chancel is conspicuous for its large seven light richly traceried stone window, which contains a marigold compartment 10ft 6in in diameter.

We cannot close this notice without paying a

well deserved tribute to the really excellent performances of the choir on Easter Sunday. We should be pleased were we allowed to point more particularly to the singers; but we must be content with expressing the great satisfaction and delight with which we, in common with the whole congregation, listened on that occasion. To say that the choir has very greatly improved, is not enough; for their exertions were worthy of a Metropolitan Church. We only hope that the noble zeal which has prompted them to the attainment of such high excellence may not be permitted to cool, but that they may continue their labors, and win for their Church the enviable fame of possessing the most artistic choir in the Province—that they are not unable to achieve this, was shown on Easter Sunday. — *Hamilton Spectator.*

## DIOCESE OF JAMAICA.

### JAMAICA.

[From the Gospel Missionary for March]

It is seldom that we are enabled to lay before our English readers any account of what is being done by our brethren in the old colony of Jamaica. That small island—not much larger than Yorkshire—is peopled by about 400,000 inhabitants, and has a Bishop of its own with about 100 clergymen, whose maintenance is provided by the people of the island. A few of the Clergymen who minister among the poorest of the population are partly maintained by the Society. One of these writes thus to the Society:—

"On Sundays I generally have an early service consisting of the morning prayers and a sermon at half-past six; between 60 and 100 persons attend this service. There is another service at eleven o'clock. But in the evening at six o'clock I have a congregation of about 400 people. Many of my evening congregation are very poor persons who come out at night, but who shrink from appearing at service in the day time, being ashamed of their clothing.

I have felt the difficulty in such a climate as Jamaica, of visiting from house to house among a population of several thousands. Accordingly for some months I have tried open air preaching; and have succeeded in collecting in different parts of my district meetings of the people varying from 100 to 300. I have preached the Gospel to them, and have invited them to attend the regular services. The attention and order of the people is most remarkable. A few Jews and Jewesses have attended.—I have thus been enabled by God's blessing to entreat many to be reconciled to Him who never enter His House."

### MILITARY BURIAL-GROUND.

We are now going to introduce our readers to another spot—the consecration of a military burial-ground at Newcastle in Jamaica. A lady who was present gives the following description of the ceremony:—

"The consecration of the burial-ground at Newcastle, on the 2d of June, was one of the prettiest sights I have ever seen. At ten o'clock there was service in the hospital, which is used as a chapel; Archdeacon Courtenay preached, His text was taken from the 20th Revelations, 12th and 13th verses.

'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.'

After the sermon we went to the burial-ground.

It was quite lined with soldiers. In the centre, under a spreading tree, was erected a canopy for the Bishop. He was very unwell that morning, and looked so ill that every-body had made up their minds that he would not be able to do more than perform the service. However, he made them an address: not a sound, but his voice, was heard,—not a creature moved. The beautiful mountains round us; the robed priests, surrounding the Bishop; the attentive soldiers, still and motionless as the white head-stones that marked the resting-places of their comrades; the people grouped under the shady trees; that solemn stillness peculiar to the mountains; all combined to enhance the effect of the scene, and to render it one of singular and striking interest. The Bishop's address was listened to with rapt attention, and all seemed touched and impressed. The Colonel had given orders that all Roman Catholics who did not wish to be present should absent themselves; but it appears not a man stayed away. When the service was over, we stood on the hill to see the soldiers firing a salute for the Bishop, and to listen to the 'rebounding echo of the hollow mountains,' which was truly magnificent. We had a lovely day, and I enjoyed it all extremely."

The Bishop's address was so very appropriate to the spot where it was delivered that it is a great pleasure to read it with this scene before our eyes.

"My Christian Friends, Fellow-soldiers, and servants of our Lord and SAVIOUR JESUS CHRIST,—After the full and eloquent discourse which you have just heard, it would seem to be almost superfluous to detain you with any prolonged observations on the subject of the business which has convened us here. If, however, the few words which I am able to speak may serve to deepen the impression already made by that discourse, or to heighten the interest which you have so obviously manifested in these proceedings, I think that I ought not, as the Bishop and principal pastor of this portion of the Church of Christ, to omit the opportunity of ministering so far to your spiritual weal and comfort.

"The scene that I look upon is indeed one of surpassing interest and sublimity. These magnificent mountains and resounding streams—that rich and varied plain—that glorious ocean—hearing the produce of many lands to the spark, ling city beneath our feet—these waving banners, the bright insignia of our country's military prowess—the liberal honours with which your authorities have been pleased to welcome me this morning—all fade into insignificance before the more deep and solemn, the more wise, and yet more melancholy thoughts connected with the act which I am here to perform, and in which you, my friends, in prayer and faith must participate.

"If on one side are conspicuous the beauties and wonders of the time, on the other loom the emblems of eternity. From the flash of arms and blazoning of this brilliant and imposing array, I turn to the dark mists and clouds which roll below, and which seem at this instant emerging from the vale to remind us of the deeper shadows of the valley of death. The ground on which we stand is holy. We tread upon the ashes of the dead; we are surrounded by the mouldering relics of many of your brave companions who have gone to their final account, while the very nature of the climate which you breathe would admonish you that you may be summoned to follow them with a celerity so sudden and appalling as if you were in the presence of an invading army, or were insulting with your line of battle the territory of a hostile neighbour."

The Bishop then proceeded at some length to describe the ravages of death until its ultimate overthrow by the triumphant SAVIOUR, the natura



of the conflict in which all Christians must be engaged to the end of their mutual career, and the armour and aid accorded to the Christian warrior in order that he may pursue his course with hope, and, through faith in the prevailing Conqueror, with the assurance of final victory.

The Bishop concluded his address, as nearly as we can recollect, in the following words:—

“What then, in brief, is the lesson which all that we have witnessed, all that we have heard, all that we are now doing, should suggest and illustrate? Without doubt, it is a lesson of responsibility, of fortitude, of watchfulness, of preparation: of responsibility, of stewards who must render an account; of fortitude, as good soldiers engaged in the service of Jesus Christ, and who must ‘endure hardness’ in following the footsteps of their suffering Master; of watchfulness as men that wait for the Lord; of preparation, as workmen who know that ‘the night cometh when no work can be done.’

“Let us, then, learn to realize this lesson: let it teach us, as it is intended, to lead a life of faith, a life of obedience, a life of prayer. Knowing that in the midst of life, however seemingly safe and secure, we are in the very presence of death, let us remember the assurance, that ‘to those who live in Christ, to die is gain’—so shall we proceed in faith and patience in our path of trial, nor shall we be removed from it without the full conviction that ‘blessed are the dead which die in the Lord,’ because the Spirit Himself testifies that they rest from their labours, and their works do follow them.”

#### THE COLLEGE.

The Bishop is very anxious to provide for a continual supply of zealous and learned clergy men for his diocese. He wishes to save the expense of having them educated in England and brought over to Jamaica. So, having ascertained that there are young men in the island desirous of being trained for Holy Orders, the Bishop has given his own house to be used as a college for their education, and he has himself retired to a small house in the neighbourhood, where he intends to reside. The house which the Bishop has so generously given up for the use of the students, is in future to be called Bishop's College. It is represented in the accompanying engraving. Let us hope and pray that many a congregation of African as well as European blood in Jamaica may in future generations have abundant cause to remember with gratitude the gift from Bishop Spencer to their Church.

#### ST. JOHN'S CHAPEL.

We have yet one more scene from Jamaica to present to our readers,—the beautiful little chapel of St. John which the Bishop recently consecrated. The following Hymn was composed for the occasion.

#### HYMN FOR A CONSECRATION;

(By the Lord Bishop of Jamaica. Sung at the Consecration of St. John's Chapel.)

As when erst the Hebrew monarch  
Hear'd the Temple's glorious dome,  
And the ark, from all its wanderings,  
Brought in joyful triumph home;  
So with songs of grateful gladness,  
Hither, Lord, Thy people come.

Here with praise, and prayer's oblation,  
On this lofty mountain throne,  
Have we laid the true foundation  
Of a home, henceforth Thine own:  
Hallelujah! Hallelujah!

“Christ Himself the corner-stone.”

If our trembling footsteps falter  
While through this rude world we stray,  
Here the Book, the Font, the Altar,  
Greet, and guide us on our way:

Hallelujah! Hallelujah!  
Thou wilt teach us how to pray.

By thy last commandment spoken,  
Which Thy saints remember well:  
By the sacramental token

Which shall of thy presence tell:  
Hallelujah! Hallelujah!

Lord, descend and with us dwell.  
And Thou great converting power,  
Imaged by the gentle dove,  
Thou, the Church's richest dower,  
Bless our courts with peace and love;  
Hallelujah! Hallelujah!

Strength and unction from above.  
Hark! we hear the rushing Spirit,  
Lo! the flaming tongues we see:  
This the promise we inherit,  
Faith, and Hope, and Charity.

Hallelujah! Hallelujah!  
Fill the home we build to Thee.

#### A NATIVE VESTRY MEETING IN NEW ZEALAND.

[From the Colonial Church Chronicle.]

[We are permitted to print the following interesting letter from Archdeacon Abraham, a friend in England.]

St. John's College, Auckland,  
October 31st, 1853.

MY DEAR SIR,—It has occurred to me that the following document might hereafter be of great interest, as showing the character of the aborigines in this country, when they had been but lately converted to Christianity, and were beginning to form ecclesiastical organizations. How valuable and important would an early Anglo-Saxon document of this kind be considered! How interesting it would be to us now to see the “Minutes” of the first Anglo-Saxon Vestry Meeting, about the year 620 A.D.!—What light it would shed upon the character and modes of thought of the people, if we could be sure it was *bonâ fide* written by one of themselves, and not a foreigner of education that had converted them! Now I can warrant this paper to be really the composition of one of their own body, who seems to have taken exact note (as is their habit) of every minute circumstance; and I believe this to be the first attempt in this country to form a Parish, with Parochial Officers. The tribe who have taken this forward step is one out which the Bishop and this College generally have long taken great interest—and, as it seemed heretofore, almost in vain. For they live close to Auckland, and have been very much influenced by contact with the low and dissolute habits of some English of the worst kind, that are sure to be found in all commercial and trading ports, especially, too, colonial towns of that description. We seemed to have no chance of competing with the evil example of the town; but at last they have come to a better mind, and being disgusted with themselves and the low habits they had witnessed, and feeling rather ashamed of being pointed at, and known as being behind many other tribes in Christian order and civilization, they invited the Bishop to come and have a talk with them about an improved mode of life; and after he had met them and talked the matter over, the Governor and the Bishop went to the Kainga (or native village), and pointed out the best plan for forming a Christian and civilized community. It was after this that the Bishop went to perform service there, and after service, had further conversation with the people, and there and then they elected Churchwardens to carry on the secular affairs of the parish, and to take charge of all church lands.

The following is an exact translation of the original document in the Bishop's possession, a copy of which I send with this translation:—

“On the 21st Sunday after Trinity [Oct. 16, 1853], the Bishop came to Orakei—We hear his sermon in the Chapel—The men are delighted with his words. His sermon ended, a collection is made. After the service, the Bishop called to the men, ‘Don't go out yet! not yet! sit down!’ All the men sit down. He says to the men—‘You, the congregation, will appoint certain men to take care of the Church—let them be two or three!’ The Bishop is urgent—Bahl! not a word in reply! nothing at all! The Bishop says, ‘Come, be quick, and appoint some one to count the money that has been collected.’ Up rises Paul Tuhacro (the chief's son), and says—‘I am pleased with this work—it is a good work, this, to my mind. But I am a busy man, great are my occupations. I am a very busy man—therefore I am not inclined to take this work. If I had not been a man full of business, I would have said Aye, I will be one of the Churchwardens.’ Then replied the Bishop—‘Friend, give up some of your worldly business, and take to this work.’ Then says Paul—‘By and bye! let me see the men all come and live together here, and then I'll consent.’ ‘Well, then,’ (says the Bishop) ‘you shall be one hereafter.’ Paul agrees.

“Then up starts Waka and says, ‘Yes, Paul: (a friendly abbreviation of Paul) you are right.’ There he pauses for some time, and then says, ‘O Bishop, if this town is to be settled here (pointing to the boards of the Chapel), what sort of houses shall ours be? Shall we build reed houses now again?’ ‘Yes,’ says the Bishop; ‘if the men like to build board houses, it is well—if they like to build their own reed houses, it is well.’

“Now arose the Tinana (a leading chief), and said, ‘Yes, it is right, and if I had not so much business at my village, I would have come to live here.’

“William Hobson (the native teacher) stands up, and says, ‘O Bishop, there is no man that will come and live on this spot, near the Chapel. The only men that come to live here are Mr. Yes and Mr. Aye. (That is to say, they are all ready to say they will come, but they don't do it.) But only let this man (pointing to Te Tawa, the great chief of the tribe, better known as Te Kawau) come and live here, and the old man that stands there, and all will follow.’ Up rises the Tawa and says ‘Yes.’ Then the Bishop calls him to his side, and says, ‘The old man will draw all the young men.’ Then Te Tawa is chosen Churchwarden. The Bishop asks for another Warden. Te Kene says, ‘Let Richmond be the other!’ This was not quite acceptable. Then says W. Hobson, ‘Bishop, your principle is accepted. Though we refused before, it was not lost. Although it be overlaid now, it will not die—because you live and your word lives.’ Then they have the money counted, and it is found to be £10 9s. (for repairing the Chapel).

“Signed by Te Kawau, Te Tinana, and the tribe of Ngatiwhatua.”

I remain, dear sir,

Yours very truly,

C. J. ABRAHAM.

#### SUBSCRIPTIONS RECEIVED TO MAY 15.

Rev. J. Van L., Wilmet; Rev. G. S., Sincoo; Rev. H. R., Upper Island; Rev. D. E. B., Thornhill; Rev. Dr. S., Toronto; Rev. F. D., Kingston; J. D., Hamilton; Rev. R. L. S., Pakenham; Rev. W. R., Sandwich.

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